

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, for reasons which I cannot now state. 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. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., 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. McKenstry, of Monson, Mass., 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 recognised by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognised 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 in the meeting his sorrow and regret that the writings of his sainted 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 whom I was acquainted, as they were my neighbors when I resided at New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The antiquity which was thrown about the

composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an 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. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the author exposed to the contempt and execration he so justly deserves.

MATILDA DAVIDSON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease, she has been married to a second husband by the name of Davidson. She is now residing in this place, is a woman of irreproachable character, and a humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D.,

Pastor of Cong. Church in Monson.

D. R. AUSTIN,

Principal of Monson Academy.

Monson, Mass., April 1, 1839.

#### BAPTISM vs. SPRINKLING.

The decisive manner in which the Greek Church expresses the sentiment that the Roman Church has *annihilated* baptism, may be seen by the following extract from a work of Alexander de Stourdza, a writer of the Greek Church. It was published at Stuttgart in 1816. Speaking of baptism, he says, "The Western church has done violence both to the word and the idea, in practising *baptism* by *aspersion*, the very enunciation of which is a ludicrous *contradiction*. In truth the word *baptizo* has but one signification. It signifies literally and perpetually to immerse. Baptism and immersion are identical: and to say baptism by aspersion, is the same as to say immersion by aspersion, or any other contradiction in terms. Who, then, perceiving this, can hesitate to render homage to the sage fidelity of our church, always attached to the doctrine and ritual of primitive christianity."

During the spring of the present year, while travelling in Greece, the