

"Mormons" broadcast, remain here without receiving the slightest personal injury, and have the impudence to seek and accept courtesies and hospitalities from the people whom they persistently malign. The "Mormons" have borne with most wonderful patience insults, abuse and defamation from their calumniators and have treated them with a consideration that would have disarmed any foe but a malignant sectarian bigot and hired vendor of religious merchandise.

Any man is "the enemy of the people" of Utah who seeks to revive the bitterness of the buried past. He is the enemy of every material, social and religious interest in the State. He is quite as much the enemy of the "Gentiles" as of the "Mormons." The Presbytery at Manti, by adopting the resolutions now considered, proved that each of the ministers voting for them is an enemy of the people of this State, and as their adoption was unanimous that the Presbytery of Utah as a whole is a public enemy. "Unfortunate blunder" is a mild term for their falsehood and folly. Infamous crime would be a more correct phrase. It is as criminal to brand the non-"Mormons" with the cowardice alleged in the resolutions, as it is to accuse the "Mormons" of intimidating them, for both charges are villainously untrue.

Let us pass to the next resolution:

Sixth—Moreover, the present conditions in Utah are not confined to this State. There is an out-reaching. Mormonism is going into other states. The "heralds" of Joseph Smith's "everlasting Gospel" restored to mankind in 1830 are abroad. The Church claims to have about two thousand of these missionary mendicants who "travel without purse or scrip," and who live off the bounty of the people to whom they go in the field. This is a great saving to the Church. It diminishes self-denial and gives those in authority a better chance. Still it must be said in behalf of "the Church" that where an Elder cannot maintain himself in the struggle for existence where he labors, he may lean back upon and draw from the "home fund" or his relatives may aid him, or a dance be given in his behalf in the home church or ward from which he has gone out.

That paragraph is formulated for the comfort of ministers outside of Utah, who find themselves unable to cope with the Elders who are carrying the pure Gospel of Christ to the deceived millions in all nations. These Elders are the same kind of "missionary mendicants" as the Apostles and Seventy whom Jesus Christ sent forth on a similar errand when He was on the earth. They "lived off the bounty of the people" among whom they ministered. They were commanded to do so then; the servants of God are commanded to do so now. They are not hirelings. They do not "preach for hire, or divine for money." Their sublime faith and self-sacrifice are a wonder to the world. They form so great a contrast to the greed of the salaried collection-takers and paid preachers of modern times that the latter cannot speak of them without a sneer. How their unselfish labor "diminishes self-denial" it is difficult to understand; and how it "gives to those in authority a better chance" would take a Presbyterian sophist to explain. The "home fund" of which the resolution speaks is a myth. It is well known that there is no such fund to "lean back upon." But it is not surprising that ministers whose chief anxiety is to obtain a good stipend, should imagine that there must be something to "draw" upon or our Elders

would not continue in the field. The truth is that "Mormon" missionaries depend upon the kindness of those who minister to them "in the name of a disciple," and the liberality of personal friends who occasionally aid them, and "draw" nothing whatever from any "home fund," except perhaps their passage home when they have finished their work of years abroad, and have not means of their own.

Here is the closing paragraph of the resolutions:

Seventh—One thing more. The missionaries carry a veiled Gospel. They do not say all they have to say in the first sermon, nor in any "field" sermon. They do not even give the people "meat," much less "strong meat." They feed "milk." It is safer. Better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion, for the forgiveness of sins by "one having authority," and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught "to the world," while the Adam-god, immediate revelation, infallibility of the Priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the Priesthood in all things, personal or blood atonement for the pardon of the unpardonable sin, and such like doctrines, they reserve until the digestion of the new convert is improved and he can take "strong meat."

"A word to the wise is sufficient." To ordinary mortals a less brief statement of "the present situation in Utah" appears inadequate.

Done by order of Presbytery at Manti, Aug. 29, 1898.

G. M. HARDY, Moderator.  
Attest: A. P. RANKIN,  
Stated Clerk, pro tem.  
G. A. IVERSON,  
Manti, Utah.

The startling statement that our Elders "do not say all they have to say in the first sermon, nor in any field sermon," will no doubt create a profound sensation. What a wicked thing it must be for a preacher to fail to tell all he knows in one discourse! The fair inference is that a Presbyterian salaried preacher is able to tell all he knows about the Gospel in one sermon. But then he is not one of those "missionary mendicants" like Peter and Paul, and James and John, and the Elders of the latter days, who have been instructed in the things of the kingdom so that they may "bring forth things new and old" for the edification of their hearers. Those ancient worthies were guilty of the same crime which the Presbyterian resolves impute to the Mormon Elders. Paul said, "I have fed you with milk, and not with meat; for hitherto you were not able to bear it, neither yet now are ye able. (1 Cor. iii, 2.) It seems that Paul thought that this course was "safer; better adapted to weak and sensitive stomachs." The "Mormon" missionaries are accused of preaching "faith, repentance, baptism by immersion for the forgiveness of sins by one having authority, and imposition of hands." The Apostles of old were guilty of the same offense. This is exactly what they preached, as commanded by the Savior. For instance, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That was the substance of Peter's sermon on the day of Pentecost, after he had testified to the divinity of Jesus Christ. (Acts ii, 38-39.) "But when

they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

"Then laid they their hands on them, and they received the Holy Ghost." (Acts viii, 12-17.) In Hebrews we read of "the first principles of the oracles of God," which are pronounced "milk"—"the pure milk of the word;" and those first principles are declared to be "repentance from dead works, faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews v, 12-14; vi, 1, 2.)

Thus it appears that the "Mormon" Elders, whom the Presbyterian preachers call "missionary mendicants," have an excellent example, both in the "milk" doctrines of the ancient Apostles, and in their manner of traveling "without purse and scrip" to present them. As to further doctrines, of which a garbled hodge-podge is mixed up in the last Presbyterian resolution, they are not withheld from anybody who chooses to read about them. They are published and scattered abroad, are open to the world, and the Presbyterian perverters of those doctrines obtained such information as they assume to have concerning them from published books, pamphlets and papers. "Blood atonement for the pardon of the unpardonable sin" is a fiction of the Presbyterian alleged mind, and is mixed and mingled with other pretended "Mormon" doctrines to mislead and mystify mankind, and to arouse animosity in the breasts of people abroad where the Elders are appointed to labor.

So far as the doctrines of the Church of Jesus Christ of Latter-day Saints are concerned, there is nothing to conceal. But theology is a science. It has its first principles. They have to be presented when the Gospel is introduced. They lead up to and open the way for other principles which are more advanced. This is so with every science. Problems in Euclid are not given to the student until he has mastered the fundamental axioms of geometry. A child must learn the alphabet before it is taught the art of literary composition. So faith, repentance, baptism, and the laying on of hands precede other doctrines of Christ, that the baptized believer, receiving the Holy Ghost which guides into all truth, may be able to comprehend that which to others remains a mystery and foolishness.

"A word to the wise is sufficient." That is all right. If our Presbyterian maligners were wise, this word would be sufficient for them. But that is not to be expected. They will go on, no doubt, in their perfidy until they fill up the full measure of their iniquity. The spirit of their resolutions is the same as that which led to and inspired the mobbings and drivings of the Latter-day Saints in Missouri and Illinois, led on by Presbyterian and other so-called ministers of the Gospel. It drenched the soil of those states with human blood. It angered fiends in human shape, until they pillaged and plundered the Latter-day Saints, ravished their wives, split open the heads of their children, murdered their Prophet and Patriarch, and drove them from their homes and possessions until they found refuge in these mountain vales. Here they have been followed by similar vindictive and malicious gospel-vendors, who, failing to make headway among them by the preaching of tenets that will not bear the light of reason or of Scripture, become incensed and vicious and untruthful, and, with the cunning characteristic of Lucifer, so misrepresent the principles of "Mormonism" and the character of