

Mormonism in Ontario.

BY REV. JOHN SIMPSON.

For the Review.

I see by the PRESBYTERIAN REVIEW that the Latter Day Saints are increasing in numbers throughout Ontario very rapidly, and that many Presbyterians are joining their ranks. As I have had special facilities for becoming acquainted with their doctrines, I wish to furnish some information concerning them, and to warn Presbyterians against giving countenance to a movement, that may lead them to evil.

There are two classes of Latter Day Saints, known respectively as the Josephites and the Brighamites, the headquarters of the former being at Lamoin, Iowa, and of the latter at Salt Lake City. These two classes of Mormons hold the same doctrines, with one exception. The Brighamites believe in polygamy and practise it, while the Josephites oppose it. In other respects, they are alike. The Josephites could act in accordance with their belief in Canada, and break no Canadian law, but the Brighamites could not do so, as they still believe in polygamy, and carry their belief into practice, when they can. I have often been at Brighamite open meetings on the streets, and have sometimes been in their places of worship. I have on one or two occasions had discussions with their elders, and they openly and strongly advocated polygamy, while I attacked it. Their invariable reply, when polygamy is attacked, is "We believe in the patriarchal system." They mention the different patriarchs of the Old Testament, and say that they enjoyed the special favor of God, although mostly all of them had several wives. The only way in which their contention can be answered is to declare that the New Testament contains the standard of Christian faith, while the Old Testament contains the standard of the old Jewish dispensation, which has been superseded by Christianity. They make the Old Testament their standard. They excuse themselves for having murdered different persons in Utah, who opposed their church, by saying that Moses commanded that persons disobeying God's law should be taken out of the camp and stoned to death. They think that they are doing God a service, and acting in accordance with the laws of Moses, in putting to death persons, who refuse to be guided by the instructions of their clergy. I am well acquainted with a lady in this city, who was brought up among them in Utah. She told me that some men, who lived near her home, tried to escape from Utah to get rid of the tyranny of the Mormon church. The church authorities caused them to be murdered, and she, having occasion to pass the spot next day, saw the snow spattered with their blood.

The Josephites do not believe in polygamy, and those I am acquainted with here are very moral people. They cannot tell where they may be led, however, as they look upon Joseph Smith, the President of their church, as a prophet, who, as the chosen vehicle of the Holy Spirit, is to make revelations from time to time, and add to their belief. The Holy Spirit, according to their belief, tells him, what they are to believe and do, and he tells them. They may be led into anything, and asked to believe in the veneration of images, or old bones, or anything else he is "inspired" to tell them. If he were inspired by the Holy Spirit, as they say, no harm could be done. He is sixty-six years of age, and has just married a Canadian girl of twenty-two, having been married several times before. His followers now fast all day before eating the Lord's Supper. They take it in the evening in this city, having eaten nothing since the night before. They also teach that the application of water by the hands of one of their clergy is the only thing that can save a man from going to hell. It is not a change in his heart, but the water that does the good, and the water must be applied by the holy hand of one of their clergy, or it is of no use. They care little for Sabbath observance, but I have noticed that that is a special failing of all persons who fast before partaking of the Lord's Supper, and hold extreme views concerning the virtues of water, when applied by the right kind of hands. One is tempted to think that the present extraordinary spread of ritualism

throughout the world is the healing of the wound of the beast mentioned in Rev. xiii. 3., the wound being the overthrow of ritualism by the religious reformers. Scotch Presbyterians cannot be driven into ritualism, as the records of the Covenanters show, but they may be inveigled into it.

SAN JOSE, CAL., March 15th.

The Work of the Evangelist.

BY REV. ALEXANDER TAIT, COMOX, B.C.

For the Review.

Would you give me a little space in your paper, to make a few remarks on a matter which came in for some discussion at the Toronto Presbyterian Conference, and which is referred to in your issue of the 24th Feb., which reached me here this week. I refer to the work of the Evangelist. It would seem that such work was looked upon with disfavor by most of the speakers at that conference. The only way that we can arrive at a right estimate of such work is, I think, by comparison. And of course what we compare it with is that of the pastors. There are poor Evangelists, as there are inferior pastors. From the nature of the work, it can scarcely be expected, that always and in all places it will be abundantly successful.

The success of the Evangelist depends on the state of the Church, just as that of the pastor, both are workers in the same field. The objections taken against this kind of work, seem lame, and could be used with equal force against the work of the pastor.

One said, "Avoid the peripatetic Evangelist: he has no place in a settled congregation." That I think, would depend on the pastor and the congregation as much as on the Evangelist who would go to work there.

When a family are ill with some special disease, of course the family physician is there, but frequently, and with good results, the services of another doctor, a specialist, is sought. Are not congregations sometimes in a spiritually unhealthy condition? Young people growing up unsaved, and Christians not as they should be. Do you say it would be wrong for the pastor of that congregation to call to his aid one well qualified to deal in such matters, in bringing the young to decision and believers to a higher experience. A well skilled Evangelist, might succeed in putting new life into both pastor and congregation and send both on their way rejoicing. The same speaker said, All pastors should have the zeal of the Evangelist, but have they? and what is to be done till they all have that zeal? Let the people perish? surely not. It was also stated that some pastors, run dry after two years. Where will such men have the zeal they should have with the "knowledge"?

But in order to deal rightly with this question, we must go to the Word of God and be guided thereby. In some cases we might regard the prophets of the Old Testament as peripatetic preachers or Evangelists. The character of our Lord's earthly ministry was that, teacher and preacher. When He sent out the twelve, it was to do the same kind of work, and the instructions given to them on that occasion, if they have any force to-day, refer more to the Evangelist than the pastor. So with the seventy and the instructions He gave them. The works of Philip, Barnabas, Silas etc.,—were Evangelistic,—so also the work of the great apostle.

Some think that the words of our Lord's last command "go ye into all the world," are in spirit carried out more fully by the Evangelist than the pastor, and others again think, that this is really the way the world is to be prepared for Christ's return. It might, however, be said the times have changed. Has the change been made that it has abolished the work and the worker? If not so, are we right in, shutting our pulpits and churches against such workers?

Should not our attitude rather be to accept any workers God is pleased to send to His Church, and to be ready to receive blessing from any quarter.

Has God given such gifts to His Church? surely He has. What shall we think of such men as Whittfield, Wesley, Nettleton, Finney, D. Matheson,