

learned men. He is able to do his own work. He will therefore make use of the unlearned to bring these hidden things to light.—The prophet, though an unlearned man, will be competent through the power of God, not only to transcribe but to translate the book.

Nephi discards altogether the idea that our present revelation is complete, or that our sacred books contain the whole canon of Scripture. He predicts that the Book of Mormon will meet with opposition,—that many of the Gentiles would say upon its appearance,—“A Bible, a Bible, we have got a Bible, and there cannot be any more Bible.—Thou fool, that shall say, a Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I the Lord, your God have created all men, and that I remember they which are upon the Isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to day and forever, and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak other; for my work is not yet finished, neither shall it be until the end of man; neither from that time henceforth and forever. Wherefore because ye have a Bible ye need not suppose that it contains all my words; neither need ye to suppose that I have not caused more to be written; for I command all men both in the east and in the west, and in the north and in the south, and in the Islands of the sea, that they shall write those words I speak unto them. Behold I shall speak unto the Jews and they shall write it—unto the Nephites and they shall write it—unto the other tribes of the house of Israel which I have led away, and they shall write it; and unto all the nations of the earth and they shall write it. And the Jews shall have the words of the Nephites, and the Nephites and the Jews shall have the words of the lost tribes of Israel, &c.” This we consider one of the most pernicious features of this HISTORICAL ROMANCE,—that it claims for itself an entire equality in point of divine authority with the sacred canon. It is not only calculated to deceive and delude the credulous, and marvel loving, but to strengthen the cause of infidelity.

The only remaining thing worthy of note in this second Book of Nephi, is the prediction of the ultimate conversion of the Indians, who are a part of the lost tribe of Israel, or descendants of Nephi, to Christianity, through the influence of Mormonism, and that soon after this event they would change their colour, and become “a white and delightsome people.” The period occupied by the events related in the new Book of Nephi, is fifty-five years.

The next book in course is the Book of Jacob, one of the younger brothers of Nephi; which contains five chapters. This book gives an account of the ordaining of Jacob by Nephi, to be priest over the people, and the particulars of Nephi's death. He also relates the circumstance of Jacob's confounding a man who rose up among them and sought to overthrow the doctrine of Christ; and contains a specimen of Jacob's preaching. One of the arguments by which he endeavored to reclaim the Nephites from certain prevailing sins, was that if they did not repent, the curse of God would light upon them, and they would become as dark coloured as the Lamanites. Sundry efforts were made by the benevolent Nephites “to reclaim and restore the Lamanites to the knowledge of the truth.” But it was all to no purpose; they continued to delight in wars and bloodshed, and cherished an eternal hatred against their brethren. To ward off their incursions, the people of Nephi had to fortify and protect their land with a strong military force.

Jacob, who had brought up his son Enos “in the nurture and admonition of the Lord,” when he saw his own decease approaching, gave him the plates and left him successor in office over the people of Nephi.

The Book of Enos is short, as is also the two following books of Jaron and Omni, containing little except an account of transmission of the plates from one generation to another till the time of King Benjamin, about 320 years after the flight of Lehi for Jerusalem. During the latter part of this period, many wars took place between the people of Nephi and the Lamanites; so that Mosiah, then king, was warned to emigrate into a new region, or district of the wilderness—into a land called Zarahemla. After reaching there, they discovered that the people of Zarahemla were also Jews who came from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon, and that they were also brought by the hand of the Lord across the great waters. The Lamanites at this period are described as “a wild, ferocious, and blood-thirsty people, wandering about in the wilderness with a short skin girded about their loins, and their heads shaven, and their skill was in the bow and the scimitar and the axe. And many of them did eat nothing save it was raw meat.”

But I must stop. I had hoped to have completed in the present No. this analysis, and also what I had further to offer in relation to the Mormons. I must, however, defer what remains till next week.

Yours, J. A. C.

An Excellent Will.

EXTRACTS FROM THE WILL OF HARTT GRANDON.—“The residue of my estate, after a reasonable time, I suggest that it be divided among the many useful and benevolent societies or associations. The sum for distribution will be large.

The officers of the following institutions are requested to call at the Register of Wills' office, in relation to Hartt Grandon's Legacies: Pennsylvania Society for the establishment and support of Charity Schools.

Northern Dispensary.
Southern Dispensary.
Provident Society for employing the poor.
Infant Schools of Philadelphia.

The following are some of the bequests made by Hartt Grandon:

“Philadelphia Society for the establishment and support of Charity Schools—three thousand dollars.

“Young Men's Colonization Society of Pennsylvania—one thousand dollars.

“House of Refuge—three thousand dollars.

“Philadelphia Dispensary—one thousand dollars.

“Northern Dispensary—one thousand dollars.

“Southern Dispensary—one thousand dollars.

“Pennsylvania Society for discouraging the sale of ardent spirits—three thousand dollars.

“Providential Society for employing the poor—three thousand dollars.

“Infant School for Philadelphia—two thousand dollars.

“To such Infant Schools which may be established in the city or county of Philadelphia, at my decease, I appropriate two thousand dollars, to be judiciously apportioned among them by such prudent persons as are acquainted with those Institutions.”

I wish you to convey, either to an incorporate, or to a benevolent society—but if no such institution exist, I would like you and some of our friends to select some proper persons, and make a transfer to them in trust of all the ground rents I may own at my decease, and other property that may be most suitable, so as to make the clear and annual income about fifteen hundred dollars; which is to be an annual permanent fund for to alleviate the most prudent of the poor, (but not the intemperate) in procuring fuel, clothing and other necessities, which such persons want in winter. The income is only to be expended, but the principal is not to be lessened, but to remain a regular and annual income for said purpose. I have long desired that a society was established in this city, and the members composed of discreet persons, and who feel interested in the moral and religious welfare of those young men who arrive to manhood, and want assistance for to commence their various vocations, which they have learned; their parents are not able, or unwilling to aid their children, and they sustain a loss. For to commence such a useful and beneficent an institution, I feel as though it was my duty to make a commencement, and for that purpose I direct, that if an incorporated, or other society, be formed at my decease, (or within one year after) and such as are approved by you and other proper persons whom I wish you to consult, and which embrace my ideas or views of this subject, that a conveyance be made either of real or personal property, worth about twenty thousand dollars. I hope this sum will be sufficient for some suitable incorporated society, or a society formed for the purpose, to take charge of this bequest; it will be of use to many young men of future generations, and I am in hopes it will induce others to remember such an institution.

I feel the importance of this bequest, which I believe arises from pure motives; and I hope it will be patronized by religious and proper persons, for I suggest no plan but my own ideas or views of the subject, which I have to leave to the judgment of the society: whose collective judgment will be better than if I were to direct by my directions. I am in hopes that much good may be done by proper persons, in aiding this useful part of the community, though the sum given may be small; but if the funds increase, they will be more generous. I feel much desire for the moral and religious, and temperate advancement of the young men of our city, who are commencing business.

My old friends and associates, who were in the employ of the Bank of Pennsylvania before my resignation, seem now dear unto me, and I think some assistance should be given to those who are in need at my decease; my particular friend, Joseph Trotter, will, I presume, inform you of such, and aid my views relating to this subject; and I suggest, if it should be thought necessary, that a sum be given to him, or some other suitable person, (in case of his death) for said purpose, and to be distributed as he may judge best, without mentioning their names or hurting their feelings.

I give to each of my executors, in addition to their commissions, one thousand dollars, and to cousin Stephen Simmons one thousand dollars; and I wish you to consult him generally on important subjects; though he has lost his sight, yet his judgment is estimated by me, and I sympathize with him in this affliction.

I should like you to open an account as my executors, in one of the Banks, and make regular deposits of what may be received, and all payments be made by checks on the Bank. This is the most common way of settling estates, and generally gives the most satisfaction.

The residue, after a reasonable time, I suggest that it be divided among the many useful and benevolent societies and associations which have not been named by me; and for that purpose, if you were furnished with a list of such institutions as was suitable, in order to make a proper selection, it would be done to more satisfaction. The sum for your distribution will

be large, and I should like as much good be done with it as possible, and in such a way as to give the most satisfaction; on conferring with some of the managers of those public institutions, they will aid you in the matter, and the opinion of some of the most prudent would be desirable.

I hope, my dear friends, you may experience a degree of the feeling which I hope is felt by me, and which is no ordinary feeling, but wisheth the happiness of all the human family; it has a tendency to calm the mind. I hope you will experience the same (may I not say divine) feeling, and a satisfaction in your minds to which no sorrow will be added, I have used freedom of expression without fear, for the subject is serious to one situated as I am. But I am in hopes (as my health is good) you may not see this communication; but it seems proper to be prepared, that in that awful time when our dissolution may take place, we may not be troubled with temporal concerns.

I am, with respect and esteem,

Your real friend,
HARTT GRANDON.

Crimes and Casualties.

A lad named Lewis Russel, only 16 years old, who was arraigned and committed on a charge of setting fire to a barn, in the village of Schoharie, has confessed that he not only committed that offence, but set fire to two other buildings which were previously burnt in that village.

The family of Mr. Jesse Smith, in Berkshire, Oswego county, N. Y. consisting of himself, his wife and three children—were burnt to death, during the conflagration of their house, on the morning of the 22d ult.

A young woman named Matilda Buchanan, committed suicide at Buffalo on the 23d ult.

The Cleveland, Ohio, Herald states that Lewis T. Kirk, Recorder of Outaway county, and Mr. Steele, were drowned at Port Clinton a few days ago. Mr. Steele and the father and brother of Mr. Kirk were upset in a canoe in attempting to cross Portage river, and Mr. K. plunged in to their rescue. The father and brother were saved, but the noble fellow who periled his life to save theirs, was lost.

The Little Rock, Ark., Gazette, states that Major Thomas E. Clark, of Crittenden county in that State, was brutally murdered by two of his slaves. The offenders were arrested shortly after, and we state with pain, executed instantly and without trial.

Ballad Song of a 76er.

Prepared by JOHN ELK, Esq., a Revolutionary Patriot, and read at the Montgomery Dinner, December 24th, 1840.

New Modelled for the *Idea of Mach*, 1841.

The gloomy night before us flies,
The reign of terror now is o'er,
Its humbug demagogues and spies,
Its hordes of harpies are no more.
Rejoice, Columbia's sons, rejoice,
To tyrants never bend the knee,
But join with heart and soul and voice,
For equal laws and liberty.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won;
Come, heavenly muse the song inspire,
With LIBERTY and HARRISON.

Hail! long expected glorious day,
Illustrious memorable morn,
That Freedom's fabric from decay
Rebuilds for ages yet unborn:
Within its hallow'd walls immense,
No hireling band shall ever rise,
Array'd in tyranny's defence,
To crush an injur'd people's cries.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won;
High heaven the grateful song inspire
With LIBERTY and HARRISON.

O'er vast Columbia's varied clime,
Its cities, forests, shores, and dales,
In rising majesty sublime,
Immortal Liberty prevails:
Here strangers from a thousand shores,
Compell'd by tyranny to roam,
Shall find amidst abundant stores,
A nobler and a happier home.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won,
High heaven the grateful song inspire
With LIBERTY and HARRISON.

From Europe's wants and woes remote,
A dreary waste of waves between,
Here plenty cheers the humblest cot,
And smiles on every village green:
These gifts, fair Freedom, all are thine,
Ten thousand more we owe to thee,
Immortal may their memory shine,
Who fought and bled for Liberty.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won;
High heaven the grateful song inspire
With LIBERTY and HARRISON.

What heart but hails a scene so bright,
What soul but inspiration draws,
Who would not guard so dear a right,
Or die in such a glorious cause:
Let foes to Freedom dread the name,
But should they touch the sacred tree,
Twice fifty thousand swords should flame,
To guard the shrine of Liberty.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won;
High heaven the grateful song inspire
With LIBERTY and HARRISON.

From Florida to Lake Champlain,
From east to ocean's western shore,
Brave sons of Freedom loud proclaim
The reign of tyrants is no more:
Rejoice, Columbia's sons, rejoice,
To tyrants never bend the knee;
But join with heart, and soul, and voice
For equal laws and liberty.
Sound, sound the trumpet, strike the lyre,
The glorious victory is won;
High heaven the grateful song inspire
With LIBERTY and HARRISON.

TO AVOID DISEASE AND ATTAIN HEALTH IS NOW IN THE POWER OF EVERY ONE.—DR. BENJAMIN BRANDRETH'S Vegetable Universal Pills.

Introduced into the United States, May 18, 1835. There has never been an instance of these celebrated Vegetable Universal Pills not giving relief, and perseverance in old, obstinate cases, is sure making a cure, provided nature is not entirely exhausted. They have cured since their introduction into this country at least 20,000—twenty thousand persons—of diseases heretofore always considered incurable. It is only five years since I opened the first office for the exclusive sale of this medicine in New York; yet, in that time I have sold over twelve millions of boxes, and have now eighteen offices for their exclusive sale, at least one in every principal city in the Union, at an expense of near forty thousand dollars per year. And with the expenses of advertising, and other incidentals, the sum was a little over One Hundred and Thirty Thousand Dollars for the year 1839; some idea may be formed how the medicine is appreciated from these facts; they are indeed the greatest blessing that ever yet has been bestowed on man.

I have often found persons desirous to know how soon this medicine will cure them. It is impossible to say—it altogether depends upon the state of the blood and humors. One thing may be relied upon—that if the pills are persevered with according to the printed direction which accompanies each box, the cure will be effected much sooner than the patient could have expected. The many lingering chronic diseases we daily see, are owing either to mercury or bleeding, or to not having been properly purged in fevers, inflammations, colds, measles, small pox or lying in. It is utterly impossible for us to attain or keep health without sound purging. We may fasten up the disorder by barks and tonics, but if it be in the body, it must come out before health is enjoyed, and sooner or later it will break out of itself, worse than ever, if this method of purifying the body is delayed too long. No danger can arise from purging with Brandreth's Pills. It has been proved, beyond doubt, that these celebrated Pills and the human body are naturally adapted one for the other. By the use of this Glorious Medicine the contents of humors of the body, can be entirely evacuated, altered, and completely regenerated; and in a manner so simple as to give every day ease and pleasure.

Brandreth's Pills are no less a cure than a preventive of diseases. When we feel dull, pain in the head, back, or side—weariness on the least exertion—it is then we ought to take a dose of these Pills. This will always have a good effect, because it is impossible for pain to be in the body without the presence of those humors which produce it, and it is only by their being forced out with purging that health can be restored.

All that I have been able to ascertain, either by experience or from books has confirmed me in the opinion, that pain, every feeling contrary to health, is produced when the natural outlets of the body become incapable of discharging the corrupt humors generated in the body, as fast as nature requires their expulsion. And that to secure health, we have only to purge ourselves, until health is restored. A practice which experience has established, is fully able to produce this result, without the possibility of any injurious effects. They who have adopted this simple plan have secured the best state of health their bodies were capable of enjoying. The weak have become robust. The robust have become more so. All mankind would be benefited by this practice, except physicians; and they would be bodily, though not professionally.

Let me now recommend two things, never be led, and never go to a Druggist for Brandreth's Pills. The first weakens the principle of life, and long keeps the blessings of health from the body. And the last, to purchase a Pill called Brandreth's of a Druggist, is to insure the purchaser a base counterfeit, entirely incapable of producing the beneficial results of the genuine medicine. To insure this it must be purchased of the undermentioned Agents duly appointed by me, and who hold a regular certificate of agency, which is renewed yearly. There is an agent with one of these certificates in every town in the United States. Those purchasing at wholesale, must remember that all my travellers have a power of Attorney, regularly proved to be my act before the Clerk of the county of New York.

The following is a list of names of all the Agents in Monroe and Pike counties. To purchase of any in these Counties not mentioned in this list will subject the purchaser to sure deception.

MONROE COUNTY.

Stroudsburg, RICHARD S. STAPLES.
New Marketville, TROXEL & SCHUCH.
Duttsburgh, LUKE BRODHEAD.

PIKE COUNTY.

Milford, JOHN H. BRODHEAD.
Buckskill, PETERS & LABAR.
Dingman's Ferry, A. STOLL & Co.
Observe, no pills are genuine sold under the name of Brandreth's in Monroe or Pike counties, except those sold by the above agents.

Philadelphia Office, No. 8, North Eighth street.
B. BRANDRETH, M.D.
December 25, 1840.—1y.

EXECUTORS NOTICE.

Notice is hereby given to all persons indebted to the Estate of JOHN Z. FLAGLER, late of Stroud township, Monroe county, dec'd to make payment, and all those having claims against said Estate, to present them for settlement to ZACHARIAH FLAGLER, PETER FLAGLER, MOSES PHILLIPS. Executors.

Stroud tsp., Nov. 20, 1840.—6t.

STOVES! STOVES!!

Stoves for sale by WILLIAM EASTBURN.
Stroudsburg, Oct. 2, 1840.

A general assortment of Russia Nail Rods, Band Iron, English Blister, Cast and shear Steel, Rolled and Round Iron, for sale by WILLIAM EASTBURN.
Stroudsburg, Aug. 14, 1840.

TIMOTHY SEED,

For sale by the subscriber,
WM. EASTBURN.
Stroudsburg, Feb. 14, 1840.

CURING PRACTICE.

The principle of purifying the body by purging with vegetable physic is becoming more and more understood as the only sensible method by which sound health can be established. Hundreds of individuals have become convinced of this doctrine, and are daily acknowledging the practice to be the best ever discovered. Now is the unhealthy season when our bodies are liable to be affected with disease; and now is the time the state of the stomach and bowels should be attended to, because on the healthy state of those organs depends the healthy state of the general system; and every one will see at once, if the general health be bad while that remains, local disease cannot be cured.

All the medicine that is requisite to restore the body to a state of health is Brandreth's Vegetable Universal Pills, which have performed cures upon thousands of helpless and hopeless persons, after the usual scientific skill of physicians have consorted them with the assurance that they could do no more. The properties of these Pills as anti-bilious and aperient medicine are unrivalled; all who use them recommend them, their virtues surpass all eulogy, and must be used to be appreciated. The weak and delicate will be strengthened by their use, not by bracing but by removing the cause of weakness, the gross and corrupt humors of the body. They require no change in diet or care of any kind. Plain directions accompany each box, so that every one is his own competent physician. Remember, none are genuine sold by druggists.

DR. BRANDRETH'S Office in Philadelphia for the sale of his Pills, is No. 8, North Eighth street.

Agents for Monroe and Pike Counties are at the following places.

At Milford JOHN H. BRODHEAD.
“ Stroudsburg, RICHARD S. STAPLES.
“ Duttsburgh, LUKE BRODHEAD.
“ New Marketville TROXEL & SCHUCH.

THE CONSTITUTION.

What is that we call the Constitution? The constitution is evidently that which constitutes, and that which constitutes is the blood. We, therefore, know that the blood is the constitution, and that a good or bad constitution is neither more nor less than a good or bad state of the blood. There is no person who, having lost health, does not wish to have it restored. Use then the proper means. Expel with Purgative Medicine all corrupt humors from the body, and the blessing, Health, will be the certain result: for all pains or unpleasant feelings proceed from the presence of corrupt or vitiated humors, which are the real cause of every disease, and therefore the only disease to which the human frame is subject, because they clog up the veins and arteries, and prevent the free circulation of the blood.

Brandreth's Vegetable Universal Pills cure this disease: because they remove the corrupt or vitiated humors by the stomach and bowels, leaving the good humors to give life and health to the body. It is morally impossible that they can fail to cure, provided Nature is not entirely exhausted.

Dr. Brandreth's Office for the sale of his pills in Philadelphia, is No. 8, North Eighth street.

Sold in Stroudsburg, by RICHARD S. STAPLES, in Milford, by J. H. BRODHEAD, and in Monroe and Pike counties, by the agents published in another part of this paper.

October 16, 1840.

FEMALE SEMINARY. AT STROUDSBURG.

THE spring term of the above named institution commenced on Monday, the 4th day of May; and is conducted by Miss Mary H. Thomas, late of Troy Female Seminary, an experienced and well qualified teacher.

The branches taught at this Seminary, are

Reading,	Drawing,
Writing,	Chemistry,
Arithmetic,	Botany,
Geography,	Logic,
Grammar,	Geometry,
Composition,	Algebra,
History,	French, Latin,
Natural Philosophy,	Spanish & Italian languages,
Rhetoric,	Music,

The Seminary being endowed by the State, instruction is afforded at the reduced rate of two dollars per quarter, inclusive of all branches.

Having rented the spacious stone building, formerly occupied as the male Academy, the Trustees are now prepared to receive any number of young ladies that may apply, from all parts of the county.

Board, in respectable families, can be obtained on reasonable terms.

The Trustees, with the fullest confidence, commend the Stroudsburg Female Seminary to the patronage of the public.

JOHN HUSTON, Pres't.

(Attest) WM. P. VAIL, Sec'y.
Stroudsburg, May 15, 1840.

TO THE PUBLIC.

ABRAHAM LACY, a young man about 20 years of age, left his father's residence near Greenville, Raritan township, Hunterdon county, N. J. on the 2d of Dec., in a state of mental aberration; had on when he left, a light blue vest, well worn, striped satinet pantaloons, nearly new, a palm leaf hat, some worn, had no coat when he left—coarse shoes, one of them cut in the quarter with an axe; he has nearly lost sight of one eye—is very fond of reading, uses tobacco freely; if questioned closely he will tell who he is and where he is from.—Whoever will take up the said young man, set him to work, send word to Mr. Runkle Rea, Mr. Richard Quick, or Jacob Lacy, Greenville, or to John S. Brown, editor of the Hunterdon Gazette, or to Mr. Seymour, editor of the Hunterdon Democrat, will do his afflicted parents a great kindness.

December 25, 1840.

BLANK DEEDS

For sale at this office.