

forty miles from Salt Lake City, where they remained till 1860, when they withdrew.

The exact number of the Saints cannot be ascertained, but it is believed to amount to at least 200,000, of whom perhaps one half are scattered over the Old World; the rest are chiefly in Utah.

*Hierarchical Organisation.*—Mormonism is a pure theocracy; its priesthood, who rule in matters temporal and ecclesiastical, are divided into various orders. The highest is the *First Presidency*, composed at present of Brigham Young, Heber C. Kimball, and Daniel C. Wells—the successors of Peter, James, and John in the Gospel Church. Of these, Brigham Young is *primus inter pares*. The first presidency is elected by the whole body of the church, and possesses supreme authority. The second office in point of dignity is that of *Patriarch*, held at present by the nephew of Joseph Smith, whose chief duty is to administer blessings. Then follows the council of 'The Twelve,' whose functions are of great practical importance. They ordain all other officers, elders, priests, teachers, and deacons; they baptise, administer the sacraments, and take the lead in all meetings. Next come the *Seventies* (of whom there are many). They are under the direction of the 'Twelve Apostles'—and are the great propagandists, missionaries, and preachers of the body. The fifth order is that of *High-priests*, composed usually of men advanced in years. Their duty is to officiate in all the offices of the church when there are no higher authorities present. After these come the *Bishops*, who are 'overseers' of the church chiefly in secular matters, attending to the registration of births, marriages, and deaths, the support of 'literary concerns' (such as newspapers and magazines), house-visiting, and the settlement of private grievances. The duties of the *Elders* are not very precise; they are charged with the conduct of meetings, and exercise a general surveillance over the *Priests*, who correspond to the 'fixed ministry' of other sects, i. e., they preach, exhort, and expound the Scriptures. The lowest orders are the *Teachers* and *Deacons*; the former are simply assistants to the priests, elders, and bishops, and act as catechists; the latter are church-collectors, treasurers, &c.—The whole priesthood is divided into two classes, the Melchisedek and the Aaronic. To the first belong the offices of apostle, seventy, patriarch, high-priest and elder; to the second, those of bishop, priest, teacher, and deacon. The latter can be held only by 'literal descendants of Aaron,' who are pointed out by special revelation.

*Doctrine.*—The Saints are almost incredibly materialistic in their doctrines. Their Godhead is formed on Buddhistic principles. While professing to believe in the Trinity, they explain that God was once a man, who has, however, so advanced in intelligence and power that he may now be called (comparatively speaking) perfect, infinite, &c., but that he has still the form and figure of a man; he has even 'legs,' as is evident (according to Mr Pratt, an eminent Mormon) from his appearance to Abraham; though he has this advantage over his creature, that 'he can move up or down through the air without using them.' Christ is the offspring of the 'material' union, on the plains of Palestine, of God and the Virgin Mary—the latter being duly married after betrothal by the angel Gabriel. Yet he is believed to have had a previous existence, to have even made the universe out of 'unformed chaotic matter as old as God,' and his worship is enjoined as Lord of all. The Paraclete is vaguely described, but is also material. It would appear, however, that there is an older Trinity, that of 'Elohim, Jehovah, and Michael, which is Adam.' Adam, again, is declared to be the 'god' of Jesus

Christ; Jesus Christ, the god of Joseph Smith; and Joseph Smith is now the god of this generation; but the whole affair is a mass of unintelligible rubbish. The human intellect probably never sank into more abysmal nonsense; all that can be definitely set before the mind is, that M. believe that by faith, obedience, holiness, any man may rise into a deity, and acquire the power of making, peopling, and ruling a 'world' for ever! The *second* article of the Mormon creed affirms that 'men will be punished for their own sins, and not for Adam's transgressions'—an opinion which, if not very orthodox, is considerably more rational than those embodied in the first article; the *third* article states that 'through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel.' The *fourth* article affirms these 'ordinances' to be: 1. Faith in the Lord Jesus (which is very curiously expounded). 2. Repentance. 3. Baptism (which takes place at eight years of age—that being, according to the Saints, the period at which moral responsibility begins). They also baptise for the dead, in accordance with St Paul's saying (1 Cor. xv. 29), and assert that at the resurrection all the persons for whom a man has been baptized will be added to his family. 4. Imposition of hands by the gift of the Holy Spirit. 5. The Lord's Supper, administered kneeling. The Saints, who are much averse to strong drinks, use water instead of wine in the sacrament, which is taken every week. The *fifth* article declares that 'men must be called to the work of God by inspiration;' the *sixth*, that the same organisation must now exist that existed in the primitive church; the *seventh*, that miraculous gifts—'discerning of spirits, prophecy, revelations, visions, healing, tongues,' &c.—have not ceased. The 'discerning of spirits' led Smith into a variety of curious speculations. He believes that the soul of man was not created, but 'coexisted equal with God. "God," he says, "never did have power to create the spirit of man at all—the very idea lessens man in my estimation—I know better!"' He also believes in the transmigration of souls. Rebellious spirits descend into brute tabernacles, till they yield to 'the law of the everlasting gospel.' The *eighth* article is decidedly liberal; it expresses a belief that the word of God is recorded not only in the Bible and the Book of Mormon, but in 'all other good books.' As for the contradictions that exist in the first, Smith admits them, but alleges that they are 'corruptions,' and that they can be removed by his or any other prophet's inspired explanations. It is said that he has left an 'inspired translation' of the whole Bible in MS. The *ninth* article expresses a belief in all that God has revealed, is revealing, or will yet reveal. The *tenth* affirms the literal gathering of Israel, the restoration of the Ten Tribes (the 'American Indians,' who are, in consequence, treated with considerable humanity by the Saints), the establishment of the New Zion on the western continent—the millennial reign of Christ on earth, and the transformation of earth into a Paradise. The *eleventh* article maintains 'the literal resurrection of the body'—to 'flesh and bones,' but not blood—blood being, according to Smith, 'the principle of mortality.' The *twelfth* article asserts the absolute liberty of private judgment in matters of religion; the *thirteenth*, declares it the duty of the Saints and all others to be 'subject to the powers that be,' whether monarchical or republican. The *fourteenth* and last is worthy of being universally accepted: 'We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright; and in doing good to all men;' also that 'an idle or lazy person cannot be a Christian, neither have salvation.'