the communion and presence of God the Father, and of Jesus the mediator of the new covenant. Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the baptists would insinuate, "did aspire to a dignity which they say, "belongs only to him who is the only Priest for ever after the order of Melchizedek.

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints,—and to amalgamate the two systems in any way is not only an act of injustice—but would involve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "every where spoken against," See Acts.

THE BOOK OF MORMON.
(From the "Times and Seasons.")

"The following article was forwarded to President Joseph Smith, by A. G. Gano, Esq., of Cincinnati, (Ohio.) It originally appeared in the "New Yorker," and is from the pen of "Josephine," supposed Gen. Sandford’s daughter. We consider it one of the most candid articles that has ever appeared in relation to our people; though there is one error into which the learned and impartial authoress has fallen—it is in comparing the Book of Mormon to the Koran of Mahomet. Mahomet had not the advantage of the Urim and Thummim by which the ancients were constituted seers—the article, however, is candid, and from the pen of a ready writer, and gives the most indubitable evidence that persons of taste, and high literary acquirements, are willing to give us an impartial hearing. Truth, naked truth, is all we ask, and we are ready for trial at the bar of reason."

"THE BOOK OF MORMON."

One of the greatest literary curiosities of the day, is the much abused "Book of Mormon." That a work of the kind should be planned, executed, and given to the scrutiny of the world by an illiterate young man of twenty—that it should gain numerous and devoted partisans here and in Europe, and that it should agitate a whole State to such a degree; that law, justice, and humanity were set aside to make a war of extermination on the new sect, seems scarcely credible in the nineteenth century, and under this liberal government; yet such is the fact.

The believers in the Book of Mormon now number well nigh 50,000 souls in America, to say nothing of numerous congregations in Great Britain. They style themselves Latter-day Saints, as it is a prominent point in their faith that the world is soon to experience a great and final change. They believe, and insist upon believing, literally, the Old and New Testament; but they also hold that there are various other inspired writings, which, in due season, will be brought to light. Some of these (the Book of Mormon for example) are even now appearing; after having been lost for ages. They think that in the present generation will be witnessed the final gathering together of all the true followers of
Christ into one fold of peace and purity—in other words, that the Millennium is near. Setting aside the near approach of the Millennium and the Book of Mormon, they resemble in faith and discipline the Methodists, and their meetings are marked by the fervid simplicity that characterizes that body of Christians. It is in believing the Book of Mormon inspired that the chief difference consists; but it must be admitted that is an important distinction.

This is their own declaration of faith in that point: A young man named Joseph Smith, in the western part of New York, guided, as he says, by Divine Inspiration, found in 1830, a kind of stone chest or vault containing a number of thin plates of gold held together by a ring, on which they were all strung, and engraved with unknown characters. The characters the Latter-day Saints believe to be the ancient Egyptian, and that Smith was enabled by inspiration to translate them—in part only, however, for the plates are not entirely given in English. This translation is the Book of Mormon, and so far it is a faint and distant parallel of the Koran. In much the same way Mahomet presented his code of religion to his followers, and on that authority the sceptre-sword of Islamism now sways the richest and widest realms that ever bowed to one faith. But the Saints have a very different career before them: their faith is opposed to all violence, and, from the nature of their peculiar doctrines, they must soon die of themselves if they are wrong. If the appointed signs that are to announce the approach of the Millennium do not take place immediately, the Latter-day Saints must, by their own showing, be mistaken, and their faith fall quietly to the ground. So, to persecute them merely for opinion's sake is as useless as it would be unjust and impolitic.

The Book of Mormon purports to be a history of a portion of the children of Israel, who found their way to this continent after the first destruction of Jerusalem. It is continued from generation to generation by a succession of prophets, and gives in different books an account of the lost nation. The Golden Book is an abridgment by Mormon, the last of the prophets, of all the works of his predecessors.

The style is a close imitation of the scriptural, and is remarkably free from any allusions that might betray a knowledge of the present political or social state of the world. The writer lives in the whole strength of his imagination in the age he portrays. It is difficult to imagine a more difficult literary task than to write what may be termed a continuation of the Scriptures, that should not only avoid all collision with the authentic and sacred word, but even fill up many chasms that now seem to exist, and thus receive and lend confirmation in almost every book.

To establish a plausibly-sustained theory that the aborigines of our continent are descendants of Israel without committing himself by any assertion or description that could be contradicted, shows a degree of talent and research that in an uneducated youth of twenty is almost a miracle in itself.

A copy of the characters on some of the golden leaves was transmitted to a gentleman of this city, who, of course was unable to decipher them, but thought they bore a great resemblance to the ancient Egyptian characters.
If on comparison it appears that these characters are similar to those recently discovered on those ruins in Central America which have attracted so much attention lately, and which are decidedly of Egyptian architecture, it will make a strong point for Smith. It will tend to prove that the plates are genuine, even if it does not establish the truth of his inspiration, or the fidelity of his translation.

In any case our constitution throws its protecting aegis over every religious doctrine. If the Saints have violated the law, let the law deal with the criminals; but let not a mere opinion, however absurd and delusive it may be, call for a spirit of persecution. Persecution, harsh daughter of Cruelty and ignorance, can never find a home in a heart truly republican. Opinion is a household god, and in this land her shrine is inviolate.

JOSEPHINE.

REMARKABLE FULFILMENT OF AN AWFUL IMPRECAUTION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven County, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Asahel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B., contrary and repugnant to his own views) said to some of his friends, that when Mr. Bishop returned to preach there two weeks from that day, he (Mr. Mead) would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much.—His conduct ill comport ed with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

Burr Tomlinson,
Caroline Tomlinson.
Oxford, New-Haven County,
Conn., Jan. 20th, 1841.

CONFERENCE MINUTES.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a quorum, in the presence of the church in a foreign land; being the first day of the 12th year of the rise of the church of Jesus Christ of Latter-Day Saints.

Nine of the quorum were present, viz:—B. Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W.