

mistaken, or there are two different kinds of Gospel.

Now if I were speaking to the state church of England, or the state churches of the Catholic world, I would tell them in the name of the Lord Jesus Christ to repent of their new doctrine, and come back to the old standard spoken of by the Apostle, when he says, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," &c.

I need not go through with this same application upon the Lutherans, upon the Presbyterians, upon the Methodists, and others, for all these people sprinkle infants; for the principle once carried out will apply to the whole. If they are Christians according to the doctrine of the ancient Church, they hold the doctrine of the Apostles, they have repented of their sins, after believing on the Lord Jesus Christ, and have been BURIED with Christ by baptism into death, &c. If not, they may judge themselves, for I will not judge them. If they have got a new doctrine, different from that believed by the Apostles, and the Latter-day Saints have got the old one, why not say, then, "If sectarianism prevails, Christianity, as held by the Mormons will be in danger," instead of saying the opposite? Why not turn the thing right about? If we have no one new principle in our religion, why are we considered innovators, and opposed to Christianity? And why is Christianity in the world in danger if "Mormonism" prevails? It is because that floating Christianity, called so by the world, is a spurious one; they have departed from the doctrine of the Apostles. Then, I ask again, why say, "If Mormonism prevails Christianity is in danger?" For if it is a false Christianity, the quicker it falls the better.

We have examined three general principles, to see if there is anything

new in "Mormonism." First, the ministering of angels. Second, the commission of ministers, Apostles, Prophets, and Elders to administer in holy things, by revelation and the authority of heaven. Third, that all those that hear them, believe their words, and repent of their sins, shall go down into the waters of baptism, and be immersed or buried in the name of the Father, and of the Son, and of the Holy Ghost, and thus show that they do believe in a crucified and risen Redeemer, and in the remission of sins through his name. So far, I think, we have fairly stated some of the first principles of what the world calls "Mormonism;" and everyone who has heard us, must decide that there is nothing new in these principles, but rather, that those who have departed from them, are justly chargeable with introducing new things, and innovations on Christianity.

Now suppose that one, two, or a dozen, or a hundred thousand, or even millions of individuals thus baptized, should all come together, in their several congregations, and should unite in earnest prayer, and a man commissioned in the ministry of Jesus Christ should rise and lay his hands on them, praying the Almighty God to give the Holy Spirit, and it be given as in days of old, and he confirms that promise upon them according to the pattern in the New Testament—would that be something new? Would it be an innovation upon Christianity? Would it be right to say "this is Mormonism, come to do away with Christianity?" Why, no! Every sensible man at all acquainted with the Holy Scriptures, would laugh at the idea. If the ancient Saints were here, they would tell you that it was their ancient manner; they would ask you if you had not read over their history, which describes how the Holy Spirit was administered in days of old. Every man who has read the Bible, knows it.