

Conference, we truly had a pleasant time, there was a great deal of business of interest attended to. The Conference was harmonious and interesting. All appeared to feel interested in the great and good cause of our common Lord.

After our Conference closed we directed our way homeward, and on the 3rd of September we arrived at my Father's house in Fairfield County Ohio, and found all my father's family well, and happy to meet each other again. In this tour I was absent from home a few days less than one year. I could not look back on the past year with pleasing reflections, when I look to the events of interest that passed during the past year in which the Christian Church is deeply interested—I feel grateful to God for his preservative care he has exerted over me, while I have made this long and tedious tour. After spending a few days at home we took Stage and went to Columbus and spent some time there in looking at the rapid and progressing improvement of our Capitol. This State truly is progressing rapidly in public improvements, after leaving this place we directed our way to Springfield, and called on Elder Walter and family, and found all well and doing well. After spending a few days in the vicinity of Springfield, we left to attend the Miami Conference. Elder Walter went with us. On the 18th we stopped in Dayton to witness the arrival of the first train of Cars from Cincinnati to that place, there was a great crowd of people assembled to witness the scene. Their arrival was welcomed and saluted by the firing of cannon, and the playing of music, and shouts from the multitude. The Miami Christian Conference met on Tuesday, the 23rd of September, the session lasted three days; there was a great deal of business done, and a large body of ministers and delegates in attendance.

There was some debating, but all in the best of feeling, all appeared to have the good cause at heart. At the close of the Conference, Elder S. Fuson made some appropriate remarks on our separation, after he ceased speaking there was an appropriate Hymn sung, and the Ministers took the parting hand—the whole Conference and congregation were affected to tears. The scene was impressive and solemn.

Thus we parted, each one to his field to serve the flock of his care and use his influence to build up the Zion of God.

We are now making our arrangements to start to Iowa; we expect to start about the middle of next month. We purpose spending one year in the West, after that, if the Lord will, we shall settle in Western Pa., and help build up the cause of the Lord there. We still cherish the hope that we shall be able some day to visit North Carolina once more, and publish the glad tidings of Peace to her sons and daughters. I will close for this time, you shall hear from me again.

I am yours to serve God in TRUTH,
BENJ. SEEVER.

For the Christian Sun. COVENANT BETWEEN THE FATHER AND THE SON.

BRO. HAYES: There is much said here about the everlasting covenant made between the Father and the Son; if it is in the Bible I cannot find it. I can find covenants made with Abraham and David, and to such as obey the truth. By the aid of Gaston's collections, I have compiled a portion, and in fact all the scriptures, if I mistake not, contained in the Bible concerning covenants. And if there is anything there that warrants such an assertion, I must confess my inability to perceive it. Deut. 6, 9—He keepeth covenant and mercy with them that love him. Second Sam. 23, 5—David speaking of the qualifications necessary to a ruler of Israel, and his faith in God; said although my house be not so with you, yet he hath made with me an everlasting covenant, ordered in all things and sure; also, speaking of the mercies of God, said in Ps. 25, 10: all the paths of the Lord are mercy and truth, to such as keep his covenant and his testimonies. Again, in 14th verse, the secret of the Lord is with them that fear him, and he will show them his covenant. Ps. 89, 3, 4: I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations; and in 28th verse, my mercy will I keep for him forever more, and my covenant shall stand fast with him; verse 24th, my covenant will I not break. Isa. 42, 6: I will give thee (Christ) for a covenant of the people for a light to the Gentiles; and in chapters 49, 8: 55, 4: 54, 10: The mountains shall depart and be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. These are made to Israel chap. 55, 3: speaking of the necessity of faith in Christ, and inviting to the same, says incline your ear and come unto me, hear, and your soul shall live. And I will make an everlasting covenant with you, even the sure mercies of David. Again, in Jer. 31, 33: speaking of the new covenant that was made with Israel, says: but this shall be the covenant that I will make with the house of Israel after those days saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Heb. 8, 10: Jer. 32, 40: speaking of the return of Israel, says: I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me; and in chapters 33, 20, 21: speaking of the promises made unto Israel after their return; thus saith the Lord if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the Priests my ministers. Jer. 50, 5: They shall say come and let us join ourselves unto the Lord in a perpetual covenant, that shall not be forgotten. This was the language to Israel after they had been carried to Babylon and delivered by the hand of God—when inquiring the way to Zion. Again, Ezek. 11, 19, 20, Jer. 24, 7. Ezek. 16, 18: speaking of the whoredom and wretchedness of departing from the right way of God, that is (Jerusalem,) said: now when I passed by thee and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee and covered thy nakedness, yea I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becomest mine; verse 60, nevertheless I will remember my

covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant; verse 62, I will establish my covenant with thee, and thou shalt know that I am the Lord; chap. 20, 37: I will cause you to pass under the rod, and I will bring you into the bond of the covenant. Ezek. 56, 25, 28: I will sprinkle clean water upon you, and a new heart will I give unto you, I will put my spirit within you, and ye shall be my people and I will be your God. Chapter 32, 26, 27: I will make a covenant of peace with them, it shall be an everlasting covenant with them, and will set my sanctuary in the midst of them forever more. My tabernacle shall be with them, yea I will be their God and they shall be my people; verses 28 and 29. 2d Chron. 34, 24, 25, 31, Hos. 2, 19, 20. Isa. 24, 5: Thy Maker is thy husband. Heb. 8, 8: I will make a new covenant with the house of Israel. Jer. 31, 32, 33, 34. Heb. 12, 24: Jesus the mediator of the new covenant.

I perceive not in all the investigation, nothing like an everlasting covenant between the Father and the Son. Those who believe the doctrine had better investigate the subject, lest they be mistaken. Yours in the bonds of

Christian love,
JUBILEE SMITH.
Stewart county, Ga., Sept. 1851.

For the Christian Sun.
BRO. HAYES: In the September number of your valuable paper, I find an article under the following caption: "Jesus Christ the true God according to the spirit of holiness, which dwelt in the humanity bodily." P. E. GILL.
"Jesus Christ declared to be the Son of God with power, according to the spirit of holiness."—St. Paul.

Now the question is, which am I to believe; but to the law and the testimony. Bro. G. says: "the true God took upon him our nature, sin excepted and was manifested in the flesh, the word that became flesh." I cannot believe that the true God was made flesh, for the Apostle says that he is without variability or shadow of turning. The Prophet says he changes not.

Now if Bro. G. can see how the true God can be made flesh without a change, I confess I cannot. His next argument is a comparison of John 1st and 3d, with Heb. 3d and 4th; if Bro. G. had examined the 2d verse, he would have learned that Jesus was the means by which God made the world. But Paul says God created all things by Jesus Christ. But Bro. G. says: "he (Christ) is the image of the invisible God," strange that he should press this into his cause. Does he not know that the image of a being, is not the being he is the image of? He continues his argument in the form of a syllogism, by saying: "God created the Heavens and the Earth; Jesus Christ created them—therefore Christ is God." Let us see how that will work with Bro. G.'s theory. The Bible says, no man has seen God at any time—thousands have seen Jesus Christ; therefore, Christ is not God. You have not heard his voice; multitudes heard the voice of the Saviour; therefore, he is not God.

Christ was tempted in all points as we are. God cannot be tempted; therefore, Christ is not God. With this method of reasoning, he says: "Jesus Christ must be God, or a false Saviour; yet, he wishes persons writing to be very cautious. He quotes 1st John v. 20: "this is the true God and eternal life." I have no doubt that the pronoun this refers to him that is true, because he is the person chiefly spoken of in the sentence, and is mentioned in contradistinction from the Son of God, who came to give us an understanding, that we may know him that is true. It is just as grammatical to make the pronoun agree with him that is true, as to make it agree with Jesus Christ. The only argument that can be brought in favor of the latter construction, is that Jesus Christ is the last antecedent noun. But if this construction be adopted to prove Christ is the true God in the above text, then it will in the following text, prove him to be a deceiver, and an anti-Christ; for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh, this is a deceiver and an anti-Christ, 2d John 7. This is precisely the same construction as the former text, and Jesus Christ is the last antecedent noun before the pronoun. This just as clearly and positively proves that he is a deceiver, and an anti-Christ as the other proves he is the true God. Jesus says (John 17, 3) this life eternal to know thee, the only true God and Jesus Christ whom thou hast sent; and John says that he wrote this, that we might believe that Jesus was the Son of God. If that was his design, he did not intend that we should believe that he was the true God.

In the next place, he introduces the subject of worship: "thou shalt worship God and him only shalt thou serve; but men are commanded to worship Jesus Christ."

Why did not Bro. G. give us a text where we were commanded to worship him as the true God. In the days of his flesh, he was worshipped as the Son of God; and in heaven they worshipped him that sat upon the Throne and the Lamb that was slain. Surely Bro. G. does not believe that the true God was ever slain! Yet, here is a being worshipped that was slain to redeem us to God. Will Bro. G. apply this to the human nature, and make the heavenly host guilty of man-worship? Next comes the apostolic commission in baptism; but we are, says he, dedicated to Father, Son and Holy Ghost in baptism; therefore, the Father, Son and Holy Ghost are one God.

Let us try this a moment. Moses is called God, Exo. vii. 1. The Israelites were all baptized unto Moses in the cloud, and in the sea, Cor. x. 2. Therefore, Moses is the true God. Yet he says "there is not three Gods, but one; Father, Son and Holy Ghost." Paul says there is but one God the Father of whom are all things, Cor. viii. 6. Bro. G. says there are two more persons, "Son and Holy Ghost." He has quoted, "great is the mystery of Godliness." Now, I ask what he intends to make out of this text? Taken as a whole, I would ask in all candor, who ever justified the Almighty in the spirit? It was not the flesh that was justified. Who ever received God up into glory? It will not do to make a distinction of beings here, for if God is an indivisible being, the Son could no more be made man, than the person of the Father; and the Holy Ghost without God, is a being composed of parts. Last of all, God the Son, a being not once named in the Bible "enabled Jesus the man, to bear the fearful and eternal punishment due to us for our

sins." Here we are taught the astounding doctrine, that a mere man bears all the penalty due to sin. Are we to understand that when God says that he so loved the world as to give his Son to die for us, that it was only a man? I thank God that he gave us something better than a human sacrifice.
T. W. HARRD.

For the Christian Sun. WHO SHOULD BE BAPTIZED? ANSWERED.

The Sun of Aug. 13th, contains a piece written by W. R. Stowe. I will state that I have not written much for the press, and when I do write, I do not design eliciting personal controversy, one great reason is; in personal controversy there is too much taunt and unchristian courtesy indulged in. I am a farmer and work for my support, but am not indifferent to the cause of Christianity and Christian truth. Hence, I read and endeavor to understand the will of God to man. I regard all men as fallible, and yet believe they may arrive at a knowledge of the truth in many points. At the same time I am not prepared to say, that it is proper for any brother to make a positive assertion that his brother is a blind leader of the blind, on points, on which wiser and abler men differ, who no doubt, are God's beloved children. I do not like opprobriums, denunciations, assertions and exhortation, for arguments. There are several points of doctrine touched in the piece I have referred to, but the question at the top seeks to know who are the proper subjects of baptism. To this we will let the Bible answer. Mat. iii. 1. In those days came John the Baptist preaching in the wilderness of Judea. 2. v. and saying, repent, for the kingdom of Heaven is at hand, 5. v. There went out unto him, Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins, xi. v. I indeed baptize you with water unto repentance, but he that cometh after me &c. shall baptize you with the Holy Ghost &c. Here we have an answer. True penitents who confessed their sins were baptized, before they were baptized by Christ with the Holy Ghost. But to the Pharisees he said "bring forth fruits meet for repentance," and they were not baptized: Luke vii. 30. But the Pharisees and lawyers, rejected the council of God against themselves, being not baptized of him, (John) John did not baptize them, because they were wicked and impenitent. See Mat. iii. 7, 8, 9 verses. Hence we see penitents ought to be baptized, but impenitents ought not. The same is taught in Mark I chapter and Luke 3 chapter. John prepared the way for Christ, and Christ did not forsake his own way when John had prepared it, and go in some other way. But soon after John had preached the baptism of repentance, Christ himself preached. (Mark i. 14 and 15.) repent ye and believe the Gospel, and made and baptized more disciples than John, the baptism being done by his disciples. John iii. chapter from 22 verse to 2 verse of iv. chapter. Now as John went before Christ to prepare the way of the Lord, it is certain Christ carried on the way, thus prepared, and baptized the penitents by his disciples, and the commission was given under this system. Mat. xxviii. ch. 19 and 20. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, Teaching them to observe all things &c. Mark xvi. ch. 15, 16 vs. Go ye therefore into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved &c. Here in harmonious concert the subjects are appointed to be baptized before they are saved, and they are to be saved from their sins by Christ through the washing of regeneration and renewing of the Holy Ghost. For he saves his people from their sins. In accordance with the preceding, Peter said on the day of Pentecost, to those who asked what they must do; Acts ii. ch. 38 to 37. Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. Here the penitents were commanded to be baptized before they received the Holy Ghost, verse 41. They were baptized, v. 42. They continued in prayer &c., and in v. 47; the Lord added to the church daily such as should be saved, or as good scholars say, "were saved." The cases of Saul and the men and woman of Samaria are precisely similar, (Acts viii. ch. 5 to 17 v. Philip preached in the city and v. 12, when they believed Philip &c., they were baptized both men and women. But not one of them received the Holy Ghost until Peter and John went down to Jerusalem and prayed for them, (read the case.) Paul's case Acts ix. ch. 19 v. Paul was pricked or pierced to the heart, he prayed. Ananias went to him that he might be filled with the Holy Ghost &c. Ananias put his hands on him, and Saul received his sight, 8 verse. Chapter xxii. v. 16, and said, "And now why tarriest thou, arise and be baptized, and wash away thy sins calling on the name of the Lord." Here as before, baptism preceded the gift of the Holy Ghost, for he, (as all others) must ask for the Holy Spirit that he may receive; and the Holy Spirit washes away sins. Here the penitent Saul was baptized a short time before his conversion. In the first part of the xix. ch. of Acts, we have an account also of the baptism of about twelve penitent men. At Ephesus Paul found disciples and as it was the custom to baptize and recognize penitents as disciples or learners, (as we have shown,) before they were baptized with the Holy Ghost, and as they could not be saved without being born of God; Paul asked them if they had been baptized with, or received the Holy Ghost since they believed, (evidently with the faith of a penitent) they said they had not heard whether there be any Holy Ghost. Paul asked them (very fitly,) unto what then were ye baptized? and they said unto John's baptism. Paul said to them John verily baptized with the baptism of repentance, saying, unto the people, that they should believe on him that should come after him, that is on Christ Jesus. When they heard this they were baptized &c., and Paul laid hands on them, and the Holy Ghost came on them. This transaction took place A. D. 55. John was beheaded A. D. 27, that is, 28 years before that time John baptized the Jews in Judea. These were in a Gentile country. John taught the baptism of the Holy Ghost. These twelve men had not heard that there was any Holy Ghost. Then it is clear they were not baptized with John's baptism. For they said they had been. The case seems to have been

that they had been baptized by some person who professed to teach John's baptism, but who did not understand it, and did not administer it as a type of the baptism of the Holy Ghost, to direct the mind of the seeker to that which alone can save the sinner. Consequently, the baptism they had received was no baptism because it did not teach the baptism of the Holy Ghost. Therefore they were baptized by the apostle in reference to the gift of the Holy Ghost, and afterwards received the Holy Spirit. Here then is another case of penitent baptism before the reception of the Holy Ghost. True believers are also fit and proper subjects of baptism, as is made clear in the case of Cornelius &c., who received the Holy Ghost before they received Water baptism, see Acts x. 44 to 48 verses.

Now the cases of penitent baptism as related in the New Testament are far more numerous than the cases of baptism after regeneration. That the Apostles and their cotemporary preachers baptized penitents before they were made partakers of the Holy Ghost is also plainly stated, and that they baptized persons after they were made partakers of the Holy Ghost is also plainly stated. The Apostle preached to the people wherever they went, when sinners were awakened under their discourses at the end of the discourse they baptized them, and if it happened, that they preached to persons who had been penitent seekers, if while they preached to their salvation by faith, they acted faith, and were born of God, they at the close baptized them. They never left sincere enquirers after salvation unbaptized, until another rendezvous or coming together, whether really converted or not. I do not think one instance can be shown, but all the cases are related as having taken place during the first interview between the preacher and the baptized. There were no delays to another time and place. Under Apostolic practice more penitents will be baptized now than true converts; because the great majority of sinners become truly awakened under preaching, and but few will be converted during the sermon under which they resolve to try to return to God, and at the close of the sermon they should be baptized. This would be profitable to the penitent, it would make him feel that he had more effectually, on his part out loose from the world and come out on the side of God and religion; and being taught that baptism with water was a sign or type of the baptism of the Holy Ghost which he must indispensably receive in order to salvation, or be lost without any other remedy it would more forcibly impress the mind, and heart of the penitent to call on God for the gift of the Holy Spirit. And the penitent will thus the sooner seek God with all his heart, when God will be found of him. This may be thought visionary, but it should be remembered that by many, it has been thought visionary to go the mourners bench, but we have a better view. The mourners bench does not save, but it is advantageous for persons to come out on God's side, and it doeth much good as a means. Neither will water baptism save, but it would prove a very advantageous means to penitents in coming to Christ. I love my brethren and my God, and wish to see the truth prevail, therefore I submit my thoughts, and like to see the views of others too; but not sarcasm. May God bless the brethren and give success to these views if they are just. PHILIP E. GILL.

N. B. Perhaps I should say that I do not believe that a baptized penitent has a right to true membership in the church till he is born of God. God adds to the church, for by one spirit are we all baptized, into one body, and that body is Christ's church, and the church should recognize those as members whom Christ has made such. But penitents should place themselves under the care and instruction of the church, and the church should watch over them. P. E. GILL.

For the Christian Sun.

BRO. HAYES: It is with pleasure that I communicate to your readers, the result of several meetings that I have attended since the first of August last. On the 3rd Sabbath in August, I met in company with yourself, and Elder J. I. Hobby at Pleasant Spring 8 miles South of Raleigh, and spent 4 days with the church at that place. There was much good feeling among the brethren, and a general seriousness prevailed throughout the congregation; 2 made a profession of religion. May God sustain them by his grace, and may he abundantly bless the brethren and friends who liberally contributed to us of their earthly substance. On the 4th Sabbath, Elder Hobby and myself reached Bethlehem in Alamance County, and found a goodly number of tents and a large congregation. Here we also found in attendance Elders Holt, Walker, Iseley, Lambeth, Madison, Evans and Tinnin. During the meeting the weather was stormy; yet while the showers of rain were descending the spirit of the Lord was abundantly poured out upon the people. About 40 professed religion, and I since have learned about 30 united with the church.

The first Sabbath in September I reached my appointment at Flint Hill, continued without ministerial help three days—had one convert and many seekers. This is a new place, that I took in as a regular preaching place last spring. And without some set-back, I expect to raise a church at that place. If our preaching brethren, would take in some new stand, we might soon have as many new churches; and I do hope they will in future be actuated more by a missionary spirit. The cause of liberal christianity, I have no doubt would be much benefited by such a course.

On the 4th Sabbath I was present at the Union camp meeting. There I met with Elders Holt, Iseley, Fowler, Lambeth, Apple, Walker, Hobby and yourself. The weather was fine, and God abundantly poured out his spirit upon the large assembly. More than 100 were hopefully converted; and quite a number united with the church. Union now has a membership of 437 members, and others will join soon. May the Lord bless the brethren at that place for their liberality and Christ-like spirit.

On the first Sabbath instant, we attended at Parks Cross-roads. A large number of tents and a good congregation—many mourners and 4 converts. May God carry on his work "until grace shall cover the earth, as the waters the great deep." JAMES A. TURNER.

LOUIS KOSUTH has been liberated, and is on his way to the United States. He is expected to arrive at New York soon.

HISTORY OF THE BOOK OF MORMONS.

As the Book of Mormons, or Golden Bible, (as it was originally called,) has excited much attention, and is deemed by a certain new sect of equal authority with the sacred Scriptures, I think it a duty which I owe to the public to state what I know touching its origin.

Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, New York. From this place we removed to New Salem, Ashtabula county, Ohio, sometimes called Conneaut, as it is situated on Conneaut creek. Shortly after our removal to this place his health sunk, and he was laid aside from his active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement and furnish employment for his imagination, he conceived the idea of giving a historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style; and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbors. This was in the year 1812. Hull's surrender at Detroit occurred near and at the same time, as I recollect the date well from that circumstance. As he progressed in his narrative, his neighbors would come in occasionally to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. Spaulding progressed in deciphering the manuscript; and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburg, in Pennsylvania.

Here Mr. Spaulding found a friend and acquaintance in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title-page and preface he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated, became acquainted with Mr. Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county &c., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. M'Kenstry, of Monson Massachusetts, with whom I now reside, and by other friends. After the Book of Mormon came out a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the manuscript found was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognized by the older inhabitants as the identical work of Mr. Spaulding in which they had all been so deeply interested years before. Mr. John Spaulding was present, and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbors, when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to the purposes of delusion. Thus a historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics, as Divine.

The Mormons, or Latter-day Saints.

A GRAVE JOKE. Some wags took a drunken fellow, laid him in a coffin, with the lid so that he could easily raise it, placed him in the graveyard, and awaited to see the effect. After a short time the fumes of the liquor left him, and his position being rather confined, he burst off the lid, sat bolt upright, and after looking around exclaimed, "well, I'm the first man that's rize, or else I'm confoundedly belated!"

WELL WORTH REMEMBERING.—Water can be kept pure by plunging a red-hot iron into the vessel that contains it every few weeks, and securing it from the air.