# PREACHERS RESOLVE.

**First Presbyterian Ministers at Manti See Spooks and Other Things.**

**FIGHT AGAINST DON QUIXOTE WINDMILLS**

**"The Present Situation in Utah" Discussed From a Standpoint of Assertory That Are as Fictious.**

Manti, Utah, August 26, 1898.

To the Editor:

The dozen of the First Presbyterian church of Manti one week closed after an extended session of the State association of that denomination. The association and the regular semi-annual meeting of the State Presbytery. At every act of the sessions interesting and informative papers have been read, and able addresses made by ministers and laymen. And the interest taken by the people of Manti at the opening of the meetings did not wane as they progressed, as was well evidenced by the regularity large attendance. But whatever good impressions the visiting divines may have created at first, were very roughly dissipated by their actions during the last few hours of their stay at Manti. The meeting on Monday morning was given up almost entirely to a discussion of "The Situation in Utah," under which heading resolutions were adopted.

The resolutions, as framed by a committee of which Rev. Mr. N. E. Chamberlain was chairman, were rather vicious, and sufficiently numerous to suit nearly all of the assembled ministers, but there was at least one very notable exception in the person of Rev. Mr. A. F. Jackson of Brigham City. This reverend gentleman seemed determined more with more direct statements. If that were possible, than the resolutions contained. Considerable amusement was caused when the part relating to the Church in politics and questions of purgatory came up. When the latter was branded, the gentleman mentioned became particularly full of expressions. To prove the assertion that purgatory was recognized, he pointed out of the leaders of the Church of the Latter-day Saints, living in Brigham City, their number is the State, presidency of the same place, who received particular attention, one of the principals of the Brigham City Sunday school and the president of one of the leading educational institutions of the State, constituting and announcing a readiness on her part to make no statements under oath. To the mind of those present, he said, it said that something else is disgust grew out of the discussion. Otherwise the resolution was made by dignified deliberation.

The resolutions were as follows:

THE PRESENT SITUATION IN UTAH.

"This paper is published in response to a general demand and many prayers regarding the situation in Utah and also with a view to information on this subject. This is not ministerial. It is what might be expected in view of the past history and present attitude and promises of the people of this State. The union between Church and State, which hindered Christianity in its beginn and elevating morals, most corrupted and debased the Church of humanity, and made a demand for force. Hence to answer to the desire of our own hearts and obey our Lord's mission, our more than even thousand ministers and students, our all but one hundred and one elders and our 10,000 members, our more than even thousand ministers and students, our all but one hundred and one elders and our 10,000 members, in the State of Utah, the presbytery of Utah submits these statements in support of which there is abundant evidence:

First—The Mormon Church has established its policy. The old habit has re-asserted itself. The Church has resumed sway. It has failed to govern the people in the light of all other religious. Adherents of the creed are pressed to "take counsel" as of yore. The matter by which this sway was brought about issued on April 6, 1896, and was adopted by the Church some after which bestowed the "manifesto," an inspired document, as binding on consciences as the decalog. This manifesto gives the Priesthood the right to say who of its members may aspire to political office, and who may not. It is taking it, four to the voter who is to be elected and who defeated. And other disposition of political affairs is of the same type, and disturbance a mortal sin, the "voice of God" carries the election.

Second—In addition to political control, "the Church" has determined to take control of the Sunday schools in spite of the towns and villages of the commonwealth only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been told that they should not expect to send their children to school (Mormon doctrine) there is no room for them, and they must seek employment elsewhere.

Third—Another phase of present day Utah is that the people are being urged to "live their religion." This would seem a laudable thing to do. Outwardness however, is the principle. The application lets other than this attributed by people unacquainted with the "inside of the Church." Thus, to "live his religion" in Utah who has entered into "celestial marriage" is to "cohabit" with all his wives. Of such there are thousands in the Church. Of such there are thousands in the Church. Of such there are thousands in the Church