

good old way. "O," say some of the editors that ought to be the most enlightened, and that profess to be, "if Mormonism prevails, Christianity will come down."

Now suppose that we examine, principle by principle, some of the fundamental principles of "Mormonism," and see whether there is one item that is new, or that is in any way an innovation on Christianity.

What is the first start towards an introduction of these principles in this age, and the organization of a people? What is it that first disturbed the world, or any part of it, or called the attention of the people towards it, giving rise to the system now called "Mormonism?" It was the ministration of angels to certain individuals; or in other words, certain individuals in this age enjoyed open visions.

Now we will stop, right at this point; it is called "Mormonism." Let us dwell on it. Is that a new principle? Is it adding something to Christianity, or taking something from it? Do not let our modern notions weigh anything, but come right to the fact of the matter. If Peter the Apostle were here today, and a person were to relate to him a vision wherein an angel appeared to him and said something to him, would Peter call together the rest of the Apostles, and sit in council on that man's head for error? Would they say to that man, "Sir, you have introduced something here in your experience that is derogatory to Christianity, and contrary to the system of religion we have taught, and introduced into the world?" I need not answer this question, neither need I bring Scripture to show what were the teachings and experience of Peter and the rest of the Apostles on this subject. The Bible is too common a book, too widely circulated in the world, and the people of the United States, especially, are too well read in its contents to suppose, for a moment, that Peter

or the rest of the Apostles would condemn a man because he believed in the ministration of angels, because he related an experience wherein he had had a vision of an angel.

Now that was the principle that disturbed this generation, in the commencement of the introduction of that which is now called "Mormonism"—a principle as common in the ancient Church as the doctrine of repentance. I will say more—it is a principle that has been common in all dispensations; it is a principle which was had before the flood, and fully enjoyed by the ancient Saints, or at least held to by them; a principle that was common among them; not that every man attained to it.

But where can we read, under the government of the Patriarchs, before the flood or after it; before Moses or after him; before Christ or after Christ—where can we read in sacred history of a people of God by whom the doctrine of visions and ministering of angels would be discarded, or be considered erroneous? It was common to all dispensations, it was enjoyed by the Patriarchs and Prophets under the law of Moses, before it and after it, and by the people of God among the Ten Tribes, and among the Jews. We will carry it still further. It was enjoyed among the Gentiles, before there was a people of God fully organized among them in the days of Christ. Cornelius had the ministering of angels before he became a member of the Christian Church, or understood there was a crucified and risen Redeemer. He prayed to the living God, and gave alms of such things as he had. He was a good man, and an angel came to him and told him his prayers were heard, and his alms had come up as a memorial before God.

It is astonishing then, to me, that the modern Christian world consider this a new doctrine, an innovation—a