The following article is from the Cherokee Phoenix of Jan. 21, 1832, courtesy of Dale R. Broadhurst (e-mail of June 29, 2004). The Cherokee Phoenix was first published at New Echota, Georgia and then moved to Indian Territory later on.

From the Boston Courier.

MORMONISM.

A gentleman, of this city has presented for publication, the following extract of a letter from a Mormonite to his friend here. The writer was formerly a respectable citizen of Boston, and we are assured that his credibility and sincerity cannot be obtained.

Canandaigua, Oct. 9, 1831.

We live in this place, and have ever since the 8th of October last. My mind and time have mostly been taken up in the labor of the new covenant, and I cannot say much which would be interesting either to you or to me, unless I write upon this interesting subject. You must suppose I have had a good opportunity of witnessing much of the proceedings of those who believe in the book of Mormon. The book causes great excitement in these parts, and many [lisp] and foam out their shame, and some believe and become meek and lowly in this region.

There are about one hundred souls who have humbled themselves and come forth with broken hearts and contrite spirits, and desired baptism at the hand of Joseph Smith, or some other elder, -- for you must know that there are, in this church, elders, priests, teachers and deacons, each ordained according to the gift and calling of God. Upon him, many have been ordained, and some preach. Four of these only have gone to the Samanites [sic] (or Indians) to preach the gospel unto them. They passed through Ohio, and preached, and three hundred have come forth; many, on coming, brought all their possessions and gave to the church. One of the first was an old miser, who set the example by throwing in all his property -- eight hundred acres of land under good cultivation. Thus we see, that when the people become right, this will follow, as in the Apostles' days.

There are about four hundred souls, and yet no one has aught he calls his own. This we have not preached; but it is
the natural consequence of embracing the Apostolic doctrine, which we have done; for He has visited his people, by the ministration of angels, and by raising up a new seer and revelator, that He may communicate unto us such things as are necessary for our preservation and instruction.

You recollect we were talking of the hill which contained all the sacred engravings; we thought it must be far South. But we were both mistaken; for since I saw you, I have seen the spot, and been all over the hill. The time is short, and this generation will not pass before there will be great and marvellous things take place to the confounding of all false, vain, and pernicious doctrines, and to the bringing to nought the wisdom of the world; for Israel shall be saved with an everlasting salvation, and the day is soon at hand when the wicked shall be cut off and the meek shall inherit the earth, and the Lord God will turn to the people a pure language; this is the first language, and it is still preserved on the plates of Jared, and will be the last language that will be.
ANEIOUS.

OF OUR BIRTH.
This wide peopled earth, the land of our birth; childhood—The beautiful
when all else is forgot.

of God
and
by our children be trod.

strangers, in accents un
uns like that of our own?

the stone may be bland, o
notes of our dear native

et on the earth
our birth.

age which taught us to

of husband and friend;

on our mother's soft

he reck'd us to rest.

of God

by our children be trod.

Examiner.

AD OF DEATH.
—It seems as if it
where from the very
dust we tread up
life—it seems to us
that this most com
and certain of
uch horror and des
would bring such t
were some awful
omenon: that it
death—a shock, a
ation: as if nature, in
its steady course, were
able run.

strange, is our strange-
call sickness, we re

It would seem from the following article that the MORMONITES have broken ground in Venango county, Pa. In this vicinity they have become wholly defunct. The young man indicted upon the charge of attempting to dig up a MORMONITE (as we mentioned a few weeks since) has been acquitted.—Ed. Censor.

[From the Franklin (Pa.) Democrat.]

MORMONISM.

We of this place were visited on Saturday last by a couple of young men styling themselves MORMONITES. They explained their doctrine to a large part of the citizens in the court house that evening. They commenced by reading the first chapter of Paul's Epistle to the Galatians: also by giving an account of their founder, Joseph Smith, then an inhabitant of the state of New-York, county of Ontario, town of Manchester. Having repented of his sins, but not attached himself to any party of Christians, owing to the numerous divisions among them, and being in doubt what his duty was, he had recourse to prayer. After retiring to bed one night, he was visited by an Angel and directed to proceed to a hill in the neighborhood where he would find a stone box containing a quantity of gold plates. The plates were six or eight inches square, and as many of them as would make them six or eight inches thick each as thick as a pane of glass. They were filled with characters which the learned of that state were not able to translate. A Mr. Anthony, a professor of one of the colleges, found them to contain something like the Chaldean or Hebrew characters. However, Smith with divine aid, was able to translate the plates, and from them we have the MORMON BIBLE, or as they stated it, another Revelation to part of the house of Joseph. The Revelation commenced about 600 years before Christ, with a prophet of the name of Lehi, of the tribe of Joseph, and a contemporary of the prophet Jeremiah, who had also warned the inhabitants of Jerusalem of their idolatry, & becoming unsafe in the city, was ordered by God to leave Jerusalem and journey toward the Red Sea. He with an...
Call sickness, we reproach to death. Call failure of the limbs and bone. It is so: it is a the cords of life, and reservoirs and reservoirs, one and another give the thoughtful man say suffering, as it were, remover, one by one, bonds that hold me to swathing current of life away its own chantiness of every keen emerence and far penetration shortening the monadication and conflict it is and so it shall be, cord is loosened, and then and the pitcher is put, and the wheel is laid, and the dust returns and the spirit returns.

Stage dispensation,—that is earthly; the it is not an anomaly; creation. It is the restful place from shall be down that world, with kings, the wise and good, of ages past., the hills, the sun the vales, ness between; this that move turnimg brooks green—and poured an holy wastations all.

what? Doth the spirit reflections of the soul go silent grave? Oh! house, and pall and and funeral train—bye soul. They proclaim stations. They but call other family which accompanied him, built themselves a ship and landed on the coast of South America, where they increased very fast, and the Lord raised up a great many prophets among them. They built cities, and encouraged the arts and sciences. Their prophecies foretold the appearance of the Messiah on the other continent, and gave as a sign that they should have two days without a night, as of his death, which was the cause of the terrible earthquakes, which rent all the rocks in our hills into the different shapes they now are. After our Savior's ascension to heaven, that he came down to this continent and appointed twelve disciples, and that Christianity flourished for three or four generations. After that the inhabitants divided and were ensued, in which the pagans prevailed. The first battle was fought night to the straits of Darien, and the last at a hill called Co- moro, when all the Christians were hewn down but one prophet. He was directed to hide the plates in the earth, and it was taught to him that they would be found by a gentle people. The last entry on the plates is 120 years after the commencement of the Christian era. The whole history contains their account of 1020 years. The balance of their discourse was on repentance, and quotations from our prophets to prove their doctrine, and the return of the Jews to Palestine, which was to be done by the gentile nations, accompanied with power from above, far superior to that which brought their fathers out of Egypt. They insisted that our Savior would shortly appear, and that there were some present who would see him on the earth—that they knew it—that they were not deceiving their hearers; that it was not true. They had one of their books with them, which was seen by some of our citizens who visited them.

Mr. Editor—I have compiled the foregoing from memory. If you think it worth publishing, it will probably give some outline of the doctrine of this new sect.

The prophet they say was Mormon.
It would seem from the following article that the Mormonites have broken ground in Venango county, Pa. In this vicinity they have become wholly defunct. The young man indicted upon the charge of attempting to dig up a Mormonite, (as we mentioned a few weeks since) has been acquitted. - Ed. Censor.

[From the Franklin (Pa.) Democrat.]

MORMONISM.

We of this place were visited on Saturday last by a couple of young men styling themselves Mormonites. They explained their doctrine to a large part of the citizens in the court house that evening. They commenced by reading the first chapter of Paul's Epistle to the Galatians: also by giving an account of their founder, Joseph Smith, then an inhabitant of the state of New-York, county of Ontario, and town of Manchester. Having repented of his sins, but not attached himself to any party of Christians, owing to the numerous divisions among them, and being in doubt what his duty was, he had recourse to prayer. After retiring to bed one night, he was visited by an Angel and directed to proceed to a hill in the neighborhood where he would find a stone box containing a quantity of Gold plates. The plates were six or eight inches square, and as many of them as would make them six or eight inches thick, each as thick as a pane of glass. They were filled with characters which the learned of that state were not able to translate. A Mr. Anthony, a professor of one of the colleges, found them to contain something like the Cyrian Chaldena or Hebrew characters. However, Smith with divine aid, was able to translate the plates, and from them we have the Mormon bible, or as they stated it, another Revelation to part of the house of Joseph. The Revelation commenced about 600 years before Christ, with a prophet of the name of Lehi, of the tribe of Joseph, and a contemporary of the prophet Jeremiah, who had also warned the inhabitants of Jerusalem of their idolatry, & becoming unsafe in the city, was ordered by God to leave Jerusalem and journey toward the Red Sea. He with another family who accompanied him, built themselves a ship and landed on the coast of South America, where they increased very fast, and the Lord raised up a great many prophets among them. They built cities, and encouraged the arts and sciences.— Their prophecies foretold the appearance of the Messiah on the other continent, and gave as a sign that they should have two days without a night—also of his death, which was the cause of the terrible earthquakes, which rent all the rocks in our hills into the different shapes they now are.
After our Savior's ascension to heaven, that he came down to this continent and appointed twelve disciples, and that Christianity flourished for three or four generations.— After that the inhabitants divided and wars ensued, in which the pagans prevailed.— The first battle was fought nigh to the straits of Darien, and the last at a hill called Comoro, when all the Christians were hewn down but one prophet. * He was directed to hide the plates in the earth, and it was intimated to him that they would be found by a gentile people. The last entry on the plates is 420 years after the commencement of the Christian era. The whole history contains their account of 1020 years. The balance of their discourse was on repentance, and quotations from our prophets to prove their doctrine, and the return of the Jews to Palestine, which was to be done by the gentile nations, accompanied with power from above, far superior to that which brought their fathers out of Egypt. They insisted that our Savior would shortly appear, and that there were some present who would see him on the earth—that they knew it—that they were not deceiving their hearers; that it was all true. They had one of their bibles with them, which was seen by some of our citizens who visited them.

Mr. Editor — I have compiled the foregoing from memory. If you think it worth publishing, it will probably give some outline of the doctrine of this new sect.

* This prophet they say was Mormon.
arm and a clear conscience will front the foe alone.”

This had the desired effect. They saw New England was not playing, and was not to be placed with: they agreed to appoint a day.—The day was fixed. It came. Mr. Adams went in, took the floor, urged the measure, and after debate it passed. The next thing was to get a lawful Commander for this lawful train. All looked strong, of the

An officer, sick, at

replied,

ices, but

stay in to the one who

Serge;
Ville Tele

Published every Tuesday morning, at Painesville, Geauga county

Tuesday, March 13, 1832.

They were at the front of the number to accompany my favorite officer, I volunteered among the rest. An officer informed the Colonel I was sick, and unable to go; to which he replied, he should be glad of my services, but if this was the case, I must stay in the camp. Then turning again to the regiment, he said, is there any one who will take this sergeant's place? and Leffingwell promptly stepped forward, and being anxious to make one of the number to accompany my favorite officer, I volunteered among the rest. An officer informed the Colonel I was sick, and unable to go; to which he replied, he should be glad of my services, but if this was the case, I must stay in the camp. Then turning again to the regiment, he said, is there any one who will take this sergeant's place? and Leffingwell promptly stepped forward. He was for some time insensible to what took place. He said when he heard the sound of their locks, the horrors of death ran over him. At this moment a reprieve was read from Gen. Washington. The friends of Leffingwell had interceded strongly in his favor, and the consideration of his faithfulness as a soldier and the representations of those who witnessed the conduct of Reed, are supposed to have given and the General to save his life.
LEGRAPH.

E. GEAUGA COUNTY, OHIO.

[NUMBER 39.]

2.

The time is come when the public sees and frowns upon their efforts. But when a few devoted and self-denied men gave success to human endeavor, saw it and proved by their conduct the sincerity of their professions, they propitiated the smile of heaven; and not only so, they propitiated public sentiment. When their fellow-men became convinced that there was no hypocrisy in their tears, but that they deeply and unfeignedly felt the evil they deplored, their arguments found a ready way to the community. Their

This was what they determined to do, and they have done it. The poet of example enlisted in a good cause accomplished all the wonders we have seen; and, Mr. Chairman, is it not merited by the joyous gratulation that that cause has reached this place?—not for legislation—legislation has long since exhausted all its power; and all the sanctions of the law, when opposed to the course of desolation evil, were but as chaff before the mountain storm. But here is a new principle, which in its power transcends whole volumes of legislation.
cess to human endeavor, saw it
median upon their efforts. But
few devoted and self-denied men
to the measure of total absti-
and proved by their conduct the
of their professions, they propiti-
smile of heaven; and not only so,
itated public sentiment. When
low-men became convinced that
as no hypocrisy in their tears, but
y deeply and unfeignedly felt the
y deplored, their arguments found
way to the community. Their

public. This was what they determined
to do, and they have done it. The power
of example enlisted in a good cause has
accomplished all the wonders we have
seen; and, Mr. Chairman, is it not matter
of joyful gratulation that that cause has at
length reached this place?—not for legis-
lation—legislation has long since exhaust-
ed all its power; and all the sanctions of
the law, when opposed to the course of
this desolating evil, were but as chaff be-
fore the mountain storm. But here is a
new principle, which in its potency is
volumes of legislation. That
MORMONISM.—We hear frequent inquiries respecting the progress of this strange delusion and imposition. We would therefore state generally, that for a long time past, it has ceased to be a subject of much attention in this county. The headquarters of the impostors appear to have been removed to the adjoining counties, where it is said that Rigdon (who is claimed to be the Elijah that was to come) and Smith, are making some progress in their work of guilting the ignorant and credulous. Their leisure hours are occupied in making new revelations from Heaven, and translating and re-modeling the New Testament, which they pretend to do by inspiration. They have also recently discovered the book or prophecy of Enoch, mentioned in the epistle of Jude, which, with all their other revelations and commandments, are to be sent to Missouri for publication, where they have a printing press in operation. The whole of their works when printed, will probably comprise several volumes, which are to be spread out by all its dupes and adherents.

This lady has the misfortune of her husband being the principal defendant in the trial which Mr. R. sustains, and should he be found guilty, she will be declared entitled to damages.

About the middle of March, the trial of Mr. Chapman, at Akron, was readily granted, as it is not deemed one of the most important cases, but it is one of the most interesting, in the aspect of its subject. It is a case for the protection of a poor and defenseless man, who, in the exercise of his right of free speech, has been wronged, and whose cause is just and reasonable. The judge has disposed of the matter in a way that is satisfactory to all parties concerned, and the case is now in the hands of a jury, who will soon report a verdict.
leisure hours are occupied in making new revelations from Heaven, and translating and re-modeling the New Testament, which they pretend to do by inspiration. They have also recently discovered the book of prophecy of Enoch, mentioned in the epistle of Jude, which, with all their other revelations and commandments, are to be sent to Missouri for publication, where they have a printing press in operation. The whole of their works when printed, will probably comprise several volumes, which are to be swallowed, word for word, by all its dupes as though written by the finger of Deity. Those of the Mormons who have nothing to prevent them, are repairing to the "land of promise," on the western line of Missouri, and those who have property are disposing of it with all convenient despatch. A few, however, who are in lucrative business have a special permit from the prophet to remain for four or five years. They have many missionaries in different parts of the country, proselyzing those who are predisposed to place reliance on any thing marvelous. They have made one of their young fanatics believe that he is a descendant of, or belongs to the tribe of Judah, & that it is his duty to repair to Jerusalem, to preach Mormonism, or assist in restoring to Jews their ancient city. He some time since took up his march for Boston.

The News-Letter, one of Mr. Van Buren's mentioned presses, at Warren, assumes to be amazing wise in commenting upon an article in our paper two weeks since, in which we said the presence of Mrs. Chapman, at Andalusia, was readily granted. He asked protection, as he was the object of pity, a prolonging cordial, as he was short time he contracted Mrs. Chapman, which crease daily, until Montions became entirely husband and given to evidence on this scene of the basest An illicit connexion between the stranger friends and family as their warmest indign barefaced was the w admonitions from smallest effect upon, tedly heard to expr husband was gone.

On the 16th of Ju Andalusia and w While in the city he of arsenic, for the of preparing a collec South American mar Andalusia in a day e after, Mr. Chapman 19th of June a Phy came, but thought it scribe any medicine following, Mrs. C chicken soup, for he soined it while in th veyed it to the parl was present but the presence she mixed
Observer and Telegraph 3 (March 29, 1833)
Higley, Hartford. Lifting Co., says, of the meeting in Groesbeck, that 100 persons give evidence of having been converted through its instrumentality. He speaks of the Temperance cause as on the advance. Rev. P. W. Warner, Morriston, M. T., men- "tions considerable good as result of which has already appeared in this paper. Rev. L. W. Wood, Vapianti, M. T., reports an accession of 24 to the church in that place. Meetings are still crowded and solemn. Rev. E. K. Best, St. Catherine, Upper Canada, writes, "that two months, there have been four protracted meetings, on a territory of about twenty miles square—and that they have resulted in the hopeful conversion of something like a hundred and fifty souls." Rev. D. Starrett-Litchfield, Maine, speaks of a Revival as now in progress. Among the results, he says, is a large increase in the Sabbath schools. Mr. D. D. Doolittle, of Falmouth, Me., reports an accession of 60 to the church in that place, as the fruit of a late Revival. Others are hoping—Rev. J. H. Thomas, Canterbury, Orange Co. New-York, mentions a Revival at his congregation, as the fruit of which 50 have united with the church. Others are expected to unite—Rev. H. Williams, Portage, Allegany Co., N. Y., speaks of a protracted meeting which resulted in a Revival, and adds, "a number of young men, from 16 to 26, received 212 Baptists, New York, tells of a protracted meeting held at that place at the time of the meeting of the Prebendary, at which was exhibited "some of the most powerful and as- tonishing displays of divine grace ever witnessed by the writer." He adds, "I was in the meeting, and I can assure you, on this side of the world, of the existence of such scenes, as I witnessed in the anxious room."—Rev. R. Dunning, North Penfield, N. Y., says of a few days meeting in that place, that thirty-four gave evidence of conversion, 13 of whom are members of the Sabbath School, and the children of pious parents. Twenty-five have united with the church. —Rev. L. H. Hall, Hamburge, Erie Co. N. Y., reports an addition of 20 to the church in that place, since the Revival beginning. —Rev. L. P. Andrews, of Marion, Pa., says, "In Col- hono, St. Lawrence Co. N. Y., the church of which Rev. J. C. Robinson is Pastor, has received twenty-four as its communion since April, 1881. The Temper- ance Society has 170 members—Rev. F. B. Reed, Chautauqua, N. Y., reports an addition of 40 to the church at that place, as the fruit of a three-days meeting. The Temperance Society numbers 160 members—Rev. M. Parmelee, Chateaugay, N. Y., describes in the following manner, the very great change, which has been wrought in that place by the Spirit:—Within their formation, in four months, there have been attended four protracted meetings, two of our own order, one by the Methodist, and one by the Baptist. Their result, we are all well pleased, to the good of souls. At the fruits of this revival, there have been erected about twenty-five domestic altars, and more than one hundred and fifty are expressing a hope in the Savior. So far as I am acquainted, the converts appear well, and none with apparent reason, we should be led to the con- clusion, that they are the real friends of Jesus Christ. Such is the change produced by the good word of grace, that the moral grandeur, which in this place was but a bare frame, has now become a fruitful field. Persons of all ages, from fifty down to ten years old, and the numbers of the church in many neighborhoods, in different sections of the town, old things seem to have passed away, and all things have become new. There is discoverable a change in feelings, and in conduct. Those lips, once em- bedded in the hubbub of Hares, and impre- sing by their coarse and debasing characteristics, are now active in imploring his blessing upon the lost and others. Individuals, who have for many years been tributaries of the flesh and devil, we now find united with the church, and engaged on the Lord in his house. They speak of his goodness, and with much apparent feeling, proclaim to

FOREIGN NEWS. It appears that the late insurrection of the slaves in Jamaica, has been succeeded by a most disgraceful and inhuman excitement of the white mob against the Methodist and Baptist Missions in the island; the disturbances among the slaves being attributed to their influence. In the rage of the excitement two Meeting Houses were demolished, and it is even related, in the last accounts, that two Methodist missionaries were shot by the mob.

The cholera had made its appearance in London, and continued fatal in the North. Preparations are being made in Holland for war upon the巴巴，and Don Pedro has set sail upon his expedition against his brother Miguel, the petty tyrant of Portugal. He has 1,500 troops on board, and 11,000 assembled at Terreiro.

Fresh disturbances have broken out in Ireland, which have spread an alarming extent. Ten thousand men had been ordered for suppressing them.

We are literally compelled to lay over two or three communications which were intended for this week's paper.

COMMUNICATIONS.

For the Observer & Telegraph.

EVIDENCES OF DIVINE REVELATION.

Origin of the Bible. Whence came this book? How long has it been in existence? Did it come forth in the world, like the book of Mormon, in the dark ages? Did it come forth as out of the depths of the sea, in the darkness of the ages? Was it indeed written as Paul says, "by men inspired in the holy spirit?"

Let me speak. It would seem to be evident to the most casual reader, who pays the slightest attention to the books themselves. They give their own dates and proclaims their own authors of the whole Christian church.

But it seems quite superfluous to enlarge on this point. Nothing but sheer ignorance of all history will ever pretend that the book of Mormon sprung up at any later date than the period in which it was pretended that the book of Mormon was written. To determine this is not a question of much more, to disprove a well known and fully established fact. A few words more.

The Bible has been too notorious in every age to be thrown into oblivion in the 19th century. The attestations to its age by every historian of any note since the Christian era, are too strong to be trifled with. It is a striking fact that no book of any considerable size has been written since the year 1700, D. S. Doolittle, the only exception, and he gives testimony directly or indirectly to the existence of the Bible at the time. And how can this evidence be set aside?

The society of Christians may be traced back to the ascension of Jesus, their great Master; none can deny this, and they affirm that they have had among them the sacred scriptures. Who can prove the contrary?

The Jews have been a distinct people since the days of Abraham, and they affirm that they have had for ages their sacred writings; and who can dispute it? Who is to be judge in this case? Shall an unbeliever in this age of the world erect himself into the judge—and place his verdict above the standing, unanswerably testifying testimony of whole nations too wise and too many to be the only competent judges?

Would this nation claim an illustrious Hindoos for sitting in judgment on the authenticity of our national constitution?

Should we apply this to our his- torical causes or our muniments?

For the Observer and Telegraph.

WHAT IS EVERY BODY'S BUSINESS IS NOBODY'S.

M. Editor—

I believe this old saying is very true, as it is acted out by christians in respect to carrying on, and vigorously sustaining the benevolent operations of the day. I have often thought, that ministers, and those who would be thought wise and moder- ate, wake to "every good word and work," seemed to depend too much on agents, to come and awake their people to their duty. And I have thought too, that when the agent was gone, they were too apt to trust to the church to finish what the agent had begun, and in Sabbath school operations, I have noticed especially, that when they do not work well.

Agents, you know are at place their dependence on the ministers and churches where they go, and the responsibility on them, and doubtless often think their own burden much lightened by the process.

The Elders and private Christians seem to imagine their responsibility as individuals, of small amount, as it respects any benefit to the enterprise. Has the church not an administrative body, who can manage it without them. For say they—"It belongs to them to do it, it is not their business? Do we not pay them for doing it?" And too many are ready, when urged to take a part in beneficial enterprises, to say, as Mr. Doolittle did in a certain pseudo of religion, when told that he must take an active part, and pray to meeting—

Under the pur
Death of a Mormon Preacher.—Died, in Pomsret, Vt. on Saturday, 7th ult. Joseph II. Brackenbury, a "Mormon Preacher."——He recently came to this town from Ohio, in company with one or two individuals of the same society. They preached, exhorted, and with great zeal and apparent humility, attempted to propagate their doctrines. Two or three embraced their sentiments so far as to be baptized—one a Free Will Baptist, and the other a Presbyterian.

In confirmation of their doctrine and divine mission, they professed to have power to heal the sick, and raise the dead. It is credibly reported, that they attempted twice, without effect, to heal a Miss Nancy Johnson, made a cripple by falling from a horse. She was not healed, for lack of faith; but started for Ohio with the Mormons, to obtain more. The company of Brackenbury attempted also to heal him, and since his decease, to raise him from the dead.—Vermont pap.
We have another source of argument of the same general nature. Manners and customs vary in all countries and in all ages. The writers of the Bible make no remarkable allusions to existing manners and customs, they are not limited to their own country or to the time and locality. The customs are such that never have prevailed in Europe, nor in the Western world: they are peculiar to Western Asia. I might here notice their dress, houses, common occupations, modes of social intercourse, and the like. But these things, together with the age and place of these productions.

Add to this, the numerous allusions to prevailing opinions and passing events, which are data of the same general nature. The force of this argument may be seen by contrast. Mormon's Book with its great antiquity, contains allusions to the recent disputes on baptism and freemasonry—and indeed to every subject that has agitated the public mind of New York during the last ten years. Who does not see how clearly this fixes the date and place of the writers?

The allusions of the Bible, on the contrary, are to events which profane history throws back to the reputed age of its several parts. The state of the Jewish nation as described in the New Testament, corresponds perfectly with the descriptions of the same period given by Josephus, Suetonius, Tacitus, and Dion Cassius. This circumstance alone places the antiquity of the Bible beyond a doubt. We consider that these allusions are entirely incidental, and therefore are not the studied, laboriously contrived which an impostor might seek. These writers did not design to give us a history of the Jewish nation.

One more topic only: going to fix the locality of the writer, and the scene of the transaction. The story of Morsen's tale is laid, in this country; but its geography corresponds with nothing that was ever known, or heard of.

The scene of the Scripture events, is laid chiefly in Palestine; and you may go there now and read it for confirmation. There are the mountains of Lebanon, the hills of Zion, the plains of the South, the lakes, the rivers, the climate, everything as the sacred writers saw it in their day. Surely these books were not written in some far off hermitage, by some secluded monk.

II.

COMMUNICATIONS.

For the Observer & Telegraph.

EVIDENCES OF DIVINE REVELATION.

NO. VI.

Origin of the Bible.

Again we bring forward the question: When and where did the Bible originate?—Was it written some two or three hundred years ago, by some elocuted monk? It happens that we have other branches of evidence to permit the topic, entirely distinctly from the historical testimony already adduced.

Most of us know something of the fluctuations of spoken language. Take up any book in the English language written within a century of the date of the Bible, in its unique style—its barbarous spelling—its strange words. The fact is, every 20

Consecrations thus constituted and for the purposes above specified, have gone step further, and agreed, that where there is a mutual submission of a case to a consistory, their judgment shall be binding and final. The foregoing principles, it is thought, are in accordance with the principles of confraternity, and also with those of the gospel.

There are churches however, that have not take this last step; who have never become consorted, but have remained in their several bodies, separated each maintaining its own principles according to the directions of Christ. And we look in vain for more intelligence, piety, soundness of doctrine, or correctness of moral principle, than in these churches. And the best test of principle, is the result of its practice.

A S.

For the Observer and Telegraph.

On the first Chapter of Genesis.

NO. I.

Mr. Isham—

I wish to offer to the readers of your paper, a few remarks upon a certain scientific subject which has been supposed to have a bearing upon the credibility or the interpretation of the Sacred Text. But before proceeding to the subject, suffer me to propound a rule of interpretation. If exception be taken to the rule, it will be useless to read my application of it; but if the rule be admitted, I shall have a good claim to the reader's patient attention. The rule is this: If a writer in narrating any transaction, omits to mention any fact which it is not important, in regard to his purpose, that his readers should know, he is neither to be understood as denying that fact, nor, to lose his credit as a trust-worthy historian. This rule, which I shall leave to stand upon its own foundation, may be thus illustrated. A politician, wishing to show the relation of our state governments to the Federal government, writes a history of the United States, in which, after stating in general terms that the people emigrated from Europe, he proceeds to describe the principles on which the Federal government was founded, and to narrate its subsequent operation: The rule teaches us that his failure to notice the previous colonial governments does not amount to a denial of their existence, nor does it detract in the least degree from the credibility of the statements which he does make.

It is well known, that from certain facts, developed by the science of Geology, the earth is supposed to have been in existence before the date assigned for the creation of man by the inspired Historian. Granting for the present both the premises and the inference, I shall inquire what bearing

last Monday with lightning, and electric fluid even in the feet of a dog at midnight.

Protestant Epis- toy of Fairfax at the New York at the New York at the same time, that in the class, 9 in the minor class Se be admitted to of accom-
and the mouth be impossible to close.

In Massachusetts the House of Representa-
tives was to be engrossed, after a long and animated debate, a Militia Bill, which provides that there be but one company in a year. Each company is then to be inspected, drilled, and disciplined. Compensation is provided of $10 per annum to a Major General—$10 to a Brigade Major—$5 to a Regiment—and $5 to an Adjutant of a Battalion.

THURSDAY, APRIL 5, 1832

THE GEORGIA REPORTE.
The Editor of the Repertoire appears to be still in a very excited state of mind. His sensibility has been deeply wounded, by our remarks on Slavery in reply to his attack upon us, in justice to the cause of humanity we could not have said less. But nothing short of warfare has escaped him, which would justify the following very courteous semi-paragraph, to wit:

"Nat Turner is dead!" The Liberator, in sable shrouds, sheds the tear of sorrow, points to Southern dreads which never had existence, and sounds the hollow yell of vengeance. The Ministers of Peace re-echo the sound, and the Ohio Tele-
graph, foremost in the rank of trumpeters, would seem assume the prerogative of saying, it is all right.

Now, Mr. Capers, what have we said or done, to justify language like this? We did, indeed, copy into our columns the "annual view of Slavery," which was not fabricated by the Editor of the Liberator for effect, but had been gleaned from the newpapers, an item here and an item there, in the course of a twelve-month. That all the incidents related, were circumstanceuly cor-
tect, no reasonable man would expect; but that they were essentially correct, we have little doubt. The how of the correctness of our paper paragraph. Indeed most of the items were taken from papers printed in the slave-holding States, and printed too in the very neighborhood, where the events are alleged to have taken place. In regard to Nat Turner, we do not believe, that the Liberator ever shed any tears for him—and sure we are, that we never said "it was all right," that these tears should be shed.

The said Editor further says, "All the wisdom of the wise, and all the boasted benevolence of the clergymen of his days, and years of its existence has made a perceptible change in the character of the English language; so that the date of a writer may be fixed with no small precision, by his style of writing. Especially is this true a mong the less learned, such as we know the sacred writers generally to have been.

Another circumstance is to be taken into the account. History tells us in what age of the world given languages have been fixed. We cannot forget to mention—

When was the Bible written? The New Testa-
ment is in the Greek language, of course must have been written while that language was in common use.

This was not the fact some two or three hundred years ago—it has not been the fact for many centuries. And if we look to the topic already illustrated, the fluctuations of language, we shall be compelled to fix the date in, or very near the first century. It is not possible that it could have been written, such as it now is, at any earlier or later date. The style is Soye-Chaldac, the materials of which might as well be expected, as the Jews were making the transition from the Hebrew to the Greek, and of course carrying much of their former language into the new one. It is not the pure classic Greek of an earlier date—it is not the Alexandria Greek of the Septuagint, written B. C. 280; nor, on the other hand, is it the more corrupt Greek of the Christian Fathers of a later age. Much less can it be the Greek of "some monk in a cell," long after the language ceased to be spoken, or written. So much for the learning of Paine and his associates.

Turn now to the Hebrew, the same argument apply. It has been spoken nowhere since the christian era, nor indeed, except as much corrupted by the Chaldean, since the captivity, B. C. 536. The Old Testament therefore is necessarily thrown back to a date prior to the christian era. Tracing the present location of language, more minutely, you can determine from the original Hebrew, that it must have been written at different and distant periods; and it is a striking fact, that these changes in the style and character of the language, correspond remarkably with the reputed dates of the several books.

This is evidence incontrovertible. No impostor, without a miraculous gift of language, can produce a forgery in a language he does not understand, nor in the peculiar style of some other age than his own.

The latter attempt has been made by the writer of the book of Mormon, who has done his best to deceive us. The book is only a diary of King James's day—but he has made a sorry business; for his barbarisms and grammaticalisms correspond with nothing else that ever was written. The production, instead of bearing internal evidence of having been written at different periods, as is claimed, bears unmistakable marks of having been written within the past five years—a miserable attempt at imitation. The writer uses the most ancient English with which he happens to be acquainted; which he does not, and does not pretend to be.

And thus we see that the documents of the church are not to be used in defense of the divinity of the scriptures or the divinity of the church. But a church, officially constituted, must not only have members but officers also. That is, a Pastor and Deacons. A church thus constituted, is competent to act officially. Or in other words, to maintain the doctrines and discipline of the church. This principle rests on the authority of the Bible. This is the principle recognized by the churches, and upon this principle they are, and upon this principle they will be, built. Connected with this idea is another: The authority of the church is not legislative. It cannot make laws, or alter the laws of Jesus Christ, without anarchy. The prerogative of the church in conducting its internal discipline, is to find out what are the laws of Christ, and to carry them out. The church, in so far as it is the church of Jesus Christ, and to one another in connec-
tion, and that each congregation so constituted, is a distinct sovereignty, entirely beyond the control or management of any other body of men, having the keys of government to itself, and responsible to no earthly tribunal, or to the government of the state. Connected with this idea is another: The church, in so far as it is the church of Jesus Christ, and to one another in connection, and that each congregation so constituted, is a distinct sovereignty, entirely beyond the control or management of any other body of men, having the keys of government to itself, and responsible to no earthly tribunal, or to the government of the state.
It is a striking fact, that these changes in the style and character of the language, correspond remarkably with the reputed dates of the several books.

This is evidence irrefragable. No imputation of a miraculous gift of language, can produce a forgery in a language he does not understand, nor in the peculiar style of some other age than his own.

The latter attempt has been made by the writer of the book of Mormon, who has logged into his production all the books and ancient records that he could. It is a forgery, and he has made his forgery a sorry business; for his barbarisms and ungrammaticisms correspond with nothing that ever was written. The production, instead of bearing internal evidence of having been written from 1 to 2000 years ago, as it is claimed, bears unequivocal marks of having been written within the past five years — a miserable attempt at imitation.

The writer uses the most ancient English with which he happens to be acquainted, which, however, does not reach back far enough for his purpose by 1500 years. The book is written at the present moment of the general universal language. Names and customs vary in all countries and in all ages. The authors of the Bible make numerous allusions to existing manners and customs, and thus afford means of fixing their own date and locality. The customs are such as might be found in Europe, or in the Western world; they are peculiar to Western Asia. I might here notice their dress, houses, common occupations, modes of living, &c. &c. all going to determine the age and place of these productions.

Add to this, the numerous allusions to present events, which are data of the same general nature. The force of this argument may be seen by contrast. Mormon's Book with its great antiquity, contains allusions to the recent disputes on baptism and freemasonry — and indeed to every subject that has agitated the public mind of New England during the last 50 years. Who does not know how clearly this fixes the date and place of the writers? The allusions of the Bible, on the contrary, are to events which profane history throws back to the reputed age of its several parts. The state of the Jewish nation is mentioned in the Bible, and corresponds perfectly with the description of the same period given by Josephus, Suetonius, Tacitus, and Dion Cassius. This circumstance alone places the antiquity of the Bible beyond a doubt, especially when you consider that these allusions are entirely in the state of the world, and not in the recorded, laborious corroboration which an impostor might seek. These writers did not design to give us a history of the Jewish nation.

One more topic only; going to fix the locality of the writer, and the scene of the events. The scene of Mormon's tale is described with minute accuracy, and corresponds with the history of the same period. The borders, the climate, the mountains, rivers, and cities mentioned in the sacred books are all so accurately described, that we may be sure that the author knew the country he described. We may also be sure that the author knew the country he described. Therefore, the book was written in some far off country, by some unknown monk.

We intended to have pursued the last part of this subject much farther, but must postpone our remarks to another occasion.

We commence a series of communications on the first Chapter of Genesis, which have the recommendation of coming from a thinking mind.

COMMUNICATIONS.

WE have come to the conclusion, that a fair dis-
I am heartily glad sir, if these are your
feelings, for it is refreshing to the wearied
soul of an agent to visit such men. How
are your schools now; Do all the youth and
children attend? Have you a committee
who visit all the people statedly, and ar-
rouse them to this subject?

"Why Sir, you know that it has been a
very severe winter, and the going very
bad, and the fact is, our schools have nearly
run down—but I have been thinking lately,
that there must be new and vigorous ef-
forts for their welfare put forth; we had a
visiting committee last year but none now."

"If these things be so, we ought to be up
and doing, and I am glad to believe that
you feel it— Have you much of a church
under your care?"

"About 100 members, sir."

100 christians! Well Sir, if they were such
christians as we all ought to be, 'twould
not be all the town lines in Ohio that could
hold their influence. Do you generally find
them active, and ready to enlist in any good
work for the upbuilding of Christ's King-
dom, that you bring before them?

"Generally I think they are, unless there
may be some exceptions in money matters—
but I do not know that any of my church
members would refuse to labor for Christ."

That is encouraging, for without their co-
operation, we could expect but little prog-
ress in this good cause. Have you not
many individuals in your society who are
not professors of religion, who would re-
joice to help upbuild good society, by ben-
efiting themselves, and the rising genera-
tion—and would they not give you their
example and influence, should you seek it?

"I should think that most of my non-
professors were of that description"

And have you not some prompt men who
would be willing to give a day or two's
time, in order to give their cause a good
start?

"I think I have the very men who would
promptly do it."

Now, my dear Sir, you must not consider
me a dictator to you, of what you must, or
must not do for God's glory, but as a sug-
gestimg brother. I want you should see
those active men of your church, and talk
with them; and have them visit every fam-
journals and
for violent
need in inf
seen. Shon
he would en
do, I belie
measure, ef

FURTH
The Gov-
of the State,
ocase:
"There ca
among the p
have aband
full deliber
or can for a
deared ever;
inclined to b
Judge of the
in due tim
py of the de
the aforesai
mandate ca
Court within
term comme
January of
judges of th
place; the L
will hol
proceed del
peaceable, f
best come
in the ful
momentous
has now a
ghished in l
ion and to
all, depends
that the lea
strength
her movem
that we wil
meet the c
without jus

For the Observer and Telegraph.

TEMPERANCE IN HARRISON, STARK CO.

Constitution of the Harrison township,
(Stark county,) Moral Association
for the suppression of Intemperance
and Profane Swearing.

ARTICLE 1st.—This Society shall be
called the Harrison Township Moral Asso-
ciation, for the suppression of Intemperance
and Profane Swearing.

Art. 2d.—It is required of all who join
this association that they abandon the use
of ardent spirits and wines on all public sc-
Mormonism. -- Proposals are issued at Independence, Mo. for publishing a paper entitled "The Evening and Morning Star," to support the principles of Mormonism.
A METHODIST PLEA.

Treated by the Rev. J. A. Strong, a Method- Proselyt. tist, and the object of his most earnest attention.

Joseph Chettle has read—somewhere or

other—that a thing cannot be at once the image, and the reality, but I will prove by an argu-

mentum ad hominem, that it can. For instance,

Joseph Chettle is the very form and image of a

tale, morally and spiritually, and he is the very man

of the image.

As to this question, whether Chettle accom-

plished his promise, St. John, vi. 53. at his last

supper, or not? Whether he be consistent with

Christian preaching, or not? Whether the twelve,
or eleven apostles (for he appears not to know

which) were all the world, or not? These are

to the point, as, they say at Walsall, too soft to

require an answer. But the next difficulty, in

which we find in page 26, this dapper man is

quite fast. His intellects are all in confusion;

like the atoms of Epicurus, always supposed to

move in right lines, yet always forming a curve.

Now differing in wild confusion—now mingle-

gether in one mass, many, and again dis-

satisfied with their situation, they burst sounder

in terrific I sort into their former chase of disorder.

Methinks I see this wretched wight holding

his head with both his hands to prevent an

explosion, and trying to catch, and distinguish

amongst one another, without the least chance

to catch the fish. Well, he has got one at last,

and he succeeded in penning it on paper.

This is it—If he, i.e. Chettle, had given

his flesh for the life of the world in his last

supper, then his blood was shed before his crucifixion,

and a propagating sacrifice offered to God be-

fore he died on the cross. What strange divin-

ity is this, that sets aside the necessity of the
deth of Christ, and deprives that death of all

virtue as the prop of righteousness, to prove an

idea is this? It has less of value and less of

wisdom than the idea of fly! It was begotten

by chaos, and brought forth by confusion. And

then he calls on Mr. Martin to answer his sa-

tions. I shall say, first, or second, or third,

may propose a question which a wise man

cannot answer.

That this should appear strange divinity

To Chettle, is not marvellous, his mind is too

overflowing with all the knowledge of the

world, as well as a blind man pretend to judge

doctrine of the Trinity, the Incarnation, yea,

the whole gospel of Christ is bad divinity. St. Paul

tells us, 1 Tim. iii. 16, great is the mystery of

godsness, and he informs the church at Corinth

that the design of God in revealing mysteries

was to confound the wisdom of the wise and na-

tive ignorance. If he, i.e. Chettle, could

not pass for a man of reason, and will have

reason—to be our only rule, his reason

should be that of the wise and the learned.

If it be our own rule, we shall not come to

know what is of faith and what is not

we shall listen to that authority which God has

established in his church, and without con-

vocation, or doubt, believe in the mysteries of
godsness.

But for the satisfaction of the sincere inqui-

ry after truth, I shall show that this divinity is

similarly wise.

Why should it appear strange to you my
testimony? I am an evangelical, and a Protes-
tant brethren, that Jesus Christ should offer his body and

blood in the same way as a man is to be

Father in different ways, each of which having

its peculiar efficacy and end, and yet leave the

work of human redemption to be completed by

his death on the cross?

You will not say—ye are not say—be

could not do this, for then he would be neither

infinite in wisdom nor in power. Nay, he has

done so with a variety of instances.

Even in the Jewish dispensation, which in

spiring was only the type of things to come,

the body and blood of Christ were variously

urged in various figures, and these figures were

not mere type, but we cannot and perpetually

in itself, or from the words of God, who was the

founder of the world; and they put the faithful

promised in possession of the benefits of redemp-

tion, although it is not merely to make him

good, but to make him the means of his pos-

session. Consequently, when the victim was slain,

he offered the same virtue when he was taken

into the body of Mark, and sprinkled on the

water rock; he offered it again morally to the

washing away of sin when it was sprinkled

on the people. Heb. x. 19.

Again, all that Christ suffered during his life

made a part of his meritorious righteousness,

and had an efficacy in moving God to pardon

sins, and would have been sufficient, had God in

the wisdom of his counsels determined.

Every drop of blood Jesus Christ shed in his

circumcision was infinitely meritorious; every

drop of his body, his agony, his mourning with

thorns and the carrying of the cross of his

human nature, were efficacious for an infinite

number of worlds. But God had so deter-

mined that his sufferings should be completed

at his death, and that by his death alone the

work of human redemption should be finished.

It was then that he gives us the Sav-

iour's expiring cry—"It is finished!"

As to the Eucharistic sacrifice offered at his

last supper, it was the same in substance with

the sacrifice on the cross, and derived all its ef-

ficacy from the same virtue, viz., "the blood

offering—this in an unbreaking, that in a blood-

manner, here mysteriously under the form of

bread and wine, there, really, literally, and mor-

tally.

And this Eucharistic sacrifice was truly

preparatory and instrumental, because the body

and blood of the Lamb, slain from the founda-

tion of the world, most always have this efficacy

whenever and in whatever manner offered to the Fa-

ther.

And why could it be that Jesus Christ

now offers himself to his Father an un-

breakable sacrifice in heaven? And do not this

body and blood now speak for sinners as much

as when he was on the cross? What means these

words of St. Paul?

"Five bleeding wounds he bears, Received on calvary, They pour effectual prayers, They strongly speak for us. Forgive us, forgive them, Nor let that man suffer die." And could John Chettle suppose it to be with-

the power of Omniscience to change the hid-

den substance of bread and wine into his spirit-

ualized and glorified body and blood—would

not the offering up of these, speak as effectual-

ly and expressly as the Mass, as they do in

the court of heaven?

Whatever he may think, this is the Catholic

Doctrine. It is this that renders our Priesthood

to dignify in the eyes of the faithful; our ar-

efforts so august, our holiness and others so

high. This they call it no less, worship so mir-

culous, ceremonies and imposing.

It is the most solemn of the victims of

Redemption, joined with the warmth of devotion

and the prostrate homage of the heart.

THE ORATORS OF MORMON.

Mr. PRINTS—As the press is a medium through which to communicate information for

public use, I have sent the following for that purpose.

On Wednesday, the 8th of this month, two

strangers called at my house and stated that

they were sent by God to preach the gospel to
every creature and said if a man should be

converted they would deliver a discourse. On

the question of our present position, they

said the world calls us Mormons; we are

called by many names, and at early candle light

they commenced an address to the people resi-

dent. The substance for which I took down was

while they were speaking and afterwards con-

ference.

"We are commanded by the Lord to de-

claim to his intended purport. In 1843 a

young man called Joseph Smith of the State

of New York, of the church of God, a

prophet, inspired of the Lord what he should
do. He went to bed without any reli-

on the 20th of May, when the plates were

placed in the dumps, and after due preparation and agreement to the

information given by the angel, he went into the

township of Manchester, and there, on the solu-

nized a hill, found in a clay deposit, or a large

enclave bstone on every side, the plates on

which the revelation was inscribed. The box

in thickness was about 6 inches, and about 7 by

3; otherwise the plates themselves were about

12 and a window glass of common tin, pure

gold, and well secured by silver wires in place in

the box as an effective defense against all

weather. Smith, being entirely ignorant of any

language but the English, and knowing that it

in a very imperfect manner, was unable to

decipher a single word, he therefore sent the

plates to the city of New York to be translated

by Professor Anthony, who could make nothing of them; here seemed to be no

unambiguous difficulty.

It was supposed that the language of the

plates was Arabic, Chaldean, and Egyptian;

but God by his goodness inspired Smith himself

to put everything. Smith, however, not

being spoiled by the power of the American

tribes, wrote a book for himself which was

about two thirds of what the plates contained.

He then had the plates placed, preserving the

result for a future day as the Lord might hereafter direct. Six hundred

years before Christ a certain prophet called Lehi went

to declare, and prophesy, and prophesy without
to come; he came across the water into South

America, who with others, went to Jerusalem:

but when they were divided into two parties.

one was, the other, the latter were therefore

cursed and scattered with yellow and red

and led to the Indians of the Rocky

Mountains. In 500 years before Christ the was

times once gave a sign, or was to give one, that

there shall be a total darkness two days and one

night, but the people refused to take warning; and

when Jerusalem was destroyed, the righteous

were saved—all the teaching of the Mormon-

ism is comprised in this book (their Bible) price

one dollar twenty-five cents. The greater part

of the people were converted for a time, but

were again divided and dismissed to the

last after Christ. The last battle that fought against

these parties was on the verry ground

where the plates were found; but it had been a

running battle, for they commenced at the

mouth of the Euphrates and ended at the

mouth of the Jordan.

The plates state that we shall drive back the

Indians to the South and West; with a promise,

however, to be brought back in the famous

things of the two empires, at the fulfillment

of which all the unbelief and all the proselyte

from fulfillment. The

earth, Smith, when required by the Lord to translate,

and publish the plates, excused himself as

being learned, and denied being a prophet.

The use of the Mormonite Bible is to

connect and fulfill the prophecies of Isaiah, it comes also to

fulfill the Scriptures and to restore the

house of Israel to their lawful rights. The

accounts of this religion will be brought to

Israel, and put them in possession of their

land.
particularly when the stained glass windows of the
majestic edifice are lighted up by the soft and
romantic shade of the dancing moonbeams.
Dr. Milner, who is one of the abbeys, works on architecture in England, has
written a book on the Metropolitan Chapel—

"Without detracting from the real merits appa-
rent in design of this magnificent cathedral, we
cannot avoid regretting that in a noble pile so
costly, the ingenious person with whom the plan
originated, declined adopting that impressiv-
and grand style of architecture which charac-
terizes the ecclesiastical buildings of our

The form of the building is rectangular, one
facade extends 160 feet, the other 129, each
is adorned with a Doric portico. The portal
deaf and inart consists of six, fluted Doric
columns supporting a pediment whose forma-
tion was taken from that of the Acropolis at
Athens. On the frieze of this pediment are in
cut the figures of Faith, Hope, and Charity.
The colonnade is based on the summit of six marble
capitals. The centre of the other front is also or-
amented with a retiring colonnade supporting a
pediment. The interior presents divisions of
 design and elegance of execution, it is divided
into a nave, lateral aisles and a chancel sur-
held with fine stubs woodwork and compart-
ments of frescoes. In each of the two opposite
recesses, the nave is an altar where the morn-
ing service is usually performed. The grand
episcopal altar, around which is a circular
colonnade, stands at the end of the chancel,
immediately opposite the principal entrance.
It is composed of white marble, formed
like a Roman sarcophagus, raised on a platform
of Portage stone, and encircled by a gilt balus-
trade. This altar is bejeweled by sculpture;
the history of the Evangelists is elegantly re-
corded in its bassi relief. Bland is a spirited
copy, by an Italian artist of Titian's Christ
bowed down in thorns. The reason that this
structure has neither done nor is done, is that be-
fore the measure of Catholic emancipation was
accomplished, the body of the Roman Catholic
was made to raise secessors or devolution by the
accession of Queen Ann, that despairable
woman, who was an unnatural daughter, and
in whose veins flows an uncleanly spirit, in the
administration of Lord Chesterfield, in 1745, the Roman Catho-
lic clergy had to perform divine service cim-
ously in Dublin.

Archbishop Murray officiates in this chapel.
His style never seems to the poetic flights of
Keogh; he pervades an earthy path-way, not
the "solar walk" of the imaginative region.
The sculpture of his diction, has O'Leary's
spirited outline; but it wants the beautiful filling
up of Bishop Doyle, in a word, the grace and
harmony of Bishop England. The Archbishop
of Dublin has, we confess, the vigour of Democ-
thenes, but the elegance of Cicero never forms
one of the elements of his sermon.

Wife and son.

IRELAND.

Dublin.—The Metropolitan Roman Catho-
lic Chapel.—This magnificent Doric pile, on which
the sum of sixty thousand pounds has already
been expended, is situated in Marlborough
street, on the north side of the river Liffey,
THE ORATORS OF MORMON.

MR. PRINTER—As the press is a medium through which to communicate information for public use, I have sent the following for that purpose. B. STOKELY.

On Wednesday, the 8th of this month, two strangers called at my house and stated that they were sent by God to preach the gospel to every creature and said if a number should be convened they would deliver a discourse. On the question, what is your profession? they answered, the world call us Mormonites: this excited my curiosity, and at early candle light they commenced an address to the people convened. The substance for which I took down while they were speaking, and afterwards in conversation.

"We are commanded by the Lord to declare his will to effect his intended purpose.—In 1827 a young man called Joseph Smith of the state of New York, of no denomination, but under conviction, inquired of the Lord what he should do to be saved—he went to bed without any reply, but in the night was awakened by an angel, whiter and shining in greater splendour than the sun at noonday, who gave information where the plates were deposited: Smith awoke, and after due preparation and agreeably to the information given by the angel, he went into the township of Manchester, and there, on the side of a hill, found in a stone box, or a separate space enclosed by stone on every side, the plates on which the revelation was inscribed. The box in thickness was about 6 inches, and about 7 by 5 otherwise; the plates themselves were about as thick as window glass, or common tin, pure gold, and well secured by silver rings or loops in the box as an effectual defence against all weather. Smith, being entirely ignorant of any language but the English, and knowing that itself in a very imperfect manner was unable to read or decipher a single word—he therefore sent the plates to the city of New York to be translated by Professor Anthony, who could make nothing of them;—here seemed to be an insurmountable difficulty.

It was supposed that the language of the plates was Arabic, Chaldee, and Egyptian; but God by his goodness inspired Smith himself to translate the whole.—Smith, however, not being qualified to write, employed an amanuensis, who wrote for him—they thus translated about two thirds of what the plates contained, reserving the residue for a future day as the Lord might hereafter direct. Six hundred years before Christ a certain prophet called Lehi went out to declare and promulgate the prophecies to come; he came across the water into South America, who with others, went to Jerusalem: but there they were divided into two parties; one wise, the other foolish; the latter were therefore cursed with yellow skins; which is supposed to mean the Indians of the Rocky Mountains.—In 500 years before Christ the wise ones gave a sign, or was to give one, that (there shall be a total darkness two days and one night, but the people refused to take warning; and when Jerusalem was destroyed, the righteous were saved—all the teaching of the Mormonites is comprised in this book (their Bible) price one dollar twenty five cents. The greater part of the people were converted for a time, but were again divided and destroyed 400 years after Christ. The last battle that was fought among these parties was on the very ground where the plates were found, but it had been a running battle, for they commenced at the Isthmus of Darien and ended at Manchester.—The plates state that we shall drive back the Indians to the South and West: with a promise, however, to be brought back in the fulness of time; and all the unbeliefs existing can never prevent these prophecies from fulfilment. Iniquity will shortly be swept from the Earth.—Smith, when required by the
Lord to translate, read, and publish the plates, excused himself as being unlearned, and could not even read.

The use of the Mormonite Bible is to connect and fulfil the prophecies of Isaiah; it comes also to fulfil the Scriptures and to restore the house of Israel to their lawful rights. The servants of this religion will fish and hunt up Israel and put them into possession of their promised land (The speaker) himself is specially commanded to go forth and warn the people to flee from the wrath to come—were it not for this injunction he would rather work at the hardest labor.—They have gone forth like the disciples of old, without money or scrip, taking no thought what they shall say—and when they are not well received, shake off the dust of their feet as a testimony against the people who thus reject the Holy Spirit. He has left Father, Mother, Brothers and Sisters, the farm and neighborhood of [fr]iends, to declare the will of God, and the rev[el]ation of John who saw the angel flying through Heaven—An angel brought the Morm[o]nite Bi[b]le and laid it before him (the speaker:) he therefore knows these things to be true. Being sent to call on all to repent—he has come to fulfil the commands of Heaven: he has cleared his skirts of our blood.”

I have made some remarks, and given a few particular traits from the Mormon bible “Christ appeared to 3000 and they all put their hands into his side and believed.” (What a host of Thomases.) The books of this Bible are in number 14, under the following names, viz; 1 Nephi. 2 Nephi, Books of Jacob, Enos, Jarem, Omni, Mormon, Mesiah, Almo, Nephi, jr., Mormon, (again,) Ether, and Morni-translated by Joseph Smith, junior, by pure inspiration—certified to be true by Oliver Cowdry, David Whitmer and Martin Harris. who declare, “That an angel of God came from heaven and brought the plates and laid them before your eyes and we beheld and saw the plates.”—Another certificate is added, signed by eight more, viz: Christian Whitmer, Jacob Whitmer, Peter Whitmer, jr, John Whitmer, Hiram Page, Joseph Smith, senr. Hiram Smith, and Saml H. Smith, who declare that J Smith, jr., laid the plates before them, to the truth of which they certify.—One of the young men called himself Lyman Johnston, from Portage County, Ohio. The other was called Arson Pratt; no fixed place of abode. They were going North East, intending to preach the gospel to every kindred, tongue and nation;—They appeared to have little learning, to be sincere in all they said. They had good manners—had been well raised—were decent and unassuming in every thing I saw, or heard them say. They said what I could hardly believe; “that John the Revelator was yet alive and about the world.” I thought for certain he had been dead for more than fifty years, and observed that I should be glad to see the old man; to which they made no reply.—Arson Pratt repeating his reluctance to an initterant life and (but for the mandate of God) he had rather work at any thing else however hard. I observed perhaps on application he could compromise with Providence get another in his place, and he himself locate—he made no reply. Mercer Press.

(Catholic Telegraph 1 [14 April 1832]:204-205, Cincinnati, Ohio)

Letter of Charles Anthon to “Rev. and Dear Sir,” 12 August 1844
Mormonism. — Two Mormonites, last Saturday

from Republican Advocate vol. 1, no. 14, new series, Tuesday, April 17, 1832,

Whitman 1053, p. 3, Batavia, N.Y.
In the morning fortunate sisters, smouldering ruins, cinders of one, in place where the stairs had been, another two lay he had (perhaps emer removes from which they had a man whom I most family, most near own life, but was the least assistantlection of people very great and service the bow which had been God for the cons allowed to enjoy that his three daughters suddenly remove them truly prou dedicated with him on earth, and he hop in everlastingness his throne in his spirit as did Eli or the Lord, let him Blessed be God so and that those father! when is earthly parent to fully regarded by who undoubtedly sufferings, and spirits to the both
A Mormonite newspaper has been established at Independence, Missouri, by W. W. Phelps, called "The Evening and Morning Star." In a postscript he says: "From this press may be expected, as soon as wisdom directs, many sacred records which have slept for ages."

Notes: (forthcoming)
Mormonism.—The fanatics of the Mormon faith seem to be increasing. Their regular and most important encampment is located at Independence, Jackson County, Missouri. Here a weekly journal is to be published by a Mormonite, denominated 'The Evening and the Morning Star.' The Editor says, his journal will borrow its light from sacred sources, and be devoted to the revelations of God, as made known to his servants through the book of Mormon, by the Holy Ghost. He adds, that from his press, also, 'may be expected, as soon as wisdoms directs, many sacred records, which have slept for ages.' Another member of this singular sect,—'Gabriel Crane, Son of Righteousness, Witness, and Organ of the Lord,'—has made his appearance in Philadelphia, and issued his 'denunciations and anathemas, and woes,' against that city, and Washington. He says that the latter city is the Sodom alluded to in the Scriptures, and that our worthy President is the 'Beast of Blasphemy,' mentioned in Revelations. As we have before observed, it is not a little strange, that in this enlightened age, so singular and unnatural a doctrine as that of Mormonism should prevail, to any extent. It would seem, however, that no monstrosities are too gross for the capacious maw of fanaticism,
I have this day attended a Mormonite meeting in Bath, N. H. It was held in a school-house, which was crowded to overflowing. The speakers were two young men recently from Ohio; one named Pratt, apparently about 16 years of age; the other named Johnson, who was probably about twenty-five. The house was filled at an early hour, by an assembly in whose features a love of the marvellous seemed strongly delineated. When the young missionaries arrived (for such I learn they claim to be), sent out by the prophet, Joseph Smith, the younger arose, and commenced speaking without the usual previous ceremonies of praying or singing. He began by saying it was a great work in which he was engaged, and dealt somewhat at large on the impropriety and injustice of condemning his doctrines, without giving them a fair hearing. He said he should tell them, first, the manner in which this revelation made by God to man, in these latter days, was brought to light. Second, he would give them a brief account of its contents. He then proceeded to relate the story of the angel appearing to Smith, his subsequent discovery and translation of the plates, and ended with a brief sketch of the adventures of the prophet, Lephi, his escape from Jerusalem and arrival to this continent in a ship which he was taught, especially by Providence, to build, some 700 years before Christ, the subsequent prosperity of himself and his descendants here, their rebellion against God, and the consequences consequent upon that rebellion, one of which was a red skin, which they wore to this day.

Johnson then addressed the audience, labouring to show that the present signs of the times, and the incidents attendant upon the discovery of this latter revelation, were plainly and unequivocally predicted in the old and new testaments.

He said that Christ was coming a second time and that before this generation passes away. That it was all important (but he did not say why) that we should believe this testimony. I asked one of their converts, (of whom, by the way, they had already made four, who were dipped in the Connecticut yesterday,) what would be the consequence to the present generation of denying or rejecting their doctrines. He replied, in solemn tones, "extermination, bloodshed, and desolation;" said I, do you give us any proof of this? There is the same proof, said he, as we have for the rest of it.

We had no time to continue the conversation. I was not a little amused by the sanguine speculations of the audience, who were paraded out in small groups, before and after the meeting, discussing the evidences on which the new doctrine was based. It brought to my mind a very just remark of Mr. Owen's—"How coolly can we examine all theories how passionately discuss all dogmas, save our own." The converts to whom I have alluded, are said not to be under par, for common sense and discretion, in the ordinary concerns of life. This report as it respects some of them, I have the authority of a personal acquaintance, for believing. The speakers were obvious ignor
Mormonism in the East.

Sunday, April 29, 1832.

I have this day attended a Mormonite meeting in Bath, N. H. It was held in a school-house, which was crowded to overflowing. The speakers were two young men recently from Ohio; one named Pratt, apparently about 19 years of age; the other named Johnson, who was probably about twenty-five. The house was filled at an early hour, by an assembly in whose features a love of the marvelous seemed strongly delineated. When the young missionaries arrived (for such I learn they claim to be, sent out by the prophet, Joseph Smith,) the younger arose, and commenced speaking without the usual previous ceremonies of praying or singing. He began by saying it was a great work in which he was engaged, and dwelt somewhat at large on the impropriety and injustice of condemning his doctrines, without giving them a fair hearing. He said he should tell them, first, the manner in which this revelation made by God to man, in these latter days was brought to light. Second, he would give them a brief account of its contents. He then proceeded to relate the story of the angel appearing to Smith, and his subsequent discovery and translation of the plates, and ended with a brief sketch of the adventures of the prophet, Lehi, his escape from Jerusalem and arrival to this continent in a ship which he was taught, specially by Providence, to build, some 700 years before Christ, the subsequent prosperity of himself and his descendants here, their rebellion against God, and the curses consequent upon that rebellion, one of which was a red skin, which they wore to this day.

Johnson then addressed the audience, labouring to show that the present signs of the times, and the incidents attendant upon the discovery of this latter revelation, were plainly and unequivocally predicted in the old and new testaments.

He said that Christ was coming a second time and that before this generation passes away. That it was all important (but he did not say why) that we should believe this testimony. I asked one of their converts, (of whom, by the way, they had already made four, who were dipped in the Connecticut yesterday,) what would be the consequences to the present generation of denying or rejecting their doctrines. He replied, in solemn tone, famine, pestilence, bloodshed, and devastation—said I, do you give us any proof of this? There is the same proof, said he, as we have for the rest of it. We had no time to continue the conversation. I was not a little amused by the sage speculations of the audience, who were parcelled out into small groups, before and after the meeting, discussing the evidences on which the new doctrine was based. It brought to my mind a very just remark of Mr. Owen's—"How coolly can we examine all theories, how dispassionately discuss all dogmas, save our own." The converts to whom I have alluded, are said not to be under par, for common sense and discretion, in the ordinary concerns of life. This report as it respects some of them, I have the authority of a personal acquaintance, for believing. The speakers were obvious ignorant young men, and the Christians had little to fear, I thought,
from their exertions to make the old delusion give place to the new. They gave no precepts by which they would have men govern their conduct, either in relation to God or each other, but only made the modest demand of their audience, that they implicitly believe the Mormon bible.

As a man devoted to the interests of truth and free-enquiry, that the best touch stone by which to test it; I do not regret the progress of this modern delusion. Notwithstanding it would seem there were examples enough before the world, showing the facility with which men may be led into error and delusion, yet they do not suffice to put them upon their guard and teach them to reason. So long as mankind believe it a sin to reason, so long as they can be made to believe it their duty to approach the mysteries of religion, with a "prostration of intellect" and receive without examination, the *ipse dixit* of the priest, just so long will the undiscerning many, be the easy victims of the ambitious and crafty few. I. W. T.
A new recruit to the Nationals.—The Editor of the Mormonite Journal, published at Independence, Jackson county, Missouri, says his journal will borrow its light from the sacred sources, and be devoted to the revelations of God, as made known to his servants through the book of Mormon, by the Holy Ghost. He adds, that from his press, also, “may be expected, as soon as wisdom directs, many sacred records, which have slept for ages.” Another member of this singular sect—“Gabriel Crane, Son of Righteousness, Witness, and Organ of the Lord”—has made his appearance in Philadelphia, and has issued his “denunciations and anathemas, and woes,” against that city, and Washington. He says that the latter is the Sodom alluded to in the scriptures, and that our worthy President is the “Beast of Blasphemy” mentioned in Revelations.

These Mormonites are excellent and appropriate auxiliaries to the Anti-Masons and the National Republicans.—Morning Post.
We learn by a Rochester paper that on the 7th ult. several members of the Baptist church, Mendon, Monroe county, made a public profession of Mormonism, and were baptised. The elder who officiated, it is said, stated to the assembly that he should be translated to Heaven like Elijah—that in 18 months the Mormon creed will be the only religion extant, and that all sinners will then be destroyed. —Salton Gazette, 22 May 1832, Vol. 4, No. 41.
NOTICE—It is expected that a meeting will be held at Julien Hall, next Sunday, to commence at 10 o'clock, A.M. by one or two of the Elders of the Church of Christ, from Ohio, who have received a commandment of God to go forth and preach Repentance and faith in the Lord Jesus Christ, declaring to the people that the earth is about to be visited with heavy judgments for the wickedness of its inhabitants. The above meeting will be held gratefully.

We cheerfully insert the above notice; but lest it should not be fully understood, we observe, the “Elders” above named are professed believers in the “Golden Bible” said to have been found pursuant to revelation by Joseph Smith.—Edres.

SUNDAY LECTURE AT JULIEN HALL.

NEXT SUNDAY AFTERNOON.—On the sermon or sermons which will be delivered in the Hall in the morning whatever it shall be.

EVENING.—On the Evidences of Christianity passing the subject once more in review.

N. B. The Trustees are requested to meet at the Hall in the morning at the ringing of the first bell.

The Editor expects to lecture at Pawtucket, R.I., on the third, and at Pouquenook, Conn., on the fourth Sunday of this month. Particulars in future papers.

DR. SAMUEL THOMSON.—We have received so many letters of late for Dr. T. which we are unable to answer, this, (should it reach him) is to request him to return as soon as he can make it convenient, and also to inform those to whom it is specially sent that they must wait his return for an answer.

A. K., Agent.

Boston Investigator
3 Aug 1832
Vol. II, No. 19, p. 3, Col. E
WN 71
NOTICE—It is expected that a meeting will be held at the Julien [Julian] Hall, next Sunday, to commence at 10 o'clock, A. M. by one or two of the Elders of the Church of Christ, from Ohio, who have received a commandment of God to go forth and preach Repentance and faith in the Lord Jesus Christ, declaring to the people that the earth is about to be visited with heavy judgments for the wickedness of its inhabitants. The above meeting will be held gratis.

We cheerfully insert the above notice; but lest it should not be fully understood, we observe, the "Elders" above named are professed believers in the "Golden Bible" said to have been found pursuant to revelation by, Joseph Smith.—EDITOR.
the many religious sects, each with its own particular beliefs and practices. This diversity often leads to conflicts and misunderstandings, but also to a rich tapestry of cultural and spiritual expression.

We insert the following from a letter at the request of a friend. It is
notwithstanding, we perceive the correctness of all its, as the "class of men" alleged to be
the "duty" to "enlighten" us on
a matter of which we were not informed.

The church has always been a place where
people with different beliefs and backgrounds could come together and share their
experiences. It is in such settings that new ideas and perspectives are formed,
and a community of faith is forged.

We must also recognize that
this diversity can sometimes lead to conflict and tension. It is important to
approach these challenges with an open mind and a willingness to listen
and learn from one another. Only through understanding and respect can we
build a society that truly embraces our differences.

We encourage you to explore the various religious traditions and
to seek out opportunities for dialogue and
understanding. This will not only enrich your own life, but also contribute to
the greater good of our community at large.

To the Working Classes

We can do no better good or evil for thee than to talk to thee of
the gospel of Jesus Christ, and the principles on which it is founded.

We are persuaded that the true measure of a man's character is not
merely his success in the world, but his ability to love and serve others.

We encourage you to seek out opportunities to serve your community,
whether through volunteering your time or resources, or simply by being a
positive influence in the lives of those around you.

Let us strive to create a world where all
people, regardless of their background or circumstance, are valued and
respected. Only then can we truly say that we have lived up to the
highest ideals of human dignity and justice.
It was taken by Joseph Smith on paper from the original plates themselves.

By whom was this presented to Dr. Mitchell, and at what period?

By Martin Harris, one of the witnesses who had seen the plates—so far as I actually knew at that time.

Is it as far as now, as in being, and if so, where is it?

It is, or it was being—I have seen it.

What manner was the interpretation, or translation made known, and by whom was it written?

It was made by the Spirit of the Lord through the medium of the lamps and the plates. It was written partly by Oliver Cowdery, and partly by Martin Harris.

What do you mean by Lumps and Thumminon?

The stones were used by the prophets of the dog of Laban, who placed them in his possession and kept them in the possession of the sacred man, who, as I was informed, by one who had seen the plates, and who has been seen by me, and I do not God, bearing witness of it.

CHRISTIAN WHITMER, JACOB WHITMER, PETER WHITMER, JR., JOSEPH WHITMER, Hiram Hiram, Joseph Smith, Sr., Joseph Smith, Jr., Hiram Smith, Sr., Hiram Smith, Jr.

It will be perceived by the above that out of twelve persons named, as being concerned in this record, it is said five are by the name of Whitmer; and four (including the prophet) by the name of Smith. Hence all excepting Cowdery, Harris, and Page, appear to belong to three families.

And how many of these are the real impostors, and how many are or have been their dependents, and who, we do not undertake to say. Let the imposture be divided among them as they can best agree. Our question is, how could the plates of gold, which were really material, be supported in the hands of an angel—a being purely ethereal, or非物质? A series of plates, that they were actually so supported, and we believe the whole story. What becomes of the Lumps and Thumminon?—did the angel take them away too?

The Editor will deliver a series of lectures at Pautuckett R. I., commencing on Saturday evening, the 10th instant, and continuing to the 15th, or so, in the University Meeting House. Subjects such as shall be considered most useful when met. From which he will proceed to Pocophone, Conn. to lecture on the 4th Sunday, there and at other places as the brethren may appoint.

Sunday Lectures at Julian Hall.

Newly Published.

Evening, On the imposition of the "Book of Mormon." Also the impression of Joseph Smith and his associates, showing how easy it is to impose on the credulity of mankind.
BOSTON INVESTIGATOR.

COMMUNER,

VOL. II.—NO. 20.

BOSTON, MASSACHUSETTS, FRIDAY MORNING, AUGUST 10, 1822.

OF THE NATION

WHOLE NO. 72.

Questions proposed to the Masonic Preachers; and their answers, received from the whole assembly at Detroit Hall, Sunday morning, August 5, 1822.

Q. What became of the plates after the transition was made? A. They were delivered into the hands of the Lord by which they were afterwards shown to the three witnesses, who have testified to that effect.

Q. At what place was the transition made? A. Partially at Manchester, Onondaga county, N. Y., where the plates were found, not partly on the banks of the Susquehanna river in Pennsylvania.

Q. How many were present at the time and who? A. By Joseph Smith, Oliver Cowdery, Martin Harris, and several others at least as much as their names were written down, but not taken down.

Q. Where were the plates seen by the right who have testified to that fact, before they were translated, or since? A. They were seen at different times while they were in the hand of Joseph Smith, and during the time of Oliver Cowdery's translation.

Q. Did they see the face of the Lord? A. And did they compute their face with the plates to see if they agreed or not? A. Of the five or six which they saw, they did not agree, but did not compute the plates to see whether it agreed or not.

Q. Was it seen by Mr. Anthony who saw the face of the Lord? A. By Mr. Anthony, who saw the face of the Lord, or was it seen by Mr. Anthony? A. By Mr. Anthony, who saw the face of the Lord, we do not know whether he is still living or not.

Q. What was said to the merchant who sold the property? A. He was a professor of languages in the day, and he did not know whether it is to be kept.

Q. Was it made known by the spirit of the Lord? A. It was made known by the spirit of the Lord.

Q. In what sense? A. In answer to their petition.

Q. This half party to whom was there any visible token that unbelievers could have either seen or heard? A. I do not know that there was—there probably was not.

Q. Do the members of the new church, New Jerusalem Church, Mount Zion, or by whatever name it is called, give up their property to be held in common, or not? A. They hold their property in common, and the land is divided out to each one in proportion to what he can cultivate, without any regard to what he puts in.

Q. What is the government of the church, and how are its officers appointed? A. The government of the Lord. They have Elders, Deacons, and Servants, who receive their appointment from the Lord, and are ordained by the elders for the time being.

Q. Do the people elect their own officers? A. They do not.

Q. What sect in Christendom do they approximate the nearest in opinion in regard to a future state of being? A. We do not know, for we are not acquainted with the opinions of other sects; they do not agree, however, with any.

Q. Do they hold to a future punishment of the wicked, and if so, do they believe in the doctrine of endless misery? A. Yes. They hold to the punishment of the wicked in a future state; and those who are finally in this state, as he can cast off will be eternally miserable.

The Book of Mormon is a sacred record, containing the revelations of God to his people, as recorded by Joseph Smith, the Prophet, through the medium of the Angel Moroni. It is a book of prophecy, containing the history of the ancient inhabitants of America, and the future destiny of the world. It is a book of wisdom, containing the counsels and instructions of God to his people, as recorded by Joseph Smith, the Prophet, through the medium of the Angel Moroni. It is a book of instruction, containing the teachings of God to his people, as recorded by Joseph Smith, the Prophet, through the medium of the Angel Moroni.

The testimony of three witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this record shall come, that the record of the Lord, and the Book of Mormon, contain the true history of the former inhabitants of America, and the future destiny of the world. And whatsoever man shall lay hands on this record, and shall see and hear the things which are written in it, shall receive power to know the things which are written, and to understand the interpretation thereof, and shall know that he has received a testimony of the things which are written, and of the things which are done, and shall be blessed accordingly.

CHRISTIAN WHITNEY, JACOB WHITNEY, PETER WHITNEY, Jr., PETER WHITNEY, JR., THOMAS PAGE, JOSIAH SMITH, Jr., ABRAHAM SMITH, SAMUEL H. SMITH.

It will be perceived by the above that out of the persons named, as being concerned in this record, as it is called, none are by the name of "Wheaton," and four (including the property) by the name of "Smith." Hence a clerical error.
Questions proposed to the Mormonite Preachers and their answers obtained before the whole assembly at Julian Hall, Sunday Evening, August 5, 1832.

Question—Where is Joseph Smith now or where is he supposed to be?  
Answer—in the state of Ohio—town and county stated, but not taken down.   
Q.—By what means did he discover the golden plates and who was with him when he made the discovery.  
A.—The golden plates were discovered through the ministration of an angel of the Lord, by Joseph Smith—no one else was with him at the time of the discovery.  
Q.—By whom was a fac simile of some part of the language and characters taken, and on what material.  
A.—It was taken by Joseph Smith on paper from the original plates themselves.  
Q.—By whom was this presented to Dr. Mitchell, and at what period?  
A.—By Martin Harris, one of the witnesses who had seen the plates—do not exactly know at what time.  
Q.—Is that fac simile, now in being, and if so where is it?  
A.—It is, or it was in being—I have seen it.  
Q.—In what manner was the interpretation, or translation made known, and by whom was it written?  
A.—It was made known by the spirit of the Lord through the medium of the Urim and Thummim; and was written partly by Oliver Cowdery, and partly by Martin Harris.  
Q.—What do you mean by Urim and Thummim?  
A.—The same as were used by the prophets of old, which were two crystal stones, placed in bows something in the form of spectacles, which were found with the plates.  
Q.—What became of the plates after the translation was made?  
A.—They were delivered into the hands of the angel of the Lord by whom they were afterwards shown to the three witnesses, who have testified to that effect.  
Q.—At what place was the translation made?  
A.—Partly at Manchester, Ontario county, N.Y. where the plates were found, and partly on the banks of the Susquehannah river in Pennsylvania.  
Q.—How many were present at the time and who?  
A.—Joseph Smith, Oliver Cowdery, Martin Harris—and several others at least part of the time whose names were mentioned but not taken down.  
Q.—When were the plates seen by the eight who saw them, and who have testified to that fact; before they were translated, or since?
A.—They were seen at different times while they were in the hands of Joseph Smith and during the time of their translation.

Q.—Did they see the *fac simile* also, and if so, did they compare the *fac simile* with the plates to see if they agreed?

A.—They saw the *fac simile* also, but did not compare it with the plates to see whether it agreed or not.

Q.—Who is Mr. Anthony who saw the *fac simile*? Is he still living, or not?

A.—He was a professor of languages in the city of New-York, but we do not know whether he is now living or not.

Q.—By what means was the spot made known to the men who travelled for the purpose, where the city is to be built?

A.—It was made known by the spirit of the Lord.

Q.—In what way?

A.—In answer to their prayers.

Q.—This is all poetry to me—was there any visible token that unbelievers could have either seen or heard?

A.—I do not know that there was—there probably was not.

Q.—Do the members of the new church, New-Jerusalem Church, Mount Zion, or by whatever name it is called, give up their property to be held in common, or not?

A.—They hold their property in common, and the land is divided out to each one in proportion to what he can cultivate, without any regard to what he put in.

Q.—What is the government of the church, and how are its officers appointed?

A.—The government is of the Lord. They have Elders, Deacons, and Stewards, who receive their appointments from the Lord, and are ordained by the officers for the time being.

Q.—Do the people elect their own officers?

A.—They do not.

Q.—To what sect of Christendom do they approximate the nearest in opinion in regard to a future state of being?

A.—I do not know, for I am not much acquainted with the opinions of other sects; they do not agree however with any.

Q.—Do they hold to a future punishment of the wicked, and if so, do they believe in the doctrine of endless misery?

A.—They hold to the punishment of the wicked in a future state; and those who are finally so unfortunate as to be cast off will be endlessly miserable.

To the "Book of Mormon" there are annexed the following certificates.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they
have been shewn unto us by the power of God, and not of man. And we declare
with words of soberness, that an Angel of God came down from heaven and he
brought and laid before our eyes, that we beheld and saw the plates, and the
engravings thereon; and we know that it is by the grace of God the Father, and our
Lord Jesus Christ, that we beheld and bear record that these things are true; and it
is marvellous in our eyes; Nevertheless, the voice of the Lord commanded us that
we should bear record of it; wherefore, to be obedient unto the commandments of
God, we bear testimony of these things. And we know that if we are faithful in
Christ, we shall rid our garments of the blood of all men, and be found spotless
before the judgment seat of Christ, and shall dwell with him eternally in the
heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost,
which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this
work shall come, that Joseph Smith, Jr. the Author and Proprietor of this work,
has shewn unto us the plates of which hath been spoken, which have the
appearance of gold; and as many of the leaves as the said Smith has translated, we
did handle with our hands; and we also saw the engravings thereon, all of which
has the appearance of ancient work, and of curious workmanship. And this we
bear record, with words of soberness, that the said Smith has shewn unto us, for
we have seen and hefted, and know of a surety, that the said Smith has got the
plates of which we have spoken. And we give our names unto the world, to
witness unto the world that which we have seen: and we lie not, God bearing
witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jr.
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, Sen.
HYRUM SMITH,
SAMUEL H. SMITH.

It will be perceived by the above that out of twelve persons named, as being
concerned in this record, as it is called, five are by the name of "Whitmer," and four
(including the prophet) by the name of "Smith." Hence all excepting Cowdery, Harris and
Page, appear to belong to two families. And how many of these are the real imposters,
and how many are or have been their dupes, and who, we would not undertake to say. Let
the imposture be divided among them as they can best agree. Our question is, how could
the plates of gold, which were really material, be supported in the hands of an angel—a
being purely ethereal, serial, or immaterial? Convince us of this fact, and that they were
actually so supported, and we can believe the whole story. What become of the Urim and Thummim?—did the angel take them away too?

Apparently it was Orson Hyde who answered the twenty-one questions asked Abner Kneelan. The following was recorded in Orson Hyde's Journal:

[August 5, 1832:]
5 preached at Julian Hall an infidel establishment and the infidels came out generally a number of hundred and paid good attention told them about the coming forth of the Book &c and also that they must repent or they would perish afternoon met with the Brethren and Sisters at Sister Brewers broke bread &c had a good time Evening went to the infidel meeting upon their invitation, and then spoke had written down I should think about a dozen or more Questions, and he called me to him and asked me to read the questions, I read them he then asked me if I was willing to answer them before the congregation I told him I was, and I did so, he then took up the subject and commenced arguing against it and we prayed that he might be confounded, and really he did not make out much or raise any insurmountable objections he gave us liberty to speak after he got through & we took away his objections and showed the people that he had contradicted his own statement &c came away
(Orson Hyde Journal, LDS Archives)

Samuel H. Smith, the missionary companion of Orson Hyde and one of the eight witnesses of the Book of Mormon, wrote in his journal:

[August 5, 1832:]
5th Sunday held a meeting in Julian hall where Infidels hold a meetings this was in the forenoon & we declared these things faithfully a large congregation of People & a great Part Infidels & in the afternoon had a meeting at fannies Fan[n]y Brewers with Brother & Sisters & Partook of the Sacrement & in the Evening Brother orson & I went to the infidel hall & a man by the name of kneelan asked us Some questions concerning this work the way & manner the record was found & translated & we answered them before the Publick congregation & then kneelon Preached against the work & he made Some [w]rong Statements or diferent from what we had it said was about [—] P the record & the testimony t after he had got through he gave us liberty to Spea<k> & remove his objections & then Brother orson Spake a few minutes & removed his Showed the incorrectness of <Some> his Statements & then told them to repent & we left them
(Samuel H. Smith Journal, LDS Archives)
The Editor will deliver a series of lectures at Pawtucket, R. I., commencing on Saturday evening, the 18th inst., and continuing on Sunday morning, afternoon, and evening; in the Universalist Meeting House. Subjects such as shall be considered most useful when met. From which he will proceed to Possumuck, Conn., to lecture on the 4th Sunday, there, and at other places as the brethren may appoint.

N. B. Mr. Tyler Parsons from Manchester Mass., will supply the place of the editor in the mean time at Julian Hall.

The Editor will deliver a series of lectures at Pawtucket, R. I., commencing on Saturday evening, the 18th inst., and continuing on Sunday morning, afternoon, and evening; in the Universalist Meeting House. Subjects such as shall be considered most useful when met. From which he will proceed to Possumuck, Conn., to lecture on the 4th Sunday, there, and at other places as the brethren may appoint.

N. B. Mr. Tyler Parsons from Manchester Mass., will supply the place of the editor in the mean time at Julian Hall.

Mr. Editor,—We have been favored with the story of the Mormon Bible; and, as one, I would say, that if I could possibly believe that wisdom consisted in keeping three hundred wives and seven hundred concubines, or in other words, propagating licentious intercourse between the sexes, or if I could believe that God, alias the Holy Ghost, did actually debase himself so much as to 'overshadow' a virgin, and then basely falsify the record of poor Joseph—or could I believe the gospel story to be true in the main—for Joe Smith's Bible serves to prove the Old and New Testaments, or rather the Holy Bible serves as a foundation for the Mormon Bible—I should not hesitate, one moment, to be baptized and follow this prophet, Joe Smith; and I would sincerely entreat all Christians to look into this affair; for Joe has seen an angel from heaven; he is an inspired prophet; he warns you of war, famine and pestilence; he warns you to fly to the New Jerusalem.

I would advise ministers to bring these two elders before their flocks; for they may be angels, although they did not show their slippers; at any rate, if Joe Smith is a prophet, remember what Abraham said, when he had a bosom fall of Lazarus—"Ye have Moses and the prophets," and "if ye do not hear them, ye would not believe though one should rise from the dead."—A SPECTER.
That the following from the Wayne County Republican, is an evidence of "Fraud and Credulity, shocking to the moralist," we admit; but we see no evidence of "blasphemy," nor can we discover any thing in it more "shocking" than the "angle," "ghost," and "virgin" story of the New Testament.

New Bible. A fellow by the name of Joseph Smith, who resides in the upper part of Susquehanna county, has been for the last two years, we are told, employed in dictating, as he says by inspiration, a new Bible. He pretended that he had been entrusted by God with a golden Bible which had been always hidden from the world. Smith would put his face into a hat in which he had a white stone, and pretend to read from it, while his coadjutor transcribed. The book purports to give an account of the "ten tribes," and strange as it may seem, there are some who have faith in his living commination. The book, it seems, is now published. We extract the following from the Rochester Republican:

"Blasphemy.—Book of Mormon, alias The Golden Bible. The 'Book of Mormon' has been placed in our hands. A viler imposition was never practiced. It is an evidence of fraud, blasphemy, and credulity, shocking to the Christian and moralist. The author and proprietor is one Joseph Smith, Jun., a fellow who by some hocus pocus, acquired such an influence over a wealthy farmer of Wayne county, that the latter mortgaged his farm for $20,000, which he paid for printing and binding 5,000 copies of this blasphemous work. The volume consists of about 500 pages, and is divided into the books of Nephi, of Jacob, of Mosiah, of Alma, of Mormon, of Ether, and of Helaman—"copyright secured."
W. YORK EVENT

SATURDAY, SEPTEMBER 1, 1832.

LACONOMY.—Gentlemen will do well to collect their families, and order all their business to be done at one time, on Saturday, in order to secure the best cash price for their goods and produce. Gentlemen will be able to purchase what they want for the winter at the best possible prices.

The subscribers to the subscription list of the Edinburgh and screaming want for the support of the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

The subscribers to the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

NOTICE is hereby given that Books of Subscriptions for the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

Gentlemen are requested to subscribe for their subscriptions in full, on or before the 15th of September.

The subscribers to the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

NOTICE is hereby given that Books of Subscriptions for the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

Gentlemen are requested to subscribe for their subscriptions in full, on or before the 15th of September.

The subscribers to the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

NOTICE is hereby given that Books of Subscriptions for the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

Gentlemen are requested to subscribe for their subscriptions in full, on or before the 15th of September.

The subscribers to the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

NOTICE is hereby given that Books of Subscriptions for the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.

Gentlemen are requested to subscribe for their subscriptions in full, on or before the 15th of September.

The subscribers to the subscription list of the Edinburgh and Fort Edward Mail, which will be opened on the 1st day of September, will be held in the hands of the subscriber, and the subscribers will be required to pay for their subscriptions in full, on or before the 15th of September.
Mormonism.—The Boston Traveller says:—"Two Mormonite preachers have recently visited this city, and made about 16 converts to their strange doctrines, who have been baptised and joined the Mormon church. It is stated in one of the papers that these persons contemplate going to the west, and some have already started for "the promised land, the place of refuge for the house of Israel and for all the gentle world who will flee thither for safety," in Jackson county, Missouri. Two females who have gone, had acquired by industry, one 1500 and the other 800 dollars, which they have given up to go into the general stock. The others possess between 3000 and 4000 dollars, which they are going to put into the general fund, and which they never can draw out again. "Thus are people swindled of their property, and drawn from their comfortable homes by ignorant fanatics."

The Hudson Whaling Company have purchased the ship Vermont, of 300 tons, and intend to fit her out for a three years' voyage.

Naval Change.—We understand that Commodore Crane takes the Portsmouth station, in room of Commodore Henly, ordered to the West India station.

We regret to learn that the Honorable W. H. Maynard, of our State Senate.
Mormonism.—The Boston Traveller of Monday, says,—"Two Mormonite preachers have recently visited this city, and made about 15 converts to their strange doctrines, who have been baptised and joined the Mormon church. It is stated in one of the papers, that these persons contemplate going to the west, and some have already started for "the promised land, the place of refuge for the house of Israel, and for all the Gentile world who will flee thither for safety," in Jackson county, Missouri.—Two females who have gone, had acquired by industry, one $1500, and the other $800 dollars, which they have given up to go into the general stock. The others possess between $3 or $4000 dollars, which they are going to put into the general fund, and which they can never draw out again. "Thus are people swindled of their property, and drawn from their comfortable homes, by ignorant fanatics."

The Providence Journal of Thursday adds,—"We have been told that these same strolling fanatics have visited this State, and made some converts to their "damnable heresy."
Christ Watch. p. 142 Fri. 7 Sep 1832

Vol. XIII. No. 28. W. N. O. 691

By Command of our Governor, I was sent for to see the people at the seat, which has been furnished for the place of the former lodge, which I was previously in.

I did not see what had been done, but the lodge was not finished, and I was prevented from going. He had not been in it, because he had not the time to do it, and the people at the seat had not the means to do it. The lodge was not finished, but I was not prevented from seeing it.

Another fact is the fact that the people at the seat had not the time to do it, and the people at the seat had not the means to do it.

The lodge was not finished, and I was not prevented from seeing it.

The lodge was not finished, but I was not prevented from seeing it.

**THE MORMONITES.**

It is our final duty to record the fact, that two of the preachers of this fanatical sect have visited our city, and are endeavoring to propagate their strange doctrines, and it is said that about 12 persons here have become converts, having been led away by their delusions. Rev. Joshua V. Himes, pastor of a Baptist church in this city, has republished Mr. Campbell's Analysis of the pretended "Book of Mormon," with prefatory remarks, for which service he merits the thanks of the public. Mr. Himes states that he has had several interviews with these men, and has examined their book, which they pretend is a revelation from God. He has acquainted himself with the details of their history and principles, and is satisfied of the delusion and absurdity of their system, and of its evil tendency. One of the leading tenets of these deluded people is, a positive contradiction of the Scriptures, that the promised land is not Palestine, but a tract of country situated in Jackson county, Missouri, ten miles from the town of Independence. Some of these enthusiasts have set out for the promised land, the place of refuge for all the people of Israel, and for all the Gentile world, who will take warning and flee thereto for safety. Mr. Himes says in his preface, that "two individuals who have gone are defenseless females. They had acquired by their hard industry, §2300, one of them having §800, the other..."
CHRISTIAN WATCHMAN.

ism, surrounded by sand.—Their prayers for them. By
out, by prayer we
oppressed, and
unknown. I cannot
but my impression
convinced me of their
are irreconcilable
near.

Mr. Himes adds:—"The remaining persons who were
baptised and joined the Mormons, and contemplate going to
the West, possess between $6,000 and $8,000, which they
also are going to put with the general fund, and which they
can never draw out again, should they get sick of Mormon-
ism, and wish to return home to their friends." The pre-
tended "promised land" of these ignorant people is about
two thousand miles distant.

These preachers intend visiting the cities and principal
towns in New-England. We are informed that they have
recently visited Lynn, where they have endeavoured to make
a favourable impression, by the appearance of great sincerity.

It seems surprising that persons of common sense should
be deceived by such a production as this "Book of Mor-
mon." It carries internal evidence of its falsity. It admits
the Old and New Testaments to be divine, but contains nu-
merous contradictions of the Bible. One Joseph Smith is
supposed to be its real author, though it is pretended to be a
translation from some mystical plates. Whoever is its au-
uthor or pretended translator, he is grossly ignorant of English
grammar. The Book is a 12mo. vol. of more than 500 pages.

The facts stated in this connexion bring to mind the ex-
hortation of Paul to the Hebrews:—"Be not carried about
with divers and strange doctrines; for it is a good thing that
the heart be established with grace." There are some per-
sons who appear remarkably predisposed to delusions. If a
new doctrine has a fascinating coloring of the marvellous,
they seem to be all ready to receive it as a new discovery of
truth. They have very inadequate views of religion, almost
maliciously connecting with it, something that is strange and
unacceptable. True religion, or that which the apostle calls,
"the heart established with grace," will lead us to the infa-
rile test which we have in our hands, the Scriptures of
truth. Whoever contradicts these, is either a deceiver, or de-
ceived, however sincere or even pious he may seem to be.

The "Analysis" may be bought at the Book store of Mr.
G. H. Green.

GROSS INFIDELITY OF DAYS.
royal ensign at the main, and the Portuguese national flag at the fore and mizen masts,” though the English and French vessels of war treated the king as he deserved, not noticing him in the slightest degree, &c.

The commanders of our vessels of war, unless under instructions, have nothing to do, we think, with deciding between kings de facto and kings de jure, and the proceedings of the British and French naval officers should be no rule for them; but this, at least, we might wish—that the “royal ensign” had not floated at the main! Let the “gridiron and dough boys,” the stripes and the stars, only, have a place there!

——

MORMONISM. Two preachers of this sect have lately visited Boston, and soon made 15 converts to their strange doctrines—some of whom are respectable persons—5 also had joined at Lynn. Certain of these converts have cast considerable sums of money into the stock, and all were about to depart for the “promised land,” in Jackson county, Missouri—the precious spot having been lately discovered.

——

A MAMMOTH. A steam vessel was launched on the 18th inst. at Elizabethtown, (Pa.) near Pittsburgh, said to be the largest on the western waters. She has 174 feet keel, and will carry 800 tons besides engine, wood, furniture, &c. which will probably swell the tonnage to 1,000. Her cabins, when thrown together by opening the folding doors, will measure 150 feet in length. She is covered with two thicknesses of plank, both caulked, making her sides 6 inches through to the timbers, which, being 14 inches, gives her a wall of 20 inches in width. She is to be propelled by an engine of 250 horse power, making at Pittsburgh; and is destined to run between New Orleans and Louisville. Such a vessel is worthy of the streams on which she is to ply.

——

THE ENGLISH LANGUAGE! The address of “stump candidates,” in our western states, have often been a source of amusement to the Atlantic reader. We have
Notice.

By the leave of Providence, two young men, believers in the BOOK OF MORMON, will preach at the house of Nathaniel Holmes, in N. Rowley, on the first day of the week next, at 10 o'clock, A. M.

Sept. 3, 1832.*
MORMONISM.

We have not hereofore thought it necessary to occupy our columns with the rise and progress of this singular delusion. But we understand its adherents are sending out their agents, and actually making proselytes in different parts of the country. And therefore we have concluded to give a brief account of the matter.

The leaders of the affair claim that they have been selected as the medium of a new revelation from heaven. The Lincoln, N. Y. Balance, published in the vicinity where it first began, has given a brief account of the origin from which we learn that

The principal personage in this farce, is a certain Jo Smith, an empty-headed, overgrown man, living at Palmyra, in the village of Palmyra; the second, an itinerant pamphlet pedlar, and occasionally, a journeyman printer, named Oliver Cowdery, the third, Martin Harris, a respectable farmer at Palmyra. Others less important actors, have been brought into the play, but the whole assemblage of conspirators, as well as the deluded public, are equally beguiled.

The principal object of the plot was to get a portion of the public money, and to carry the deluded people into a new religious persuasion. The whole assemblage of conspirators, as well as the deluded public, are equally beguiled.

The Book of Mormon, the pretended authority of the plot, is a composition of the most trifling and ridiculous kind, and has been published in its present form at the charges of several reputable publishers.

REVIVALS.

Protracted Meeting at Nazareth.

A protracted meeting commenced at Nazareth church, in the Northborough district, on Thursday the 29th of May, and is to continue for two weeks. The meeting has been commenced with spirit and success by Rev. Daniel Baker. The Lord was evidently in our midst. There was manifested in the afternoon, a deep concern for the favor of God, and the salvation of their souls, by several in the congregation. When about to dismiss, a request was made, that the meeting should be continued, that the Lord might be praised and honored.

The meeting was continued for seven weeks, and was attended by thousands of persons. The Spirit of the Lord was manifest, and the congregation was deeply moved. Many were converted, and many were healed.

The meeting was a great success, and was attended by thousands of persons. The Spirit of the Lord was manifest, and the congregation was deeply moved. Many were converted, and many were healed.

We have never seen the "Book of Mormon," and do not believe all the peculiar tenets of the

Boston Recorder, Oct. 1832, Vol. 11, No. 4, WH 00-875
and that a
ng, or, even
ression
posed, in
that he
bilities.
In due time, a divine command came to Harris,
through Jo, to devote his property, and all that
was his to the project. Harris' farm was mortgaged,
and the printing of the Bible executed. It is a book
of over 800 pages, and is entitled "Book of Mormon.
Of the book, it is only necessary to say that it is a rau
lous imitation of the manner of the Holy Scriptures,
and in many instances, a plagiarism upon their lan-
guage. With all its glaring inconsistencies, it can
hardly claim the moral merit of common innocuity.
The projectors of the scheme attempted to connect
a story, historically consistent. The surprise
connected with the destruction of Babylon, is brought
to their aid, that a portion of the Jews, wandered to
this continent, and by Divine command, deposited
"Book of Mormon," in the obscure spot, where the
lucky stars of Jo Smith directed him.
It is supposed that there are already more than a
thousand persons carried away with this strange delu-
sion. Their prophet selected a place in the town of
Kirtland, Geneva county, which he called "the promis-
ing land."
Hitherto the deluded followers of the false prophet,
required by boat loads along the canal, principally
from the counties of Ontario and Wayne. Such as have
property, convert it to a common stock, and thus cre-
ate an inducement which is not overlooked by the idle
and vicious. Families, in some instances, have been
divided, and in others, mothers have been obliged to
follow their deluded husbands, or adopt the disagree-
able alternative, of parting with them and their
children.
We have never seen the "Book of Mormon,"
and are not fully acquainted with all the peculiar tenets of
the sect. The most important or cardinal doctrine is
imperfect faith in their leaders, Smith and Cowdery.
The following statement is from the Painesville, Ohio,
Gazette.

They profess to receive sensible demonstrations of the
Diety. A few days since, a young man gave in-
formation to some of his brethren that he was about
to receive a message from heaven. They repaired to
the spot designated, and there, as they solemnly assert,
letter descended from the skies, and fell into the hands
of the young man. The purpose was to strengthen his
faith and inform him that he would soon be called to
the ministry. They declare their solemn belief that
this letter was written in heaven by the finger of God.
The style of writing was the round Italian, and the
letters of gold. The favored youth immediately attempt-
ed to copy the communication, but as fast as he wrote
the letters of the original disappeared.

It is alleged, that some of them have received white
stones, promised in the second chapter of the Revela-
tion. Such of them as have "the spirit," will declare
that they see a white stone moving about the upper
part of the room, and will jump and spring for it, until
one more fortunate than the others catches it, but he
alone conceives it. Others, however, profess to hear it
roll across the floor. These two stories and others
of a similar character, are told by them with solemn
assurances of their truth.

Among them is a man of color, a chief man who in
August. The meeting was opened with a sermon by
Rev. Daniel Baker. The Lord was evidently in our
midst. There was manifest, in the afternoon, a
deep concern for the favor of God and the salvation
of their souls, by several in the congregation. When
about to be dismissed, a request was made, that, at the
going down of the sun, all would unite in prayer to
God for the outpouring of his spirit upon the ministers
and people who might attend during the occasion, and
that the meeting might be crowned with the Divine
blessing. Although the congregation had dispersed,
and the families were many miles distant from each
other, yet there was thus a concert for prayer, observed
—the people gathered in spirit around the mercy
seat of Him who heareth and answereth prayer, and
sought for such blessings as He alone can give. At
that hour, and in that form, was the concert for prayer
observed during the seven days the meeting continued.

That first proved to be a restless night to some of
those, whose hearts were not right with God, but who
were still in the open field of rebellion against Him.
On the ensuing day, the ministering brethren, Samuel B.
Lawers and Thomas Fielding Scott, came to our
assistance. And while the scriptures were opened to
the crowded assembly, the penitential tear passed silently
over many a cheek. Those who were deeply concern-
ed, and those whose judgments were convinced, but
whose hearts were not much affected, were requested
to meet in the old church which stands near the new
one. In this first inquiry meeting there were probably
more than 40. That was truly a solemn hour. Al-
though there was heard no sound as of a rushing mighty
wind, yet the spirit filled the house and was upon each
heart. From this time an increased solemnity pervaded the whole assembly. On the Sabbath, there
was a scene to witness which was worth an angel's
visit from heaven. Three and thirty in the judgment
of charity had passed from death unto life, had been
drawn by the Father to the Son, and were prepared to
be incorporated with the visible church. In this com-
pany, were seen the youth of 18, and him who had
nearly numbered his three score years and ten. Here
were the first children that had professed religion of a
deceased Elder, and his deceased companion—here
were husbands and wives—here were children tak-
ing refuge in the same ark of safety, with their dear
parent, and with other of their friends, becoming uni-
ted to the same head—avouched the same. Lord to be
their God, and became brethren in Christ Jesus. The
meeting was continued on Monday, and although it
was a rainy day, a goodly number attended, and such
was the composure and anxiety manifested, that it was
desired advisable to continue the meeting at least
one other day. The brethren, Lawers and Scott, were
under the necessity of leaving us, but brother Baker
remained. We believe this brother's labors have not
been in vain in the Lord during the short stay he made
with us. The Lord continued to appear in our midst
to bless us. Many met in the inquiry meeting. And
at the close of the services on Wednesday, there were
99 more who expressed a hope of their interest in a
Saviour. This has been a season of the mighty pow-
er of God—a memorable occasion with us.

Yours, &c. M. Dickson.

In a letter which I have seen noticing the same
meeting, it is stated that the number hopefully con-

Boston Rev. 10 Oct 1832
Whole No. 875.

sometimes seized with strong vagaries and odd conceits. He sometimes fancies he can fly.

In Chardon, one man has torn away all the partitions of the lower part of a good two story dwelling house, here a large number live together. The food consisting in meat and vegetables, it is said, is placed on the table in a large pan, which is the whole table furniture. From this that every inmate takes a piece of meat and a potato in his hand, and devours them as he walks about the room. As to matters of apparel, and indeed other things, when any one wants what he has not, he takes it anywhere in the family where he can find it unoccupied. All things are common.

They are now extending their operation into different parts of the country. In Albany, we learn that they have made several proselytes, who have occasioned much trouble to the churches, with which some of them had been connected. We have before us a letter from one of them, dated in Bradford county, Pa., August 13, 1832. The writer says:

Sir,—The prayer of my heart to God is, that you may believe the Scriptures of the Old and New Testament, if you do not believe what I write. But I now tell you what has taken place since I arrived here. On the 30th of July, there was an appointment for preaching at 1 o'clock, P. M., by a Methodist. We went to the place, but he did not attend; and we occupied the time by prayer and exhortation. The company were Methodists, and a class of people called Mormons. After the meeting was over, notice was given that there would be another meeting in the evening at my brother's house. Some of the Mormons went together with others, collected, and the meeting commenced and went on the same as your meetings do, until about 10 o'clock, when I should say by what I saw and felt, of a truth the Lord was present with us. The spirit seemed to rest and clothe upon a Mrs. Coulson, and I thought then I heard a few words of a language that I could not understand. You must know that my mind was on the look out. And not long after, perhaps forty-five minutes, she broke forth in prayer to God, in a language that I could not understand, and continued two or three minutes, and then in our language, she gave an interpretation of what she had said. Then she broke out again in the same language, and was more lengthy than the first time. This last prayer or exhortation she did not interpret. I am credibly informed that they have these gifts, and all the gifts of the gospel. I trust that I shall see and hear more yet; when I do I will write, I leave all to God, whether you believe or disbelieve.

More recently their emissaries have showed themselves in Boston, where the delusion has seized several respectable citizens, some of whom were considered worthy members of different churches. The Rev. J. V. Himes makes the following statement.

However strange it may be to relate, about fifteen persons in this city have been led away by these false doctrines, have been baptized, and joined the Mormon church. And some of these persons have set out "the promised land, the place of refuge for the house of Israel and all the Gentile world, who will take warning and flee thither for safety." Two individuals who have gone are delicate and females, they had acquired by the hard industry $2,500, one having $1,500 the other $800 which they had given up to go into the gener-
NEW GOODS.

Adams, Robinson & Button, 361 Washington St., Boston.

H. I. PAGES, 334 Boylston St., Boston.

WANTED.

Wallace & Sons, 300 Washington St., Boston.

MISCELLANEOUS.

Brockadale & Cavities, 300 Washington St., Boston.

BROOKS FROCKS.

L. E. Rice, 350 Washington St., Boston.

THE WANTED.

NEW SWEET.

M. P. W. Black, 33 Tremont St., Boston.

HARD TIMES.

A letter of the 10th inst. from Rome gives details of the events which marked the return of the Emperor Neron to the throne of the Roman Empire.
NEW GOODS.

M. G. PERKINS.

Smaller J. B. & T. J. NEILL.

Porter Adults & by the yard.

Gent's and Lady's Cashmere Coats

Gray's and Cashmeres.

Pants, Overcoats, Cape,

Boots & Shoes.

Umbrellas.

Umbrellas.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.

Misses, Gent's and Ladies.

Gent's and Lady's.

Boots & Shoes.

Gent's and Lady's.

Gent's and Lady's.

MACKAY'S.

MACKAY'S.
RELIGIOUS MISCELLANY.

Intelligence respecting Mormonites.

To the Editor of the Christian Watchman,

Sir:—Dwelling as I do among a people called Mormonites, and on the very land which they sometimes call Mount Zion, at other times the New Jerusalem, and there, at no distant period, expect the reappearance of the Lord Jesus to live and reign with them for a thousand years; I have thought perhaps it might be a part of duty to inform those who may be interested in relation to this subject, that although there has, from first to last, four or five hundred Mormonites at Mount Zion, men, women, and children, served at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die, like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, tongues, of healing, &c., are not exhibited and continued. Several of them, however, have died, yet none have been raised from the dead. And the sick, unhappily, seem to have faith to heal all their diseases. One woman, I am told, declared in her sickness, with great confidence, that she should not die, but here, live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. Perhaps indeed of working miracles, healing the sick, &c., these things, however, are not seen to be so; but only said to be done. People therefore, who set their faces for the Mount Zion of the West, which by the by is on a spot of ground not much elevated, must calculate on being disappointed, if they believe that is said of the place, or expect much above what is common in any new country of the West.

Of the Mormons as a sect, I am prepared to say little, except that they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians, and Campbellites, and so have been of two or three of these sects before they became Mormonites. Their best provision for the reception of their expected Saviour, it should seem for the most part, is their poverty. There is no doubt but that some suffer for want of the necessities of life, and in this respect not a little imitate the good Lazarus. But they have no following for Temperance societies, Bible societies, Pathe societies, or Sunday school societies.

Their first, best, and greatest celebrated preacher, Eliz Rigeon, tells us the Epistles are not and were never given for our instruction, but for the instruction of a people of another age and country, far removed from us, of different habits and manners, and needing different teaching; and that it is altogether impossible for us to take the Epistles written for that people at that age of the world, as containing sufficient instruction for this people at this age of the world. The Gospels too, we are given by them to understand, be so mutilated and altered as to convey little of the instruction which they should convey. Hence we

suited to define it. It requires, to be made in Christianity between

us, but defines a certain way chosen as the theme of discourse.

The propositions under which we proceed, are as follows:—1. Demands it. 2. The intellectual and spiritual cannot be satisfied unless we inquire into the doctrinal. 3. No other kind of doctrine. 4. It is only by doctrinal discourses, and the intellectual character of contemplation. The Doctor then proceeded.

But we have a stronger reason for excluding prejudice against doctrine that no other kind of preaching ed permanently by much evil mark would, in some places, be questionable, but the evidence of every thing which can be alleged.

In the first place it is not that which will keep the people's attention. What is always transient; themselves have no tendency to persist but vain to attempt, by such deep exigencies of intellectual being satisfied with nothing better who has a pleasant voice, with the blessedness of knowing even facts invariably confirm this reformation, which does not hear doctrinal discourses, does a a level permanently exist? But of which, if the people are indifferent and keep them attentive but sometimes to their thoughts and instructions?

Again—Of all gracious affections doctrine is evermore the object of mind, moral feeling can object in the mind's view to what it is impossible for a man to act without something in his thought stand this; and hence it is a thing to undertake to actuate the mind presenting considerations adapted to the result. Who tries to convey urging reasons; or to alarm, causes of alarm; or to please! grounds of pleasure? In relige any other department of intelli gence, or authoritative denunciation any such like unproductive mishaps and affections of the human mind into just emotion. How vainly occupied, in endeavours to affect and graciously, by no other than the impression to be produced by some doctrine; they might: without a thing viable, or to produce its appropriate cause, as to exist without inciting the doctrine. We do not forget that nothing wholly without the aid of others.
The Epistles are not addressed to us as individuals, but for the instruction and edification of people of another age and country, far removed from the circumstances of different habits and manners, and need a different teaching; and that it is altogether impossible for us to take the Epistles written for that day as the age of the world, as containing substantial instruction for this people at this age of the world. The Gospels, too, we are not inspired by to understand, as if they were Divinely inspired, as by the Holy Ghost, and to convey little of the doctrine which they should convey. Hence we term a revelation is to be sought—so-called revelations are coming forth. Our present ledger is to be altered and restored to its primitive purity, by Smith, the present prophet of the Lord, and some books to be added of great importance, which have been lost.

They profess to hold frequent converse with angels: some of us may believe what they say, as far as the third heaven, and converse with the Lord Jesus face to face. They baptize, saying, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' More secretly, they are said to impart to their converts the gift of the Holy Ghost. They profess to know where the ark of the Lord is. Aaron's rod is a pot of manna, which will never be taken out of the ark. They who can believe all this will no doubt expect a Saviour soon, and without hesitation will worship the first object that may be presented and presented to them for that purpose.

The last preaching I heard of theirs was a most solemn discourse; its object was to prove that this place, long ago settled by the Moravians, as their location, the very place Zions so often mentioned in Scripture. This alone, it should seem, would be a sufficient index to the heart of the preacher, and the belief of it a sufficient index to the understanding of the hearers.

Their possessions here are small, very small, compared with their numbers; something less, I believe, than four sections of land, which would cost but little more than three thousand dollars. Twenty acres in the portion assigned for every family to use and improve, while they continue members of the society; but if they leave they are to go out empty. Some in considerable circumstances of the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no enviable circumstances, looking here and there for work, and women going to wash for their neighbours of the world to supply themselves with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and these too of the most zealous and prominent in the cause and prosperity of the society. And perhaps they do not pretend, like Amaziah and Sapphira, to have given all to the society; yet it is a point of duty they most rigidly confine. On all their proselytes to cast their all into the common stock. Under these circumstances, it needs no prophetic eye to foresee that there will soon be a murmuring of the Greeks against the Hebrews. Indeed there already begins to be some feeling and some defection arising from this subject. There is much reason to believe they cannot hold together long. With Thaddeus, it is more than probable that they will soon be scattered and brought to nought.

The very materials of which the society is composed, like any such like uninspiring matter and affections of the human mind, into just emotion. How vainly, without the aid of the Holy Spirit, would have had it been matted and muddled by any other. The impression to be produced by such a doctrine; they might without a thing visible, or to present, any cause, as to without invoking the doctrine.

We do not forget that naturally, without the aid of the Holy Spirit, would have had it been matted and muddled by any other. The impression to be produced by such a doctrine; they might without a thing visible, or to present, any cause, as to without invoking the doctrine.

We have advanced not this grand truth; unless the agency be inconsistent with the mind and the nature of things. Scripture use to teach us that the Holy Spirit's working is again by the word of truth; and the word of truth is the word of God, therefore, is called the Spirit of the Word. It is by the gospel that contact and Spirit achieves the renovation of the soul, that he does not engage from the down to sense and stupidity, an insensibility; but the soul's insensible impressions made upon the heart are the parts of doctrine adapted to the Apostles' manner of descent. Spirit's agency. Ye have only that one form of doctrine into which the people is set. Let the appeal now be on the facts, not the deplorables of the oration; but of that preaching which is the doctrine of things, and rightly done to the people. It is notorious, that hath been free and glorious course around with its fruits, and its marks in any good measure, to the other institutions, there the mists are well instructed unto the doctrinal way of preaching.

No land, for instance, stands high for purity of morals; and no land is more inured for its influence of preaching; and the first, has been famous above for preachers given to a doctrinal sort of discourse. It is, only notorious, that where this was relished, and the other kinds of practical religion is low; and the things which remain die.

We have, still greater witness this mode of preaching. The Bible favors it by its own announcements, indeed, coming dir of God, come as oracles, having a fallibility, and so demanding prompt human mind. But even the Bible, the very voice of God speaks recognizing men as a nation.
Scripture. This alone, it should seem, would be a sufficient index to the head or heart of the preacher, and the belief of it a sufficient index to the reading and understanding of the hearers.

Their possessions here are small, very small, compared with their numbers; something less, I believe, than four sections of land, which would cost but little more than three thousand dollars. Twenty acres is the portion assigned for each family to use and improve where they can have members of the society; but if they leave they are to go out empty. Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labour, and women going to wash for their neighbours of the world to supply them with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and those of the most zealous and forward in the cause and prosperity of the society. And perhaps they do not pretend like Anna's and Sapphira, to have given all to the society; yet it is not a point of duty they most rigidly confine on all their proselytes to cast their all into the common stock. Under these circumstances, it needs no prophetic eye to foresee that there will soon be a murmuring of the Greeks against the Hebrews. Indeed there already begins to be some feeling and some defect arising from this subject. There is much reason to believe they cannot hold together long. With Thaddeus, it is more than probable they will soon be scattered and brought to nought.

The very materials of which the society is composed must at length produce an explosion. Yet judging from the past, and from what our Saviour has told us of the future, that there should be false Christs and false Prophets, showing signs and wonders so as to deceive, if it were possible, the very elect, we may well look on this new sect as ominous of the latter day approaching, and calling upon all to watch and pray, and to give good heed to the word of our Saviour, where he says, "Go ye not after them, nor follow them."

Yours, &c. R. PINLEY.

Independent, Jackson Co. Mo. Oct. 12, 1832

Remarks.—A young man entering into life without the support and guidance of religion, is like a vessel with its sails spread open to every breeze, committing itself to the sea, without chart, rudder or pilot, tossed to and fro in the darkness of midnight; conflicting with violent storms, and ready to be dashed on the rocks, or swallowed up in the abyss. —Br. De Witt.

Let the appeal now be made; not the facts settle the question. A practical religion are, according to the declamatory style; but of that preaching with the declarations of things, and rightly to the people. It is notorious, both fair and glorious combounded with its fruits, and remarks in any good measure, other institutions; there the describes well instiuted unto the doctrinal way of preaching. No land, for instance, stands in a land for purity of morals and land is no more indebted for the influence of preaching; at the first, has been famous abou for preachers given to a doctrinal sort of discourse. It is only notorious, that where this was relished, and the other kind of the sphere of practical religion is low; and the things which rende.

We have, still greater withe this mode of preaching. Turn The Bible favors it by its pronouncements, indeed, coming of God, come as oracles, having infallibility, and so demanding pro human mind. But even the Bler, the very voice of God spc recognizes man as a rational to explain to him the reasonable. Where, throughout the whole of God discover an unwillingness to the tests of reason? call us to try it by reason; tell he says; wishing us to show us whether his ways be not e his doctrines true; and blaming our indiscrimination and into his communications? W utions did Christ hold with the, scribes, scribes, lawyers, elders by unanswerable argument, and sively, did he always prevail. foster reason on the day of Pentec fore his martyrdom, and Paul in linx and Agrippa, and the philos.
The Comet come at last.—The Hillsborough (Ohio) Gaz. says:—A Mormon preacher at Marietta has published a pamphlet, in which he asserts that he "is the great comet which has come to burn up the world."
The Herald of Gospel Truth, and Watchman of Liberty.

In remembrance, after that ye heard the word of truth, the counsel of your salvation.—Eph. 1, 13.
and set therefore in the liberty wherewith Christ hath made us free.—Gal. 5, 1.

VOL. 1. MONTROSE PENNA. WEDNESDAY, DECEMBER 29, 1832. NO. 7.

The Journalist.

It will not be necessary to give a con- ated account of my meetings during this tour, as its course was nearly the same as that described in my former journal. I shall, therefore, only relate such incidents as may afford most en- tertainment to our readers. I may, however, make a pause now and then, to notice what struck me as pretty or curious on the road. The reader, I hope, will not quarrel with me for this, seeing he tinge of romance in my nature must ent itself in some such way.

The first pause which I beg leave to make for this object, is on the east side of the Shagam mountain—where it intersect is by the Newburg turnpike. The few obtained by the traveller, as he finds his way down the declivity to the campagna country before him—and which, stretching to a considerable extent, embraces the handsome village of Joominshburgh—is truly enchanting—is rendered especially so, by the character of the country through which he has been passing, which, for some hun- dreds of miles in a westerly direction, presents the general aspect of an immense wilderness, blackened by the naked and hemlock, and mountainous waste, that one need not farther to see Pope's description realized.

Hills peep o'er hills, and Alps on Alps arise, but from the point I have noticed, the sense of the country suddenly changes. He forests, few what there are, are differently timbered, and no longer present the gloomy, and undying hue of the hemlock. The obstacles of nature have yielded to the arts of agriculture, and the traveller finds as it were, pub- lished into a new existence—such, at least, were my sensations, and my wife, who had been for some time accustomed to the rugged country among the hills.

On Monday, Nov. 12th, I cooper my- self up for half a day in the Jail at Dan- bury, Conn. in company with the editor of the "Herald of Freedom," who was fined, and imprisoned; for publishing a base transaction committed by a prominent member of the church. He made good his statements before the court, but it being entirely composed of saints of the same school with the prosecutor—including several Priests withal—advantage was taken of his having termed the transaction unwary, instead of corruption, or something else of worse impor- tant, and he was sentenced as above mentioned! Reader, should you ever have occasion to expose modern saintcraft in that blue region, be sure you study your Dictionary well. But the public are not indifferent to this outrage on justice. Since the editor's imprisonment, he has received several hundred new subscriber's for his paper. His room is constantly thronged with sympathising visitors. And prepara- tions are making in Danbury, to give him on the day of his liberation a public dinner, and an oration adapted to the occasion.

On the evening of the 13th, I preached in a little village called Mechanicville. The meeting was not appointed till sunset, but by means of some mounted despatches sent in different directions, a goodly number were convened in the ball room of one of the public houses, to whom I endeavored to proclaim "the common salvation."

As I was rising to announce my text at Cairo, on the evening of the 18th, a Methodist minister present, requested that I would discourse upon the distinguishing points in my system. I did accordingly, set forth such as were embraced in my text, in as plain a style as I could command, and I noticed him at the close, that there was liberty for remarks. Of this he only availed himself by putting a few questions, for the purpose of ascertaining whether he had gathered my views aright. Having satis- ised himself on this point, he gave out that he would preach from the same text on the following evening. I informed him that I could make it possible to be present, and that I stood ready to discuss the points of difference with him publicly, adding, that I thought it would be the more satisfactory course as the public would then have an op
Herald and Watchman.

Let Universalists be but true to themselves—let them but persevere in a manly maintenance of their principles, and the systems of truth must soon explode; there is no mistake about it: the very elements of which these systems are composed, most of themselves, produce a combustion, and the dogma now termed orthodox, will go peaceably down to oblivion, or only be remembered among the expediency of priestly ambition, for bewildering and enslaving the minds of mankind. In the New England states (formerly, so distinguished a seat of the beast) things are, already, rapidly verging toward this consummation; the doubly-dyed blue of old Connecticut is fast fading out—it will not endure the sunshine of truth. And as the rubbish of dilapidated superstitions is being removed, "the stone cut out of the mountain" is extending itself into the space they encumbered.

The spirit of Universal emancipation is abroad, unrolling to the eye of man, long enslaved, the charter of his rights, and the bond of civil and religious despotism is skulking from the blaze of this brightening ray, into the darkness of those ill-fated lands, where kingly and priestly power, are contended against the liberties of mankind.

G. R.

MORMONISM.

A few days ago, we borrowed one of those wonderful productions called "the Mormon Bible." We read some fifty pages, and turned our eye slightly over the rest. It purports to be the work of several successive and contemporaneous writers, a number of centuries before the Christian era.

Nephi relates, that in the first year of the reign of Zedekiah, King of Judah, which was about 609 years before Christ, Lehi his father a descendant of the tribe of Joseph, together with his family, consisting of five persons, fled to the wilderness. The three sons of Lehi were obliged to return to Jerusalem, to get their gold and silver, and some "plates of brass," on which were engraved the five books of Moses, and many of the prophets, as well as the records of the Jews, by which their learn their pedigrees.

The account says, they were about eight years in the wilderness. Their journey from Jerusalem was first South-east, (nearly parallel with the Red Sea) and then East, until they came to the great waters. This would have carried them to the Arabian Sea. Nephi then constructed a ship in which they committed themselves to the bosom of the waters. After sailing for several days before the wind, the crew indulged themselves in revelry and rudeness, which Nephi, who was the youngest of three sons, thought worthy of reproach. But his reproof and admonition only excited their indignation, and they bound him. The Lord sent a storm and terrible tempest, and they were driven back wards four days. They were in imminent peril—filled with fear, horror and consternation; and to add to their calamity, their compass ceased to work. But when they loosed him, the wind ceased—a great calm gave them rest from their toils—the compass again obeyed the laws of nature—a pleasant breeze wafted them onward, until they arrived at the promised land.

Now it is not our design to enter into a minute detail of circumstances, nor an elaborate and critical investigation. But we will point out two or three little circumstances, apparent to the commonest intellect, irreconcilable with fact, and which the writer of the book of Nephi happened to overlook.

1. These people were Jews. But during eight years do we read of their offering burnt offerings, or sacrifices; and afterwards they seem entirely to have forgotten it. Those places they valued so highly, are said to contain the books of Moses; and though they profess to regard them on that account, little did they observe the rituals they teach, or the sacrifices they require.

2. The writer speaks very familiarly of Jesus Christ, Messiah, Saviour, Redeemer, Son of God, &c.—of his baptism by John in Bethabara beyond Jordan—but of the dove that descended—of his miracles, his twelve Apostles, his teaching, acts, crucifixion and resurrection. He speaks of heaven and hell, of saints and sinners, believers and unbelievers, Jews and Gentiles, of salvation and damnation, of the Apostles and their preaching. He quotes familiarly their sayings and arguments, similes and metaphors, for instance like this in "Recomposition of the Olive branch, that was broken off, that the branch that was wild by nature might be grafted in," and even from the Revelation of St. John. And thus by garbling their words, he pretends to teach and enforce their doctrines. Dear in mind he is writing all this 600 years before the advent of Christ. These Jews are Christians before the time?

3. According to Chronologers the mariner's compass was invented by Gissia, or Goya, in the year of our Lord 1350. But if Mormonism is true, the compass was in use nearly 2000 years before that time, that is to say, 600 years before Christ.

But notwithstanding these striking incongruities, they are as orthodox in their doctrines as any of the Limitarians; or, even as modern orthodoxy itself. They talk of probations in language like this:—"And they said unto me, doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body?" The atonement is spoken of as a satisfaction to divine justice, and the means of saving men from torment, (see p. 81.)—"For the atonement satisfieth the demands of his justice upon all those who here or hereafter will not the law given to them, that they are delivered from that anguish which is death, and hell, and the lake of fire and brimstone, which is endless torment."
The doctrine of all doctrines most essential to the creeds—this too, is a doctrine of Mormonism. On page 51 we read, "The God of Jacob pitcheth himself into the hands of wicked men to be crucified." On the same page we read, "the God of nature suffers." Quere. Was Watts a Mormon when he wrote the following?

"The powers of heaven he shakes, Earth's profoundest centre shakes, The Great Jehovah dies."

They are not only orthodox in their ideas, but only see how canonical is their phraseology. Page 120, "And behold this is the doctrine of Christ and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end.—Amen. Besides these sound doctrines, they are nearly as fanatical as other folks. Why would it not be well for all those who agree so well in doctrine and in practice, to form a coalition against plain, rational, common-sensed, sober-minded people?"

The book, in civility in the incident of its story—betray ignorance of human nature, and want of historical research—is extremely inaccurate in its syntax—uncouth and awkward in its expression. And then, when we come to consider the circumstances of their rise and origin, the nature of their faith, and the pretensions of their believers;—It is truly astonishing that in a country like ours, among a people boasting of intelligence, that so base and clumsy an imposition, could be palmed off upon any member of community. But it is no more astonishing than that those wicked rants, vulgarly called protracted meetings, should receive the countenance of a community professing to be religious.

PROTRACTED MEETINGS.

We had designed to give our readers some account of a protracted meeting, lately held at Chenango Point. But reports are somewhat variant. However, if one half of the reports are true, as to the disgusting farce that was played off, for twenty-four, six, or seven days in succession; it was a horrid and ridiculous burlesque on religion.

The public have witnessed so many of these meetings, each striving to outdo others; have so often felt their peace-destroying influences in neighboring communion; and so often been called to weep over the victims of fanaticism and folly, that a description is hardly necessary. It seems to be the desire and disposition of some geniuses, to be notorious, even if they are infamous; and as Pope says of Cromwell, To damn themselves to everlasting fame. Should we, therefore, condescend to notice all such meetings, and all that is said and done at them, we should pull many a blockhead into notoriety.

But on the other hand, when we see the sweet intercourse of society turned gall and wormwood—when we witness the domestic felicities of fraternal and conjugal love, converted into enmity and exclusive feeling—when we behold the professed church of God, where charity, kindness and affection ought to reign in the soul, decaying under the death-chills of discord—when we view the olive branch of peace, which the church has ever held forth to suffering sinful humanity, with the unfading freshness of sincerity and truth, become sore, scathed and uncomely—and when we can but observe, that the hope, and joy, and peace, of hundreds and thousands of dear souls, are blighted with the mildew of damnation; so deeply do we deplore, these, their inevitable effects, that we should consider ourselves guilty of an omission of duty, did we not strive to preserve our families from their unhallowed influence;—and to our Lord, if we did not contend against such "spiritual wickedness in high places."

Great is the boast, of what the Lord does at such protracted meetings. But the work done, is the work of men. And would to heaven that the circumstances were such as to convince us that they were always good men. If the work is the Lord's, does he need just such preparations, and just such instruments to work with? Can he not make use of any of his creatures as agents? Wherefore, then, send for this or that receivista? Why call for some distant actor, at an expense of $10 per day, for twenty-two or more days; but, for the simple facts that one man is a better manager than another? Or, that as constant dropping will wear a stone, so incessantly teasing or scolding, flattering or terrifying day after day, and night after night, for weeks in succession—the rain will be elated—the wind intimidated—the simple overawed and the secretary of popularity be beguiled. Nothing is more obvious, than that they calculate on skilful managers, and the time of lengthening out their operations. Here, then, after all their pretensions that the work is the Lord's, is a virtual acknowledgment, and a "demonstration strong as holy writ," that it consists in HUMAN MANAGEMENT.

We know that God can bring good out of evil: that is to say, over-rule evil so as to produce good. And but for the deep conviction, that these fanatical rants and excesses, will ruin the providence of God have a tendency to open.
MORMONISM.
A few days ago, we borrowed one of those wonderful productions called a "Mormon Bible." We read some fifty pages, and turned our eye slightly over the rest. It purports to be the work of several successive and cotemporaneous writers, a number of centuries before the Christian era.

Nephi relates, that in the first year of the reign of Zedekiah, king of Judah, which was about 600 years before Christ, Lehi his father a descendant of the tribe of Joseph, together with his family, consisting of five persons, fled into the wilderness. The three sons of Lehi were obliged to return to Jerusalem, to get their gold and silver, and certain "plates of brass," on which were engraved the five books of Moses, and many of the prophets, as well as the records of the Jews, by which [they' learnt their pedigree.

The account says, they were about eight years in the wilderness. Their journey from Jerusalem was first Southeast, (nearly parallel with the Red Sea) and then East, until they came to the great waters. This would have carried them to the Arabian Sea. Nephi then constructed a ship in which they committed themselves to the bosom of the waters. After sailing for several days before the wind, the crew indulged themselves in revery and rudeness, which Nephi, who was the youngest of three sons, thought worthy of reproof. But his reproof and admonition only excited their indignation, and they bound him. The Lord sent a storm and terrible tempest, and they were driven backwards four days. They were in immediate peril -- filled with fear, horror and cinsternation; and to add to their calamity, their compass ceased to work. But when they loosed him, the winds ceased -- a great calm gave them rest from their toils -- the compass again obeyed the laws of nature -- a pleasant breeze wafted them onward, until they arrived at the promised land.

Now it is not our design to enter into a minute detail of circumstances, nor an elaborate and critical investigation. But we will point out two or three little circumstances, apparent to the commonest intellect, irreconcilable with fact, and which the writer of the book of Nephi happened to overlook.

1. These people were Jews. But twice during eight years do we read of their offering burnt offerings, or sacrifices; and afterwards they seem entirely to have forgotten it. Those plates they valued so highly, are said to contain the books of Moses; and though they profess to regard them on that account, little did they observe the rituals they teach, or the sacrifices they require. Fine Jews these?

2. The writer speaks very familiarly of Jesus Christ, Messiah, Saviour, Redeemer, Son of God, &c. -- of his baptism in Bethabara beyond Jordan -- of the dove that descended -- of his miracles,
his twelve Apostles, his teaching, acts, crucifixion and resurrection. He speaks of heaven and hell, saints and sinners, believers and unbelievers, Jews and Gentiles, of salvation and damnation, of the Apostles and their preaching. He quotes familiarly their sayings and arguments, similes and metaphors, for instance like this in Romans, "the Olive branch that was broken off, that the branch that was wild by nature might be grafted in," and even of the Revelations of St. John. And thus by garbling their words, he pretends to teach and enforce their doctrines. Bear in mind he is writing all this 600 years before the advent of Christ. These Hews are Christians before the time?

3. According to Chonoologers the mariner's compass was invented by Gioia, or Goya, in the year of our Lord 1300. But if Mormonism is true, the compass was in use nearly 2000 years before that time, that is to say, 600 years before Christ.

But notwithstanding these striking incongruities, they are as orthodox in their doctrines as any of the Limitarians; or, even as modern orthodoxy itself. They talk of probation in the language like this: -- "And they said unto me, doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body?" The atonement is spoken of as a satisfaction to divine justice, and the means of saving men from torment, (see p. 81.) "For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster death, and hell, and the devil, and the lake of fire and brimstone, which is endless torment."

How many there are who have long been seeking for testimony to establish the doctrine of endless torment, so near and dear to their hearts or creeds: -- Who have found the Old and New Testaments insufficient, and for want of a positive declaration, have had the mortification of seeing all their fancied strong-holds crumble at the touch of investigation. We would advise them to turn Mormonites. They can then quote the language of Nephi, Mosiah, Alma or Mormon -- and that is explicit.

How much vain talk has there been about hell, as a place of punishment: When, where, and by whom it was created: just because the bible happened to be silent on the subject. To remove all these doubtful disputation, to meet successfully the Universalist, and hold forth more strongly the saving fear of hell, which is believed to be so necessary to piety and godliness in the soul: Let them acquaint themselves with the Mormon Bible, (see p. 38) "And there is a place prepared, yea, even that awful hell of which I have spoken; and the devil is the preparator of it." The devil prepared it, but God makes use of it to punish his incorrigible children. If the devil is such an enemy to God as has been represented, I should hardly think he would accomodate him with a prison house.

The trinity, the doctrine of all doctrines most essential to the creeds -- this too, is a doctrine of Mormonism. On page 51 we read, "The God of Jacob yieldeth himself into the hands of wicked men to be crucified." On the same page we read, "the God of nature suffers." Query: Was Watts a Mormonite when he wrote the following?
Lo the powers of heaven he shakes,
Nature in convulsion lies,
Earth's profoundest centre shakes,
The Great Jehovah dies.

They are not only orthodox in their ideas, but only see how canonical is their phraseology. Page 120, "And behold this is the doctrine of Christ and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end -- Amen." Besides these sound doctrines, they are nearly as fanatical as other folks. Why would it not be well for all those who agree so well in doctrine and in practice, to form a coalition against plain, rational, common-sensed, sober-minded people?

The book, is puerile in the incidents of its story -- betrays ignorance of human nature, and want of historical research -- is extremely inaccurate in its syntax -- uncouth and awkward in its expression. And then, when we come to consider the circumstances of their rise and origin, the nature of their faith, and the pretensions of their believers; -- It is truly astonishing that in a country like ours, among a people boasting of intelligence, that so base and clumsy an imposition, could be palmed off upon any member of the community. But it is no more astonishing than that those wicked rants, vulgarly called protracted meetings, should receive the countenance of a community professing to be religious. A. P.

Note: The Herald of Gospel Truth was published in Montrose, Susquehanna Co., Pennsylvania between 1832 and 1833. Given the fact that Joseph Smith, Jr. was active in Susquehanna County (within a few miles of Montrose) in the 1820s, it is strange that the Unitarian book reviewer in this article did not mention him or the advent of Mormonism in the "Great Bend" region, along the New York-Pennsylvania border. Perhaps some subsequent issues of this paper featured articles which paid attention to such topics.
any reflections calculated more than fricte and unwavering regret in the adult, the morning and neonide since has been spent in sluggish and inglo.; if there be any incentives capable of latent energies of youth, and imparting to its elastic spirit, they are found which sparkle in the page of American in contemplation of the lives and use. illustrious men, who, in despite of indiscretion, and all the unfavorable circumstances, they have brought their birth, have knowledge of virtue, and risen to dismance.

like ours, where neither influence nor exclusive passport to stations of honor, what more poignant feelings endure than those which wrangle when he behold's the companion of his perilous and inerhanced, in the Christian Watchman from B. P. Piley, and dated Independence, Jackson Co., Mo., Oct. 12th, 1832, the very seat of the New Jerusalem. His account of his situation and prospects is not very flattering. About four or five hundred Mormons and children, have settled at Zion. Their possessions are unequal compared to their numbers, being only about four sections of land. Twenty acres is the portion assigned for each family to improve, but they are to hold no property should they leave the community. Mount Zion is not elevated, and the settlement is nearly level, containing a few losing ground.

TRUGGLES OF GREATNESS.

Of early adversity is by no means to genius. Most of those who have clif本次 by their superiority in power, have been men whose cradle by the hand of adversity; men who grew into strength as the oaks of their country; and who rose, in the world, to usefulness and honor. That is the growth of his state; shared in the privations of the pioneer; and through the superincumbent weight of adversity, want of education and rose on the unblended impulses of genius at an early age is not a feature in his life.

At the age of seventy, is an ardent thirst for knowledge, in communication with a schoolmaster who taught him the Greek languages. The terms, as a neighbor, were that Melchizedek should be his tutor, and in return, in the church, should receive his aid in pros.

STREET OF GREATNESS.

When his situation became imminent, where he became a clerk, and sought to learn and experience a world of virtue. Thus he progressed, always aided by his human industry and desire to excel, until after having lived in the United States, Postmaster General, and finally of the highest tribunal in the United States.

step in the unsolicited confidence of the people; and in the performance of each of these trusted general and enthusiastic applause, mingled by even a single voice of complaint or opposition. All have joined in awarding him the praise of unsuspected purity and patriotism; and even the voice of faction generally the loudest against the most worthy, has not dared to breathe suspicion or utter a censure on John M. Lea.

By the right of remark, the truth has perhaps been among those who shared in the labors and vicissitudes incident to a newly settled country. The forest trees planted by the hand of nature grew in their wild and neglected solitude; to a loftiness and majesty which the cultured favorites of the farm can never reach. It would seem as if the mind can not comprehend the same laws: Most of our patriots have been the sons of the wilderness. They have spent their early lives in the heart-stirring perils and ignotalating duties of a new country; and issuing, at the call of patriotism, from their solitude, these brave men, beginning a government of purpose, have made the history of the country a tale of triumphs.

[From the Ohio Atlas.]

THE MORMONS.

We have perused a pretty long and probably a true account of this singular people and their country. Mount Zion, on the Missouri, is a place where they have been established in the Christian Watchman from B. P. Piley, and dated Independence, Jackson Co., Mo., Oct. 12th, 1832, the very seat of the New Jerusalem. His account of his situation and prospects is not very flattering. About four or five hundred Mormons and children, have settled at Zion. Their possessions are unequal compared to their numbers, being only about four sections of land. Twenty acres is the portion assigned for each family to improve, but they are to hold no property should they leave the community. Mount Zion is not elevated, and the settlement is nearly level, containing a few losing ground.

RELIGIOUS PERSECUTION.

The New Yorkers have a summary way of disposing with heretic preachers. Maniac Matthias soon found "strait waistcoats, cuppings, and prisons." William Rees, who has for some time been preaching what he conceives to be the Gospel, in New York, as did the "Apostles and men of old," in the streets and highways, without "money and without price," save his daily support, has been taken up and sent to prison by one of the city magistrates, as a "vagrant." His religious views with some were not exactly orthodox, but his "street sermons" are represented as delivered in his own way, and his themes have been heard by a large audience. He has no family dependent on him for support, and sustains a good moral character. But he seeks his scanty share of the gains of godliness under the broad and inspiring canopy of Heaven, rather than the fettered dome of some gaudy temple not his own, and is thrown into a prison as a "vagrant."

Also! eighteen hundred years have left much of the persecuting spirit of the Scribes and Pharisees still extant. The inquisition, stake, and faggot of the dark ages, are not forgotten. The "American Citizen," now no longer secure the protection of our tolerant and glorious Constitution—18.

CONCERT HALL.

Lectures every Sunday morning at 11 o'clock.

Afternoon, at 3 o'clock, a discourse on the Bible, show.

In the evening, at 6 o'clock, a Debate on the question.

Philadelphia Library Association meet to-morrow evening, at half past seven o'clock.

Just published, and for sale at No. 222 William street.

A Glossary for the Bible, chiefly designed for children.

Retail price 6-14 cents; wholesale 56-14 cents per dozen.

We execute printing in its various branches with neatness, at the office, 222 William street.
THE

CHRISTIAN INDEX,

A RELIGIOUS AND MORAL MISCELLANY.

DEVOTED TO THE DIFFUSION OF

TRUTH AND PIETY.

BY W. T. BRANTLY.

VOL. VII.

PHILADELPHIA:
Printed by Martin & Boden, No. 2 Decatur Street.
1832.
From the Christian Watchman.

INTELLIGENCE RESPECTING MORMONITES.

Sir,—Dwelling as I do among a people called Mormonites, and on the very land which they sometimes call Mount Zion, at other times the New Jerusalem,—and where, at no distant period, they expect the re-appearing of the Lord Jesus to live and reign with them on earth a thousand years,—I have thought perhaps it might be a part of duty to inform those who may feel interested in relation to this subject, that although there has, from first to last, four or five hundred Mormonites in all,—men, women and children,—arrived at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, of tongues, of healing, &c., are not exhibited and continued. Several of them, however, have died, yet none have been raised from the dead.—And the sick, unhappily, seem not to have faith to be healed of their diseases. One woman, I am told, declared in her sickness, with much confidence, that she should not die, but here live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. They tell indeed of working miracles, healing the sick, &c. &c., these things, however, are not seen to be done, but only said to be done. People therefore, who set their faces for the Mount Zion of the West, (which by the by is on a site of ground not much elevated) must calculate on being disappointed, if they believe all that is said of the place, or expect much above what is common in any new country of the West.

Of the Mormons as a sect, I am prepared to say but little, except that they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians, and Campbellites, and some have been of two or three of these different sects before they became Mormonites. Their best prerequisite for the reception of their expected Saviour, it should seem for the most part, is their poverty. There is no doubt but that some suffer for want of the necessaries of life, and in this respect not a little imitate the good Lazarus. But they have no fellowship for Temperance societies, Bible societies, Tract societies, or Sunday school societies.

Their first, best, great and celebrated preacher, Elder Rigdon tells us the Epistles are not and were not given for our instruction, but for the instruction of a people of another age and country, far removed from ours, of different habits and manners, and needing different teaching; and that it is altogether inconsistent for us to take the Epistles written for that people at that age of the world, as containing suitable instruction for this people at this age of the world. The Gospels too, we are given by them to understand, are so mutilated and altered as to convey little of the instruction with their sections of la thousand doll each family of the society. Some in now promise, and cumstances, going to warp themselves w

The idea of some take do too of the majority of the like Ananias yet it is a poor proselytes to these circumstance. There were the Hebrews feeling and is much read. With Theus scattered and

The very at length and from where should signs and very elect, was the latter day pray, and to

Independe

D

The last which connot illustrious as the founder history—pan dead!

These the
The very materials of which at length produce an explosive and from what our Saviour there should be false Christ signs and wonders so as to very elect, we may well look the latter day approaching, a pray, and to give good heed where he says, "Go ye not Yours, &c.

Independence, Jackson Co.

DEATH OF CH.

The last of the signers is which connected this grand illustrious race of statesmen the founders of American itors of the world, now and! The brotherhood of glory is removed from the love, get living, to an association in Washington and his associates, of the Henceforth the Declaration his part of the mighty dead!

These tidings, though unexpected in some degree, writings by the American nation familiar in every mouth for parted; one who was the s fathers—their sufferings, others, their virtues, their triumphs, and exceeded, making us and our of the world—has been tak American heart feels as though near and cherished personal the interest of children in life-time, and they will joy impulse, in the tender and for a lost benefactor and p found, will be temperate mourn over a dispensation ble, and has been mercifully life of man—of those who, mankind, lament that in the should share the universal ties, clothed in perishing b

Deep, sincere, and unive mingled with them, the con career of the illustrious The large estate which he
The Christian Index.

Watchman.

MORMONITES.

The people called Mormonites, sometimes call Mount Zion,—and where, at no distant
ning of the Lord Jesus to live
thousand years,—I have
rt of duty to inform those
ion to this subject, that
last, four or five hundred
and children,—arrived at
ance here different from
people eat and drink, and
disease, live and die like
emselves not excepted.

Church where the gift of
, are not exhibited and
ever, have died, yet none
And the sick, unhappily,
ed of their diseases. One
ickness, with much confi-
 here live and reign with
ately she died, like other
 tell indeed of working
i.e., these things, however,
 said to be done. People
ore the Mount Zion of the
site of ground not much
ing disappointed, if they
ce, or expect much above
ory of the West.

prepared to say but little,
de up of people of every
Methodists, Presbyterians,
been of two or three of
ecame Mormonites. Their
in of their expected Saviour,
is their poverty. There is
want of the necessaries of
imitate the good Lazarus.
Temperance societies, Bible
lay school societies.
celebrated preacher, Elder
and were not given for our
of a people of another age
urs, of different habits and
aching; and that it is alto-
the Epistles written for that

with their numbers; something less, I believe, than four
sections of land, which would cost but little more than three
thousand dollars. Twenty acres is the portion assigned for
each family to use and improve while they continue members
of the society; but if they leave they are to go out empty.
Some in comfortable circumstances at the East have spent or
given to the society their little all in coming to this land of
promise, and now find themselves in no very enviable cir-
cumstances, looking here and there for labor, and women
going to wash for their neighbors of the world to supply
themselves with the necessaries of life.

The idea of equality is held forth; but time will show that
some take deeds of property in their own name, and those
too of the most zealous and forward in the cause and pro-
perity of the society. And perhaps they do not pretend,
like Ananias and Sapphira, to have given all to the society;
yet it is a point of duty they most rigidly enjoin on all their
proselytes to cast their all into the common stock. Under
these circumstances, it needs no prophetic eye to foresee
that there will soon be a murmuring of the Greeks against
the Hebrews. Indeed there already begins to be some
feeling and some defection arising from this subject. There
is much reason to believe they cannot hold together long.
With Theudas, it is more than probable they will soon be
scattered and brought to nought.

The very materials of which the society is composed must
at length produce an explosion. Yet judging from the past,
and from what our Saviour has told us of the future, that
there should be false Christs and false Prophets, showing
signs and wonders so as to deceive, if it were possible, the
very elect, we may well look on this new sect as ominous of
the latter day approaching, and calling upon all to watch and
pray, and to give good heed to the word of our Saviour,
where he says, “Go ye not after them, nor follow them.”

Yours, &c.

B. PIXLEY.

Independence, Jackson Co. Mo. Oct. 12, 1832.

----------

DEATH OF CHARLES CARROLL.

The last of the signers is dead! The only remaining link
which connected this generation with the past, with that
illustrious race of statesmen, philanthropists and patriots,
the founders of American independence, and the benefac-
tors of the world, now and for all time hereafter—is broken.
The brotherhood of glory is re-united above, and Carroll is
removed from the love, gratitude, and veneration of the
living, to an association with the kindred spirits of Wash-
ington and his associates, the departed patriachs of liberty.