DESERET EVENING NEWS SATURDAY JUNE 15 1907

30

It was the promptings of a re-ligious duty that involved them in that system, and not criminal instincts nor wordly or ungodly lust. That is what they know to begin with--and that the people in these mountains were contending for the persistence--and they hoped the triumph--of what to them was a religious principle. That is why honorable non-Mormons respect honorable and upright Mormons who are doing their duty as God gives them the light to see that duty. And, more-over, their minds doubtless go back to the settlement of this question by the constitutional convention of this state of which, perhaps, some of you will re-member. I was a member. The people of the United States, speaking through the Congress of the United States, de-dition precedent to statehood, that their constitution should provide "That Constitution should provide "Tha polygamous or plural marriages ar forever prohibited." When the con stitutional convention met that proposi stitutional convention met that proposi-tioi.-desiring to meet it in good faith, they not only made the constitutional declaration that polygamous or plural marriages should forever be prohibited, but they also, in order to make that effective, took the tentritorful law-which was but a copy of the con-gressional law, which defined "polyga-mous or plural marriages" and pre-scribed for that offense the penalties, the fines, and imprisonments, and which also defined polygamous living and prescribed its penalties. and prescribed its penalties.

CUT IT SQUARE IN TWO.

The constitutional convention, I say The constitutional convention, I say, took that enactment and cut it square in two, adopting the part that defined the offense of polygamous or plural marriages, and prescribed its punish-ment, and made it, with its penalties, part of the Constitution; but the part of the law relating to polygamous liv-ing or uplawful cohabitation they left out entirely. The question was brought up on the flow of the conven-tion and debated in open session. The leader of this movement who advocated the adoption of this part of the iaw for

the adoption of this part of the law for the Constitution—for it was rather an unusual proceeding in constitution making intended, however, in good part making intended, however, in good part, to meet a very unusual condition; the question was put to him in substance: If you thus cut the law in two, and prohibit polygamous or plural mar-riages but say nothing about unlawful cohabitation or polygamous living, will not the inference be-will not the con-clusion be, that you do not initend to include unlawful cohabitation in the offenses defined and made punishable under this constitutional provision. The answer was that such would be the im-plication-that the intention was to leave that offense out. That was not plication—that the intention was to leave that offense out. That was not only the inference, but it was the un-derstanding—say what men will—in that convention. The record bears out the statement I make of it, because it was not done in a corner, or in the dark; it was out in the open, and some of those who now join you reverend of those who now join you reverend wentlemen in this agitation against men who are seeking, under hard con-ditions, to respond to the promptings of duty and conscience—some of those who now join you in your clamor, were par-ties to and sanctioned that settlement in the constitutional convention.

MORMON LOYALTY.

MORMON LOYALTY. The subject of Mormon loyalty is briefly discussed in this review, and apparently the only way you review-ers could meet the treatment of the subject was by a sneer. You say, "It is not recalled that any Christian Church in this country has found itself under a like necessity." Very true, gentlemen; but do you recall that any other church has been assailed with mis-representation and charges of disloy-alty as the Church of Jeaus Christ of Latter-day Saints has been? And so, being assailed, we necessarily make defense. I pass the rest that could be said on that subject, excepting this, that when you refer to the conflict we had said on that subject, excepting this that when you refer to the conflict we had with the general government during territorial days. I take you to witness that that controversy was not of our making, but it was the result in part of your sectarian agitation, your arous-ing a popular sentiment, exercising church influence upon Congress which led that body to enact laws against a principle of our religion. We con-tested those laws for every inch principle of our religion. We con-tested those laws for every inch of the ground, until the court of final appeal pronounced judgment on the controversy. Was not that cur right? And does it necessarily in-volve us in or leave us open to the charge of disloyalty, because we thus contended for religious freedom-the

some things which the ministers of the association before us stand for—at least some of them stand for what I shall refer to; and I only regret that we can't take up each one in turn and examine his doctrines. But we will pro-ceed as far as we can on this occa-sion. I turn "reviewer" because I want to show our young people who are represented here, that these gen-themen, standing for such principles as their church creeds represent, are scarcely in a position to make an assault upon our doctrines, on any score of inconsistency or repulsiveness; and second, by plac-ing our doctrine in contrast with theirs, I desire to show the youth of Iwrael, whose representatives are here. some things which the ministers of Israel, whose representatives are here Israel, whose representatives are here, the greatness and the grandeur and the divinity of those principles for which their fathers have stood, and for which we stand, for the ensign given into the hands of our fathers we will sustain and carry to still greater beights of

success. Of the doctrine of the Godhead taught and advocated by the sectarian world I have already said something and pointed out the inconsistency of these ministers holding Jesus to be divine— may more, to be Deity, and yet pro-claiming against our views of God be-ing a personage of tabernacle, a per-sonage of flesh and bone as well as of with a world an aveited a neurost spirit—in a word, an exaited, a perfect ed man—christ Jesus resurrected from the dead and possessing all power in heaven and in earth. I shall leave them, of course, to patch up the con-tradictions of their creeds on that sub-ject, I am not concerned about them.

PREDESTINATION.

And now, to turn to another portion of the creed held at least by the Pres-byterian ministers before us, and by some other members of the Ministerial association--our reviewers. I read from the West Minister Confession of Faith,

the west minister Confession of Faith, chapter III, section 3: "By the decree of God, for the mani-festation of his glory, some men and angels are predestinated unto ever-lasting life, and others forcordained to

lasting life, and others foreordained to everlasting death. "See, 4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably de-signed, and their number is so certain and definite, that it cannot be either increased or diminished. "See, 5. Those of mankind that are pre-destinated unto life, God, before the foundation of the world was laid, ac-cording to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, bath chosen in Christ unto everlasting glory, out of good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as condi-tions, or causes moving him thereunto: and all to the praise of His glorious grace."

Now listen to this:

"Sec. 7. The rest of mankind, God was pleased, according to the unsearch-able counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorions justice."

That is to say, that though all manthat is to say, and it must be con-ceded that all men sin, yet out of this mass of sinners some are rescued from the consequence of that sin by the pure grace of God and without any co-operagrace of God and without any co-opera-ting act of theirs, they are rescued from the consequence of that sin by the de-cree of God. Whereas, others of that mass of sinners, by the decree of God, are relegated eternally to condemna-tion, to reprobation, and what that means we shall see presently—but in the face of this doctrine, where appears the justice of God, or mercy of God either? But the end is not yet.

But the end is not yet. but the end is not yet. Sec. 4. (chapter x) "Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit yet they never truly come unto Christ, and therefore cannot be saved; much less can pan not professing the Christ and therefore cannot be saved; much less can men not professing the Chrisless can men not processing the Chris-tian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very per-nicious, and to be detested."

REV. HODGE'S COMMENTS.

Now on these sections from the Pres-Now on these sections from the Pres-byterian creed I read to you the com-ment of a very high authority in that church who deals with this creed, the Rev. A. A. Hodge. This work is de-signed for the schools and colleges of the Presbyterian church. This is his comment on the articles of the creed; comment on the articles of the creed: "This section . . . leaches the fol-lowing propositions: That the non-elect will certainly fail of salvation. . . That the diligent profession and honest practise of neither natural religion, nor of any other religion than pure Chris-tianity, can in the least avail to pro-mote the salvation of the soul, is evident from the essential principles of the gaspel. . . That in the case of sane adult persons a knowledge of Christ and a voluntary acceptance of Him 1s essential in order to a personal inter-est in His salvation . . God has certainly revealed no purpose to save essential in order to a personal inter-est in His salvation . . . God has certainly revealed no purpose to save any except those who hearing the gos-pel, obey. . . . Whatever lies beyond this circle of scantified means is un-revealed, unpromised, uncovenanted. The heathen in mass, with no single definite and unquestionable exception on record, are evidently strangers to God, and going down to death in an un-saved condition. The presumed possi-bility of being saved without a know-ledge of Christ remains, after 1.800 years, a possibility illustrated by no example." example FOOD FOR FLAMES. That means then, that the great bulk of God's children have been created only that they may be food for the flames of the sectarian hell, because orthodox Christian sects allow of no means of salvation beyond the proclamation of, and acceptance of the gospel in this world. But we shall not arrive at an understanding of, and the enormity of these creeds- we shall have no concep-tion of their abouthation until we learn something about the secturian idea of hell and the continuation of the punishment of those who have not heard of Christ are by these creeds, placed in the same cate-gory as those who have heard of Him, who have heard His gospel and rejected it for they neither are nor can be, ac-cording to the teachings of orthodox Christianity, subjects of salvation. But before taking that mater up, let me creed: Section 111 releanter 10.--"Elect In-That means then, that the great bulk of Section 111 (chapter 10)—"Elect in-fants, dying in infancy, are regenerat-ed and saved by Christ through the spirit, who worketh when, and where, and how He pleaseth. So also are all ther elect persons, who are incapable or being outwardly called by the minisry of the word."

for you to make good your interpreta-tion both by reason of the implication tion both by reason of the implication that must fairly be conceded exists in the language of the section against your contention, as also from very respectable authorities I cau quote, and the history of the contro-versy. But we let that pass, and will concede your right to say what your creed means. Especially so since the abomination of your creed may be ce-tablished without presedue this point. abomination of your creed may be ce-tablished without pressing this point. Why should you Presbyterians be so particular to declare against the dam-nation of infants, when the promul-gation of the doctrine of the damnation. of a good man, because he is not of the elect is just as outrageous as the damnation of an innocent babe?

In some respects of the case, it is even worse. Here, we will sny, is a man who throughout his life has made every effort to realize, in his living, the lofty ideal of possessing "clean hands and a pure heart," who enter-tains only aspirations that are noble. and performs deeds only that are hon-orable; who in the relationships of life, as son, brother, husband, father, and citizen, discharges, with reasonable fi-delity, all his duties in these relations. delity, all his duties in these relations, and, as nearly as man can while under the effects of the fall and pestered with human inclinations to perversity, leads what is recognized as a virtuous life. Yet, if not of the elect, this man is doomed eternally, and his struggling for the attainment of his lofty ideals and his noble life, avail him nothing in the way of modules of dominations has the way of warding off damnation; be cause, forsooth, he is not of the elec and hence must perish everlastingly. POINTED QUESTIONS.

The questions here being considered were once presented to Dr. Francis L. Patten, president of Princeton univer-Patten, president of Princeton univer-sity, and a stalwart Presbyterian di-fender of the creed, in rather a unique, not to say personal, manner by a cor-respondent of one of our great eastern journals, and as it helps one to get a view of the doctrines here considered from close range. I quote it: Interviewer: "But if it would be un-just to take an infant from the world and resider it is accelering for the of the

and resign it to everlasting torture, is it not equally unjust that those of us who have lived and suffered and strug-gled with life's battles should be etergled with life's battles should be eter-nally doomed because we happen not to be among the elect? Is it fair or just, or consistent, with the workings of a religion built upon a foundation of eternal love, that some of us shall be born into the world under a spiritual ban, compelled to go through the bat-tle, with the certainty of no reward for honors or efforts, predestined for hell, as the elect, for no effort or worth of their own, are predestined for heav-en? That is the doctrine of election, is it not?" not'

"That is the doctrine of election," re-

"That is the doctrine of election," re-peated Dr. Patten. "And you believe in it?" "I do," was the prompt response, "wholly and unreservedly." "And you think it just?" "I think It is not for me to pass judgment upon the working of God." Is that a first presence on article docts Is that a fair answey, or artful dodg-

Again the interviewer asked

Again the interviewer asked: "Do you believe there may be neav and dear ones of yours, reaching out, perhaps, for all that is nobleset and best in life, strugging each day to gain the mastery over self, striving to attain purity of purpose, to conquer weakness and inferior motives, who, when it is all over and the battle has been won, and won hard, will be cast into everlasting torment because they into everlasting torment because they weren't lucky enough to be elected be-

weren't lucky enough to be elected be-fore they were born?" "I have never had the question brought before me in that way," Dr. Patten replied evasively, "But it is be-fore you now," I persisted. "Well," re-plied the doctor, slowly, "I should say that any one who could strive so hard after the good must be one of the after the good must be one of the elect?" "The extracts from the Confos-sion of Faith dispose of that theory." I said. "Good works do not avail un-less one has been chosen."

JONATHAN EDWARDS

That sounds very like the reasoning of Jonathan Edwards on the subjece of infant damnation and baptism when he said, that an infant, if one of the elect, would have the opportunity for baptism; and that while all infants who were baptized would not be saved, all who were not baptized were damned, as they could not have been

of the elect! But as I remarked a while ago, no one can begin to appreciate the abom-ination of these creeds, these doctribes, until he has some conception of what ment by orthodox damnation. Nov engeance upon men. It is a passage a noted one-taken from the works of Rev. Dr. Jonathan Edwards, and he is Rev. Dr. Jonathan Edwards, and he is addressing himself to sinners. Now I cannot help but believe that though men are sinners--notwithstanding that fact-I cannot help but believe that God still has some compassion in His heart for His children, sinners though they be. Indeed if that be not true, then it seems to me despair must settle down like a black roll upon humanity for if God black pall upon humanity: for if God leves only those who have remained without sin, how very few of His chil-dren He loves! While God cannot look upon showin the least degree of allow-ance, I believe that He can have and dees have infinite compassion for the sinner. He will never call your sin "righteousness." He will never comsinner. He will never call your sin "righteousness." He will never com-pound a sin and say that it is less than it is. Always and everywhere God's law will stand pronounced against slin; but while He stands thus committed irre-vocably against sin in all its forms. I believe that His heart goes out to com-passion to men who sin, and He will save them from thely sin as soon as they repent. When they repent He will forgive, and you will find, my friends, that the forgiveness of God is effective: it is worth something. It effective; it is worth something. It will blot out the sin, and cause it to be no more held against one who has repented. But now to this de-scription of damnation by Edwards, who, as I think gives quite a contrary view of God from that I have been pre-senting. The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. . . . You are 10,000 times more abominable in His eyes than the most abominable in His eyes than the most hateful, venomous serpent is in ours. . . You hang by a slender thread, with the flames of divine wrath flashing about it. . . If you cry to God to pity you He will be so far from pity' ing you in your doleful case that He will only tread you under foot. . . He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to state all His rai-ment." What think you of this picture of What think you of this picture of God, whe is supposed to be a God of infinite compassion, youth of Israel? Was it not about time, since these con-ceptions here set forth by Edwards sprang from the creeds of men-was it not about time when such beliefs pre-vailed, that some messenger should come from heaven declaring that such creeds are an aboutnation in the sight are an abomination in the sight of God? Let us go ou: inconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this cover-ing so weak that they will not bear their weight, and these places are not seent

constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you, and keep you ont of hell than a spider's web would have to stop a falling rock. . . The writh of God is like great waters that are dammed for the pres-ent; they increase more and incre-and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. Thus it will be with you that are in an unconverted state. If you continue in it; the infinite might and majesty and terribleness of the immipotent God shall be magnified upon you in the enefiable strength of your torments; you shall be tor-mented in the presence of the holy arease and it is the two states of the of your terments; you shall be tor-mented in the presence of the holy angels and in the presence of the Lamb; and, when you shall be in this state of suffering, the glorious inhabit-ants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and theree-ness of the Almighty is; and when they have seen it they will fail down and adore that great power and and adore that great power and majesty.

Elsewhere it is said in effect that Lisewhere it is said in energy that the saintly soulds in heaven will not be troubled over the misfortunes and sufferings of the damned, but their very sufferings will increase the hap-piness of the glorified saints. The Lord deliver us from all such concep-tions of either God or the saints. Again I quote:

"It is everlasting wrath. It would be dreadful to suffer this flerceness and wrath of Almighty God one mo-ment; but you must suffer it to all eternity; there will be no end to this exquisite, horrible misery; when you look forward you shall see a long forever, a boundless duration before you, which will swallow up your thoughts and amaze your soul!"

Well, we stand amazed now, that anyone could have such conceptions of God and such treatment of His children as this. But to continue the quotation

"You will absolutely despair of ever having any dellverance, any end, any mitigation, any rest at all; you will know certainly that you must wear know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with ages, in wresting and conflicting with this Almighty, merciless vengeance; and then, when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite."

FOR NON-ELECT.

That is what awaits those who are not of the elect; that is the fate that awaits the heathen, and without hope of redemption! Again I say, young people, youth of Israel, if God should over streak to your ot a time people, youth of Israel, if God should ever speak to man at a time when such ideas obtained, when such creeds and teachings were in existence, would not the first word uttered be one repudiating these creeds and the institutions, the organizations, built upon these foundations, these creeds of men? Would not God's first word denounce these creeds as an abomination? Of course it would. Hu-manity in its sober senses would be disabomination? Of course it would. Hu-manity in its sober senses would be dis-appointed else. Joseph Smith was en-tirely right—or rather God was. The first thing needful was to brush aside the rubbish of the creeds that traduce the character of God and banish all the qualities of mercy and justice from the attributes of God, and His moral government of the world. Hence this message called Mormonism—this mes-sage from God—began with a denun-ciation of these creeds. God said they were an abomination in his sight, and I do not doubt it one moment. How could they be otherwise?

BETTER THAN CREEDS. One of the best things that can be said about our "Roviewers" here before us is, that they are better than their creeds. They do not say much about them. They know the people don't

believe them; and a prescher's influence among men is in exact proportion to the distance he leaves these creeds behind him—to the depth of oblivion in which he buries them. I am tempted to be-lieve some times that our Reviewers. bad as they are-1 mean that as a pleasantry-they are still too good to believe these creeds. What if they do, at their ordination, have to declare that

bor.

posterity, too; for we, their sons, will carry the burdens laid upon them; and Zion shall triumph; and the gospel shall be proclaimed and accepted; and the children of men shall be saved; and God shall be giorified.

CONCLUSION. [And now a parting word respecting

our conference "Address" and this min-isterial review of it. The "Address" was conservative in tone, truthful in statement, concillatory in spirit, and intended to form a basis of a right in derstanding of the attitude of the Church. It explained the past; it exof the derstanding of the attitude of the Church. It explained the past; it ex-pressed the intention of strict adher-ence to its obligation to discontinue plural marriages—and with that, in time, would pass away polygamous liv-ing—and declared its intention to abstain from interference in pol-ities. That this was the spirit and intent of the "Address" cannot be ques-tioned by those who have read it. It was a fair basis of understanding and settlement of our local difficulties. tioned by those who have read it. It was a fair basis of understanding and settlement of our local difficulties. And in what spirit was it met, at least by this Minsterial association? By pretended distrust of its most solernn asseverations: by misrepresentation and unfair criticism; by sly innendo of evil intentions on our part, by a hunt-ing for a basis, not of justice, reconcili-ation and reiendship, but the hunting of a basis for future agitation, turmoil and strife; and for what? Sectarian answer; unless you add sectarian nate of a rival institution. What can Mor-mons do in the presence of such cond-tions? I can tell you what one Mor-mon will do. He will teach these re-viewing gentlemen that the reviews will not be all on one side. That he himself will tura reviewer. And so far as the theological part of the contro-versy is concerned, these gentlemen shall have war if they want fit-war to the knife, and the knife to the hilt, and that on evey platform in the state.

shail have war if they want li-war to the knife, and the knife to the bill, and that on evey platform in the strae. Mormonism here can hold its own. It does not have to apologize for its doc-trines nor repulate its principles. Its representatives stand ready, willing and able to vindicate its doctrines; and they have some knowledge of the non-sense and weakness of the reviewers' creeds. Pardon our boastings, gentle-imen, but in the language of Paul, "ye have compelled us." Turning from you Reviewers to all the people of the state of Utah, I can say to them irrespective of their creeds or political faiths, that I have the ut-most confidence in their fairness in their native sense of justice, and love of their native sense of justice, and square dealing; in their manbood and love of honor. And I know that they know that this local agitation by the Ministerial association, and disgrun-tled political preferment by virtue of the exercise of Church influence in politics which they feign to denounce, seats of polical preferment by virtue of the exercise of Church influence in politics which they reign to denounce, but which they would gladly use to their own advantage, could they but fawn or frighten it into supporting them - I say I know that the people of Utah know that this agitation is unjust: conceived in spite and vengeance; brought forth of mal-lice; and nurtured by hate. No condi-tions existing in Utah justify it. The spectres that are conjured up from the vasty deep to give warrant to this un-seemily agitation are but foul creations

vasty deep to give warrant to this un-seemly agitation are but foul creations of diseased minds, phantoms of disor-dered imaginations. , Fellow clitzens, of Utah, in my hum-ble judgment, if we have regard to those things which concern our welfare, our well-being at home, our standing abroad, our interests in all that con-cerns us we will discourage these agi erns us, we will discourage these agi tators, and say, as we can say, to troubled waves of our social and strife, "peace, be still."]

RETURNED MISSIONARIES.

Elder W. D. Cafferty, of Fairview, Onej-da Co., Idaho, arrived home May 30, from the Northern States mission, for which he was set apart May 5, 1305. The Southeru Illinois and Indiana conterences were his helds of labor

Elder George M. Howell of Lehi City, Utah county, passed through this city June 7, on his return from the Britsen mission, whither he was sent April is, 1995. The London conference was his field of labor

Elder Gustaf Anderson of Yost, Box-elder county, passed through this city June 7, returning from the swedish mis-sion, to which ne was assigned April 19, 1905, The Sundsvall, Stockhoim and Norr-koping conferences were his fields of ia-

Elder James H. Glibert of Whitney, Oneida county, Idaho, passed through this city June 7, on his return from Great Britain, where he has been doing mission-ary work idnce March 7, 295, The Notting-ham conference was his held of labor.

Missionary Graduates at Grant.



J. STOKES, JR.

4th

wo years ago, and graduated on June

L. D. S. U. for another year. In 1904 he was called on a second mission to the south, and was appointed to labor at the mission office, as associate edi-tor of the Elders' Journal. This po-Special Correspondence. - HATTANOOGA, Tenn., June 10. -When the '07 law class of the Grant' university, at Chattator of the Elders' Journal. This po-sition he filled with signal ability and marked success. While engaged in this calling he found it convenient to take the law course in the Grant uni-versity. He entered upon his studies nooga, Tennessee, lined up in the Auditorium, on June 4th, to

receive the diplomas, a Utah boy, Jeremiah Stokes, Jr., was among the 37 fortunate ones, entitled to the degree of L. B. He stood in the foremost gree of L. B. He stood in the foremost ranks of his class, having won the place by dint of hard work and con-stant application. From the first he was a favorite with both students and professors, who held him in high es-teem and respect, because of his studi-ous habits and manly deportment. Mr. Stokes is a native of Draper, where he first saw the light of day in November, 1877. After graduating from the nublic schools of that place

4th. Mr. Stokes has in him the elements of success. He is a patient student, a clear thinker, a logical reasoner, and an able public speaker. He enters upon the practise of the law with an equip-ment which predicts for him a splendid future. He will practise in Salt Lake City. Mr. Stokes is a native of Draper, where he first saw the light of day in November, 1877. After graduating from the public schools of that place he spent two years in the B. Y. U, at Provo, receiving credit for two and a half years work. In 1898 he was called on a mission to the Southern states, where he labored with energy and effi-ciency for two years. On returning home he continued his studies in the Grant university deserves a word or

Spanish Fork Boy Now a Doctor



right to practise what to us was part of our religion? Let us remind you, gentlemen, that had the people of the first Christian age and the people of the sixteenth century followed your idea of immediately surrendering when religious principle was attacked, there would have been no Christian religion at all; there would have been no such thing as the reformation. rengion at all; there would have been no such thing as the reformation, there would have been no such thing as Protestant sects. We contested the grounds legally, and fought as hard as we could for a religious principle, that is the head and front of our offending.

us was part

that is the head and front of our of-fending. These gentlemen reviewers express two fears. One is that they will be charged, because of Issuing this review, with misrepresenta-tion. Well, I don't wonder at that, and I think we have proven that you have misrepresented. But they also fear that we will charge them with persecution. Gentlemen, we acquit you the intention of persecution. When the Revs. Phineas Ewing, Dixon. Cavanaugh, Hunter, Bogart, Isaac Mc-Coy, Riley, Pixley. Woods and others, carried on an agitation in Missouri against Mormonism and the Mormons that resulted in burning hundreds of our homes and driving our people-including women and children, re-member—to bivouac out in the will-derness at an inclement season of the year: when the mob incited by these reverends, your prototypes, gentlereverends, your prototypes, gentle-men, laid wate our fields and gar-dens, siripped our people of their earthly possessions, kceping up that signation until 12,000 or 15,000 peoaigtation until 12,000 or 15,000 peo-ple were driven from the state of Missouri, dispossessed of several hum-dred thousand acres of land-250 thaus-and acres, to be exact-which they had entered, and rendered them home-less-we might call, we do call that, persecution. When the Rev. Mr. Levi Williams led the mob that shot to death Joseph Smith and his brother Hyering Smith in Carthage prison: Withing led the most that shot to death Joseph Smith and his brother Hyrum Smith in Carthage prison; and when the Rev. Mr. Thomas S. Prockman led the forces against Nauvoo, after the great body of the people had withdrawn from that city, and expelled the aged, the widow and the fatherless, and laid waste the property of the people—we think we are justified in calling that persecu-tion, of which right reverend gentle-men were chief instigators. And when in this territory some years ago one wave of agitation followed another, of which your class, and some of you, were chief movers, until a reign of terror was produced, and a regime was established under which men, guilty at the most of a misdemeanor, could nevertheless be imprisoned for a term of years covering a lifetime, and fined to the exhaustion of all they possessed, under the heautiful scheme of screegating the offense into numer. possessed, under the beautiful scheme of segregating the offense into numer of segregating the offense into numer-ous counts in each indictment; and when in that reign of terror women were compelled to clasp their little ones to their breasts and go out among strangers, exiled from their hemes—we might be inclined to call that persecution. But our experience has been such that we scorn to call such attacks as this review of yours persecution. It does not rise, gen-tlemen, I assure you, to that bad em-inence. So we acquit you of any in-tent in your review to persecute us. You need not fear that such a charge will be made, we are not so thin skinwill be made, we are not so thin skin-ned as all that. Besides, gentlemen, your power is no longer equal to your malice, and so we do not believe you will ever be able to persecute us real. again.

DELIVERED IN THE EVENING.

TROUBLESOME CREED.

TROUBLESOME CREED. This has been a very; tioublesome part of the creed to our Presbyterian friends. It has been understood to at least imply the possibility of some in-fants not being among the elect and therefore subject to damnation, just like the non-elect who grow up to ima-turity, a view most shocking to most people in concluding-to their honor be it said--most Presbyterians. The in-terpretation of this section of the creed by the Presbyterian church is that "all infants are among the elect" If this by the Presbyterian church is that "all infants are among the elect?" If this was the thought in the minds of those who wrote the creed, what a pity they did not say, "All infants dying in in-fancy are regenerated and saved by Christ." Instead of saying "elect in-fants," etc. What a world of contro-versy it would have saved. However, reprintman, some inference.

However, gentlemen, your interpre-tation is that all infants are of the elect, and therefore saved, and I will accept your interpretation because I believe you have a right to your own interpretation. But say, by way of whisper, and in confidence, I can make

CRUEL DOCTRINE.

I believe that is cruel. I think they a beneve that is crue, i think they ought to show us such places at least; so that if we had the disposition we could possibly avoid them. Of all the mean things on earth, it seems to me, would be to lead one along the path where the pitfalls are covered. I would not like to believe that such a thing as that could exist in the moral economy that could exist in the moral econo of God.

interpre-re of the and I will were heavy as lead and to tend down-because I ward with great weight and pressure toward hell; and, if God should let you way of go, you would immediately sink and swiftly descend and charge interpre-And now I want to turn "review- walsper, and in confidence, I can make swiftly descend and plunge . http: "myself a while. I want to review it extremely interesting if not difficult the bottomless gulf, and your healthy

at their ordination, have to declare that they adopt the creed as their faith! I still believe that down deep in their hearts they do not believe them!" Well," one may say, "this may be a tribute to their goodness of heart, but what of their sincerity, what of their honesty?" I hope the inquirer will not press that point. I refer it to the gentlemen most immediately concerned to our review. point, I refer it to the gentlemen most immediately concerned, to our review-ers. The fact is, speaking of these matters in a general way-Light, thank God' has come into the world; and dis-pelled the gloomy prospects of the fu-ture as pictured by these creeds of men. It is a great relief to the world, brought about, to a large extent, by the revelations of God to Joseph Smith.] Elder Orson H. Petersen of Newton Cache county, passed through this city June 7, on his return from the Scandina-vian mission, for which he was set apart April 18, 1905. The Troudsjem (Norway) conference was his field of labor. Elder Nephi H. Nielsen of Monroe.

WHAT IT CONTRIBUTES.

WHAT IT CONTRIBUTES. Part of the complaint of our Review-ers is to the effect that Mor-monism adds no "spiritual truth to the aggregate of things al-ready revealed." that Mormonism contributes nothing "to reverence for God, or to justice and mercy toward men." The complete answer to all this is the fact that Mormonism enthrones again in the conceptions of men the true doctrime in respect of God. It enthrones in the conceptions of men the true doctrime in for an in that it recognizes and proclaims bim the brother of the Bible. It proclaims once more the high station of man in that it recognizes and proclaims bim the brother of the Lord Jesus Christ; as being of the same nature as Jesus and His Father; it opens up the pathway of progress, and points to the possibility of man rising to the same glory as Jesus Christ and the Father. It ban-ishes the injustice which the creeds of men would fix in the moral and spirit-ual economy of God and unfolds anew to the conceptions of men the fact that while God stands forever committed against sin. His love and compassion for His children codure forever; that Filter Neph H. Neisen of Monroe, Se-vie county, passed through this city June 7, on his return from the Scandinavian mission, for which he was set apart April 15, 1905. The Bergen and Christiania, Nor-way, conferences were his fields of labor. Flder Martinus Nielsen of Centerfield. Sanpete county, passed through this city June 1, on his return from the Scandi-navian mission, whither he was sent May 17, 1905. The Trondhjem, Norway, confer-ence was his field of labor. Elder Jas. S. Webster of Rexburg, Fro-mont county, Idaho, returned June 7, from the Southern States mission, where, since March 7, 1905, he has been laboring in the Kentucky and Ohio conferences.

Elder Hyrum Allen of Teton City, Ida. passed through this city June 7, on his way home from the Southern States mis-sion, where he has been prosclyting since April 25, 1905; in Kentucky. Elder Austin Watts of Rexburg, Fre-mont county, Idaho, passed through this city June 7, on his return from the South-ern States mission, to which he was as-signed Dec. 5, 1905. The Ohlo and Ken-tucky conferences were his fields of labor.

while God stands forever committed against sin. His love and compassion for His children endure forever; that His gospel is an everlasting gospel. Mor-monism teaches to the world a larger hope than it before knew. It proclaims the possibility of salvation for all the children of men, and that so long as time endures the gospel will endure; that so long as men can be brought to repentance, the means of their salva-tion shall be at hand in the gospel of Jesus Christ. These are some things that Mormonism does for the world. These are some of the doctrines while it has proclaimed and which are find-ing their way and are being accepted among the children of met. Moreover, the elements are so forming that it will Elder Rudolph Pruhs, Jr., of Cannon ward, this city, returned June 7, from ward, this city, returned June 7, from the Swiss and German mission, whither he was sent Oct. 4, 1904. The Bern (Swit-zerland), Hamburg and Berlin (Germany), conferences were his fields of labor.

Elder Joseph A. Fife of Riverdal, Weber ounty, returned June 7, from the British hission, to which he was assigned April 5, 1995. The Leeds conference was his field of labor

Elder George C. Smith of Sugar ward, Salt Lake county, returned June 10, from the Swedish mission, for which he was sel apart April 11, 195. The Sundsvall, Norr-koping and Gothenburg conferences were his fields of labor. He presided over the Gothenburg conference during the last year. Eider William A. Noble of Smithfield. Cache county, passed through this city June 7, returning from the British mis-sion, to which he was sent April 14, 1905. The Birmingham conference was his field of labor, over which he presided for 20 months. the elements are so forming that it will yet be possible for a nation to be born to the knowledge of the gospel in a months. ear.

Elder Poter Johnson of Eden, Wei county, arrived home Jane 10, from a Northern States mission, to which he w appointed Nov. 6, 1998. The Michigan a Iowa conferences were his fields of lab-He was released early with permission sustain another elder. In the field for a balance of the time that he would habeen expected to remain in the field. Elder Franklin L. Gunnell of Wellsville, Cache county, passed through this city June 7, on his return from the British mission, for which he was set apart May 16, 1905. The Leeds conference was his field of labor day. Mormonism is not going to fail. This work has taken such root and hold in the world that it cannot be moved. We have passed the day when we stand field of labor.

Elder Carl O. W. Pierson of Sandy, Salt Lake county, returned June 7, from the Swedish mission, for which he was set apart Merch 7, 1905. The Skone confer-ence was his field of labor.

We have passed the day when we stund in any danger from persecution by vio-lent means. We stand today largely scenre from the natural effects of the misrepresentations that you gentiemen of the Ministerial as-sociation fulminate against us. This Church of Christ is be-ginning to come unto its own. I hear in fancy the tramping of thou-sands of the servants of God among the nations of the earth making proclama-tion of these grand truths of the gospel. I hear mon easting up accounts, and Elder Jeppe Jeppesen of the Tenth ward, Salt Lake City, arrived home June 7, from the Scandinavian mission, to which he was appointed March 21, 1965. The Aarhus, Copenhagen and Asiborg (Denmark), conferences were his fields of laker. Elder Jeppesen spent the last eight months of his time decorating the Aal-borg meet ingbouse; he also did some work on the Aarhus conference house. tion of these grand truths of the gospel. I hear men casting up accounts, and searching out the "where" and the "whence" of the truths they have hearned in this generation; and as they go on with the reckoning, they will find that these truths were revealed from God, of which His Church, and also we ourselves have the high honor of being witnesses. Youth of Israel, be proud of the sta-tion which God has riven you. Be fer-vent he fairnet, be proud of the sta-tion which God has riven you. Be fer-vent he fairnet, be here a first Zion a glory, a development, a recog-nition in this world that shall more than repay our fathers for all the scenes of turnoil, strife, and labor through which they passed in this great work. They shall have joy in their

Elder Jesse R. Pettit of the Fifth ward. Salt Lake City, returned June 8, from the Swiss and German mission, where he has been laboring since Nov. 22, 1994. In the French conference.

Elder George A. Cochrane of Erda, Tocele county, returned June 8. from the Rastern States mission, where, since June 12, 1900, he has labored in the East Pennsylvania conference.

With the exceptions noted all the elder return in good health and report very en-toyable experiences in the mission field in all the sections represented the gospe work is making excellent progress and the prospects are most encouraging ev-crywhere. Elder Francis A. Gardner of Grant. Frement county, Idaho, passed through this city Jame 9, on his return from the Northern States mission, to which he was assigned May 15, 1995. He was released on

E. G. HUGHES.

E. G. Hughes graduated from the fefferson Medical college of Philadel-bhia this week. Dr. Hughes is from spanish Fork, Utah, and commenced its medical study in the College of Jefferson Medical college of Philadelphia this week. Dr. Hughes is from Spanish Fork, Utah, and commences Physicians and Surgeons, Baltimore, where he became prominent from the

honor of leading his class during his three years in Baltimore. The last year he spent at the Jefferson Medical' college. Philadelphia. Dr. Hughes fui-filled a very successful mission abroad

He was elected president of his class | five years ago,

Elder William G. Young of Heber Cli Wasatch county, returned June 19, fre the New Zealand mission, whither was sent Feb. 25, 1994. The Walracan Walran, Manawatu, Canterbury, Ota and Auekland conferences were his fiel of labor.

ALC: NOT THE OWNER

| CONFERENCE IN NEW ZEALAND. ecount of poor health. The Minnesota onference was his field of labor.

Tamaki, H. B., Muy 7 .- The Hawkes Bay district conference convened at Tamaki Dannevirke on April 18 and 14. 1907, President L. G. Hoagland presiding. District President James King conducted the services. .

Besides the saints and friends of Hawkes Bay conference, there were present representatives from Mahia, Bay of Islands Haaraki, Manawatu and Wairarapa conferences.

and Wairarapa conferences. There were four general meetings held, also one priesthood meeting, and one meeting for the native sisters. All the meetings were conducted in the Maori language. There were a number of elders from Zion, namely. Fresident L. G. Hoagland, Benjamin Goddard, James King, A. H. Davis, Na-thaniel Caru, Leo D. Bölreche, Carl T. Freeze. Joseph P., Morrell, W. H.-Dickson, Sister Emma Goddard, Sisters Edna Dickson and Mere Whanga, Just Mubbin Genders, namely, Tuiti M. Donald, Stuart Meha, Te Whathoro and Tanuhana Te Awe Awe. The presence of Brother and Sister Benjamin Goddard and Sister Mere Whanga, just from Zion, added much to the pleasure of the conference, Many good Instructions were given by Pres-tion of the pleasance of Brother and Sister Many

Eider Lewis L. Bagley of Montpeller, Ideho, passed through this city June 12, returning from the Southern States mis-sion, to which he was appointed Aug. 21, 2805. The Florida and Virginia conten-ences and the mission effice were his fields of labor. and instructions were given by Pres-ident L. G. Hongland and Elder God-dard, and all were repaid for being present. One new convert was bar-tized at the conference. Elder W. H.

tized at the conference, Elder W. H. Dickson performing the ordinance. The work of the Lord is prospering nicely in this land. Prejudice is being allayed and richeds ure being made. The "News' and Era are very much appreciated by the elders and saints. ELDER JOSEPH P. MORRELL, Clerk,

Edder Harvey R. Basan of Proyo Cuy Utah county, returned Julie 10, from 19-New Zealand minsten whither he was on bot. 14, 1904. The Grago, Hawkes first and Walkato conferences were his fields eabor.