

the people who have embraced it, as to arouse hostility abroad and hedge up the way of the Elders of the Church, who go forth in the spirit of love and mercy to mankind to proclaim the message which God has delivered to them to declare.

It is marvelous to many that men who profess to believe in God and Christ, and to be ministers of the Gospel, can resort to the methods adopted by so many of their class in reference to the Latter-day Saints. One would naturally suppose that if conscience would not restrain them, the fear of God and of eternal judgment would have that effect; but when the frightful and diabolical doctrine which lies at the foundation of the Presbyterian faith is considered, the unsusceptibility of its promulgators to possible consequences can be clearly understood. That doctrine is as follows, taken from the Westminster Confession of Faith:

Sec. 3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

Sec. 4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot either be increased or diminished.

Sec. 7. The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extended 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 glorious justice.

In its negative aspect, reprobation is simply not election, and is absolutely sovereign, resting upon His good pleasure alone, since those passed over are no worse than those elected.

There is not time nor space to enlarge upon this theme. On that hypothesis it does not matter what any man may do or leave undone; if he is among the number pre-appointed to be saved, nothing can damn him. If he was predestinated to everlasting flames forever nothing he can do or leave undone will save him. It is impossible to change his fate by any act of his own. The condemned are no worse than the saved, the redeemed are no better than the damned. The preachers of this hellish doctrine will find that they will have to give an account for every deed of mortal life, and when they appear before the great white throne they will be judged "every man according to his works." They will be held responsible for the actual falsehoods contained in the Manti resolutions and others of their works, and also for the cunning sophistry by which they mingle error with truth and thus deceive the unsophisticated.

The Latter-day Saints, or "Mormons," desire to live in peace with those who are not of their faith. They do not wish to attack the doctrines of other denominations. They do not delight in strife and contention. They concede the right of all people to worship how or whom or what they may. They claim the same right for themselves. They intend to have it and maintain it. If it becomes necessary it will be proved they are able to show up the nonsense and folly of popular religious creeds. But they will be content with the presentation of their own faith, unless pushed to a position of attack as well as defense. They appeal to their non-Mormon friends as to the advisability of re-awakening old issues. They do not believe that their "Gentile" friends wish to resurrect them. The "Mormons" have divided as Democrats, Re-

publicans, etc., politically. They have united with their non-Mormon friends in business and other secular affairs. Peace has dawned upon our young and vigorous State. Shall it not be maintained for the common welfare? If so, let every peace-loving man and woman in Utah frown down such attempts to create discord and foment trouble as those that have recently proceeded from the Presbyterian conclave at Manti!

C. W. PENROSE.

P. S.—The following declarations were made by the authorities of the Mormon Church, under similar provocation to that proceeding from Manti, December 12, 1899; they are part of lengthy document on this subject:

C. W. P.

We also declare that this Church does not claim to be an independent, temporal kingdom of God, or to be an imperium in imperio aiming to overthrow the United States or any other civil government. It has been organized by divine revelation preparatory to the second advent of the Redeemer. It proclaims that "the kingdom of heaven is at hand." Its members are commanded of God to be subject unto the powers that be until Christ comes whose right it is to reign.

Church government and civil government are distinct and separate in our theory and practice, and we regard it as part of our destiny to aid in the maintenance and perpetuity of the institutions of our country.

We claim no religious liberty that we are unwilling to accord to others.

We ask for no civil or political rights which are not granted and guaranteed to citizens in general.

We desire to be in harmony with the government and people of the United States as an integral part of the nation.

We regard all attempts to exclude aliens from naturalization and citizens from the exercise of the elective franchise, solely because they are members of the Mormon Church, as impolitic, unrepugnant and dangerous encroachments upon civil and religious liberty.

Notwithstanding the wrongs we consider we have suffered through the improper execution of national laws, we regard those wrongs as the acts of men and not of the government; and we intend, by the help of Omnipotence, to remain firm in our fealty and steadfast in the maintenance of constitutional principles and the integrity of this Republic.

We earnestly appeal to the American press and people not to condemn the Latter-day Saints unheard. Must we always be judged by the misrepresentations of our enemies, and never be accorded a fair opportunity of representing ourselves?

In the name of justice, reason and humanity we ask for a suspension of national and popular judgment until a full investigation can be had and all the facts connected with what is called the "Mormon" question can be known. And we appeal to the Eternal Judge of all men and nations to aid us in the vindication of our righteous cause.

WILFORD WOODRUFF,

GEORGE Q. CANNON,

JOSEPH F. SMITH,

Presidency of the Church of Jesus Christ of Latter-day Saints.

LORENZO SNOW,

FRANKLIN D. RICHARDS,

BRIGHAM YOUNG,

FRANCIS M. LYMAN,

JOHN HENRY SMITH,

GEORGE TEASDALE,

HEBER J. GRANT.

## FALSE CHARGES.

It has been a complaint of long standing against the majority of the people of Utah that they, though being Church members, have taken an interest in politics. People of other denominations have been particularly loud in the censure, and then utterly disregarding all rules of consistency have turned their own religious gatherings into political recruiting stations.

The convention of the State presbytery at Manti, which closed on Monday, Aug. 29, was no exception to the general rule. It ended with a wholesale denunciation of the Mormon Church, evidently intended to exert some influence on voters at home, as well as to keep the flame of prejudice burning abroad, perhaps in the hope that by so doing the old strife with its attendant evils can be rekindled.

The presbytery at Manti adopted resolutions charging as usual Church influence in politics, and polygamy. The charges are made, as alleged, in order to give information to millions in this country, eagerly watching and waiting for the important pronouncements of the Presbyterians in Manti. To withhold it would have been to disappoint millions—perhaps endanger their eternal salvation; for what else than the salvation of souls can be the object of a solemn gathering of ministers? But notwithstanding this justification for the resolutions and the solemnity of the occasion, we do not hesitate to deny in toto the assertions made.

The charge that the Church has assumed political power is founded on the so-called manifesto of April 6, 1896. That document does not justify any such inference. It lays down as a rule of the Church, to be observed by "every leading official thereof," that before accepting any position which would interfere with the discharge of his ecclesiastical duties, he should notify his brethren in order to ascertain whether he can enter upon the new duties consistently with the obligations he has already assumed. That is, the Church asks her officials not to cease performing their duties without first notifying the proper authorities of their intention of so doing. Is that not a rule that obtains in all other churches? Is it customary for a Presbyterian minister to leave his flock without giving notice in order that his place may be filled? If there were any inclination to fairness, the ministers would on reconsidering the matter feel that they have done an injustice to the community by sending out to the world an accusation founded on such a pretext.

The insinuation that when Mormon preachers exhort the people to live their religion they tell them to live in plural marriage, is false. To live the Mormon religion in Utah and elsewhere is to obey the Manifesto of President Wilford Woodruff on marriage relations. To disobey that Manifesto is inconsistent with the religion assailed.

The remaining accusations to the effect that free speech is curtailed in Utah and the Mormon missionaries do not preach Mormonism are so absurd that they need no refutation. Were speech not free in Utah, the Presbyterian resolutions would not have been framed and published in a Mormon community.

Christian ministers who have come to Utah as messengers of peace make a grave mistake if they employ slander and abuse instead of words of kindness and good will. The field here is wide open to them. They suffer no persecution as do, sometimes, Mormon missionaries in other states. Let them preach and teach and exhort and dis-