

titudes of the ignorant. It is one of the possibilities of the near future that there will be as many Mormons as Presbyterians. They are working night and day. While our church is neglecting the sections off the railroads, and our preachers are selecting fields of labor with reference to school advantages and railroad conveniences, the zealous missionaries of a false creed are walking, like genuine apostles, and are visiting from house to house, going out into the highways and hedges, which, alas! no other church is successfully doing.

"We must awake out of our sleep and meet them by using their own tactics. Our ministers must also canvass from house to house, and wherever the Mormon missionaries have left their literature, and wherever they have failed to leave it, we must leave anti-Mormon literature.

"The Presbyterian committee of publication, at Philadelphia, publishes a valuable list of anti-Mormon tracts, and any pastor in our Assembly can obtain five dollars' worth of these publications simply by writing to Dr. Hazen for them. I would recommend especially six tracts: 'The Mormon God Not the God of the Bible,' and 'Mormon Articles of Faith Explained,' 'Facts on Mormonism,' 'A Story of Utah,' 'A Mother in Mormonism,' and 'A Utah Sketch,' all of which will be helpful. The writer broke up one Mormon appointment, at a place where they were getting a favorable hearing, simply by sending to the man at whose house the Mormon elders were being entertained a batch of these tracts. He read them and announced his intention to have nothing more to do with Mormons."

There can be no valid objection to opposing the spread of Mormonism by the spread of honest exegetical literature. It will do neither the people nor the truth any harm to have the Scriptures thoroughly discussed. But if the literature recommended by "A Pastor" contains false and slanderous matter, there might be serious objections to it. However the time seems to have come when slander and falsehood have to a great extent lost their power in opposing the spread of the Gospel.

By a curious coincidence on the reverse side of the clipping containing "A Pastor's" communication as reproduced by the Christian Sun, is part of an article headed "The Sin of Separation," the latter portion of which the scissors lost. But a perusal of the portion that remains, just after reading the remarks of the Christian Sun and "A Pastor" about Mormonism, will produce a peculiar effect upon the minds of persons familiar with the teachings of that religion in regard to the unity of the faith. We quote:

"The schisms and separations existing among the people of God are unscriptural and sinful. To the Corinthian brethren the apostle Paul wrote: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.' I Cor. I. 10. And what right have Christians to disregard this solemn appeal, and differ, and disagree, and divide? What the Scripture demands is possible and needful and profitable. It follows, then, that all these sectarian separations are wrong for true Christians. The apostle declares that those who say, 'I am of Paul; and I of Apollos; and I of Cephas' are 'carnal,' even 'babies in Christ' (I Cor. I. 12; 3: 1); and such separations in Corinth, in Jerusalem, or in later ages and other lands, are contrary to the Word of God and contrary to the prayer of

Christ, who desired that His people all might be one.

"But it has come to be the settled opinion of many that every Christian man is bound to countenance one or another of these divisions, and to array himself under the banner of some unscriptural sect. He must take sides in some ancient quarrel which he did not start, which he has not participated in, and in which he has no interest whatever. Had he lived some hundreds of years ago he might have been involved in some of their strifes; but he was not born then. Why should he be compelled to maintain a conflict in which he has not the slightest interest or concern? Why should he be required to denounce certain errors which he never heard of, and certain false teachers who have been dead and buried a thousand years? Why should he accept certain propositions which he cannot understand, and failing to do this be considered as an outsider, and be deprived of his right as a Christian, and his privileges in the fellowship of the people of God?

Why should this state of things be perpetuated? Why should men not only continue it where it has been established, but also be on the watch for every opportunity to extend and establish these same divisions in other regions where the name of Christ is unknown?

"For example, no sooner is a settlement made in the great West than the sectarian spirit rushes in, and the people of God, weak in the beginning, few and feeble, are told off into hostile clans and camps, and obliged to separate themselves from each other. Here, as an instance, is a village known to the writer, of 1,400 people, who are struggling to earn their bread, to build their homes, to educate their children, to surround themselves with the comforts of life. In this village there are nine churches, and one or two more are sprouting. Two-thirds of the people do not attend either of these churches. These numerous meeting-houses are largely built by missionary money."

Here the clipping is cut. Evidently without knowing what it is doing, the Christian Sun prints in one column an unusually strong argument in favor of a cardinal doctrine of Mormonism, the necessity of unity among all believers, while assailing that system and its workers in another column. An excellent example is here given of the inconsistencies that professing Christians must commit when they oppose what is known as Mormonism, but is in reality the system taught by Jesus and His Apostles, restored in this age by revelation.

"WHAT ARE ITS FRUITS?"

Under this caption the Washington Post of the 22nd inst. has the following editorial article:

"Some of the good people in North Carolina—and there are lots of them in that old state—have been 'startled.' We are assured, by reports of the recent progress of Mormonism—progress not in Utah, but in their own neighborhoods, among their own people, and round about their own churches. The Mormon Elders have been at work for several years, and their success in winning converts has been phenomenal. They work quietly, going from house to house, and depend largely upon personal exhortations. The Charleston News and Courier publishes some facts from a report which shows that they have established 'about a hundred congregations' in the past year, half of whom, it is noted, 'have already built churches or secured places of regular meeting.' Having now to a large extent exhausted the material of the in-

terior country districts,' the enterprising missionaries, it is further stated, 'have begun operations' in the towns and cities, to which fact is due the discovery which has just been made of the extent of their previous operations.

"When one takes into account the average opinion of Mormonism, it does not seem strange that a good many of the clergymen in North Carolina are 'startled' by these facts. But the half has not yet been told. The report, as digested by our Charleston contemporary, says the Presbyterian organ of the state contains 'the definite statement that there are now more Mormon Elders at work in North Carolina than there are Presbyterian ministers,' and that 'at the present rate of increase it will not be long before the Mormons will have more churches and more communicants in the state than the Presbyterians,' who constitute the 'third largest denomination in the state,' the Baptists and Methodists outnumbering them in the order named. It is further stated that the 'Protestant' ministers generally 'are dumb-founded at the extent of the success of the Mormon Elders,' and the several denominations which they represent 'will at once take steps to counteract the growth of Mormonism wherever it has been planted, by sending an extra force of Christian missionaries and workers into those fields.'

"This will be another case of Christian against Christian, of sending Christian ministers to counteract the results of the work of Christian missionaries. The Mormons are 'The Church of Jesus Christ of the Latter-day Saints.' It is no part of the duty of a secular newspaper to criticize the creed of any religious organization; but there is one practical test that might well be applied to this great mass of North Carolina Mormons before condemning them utterly. Are they leading good lives? Does conversion improve their habits? How do they compare in temperance, chastity, industry, frugality, and other staple qualities with persons of similar antecedents, environment and worldly condition in other religious bodies? An unprejudiced and faithful inquiry would be the right way to ascertain whether or not this great movement in the old North State need 'startle' the clergy and laity of other denominations. 'By their fruits ye shall know them.' If Mormonism in North Carolina is producing bad fruits, let other sects send their missionaries to stem the tide. The News and Courier makes these comments on the situation:

"The funny aspects of the situation are too broad to be missed; but there is a serious side to it, also, which is presented in the very obvious reflection that the 'Protestant' ministers and churches of North Carolina appear to have neglected their 'field' very badly to have rendered such an invasion, with such results, so easily practicable. The North Carolina ministers and churches have not employed their opportunities, we fear, when the Elders from far Utah can find material for about a hundred congregations all about them. The sudden activity of the shepherds and churches, moreover, appears to be inspired rather by dislike of the Mormon brethren than by hostility to the common enemy and a consuming regard for the salvation of lost souls. It is very much to be feared, in short, that but for the invasion of the Elders the thousands of poor and ignorant people in the country districts would have been left in darkness for many years to come. There is more anxiety, it seems, to save them from Mormonism than there has been to save them from heathenism and their sins."

"Inasmuch as Mormonism is making progress in almost all of the