

time into his mother's womb, and be born?—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptised* shall be *saved*, and he that believes not shall be damned! There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved: No wonder the Apostle said, being "*buried* with him in *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptised and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptise, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly Apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7. so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high—so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchisedec, and the anointed son of God, from before the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations—and *lo I am with you always to the end of the world*—that is—by the other comforter which the world cannot receive—for ye are the witnesses—having the testimony of Jesus which is the spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another—and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then Abel was a righteous man he had to become so by keeping the command-

ments; if Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having did no sin; according to his solemn declaration to John:—*now let me be baptised*: for no man can enter the kingdom without obeying this ordinance: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Surely, then, if it became John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptised*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber!

In the former ages of the world, before the Saviour came in the flesh, "the saints" were baptised in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then *the saints* were baptised in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and father of us all, even so there was but *one* door to the mansions of bliss. *Amen.*—Ed.

From the N. Y. Evangelist, July 21, 1842.

MORMONISM AND THE MORMONS: A historical view of the rise and progress of the Latter Day Saints. By Daniel P. Kidder. New York; G. Lane & P. P. Sandford, 200 Mulberry st. 1842.

This is a circumstantial and full account of the men, the books, the doctrines and doings, of this extraordinary sect, commencing with their origin, and tracing them to the present time. When we reflect upon the considerable number to which they have already increased, and the skill of its preachers, in getting hold of ignorant and excitable minds, the delusion, otherwise too foolish to waste thought upon, becomes worth examining and exposing. This is ably and efficiently done in the volume before us. This, with the similar work of Prof. Turner, will set the ridiculous pretensions of the sect in a light too glaringly absurd to leave it much power.

REPLY.

The truth of Solomon is verified in this generation: "to the making of books there is no

end,"—and we may add, to scattering falsehood there is no bounds. There is, however, a light in which we shall review the above notice, not so much on the score of book making as upon the sectarian practice of *resisting the truth*.—Twelve years experience has already given us an assurance that the Lord is with us, and when we read such *thrusts* as the one before us, from the Evangelist, or the more subtle stab of its cotemporary, Daniel P. Kidder, or less noted cut of Prof. Turner; or the canine-like but powerless bite of Mormonism unveiled, by E. D. Howe; or that unchristian but harmless assault of Leroy D. Sunderland—and several other kindred spirits to Simon Magus, Demetrius, and Alexander the coppersmith, it shows us that we are *blessed when all men speak evil of us falsely for Christ's sake*.

From 1830, when the Rochester Observer introduced the book of Mormon to the world as "*blasphemy*," to the "light too glaringly absurd to leave it (Mormonism) much further power," the public has been *sickened* with fulsome, jejune, *ex parte*, and abusive accounts of the church of Jesus Christ of Latter Day Saints—while the work, according to its own predictions in the book of Mormon, has commenced among all nations. The Jews, too, are gathering to Jerusalem in accordance with the prophecies of that book: and that hour seems approaching when every man's hand will be raised against his neighbor, because the love of man waxes cold. We look in vain for fairness or truth, from the popular circles of this generation: We have never been met in argument, or representation, with bible truth, sober sense and candid reason: for upon such a solid basis our cause, as it has done, like some mighty vessel upon the billowy ocean, outrides the storm and spreads her white canvass to the breeze, that "comes from him who holds the winds in his fists," and will waft her safely into that port, where hope, faith, and charity welcome the pure in heart.

It is a fact worthy of notoriety, though everlastingly deplorable, that the popular dominant portions of men, in every age of the world have rejected the truth of God; and then, justly met his vengeance! So it was with the "men of renown," who opposed Noah before the flood, which swept them away. So it was with the inhabitants of Sodom and Gomorrah, who opposed Abraham and Lot, and were consumed by fire and brimstone; so it was with the Egyptians who opposed Moses and the children of Israel, the Red Sea swallowed them up: So it was with the inhabitants of Canaan who opposed Joshua, the sword and the hailstones from

heaven, destroyed them. So it was with the Assyrians who opposed Israel in the days of Hezekiah, the angel of the Lord smote 185,000. So it was with the Jews who opposed Jesus Christ, destruction came upon them and they were destroyed, scattered and driven among all nations as outcasts: And we now bear this testimony, that the popular Gentile nations who in this age reject the revelations of God, and fulness of the gospel, as made known in the Book of Mormon,—in like manner will work out their own destruction.

We say to all men, read what you please, but if you wish the *truth* and the fulness of the gospel, read the book of Mormon, and take the advice of Gamaliel to the Jews: And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

#### HEALTH OF NAUVOO, &c.

We are truly thankful for the measure of health granted to the citizens of Nauvoo, the present season. We may say with propriety, that we know of no city, with an equal number of inhabitants, which exhibits so small a bill of mortality, weekly as ours. Peace and activity are here also, save a temporary sensation, produced by the arrest of General Smith last month; upon that subject, among honest men, but one sentiment can prevail, and that is—figuratively,—it was a poisoned arrow, shot from Missouri, by men in high places, and aimed at the heart of the innocent saints, for persecution and murder. The life, animation, and good order prevalent among us, whispers the approval of the Lord,—and that is better than silver, yea, more desirable than gold.

TO THE EDITOR OF THE TIMES AND SEASONS.

SIR: Not long since, I had the honor to be in the company of a *clergyman*, as he styled himself, and as our religion was the engrossing topic of conversation, I have thought it would be no harm to community at large, if some of the items of our conversation were made public.

*Clergyman*.—Your society, I perceive, believe in the Book of Mormon as a revelation from God.

*Saint*. Yes! certainly: all truth came from the Lord by revelation.

C. Why dont you show the plates and convince the world at once?