Ten Reasons

BEING A STATEMENT WHY CHRISTIANS CANNOT FELLOWSHIP WITH MORMONS.

Issued by the Presbytery of Utah, in July, 1921, and endorsed by the Baptist Association and Congregational Association of Utah.

To which is attached an article from THE CHRISTIAN STATESMAN, of October, 1921, giving a review of the reply by Mormon Elder Brigham H. Roberts to the Ten Reasons.
Ten Reasons Why Christians Cannot Fellowship with Mormons.

(Statement by the Presbytery of Utah, endorsed by the Congregational and Baptist Associations of Utah.)

It is not that Christians entertain ill will toward the "Mormons"—as neighbors and citizens. There is no ground whatever of demonization that Christians cannot overlook, that they cannot disregard, that fidelity to truth and duty requires to be emphasized at this time. The question is properly one of religious, not political, character. The place of the "Mormon" is purely a religious position, to which he aspires. It concerns all men alike. We believe the Christian religion, and desire to promote the glory and honor of the name of Christ. Therefore, the question is before us, and before the public, why cannot Christians walk in fellowship with "Mormons," in religion, as they do with each other?

Ten Reasons.

First—The "Mormon" church unchurches all Christians. It recognizes itself alone as the Church. From its beginning to the present it has isolated, from the general body of all Christian churches, of whatever name, and under whatever flag, the people who do not accept the Bible, in its integrity, that is, the record of the words of God, as the inspired revelation of God. Therefore, "Mormons" are not members of the Christian Church, and all Christians are not members of the "Mormon" Church. The question is whether the "Mormon" Church can be recognized as a church on equal basis with Christians.

Second—The "Mormon" Church places the "Book of Mormon" and the "Book of Doctrine and Covenants" on a par with the Bible, and requires subscription to the inspiration and authority of these books as a condition of acceptance of God and of fellowship with his people. Their so-called revelations of the present are on the same level with the Bible.

Third—The "Mormon" Church makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith, so essential that the person who rejects the claim of "the modern prophet" is a rank Heretic.

Fourth—The "Mormon" Church makes belief in the "Mormon" Priesthood, and submission to the same essential to man's future elevation and exclusion from this priesthood a damning sin. It teaches that authority to officiate in the gospel is vested only in the said priesthood; that this priesthood is the only medium between God and man; that it is vested with the very power of God himself, so that when it acts and speaks, all who refuse to submit to this priesthood are damned.

Fifth—The "Mormon" Church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and detrimental to man. It teaches that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never becoming absolute perfection.

Sixth—The "Mormon" Church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we have to do; and that Jesus Christ is his son, by natural generation.

Seventh—The "Mormon" Church is polytheistic. It teaches a plurality of Gods. And that these are Gods, having been men, being made of clay, they become Gods by practicing plural to celestial marriage and the other "Mormon" principles.
Eighth.—The "Mormon" Church teaches an anti-Biblical doctrine of atonement. It requires faith in Joseph Smith, in the books he produced or translated in the priesthood, in continuous revelation, and in baptism by immersion at the hands of a "Mormon" together with faith in the Father, Son, and Holy Ghost (with the "Mormon" definition of the Trinitarian persons) as conditions of human salvation. It uses the statement of Christ to cover the original sin, the sin of Adam, and teaches its adherents to depend on good works as the basis of pardon for personal sins. It also teaches a doctrine of baptism for the dead that is antagonistic to the Bible doctrine of retribution, and that encourages people to remain impious.

Ninth.—The "Mormon" Church believes in Polygamy. The doctrine is to them both sacred and fundamental. They believe and teach that Jesus Christ was a polygamist. The manifest of September 24, 1890, was not a repudiation of the doctrine of plural or celestial marriage, and did not claim to be such. It was, as all honest "Mormons" freely confess, only a suspension of the practice for the time being. They hold the principle to be as eternal as God himself.

Tenth.—The "Mormon" Church teaches that God is a polygamist: the natural father of all intelligent beings in heaven, earth, and hell; that angels, men, and devils are His adoptive or progenitive or natural generation; and that Adam is the father of Christ's human nature "as Brigham was the father of his children."

With each so-called church and system of doctrines Christians can have nothing in common, but the need of the great salvation of the God-man, Christ Jesus.
against the

that Mormonism (however complete and

the 'revelation' of Joseph

plans

adherents) is un-Christian. It is a blasphemy

no

strate beyond question from this time forth

Roberts

thor~ltative

emcacy

Saints!

The

Church of Jesus Christ of Latter-day

If the Presbytery had

To this sweeping first

far

true; and,

are Pound alone in

sand

fr~ltcr

and

true doctrine.

ments; that salvation and

Christian

ing

al!

Cellowship with

reason

Cellomism

his

sides is confined

of

presbyterian and

cees

or century, since

left

be no

church un-churches

must

be so judged.

After the foregoing, all other points of

the controversy become minor in importance—al-

though some of them are intensely interesting.

The Presbytery of Utah says:

The Mormon church places the

Book of Mormon and the Book of

Doctrine and Covenants on a par with the

Bible and requires subscription to

the inspiration and authority of those

books as a condition of acceptance

with God, and of fellowship with His

people. Their so-called revelations of

Mormon people and the other does not def-

ine

theology or claims of Mormonism as a

religion.

• • •

The Presbytery of Utah Says:

"The Mormon church un-churches

all Christians. It recognizes itself

alone as the church. From its begin-

ning until the present it has insisted

from press and platform, that all

Christian churches of whatever name

and names or century, since apostolic

times, are not only apostate from the

truth, but propagators of error and

false doctrine, without authority to

preach, teach or administer the sacra-

ments; that salvation and exaltation

are found alone in the church organ-

ized by Joseph Smith."

To this sweeping first reason why Chris-

tians cannot fellowship with Mormons, Elder

Roberts answers:

"Well, we have to confess that so far

the statement is substantially true; and, being true, what a tremen-

dous responsibility is placed upon the

Church of Jesus Christ of Latter-day

Saints!"

If the Presbytery had given and pro-

vided no further enlightenment than this, it would

have deserved the thanks of the whole Chris-

tian world.

The charge and the confession demon-

strate beyond question from this time forth

that Mormonism (however complete and au-

thoritative and satisfying it may be to its own

adherents) is un-Christian. It is a blasphemy

against the Savior of the world; for it denies

the deity of His Gospel and substitutes the

plans and the ordinances and the rituals and

the "revelations" of Joseph Smith as essential
to salvation. No denial of Christ can go fur-

ther than that.

From this time on, wherever the facts are

known, the Christian church or the Christian

person that holds religious fellowship with Mor-

nons is giving aid to the anti-Christ; and that

Christian church or person must be so judged.

At last, and completely, the position taken

by the National Reformer Association is vid-

dicated. In November, 1919, in the World's

Christian Citizenship Conference at Pittsburg, the

Mormon Apostle Talmage asked the right to the

floor as a delegate. James S. Martin, then pro-

siding, denied the claim on the explicit ground

that Apostle Talmage did not represent a Chris-

tian body and himself did not profess a Chris-

tian faith. The conference, probably the great-

est convocation of Christian leaders in modern
times, overwhelmingly sustained the presiding

deputy.

Thus, the terms are settled for the most

important issue of Christianity against Mor-

nonsim—and settled beyond ex:-

Mormonism says that the whole Christian

world is apostate. And Christianity says that

Mormonism is a blasphemy. Upon that issue

there can be no compromise—and certainly

without compromise there can be no fellowship.

• • •

After the foregoing, all other points of

the controversy become minor in importance—al-

though some of them are intensely interesting.

The Presbytery of Utah says:

The Mormon church places the

Book of Mormon and the Book of

Doctrine and Covenants on a par with the

Bible and requires subscription to

the inspiration and authority of those

books as a condition of acceptance

with God, and of fellowship with His

people. Their so-called revelations of
the present are on the same level with the Bible.

To this charge Elder Roberts answers: "That is true."

The Presbytery of Utah says:

"The Mormon church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and degrading to man. It teaches that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, and never becoming absolute perfection."

Elder Roberts answers:

"It is true, in the main, that we teach doctrines concerning God, but we certainly deny that they are antagonistic to the Scriptures or dishonoring to the Divine Being."

Admitting the doctrine, but denying its effect, may give plenty of comfort to Mormons who seem to find a justification of ego in that idea of God: "As we are, God once was. As God is, we shall be." But all Christians will hold with the Presbytery that this doctrine is both dishonoring to the Divine Being and degrading to man. It is both materialistic and polytheistic. It evokes Creator and many creators from the created. Essentially it denies Divinity, except as an evolution from humanity. It is as baseless as the idea that man is evolved from monkeys.

The Christian holds it to be untrue and degrading. Its inevitable effect is to lessen reverence for the Divine and to enhance regard for the materialistic.

It is now easy to understand the devotion paid by all the Mormon prophets to polygamy and money-making!

The Presbytery of Utah says:

"The Mormon church teaches that Adam is God, the Supreme God, the Creator of this world, our God and the only God with whom we will have to do, and that Jesus is his son by natural generation."

Here Elder Roberts begins with a series of half-admissions and futile half-denials. He answers:

"Brigham Young and others may have taught that doctrine but it has never been accepted by the church at her doctrine and she is not in any way responsible for it."

That is not even a skilful evasion. Through more than sixty years the explicit teaching by "Brigham Young and others" upon this point has been accepted by Mormons. The church has known of this complete acceptance. She has constantly taught and she teaches now that Brigham Young was God's prophet, the living oracle. She accounts it a heresy for any one of her adherents to question Brigham as the mouthpiece of God. And neither the church, nor any one authorized to speak for it, has ever denied the doctrine. Even Elder Roberts in his answer is very careful not to imply any repudiation of the doctrine. He merely declares that the church is responsible.

Notwithstanding the claim made by Elder Roberts that the church has not officially declared its acceptance of this teaching and, therefore, it cannot be held accountable, he must allow to the rest of the world some right to construe and some right to judge.

This is not a case for specious pleas in avoidance. Grim, inescapable facts are before us. And the whole evidence—not merely what the Mormon apologists shall choose to present—must be considered.

The Presbytery of Utah is fully justified in maintaining that the Adam God doctrine in the
reasonable teaching of Mormonism, unless and until the Mormon church shall cease to repudi
ate the public teaching of its own prophet.
And while Mormonism continues to hold and present that awful idea of the man-God, the
physiological atomism of Jesus Christ, it cannot justly complain if the Christian churches
refuse to it a Christian fellowship.
The Presbytery of Utah says:
"The Mormon church is polytheist:
It teaches plurality of Gods.
And that they become Gods having
been men. But if men, they become
Gods by practicing plural or celestial
marriages and the other Mormon
principles. * * The Mormon church be
loves in polygamy. The doctrine is
to them both sacred and fundamental.
They believe and teach that Jesus
Christ was a polygamist. * * * They
hold the principal to be as eternal as
God Himself. * * The Mormon chur
ch teaches that God is a polyga
mist—the natural father of all intel
ligent beings in heaven, earth and
hell."
At this point Elder Roberts finds himself
in some difficulty. His answers are not as clear
as in his reply to former points. He shows
vindications, unusual for him—since he is of all
the Mormon theologians the most courageous
and outspoken. And inevitably he admits
the entire charge of polytheistic doctrine; for he
says:
"We know there is God the Father,
and God the Son, and God the Holy
Ghost; but these divine personages are
only in attributes, and one in person
but one in personality; and one person but three
distinct personages. And the three therefore entered into this
divine nature, there is no reason why
there may not be more than three
entered into that same divine nature."
If we consider the avowal by Elder
Roberts of three distinct persons in the Trinity,
and also consider the official teaching by Mor
nonism as shown in its books of doctrine, the
charge that it is polytheistic is fully substan
tiated. There can never again be a denial.
Nor there be successful dispute of the charge
that in Mormon belief the Gods attain their Di
vine status by the practice of polygamy. Sec
tion 50 of the "revelation" on Celestial Mar
riage including Plurality of Wives, as printed
in the Mormon Doctrine and Covenants says:
"Then shall they be Gods, because
they have no end; therefore shall they
be from everlasting to everlasting be
cause they continue; and shall they be
above all because all things are
subject unto them. Thus shall they be
Gods, because they have all power,
and the angels are subject unto them."
And this promise of divine exaltation is
made upon the condition explicitly stated in
preceding sections of the "revelation" that men
must obey the new and everlasting covenant
with God which is thus detailed, namely—
Celestial Marriage including Plurality of Wives.
Furthermore, if the promise of Godship
for obedience is not sufficiently clear, the re
velation gives to man the dreadful alternative;
for it says in Section 21:
"Verily, I say unto you, except ye
obey my law, ye cannot attain to this
glory."
As the law in this case, to which reference
is made in the law of Celestial Marriage includ
ing Plurality of Wives, it is not possible for
Elder Roberts nor any other apostate for Mor
nonism to squirm away from the charge made
those defences and denials by Elder Roberts as
missionaries out into the world to proclaim the
official books of doctrine of Mormonism.

Elder Roberts says:
"The Mormon church does not
 teach that Jesus Christ was a polyga-
mine. It is absolutely silent upon that
subject. She does not teach that God
is a polygamist. " "The church is
absolutely silent on those matters."

No fair-minded man, well-informed, can
read that denial and that defense by Elder
Roberts, without the conviction that it is a
confession of guilt. The care with which Elder
Roberts reiterates his statement that the church
does not teach that Jesus Christ was a polyga-
mine and that God is a polygamist, coupled
with the restatements that the church is silent upon
these points, is sufficient demonstration to the
student and logician. Why should the church
Presbytery of Utah.

It sends
all orthodox
matters of the
Mormon
student and logician. Why should the church
remain silent upon
this.

We repeat, there is not a fair-minded and
well-informed and logical mind but will accept
these defences and denials by Elder Roberts as
full corroboration of the charge made by the
Presbytery of Utah.

Elder Roberts says:
"In regard to polygamy the Church
of Jesus Christ of Latter-Day Saints
does not teach that it is fundamental.
It is a high privilege conferred under
special conditions, directly under the
commandment of God, wherever it is
allowed. The proof that it is not fun-
damental to our faith flows from the
fact that Mormonism existed and
flourished before it ever was taught
that under special sanction and condi-
tions it was a tenet principle. And
now that its practice has been disen-
titoned, by official action of the
Church, Mormonism still survives
and goes on functioning in the great
mission it has to perform in the world.
So that it turns out that it is a special
privilege, allowed under special con-
ditions, and hence not fundamental
to the church or to its setting upon
all the Christian teachers for sixteen
hundred years. It sends its thousands of mis-
sequences out into the world to proclaim the
error of evangelical Christianity. And here are
matters of the greatest character, taught by its
own prophets and revelation, and accepted by
all orthodox Mormons; matters which have
awakened the deepest horror in Christian
minds; concerning which the Mormon church is
absolutely silent!

Never in all the history of controversy
was silence more eloquent of confession than this.

We repeat, there is not a fair-minded and
well-informed and logical mind but will accept
these defences and denials by Elder Roberts as
full corroboration of the charge made by the
Presbytery of Utah.

Elder Roberts says:
"In regard to polygamy the Church
of Jesus Christ of Latter-Day Saints
was
silent more eloquent of confession than this.

We repeat, there is not a fair-minded and
well-informed and logical mind but will accept
these defences and denials by Elder Roberts as
full corroboration of the charge made by the
Presbytery of Utah.

Elder Roberts says:
"In regard to polygamy the Church
of Jesus Christ of Latter-Day Saints
was
silent more eloquent of confession than this.
new Book of Doctrine and Covenants.

But passing the point of controversy which every intelligent and unprejudiced mind will decide in favor of the Presidency of Utah, we are deeply interested in the admissions made by Elder Roberts that polygamy is a belief and teaching of the church and that the practice of polygamy is a high privilege conferred under special conditions. It is to be noted that Elder Roberts uses the verb in its present tense. He does not say "was." He says "is." That is the position of the National Reformed Association in answer to the many denials made by Mormon missionaries and by the interested allies of Mormonism. We have insisted through more than twenty years that the practice of polygamy among the Mormon priests "is a high privilege conferred under special conditions."

Elder Roberts endorses by that utterance the work that the National Reformed Association is carrying on throughout the land.

We recommend his candid confession to those who desire peace—some of them even in the pulpit and many of them connected with the press—who have been railing against the Christian Church and declaring that polygamy is dead in Mormonism.

While all of the foregoing matter relates to the doctrines of Mormonism and the practice thereof, there is something else in the reply of Elder Roberts which betrays the methods of Mormonism in its argument to its own people and its apology to the world, and throws the beams of a searchlight into what is otherwise a dark corner.

Seeking of the credit which is to be given to, and the responsibility assumed by, the utterances of the prophets, Elder Roberts says:

"When it is further said, so it is in one of the revelations, 'whatsoever the Elders of the Church shall speak when moved upon by the Holy Ghost shall be the word of God, and shall be the word of the Lord, shall be the voice of the Lord and the power of God unto salvation'—it is to be precisely noted that this is 'when' the Elders 'speak as moved upon by the Holy Ghost' and not otherwise; and as the Elders do not always speak as moved upon by the Holy Ghost, the Church does not admit their utterances as on the same level for deciding upon Church doctrine as the four books that have been mentioned."

Here is the most accommodative arrangement ever made for asserting authority and evading responsibility.

So long as any prophet of the Mormon church declares that his word or the word of his predecessors shall stand as the word of God, it does so stand in Mormonism. And when for any reason, either in the evolution of Mormonism or in the temporary expediency of Mormonism, it is necessary to modify—or to regulate the divinity of—the word uttered through God's sole Mouthpiece; all the prophet has to say is that either he or his predecessor was not "moved upon by the Holy Ghost" when he gave his commands. As no one but the prophet can say or mean, and as he can say or mean at his own dictation under the rule laid down by Elder Roberts; the dictation with which Mormonism can change or exchange its superficial appearances is now readily comprehended.

Here is the unchanging word of God through the sole authority appointed by Him to advance the gospel for the salvation of men, and according to the plan made by Elder Roberts it is as much subject to variation as the utterance of the most wretched demagogue that ever stood upon a hustings.

Once more we thank the Presidency of
Utah for its timely and courageous charge upon the anti-Christianity of Mormonism. And with all due propriety, we may thank Elder Roberts for reinforcing the charge and giving to the world further enlightenment concerning the doctrines, the practices, the methods—the blasphemy and the evasion—of his church.

This tract can be obtained from The NATIONAL REFORM ASSOCIATION, 209 Ninth St., Pittsburgh, Pa. Price 2 cents each, 7 for 25 cents. $1.10 a hundred.

Published by

THE

NATIONAL REFORM ASSOCIATION

209 Ninth St., Pittsburgh, Pa.

Organized 1853

SUBSCRIBE for THE CHRISTIAN STATESMAN, $2.00 a year. Published by the National Reform Association.

This magazine is more than half a century old.

It has been enlarged, improved and greatly extended in circulation in recent years. It is ably edited, and it has among its contributors some of the world's ablest writers.

It contains the latest information concerning Mormonism.

SUBSCRIBE NOW