

handmaiden of polygamy. There are two reasons: Early Mormonism was violent by nature; polygamy is an emotion-charged sexual perversion.

I also believe that Fundamentalist Mormonism has something to teach those of us who have an interest in Mormonism. *Because, in the final analysis, Fundamentalist Mormonism is the True Mormonism.* The Mormon Church we normally think of is the ten million member Church of Jesus Christ of Latter-day Saints (LDS). But in fact, that organization is apostate from True Mormonism. By that I mean that the LDS Church has forsaken many of the so-called "plain and precious truths" revealed by Joseph Smith and Brigham Young. Any one who objectively examines what happened in 1890 when the LDS Church "abandoned polygamy" must see that it did not really do so. In fact, to this day, all Mormon groups retain the belief that polygamy will once again be instituted for all worthy Mormons.

#### WHY BOTHER WITH FUNDAMENTALIST MORMONS?

If Mormon Fundamentalism is as I say, the True Mormonism, then we must not allow it to be obscured by LDS public relations and tap dancing. We must hold the feet of Mormonism to the flame of truth to reveal it for what it is. Only then will Evangelical Christians have the motivation and the ammunition to carry on the work of evangelizing Mormonism. I do not exaggerate when I say that such work has fallen on hard times. The Evangelical Church is much less apt to evangelize Mormons today than it was ten or fifteen years ago.

Today many Evangelicals are double-minded as to whether or not Mormons even need to hear the Gospel message. My

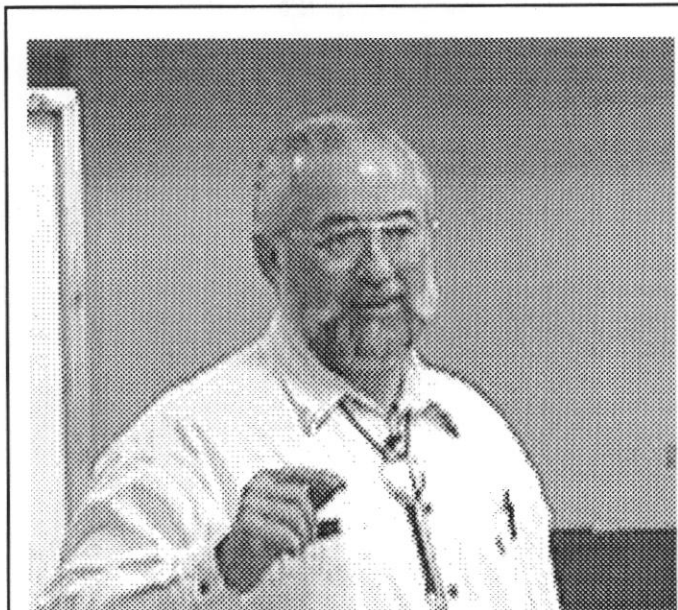
most recent newsletter mentioned the foggy thinking of one Evangelical pastor in Provo who apparently believes that a major problem with Mormonism is that Christians are full of hatred towards Mor-

love. We need to go back to the admonition of scripture found in I Corinthians, chapter one:

*18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

*19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

It may be possible that we will have to convert Mormons to True Mormonism before we can convert them to True Christianity. I mean that as long as we allow the LDS Church to define itself publicly one way and privately another, how can we hope to have true conversation? It is hard work to patiently insist that Latter-day Saints own up to their true doctrine. And, don't get me wrong, I am not saying the average Mormon is lying and deceiving. I think he or she is probably confused. Standard operating procedure in Mormonism calls for the sheep to be obedient and not ask penetrating questions. Our job as evangelists is to help them ask the right questions.



**Jim Harmston, Prophet, Seer and Revelator, and President of the True and Living Church of Jesus Christ of the Last Days. Some say he is the reincarnation of Enoch, Moses, Joseph Smith, and others. I viewed a video tape in which he repeated a prophetic dream which revealed "the name of the Living God is Harmston."**

mormons. I responded by saying, "The problem with Mormonism is *not* Christianity!" God help us. When evangelism is reduced to being nice and loving while at the same time the doctrinal declarations of Christianity are minimalized, we are on the road to a bloodless message which contains no conversion power. I repeat, *it is the preaching of the cross of Christ which has power to convert, not human love.* We do, indeed, speak the truth in love, but we must *speak the truth.* And speaking truth means expressing verbal points which describe the differences between the gospel of Mormonism and the Gospel of Christ. Whenever we have that discussion, Mormons have a chance to be born again. Without the doctrinal discussion, we produce only mushy human love and positive thinking—what some of us used to call "sloppy agape." Real love is tough

#### A RECENT BLESSING

A few weeks ago I was asked to come to a meeting of Evangelical pastors in Emmett, Idaho. These brothers had, within the past couple of years, reformed the men's pastoral association. The association had followed the normal path of most Christian denominations—a slow liberalizing which leads them away from their evangelical roots. The situation finally came to a head when a local Mormon Bishop managed to be officially included in the pastoral association for more than three years. Of course the liberal Christian pastors could see nothing wrong with that. But clear thinking prevailed and the group adopted a set of doctrinal statements which effectively excluded not only the Mormon, but the liberals.

But these men still were not sure how to address Mormonism in their churches. They recognized that many of their parish-