

MORMONISM AT HOME.

It would be well for those who think lightly of Mormon establishments in our midst to see what it is like where it has power. So long as Utah, its home, was a territory, controlled by the Government of the U. S. A., so long it could be held in check; but when under the impression that it was harmless, Utah was received as a State, with self-governing powers, Mormonism has been active, not only in asserting its power at home, but in sending missionaries abroad. The following from two Home missionaries in Utah, in the "Church at Home and Abroad," speaks for itself and has its warning for Canada:

Rev. N. E. Clemenson, Logan, Utah, writes: "Our little church has been called upon to suffer serious loss. Our two deacons and two elders have found it necessary to move from us. The coil of the serpent makes it more and more difficult for people to remain here who are dependent on the community for subsistence. It really is serious. It begins to look as though the pastor would have to be deacon, elder, minister and everything else. A man who has never been placed in such a situation can have no adequate conception of what it means.

But the trouble involves more than this. There is a general tendency to exodus all along the line. The whole non-Mormon population feels restless. The grasping, aggressive, crushing power of Mormonism is tremendous. It has marched boldly into the temple of public education and driven out the American idea that teachers are to be employed for character and competency and made the criterion of acceptability membership in the Mormon Church.

It has gone farther. The Agricultural College of Logan is a 'government institution,' built and supported by money appropriated by Congress, though since Statehood it has been controlled by the State. This school now is in the hands of the Church, and each year since I came here its Mormon Board of Trustees has eliminated competent Eastern men, filling their places largely with young Mormons who have neither the education nor experience of men who must go. So it has come about that this school, founded and fostered by the Government, has, in the face of law, become a partisan institution, whose highest service is to carry into effect the behests of the 'dominant Church.'

"I wonder if such facts emphasize the necessity of enlarging and pushing our mission schools. The need was never so great as now. The time was never so opportune. The call of our country and Christ's kingdom was never so urgent. Let the Church, our great, rich, selfish Church, arouse itself and come to our help against this mighty, subtle and aggressive foe of our

civilization and Christianity. We may sleep too long. God may decide, even through Mormonism, to scourge and humble us by doing with us as he has done with others in the past."

Rev. E. L. Anderson, Salina, Utah, writes: "Probably a more difficult field does not exist. The Mormons do not manifest much active opposition, but prevent their people from attending our services as much as possible. The non-Mormons are almost without exception rampant infidels, and it is very difficult to induce them to attend services or give the gospel any favorable consideration.

Sin flourishes. Profanity is common with Mormon saint and Gentile sinner, and drunkenness and Sunday work are very common.

Though the field be difficult and the Mormon delusion strong, the only hope, so far as I can see, is to hold fast and patiently present the truth, for if we do this the Lord will certainly give us the victory at last."

CHINA.

There has been much sowing in Central China during the past thirty-six years; the reaping time is now come. What we are seeing to-day shows the folly of judging of a great spiritual work such as ours is by early appearances. People want returns for their money, and quick returns, and if they do not get them at once, they lose heart and begin to growl and sneer.

A flippant critic, writing of the missionary work in India, some years since, said: 'A great deal is being said by the missionaries about unseen influences, heaven, seed sowing, and what not. For myself I want crops.'

Wonderful! I should like to know who does not want crops. We all want crops. But the husbandman sows the seed, and then "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman wants crops, but he does not expect to sow and reap on the same day. Though there was not a single convert in China, I should go on plowing and sowing, for well I know that they who sow in tears shall reap in joy.

But thank God it is not all sowing with us in Central China now. We are beginning to reap a goodly harvest. Still, the reaping of the present is intimately connected with the sowing of the past; and the one is not a whit less real or less divine than the other.

In many other parts of the empire the outlook is equally bright. We are, I am convinced, on the eve of enormous religious changes. Never in its history has so grand a prospect been opened to Christianity in China.—Rev. Dr. Griffith John, in the Chinese Recorder.