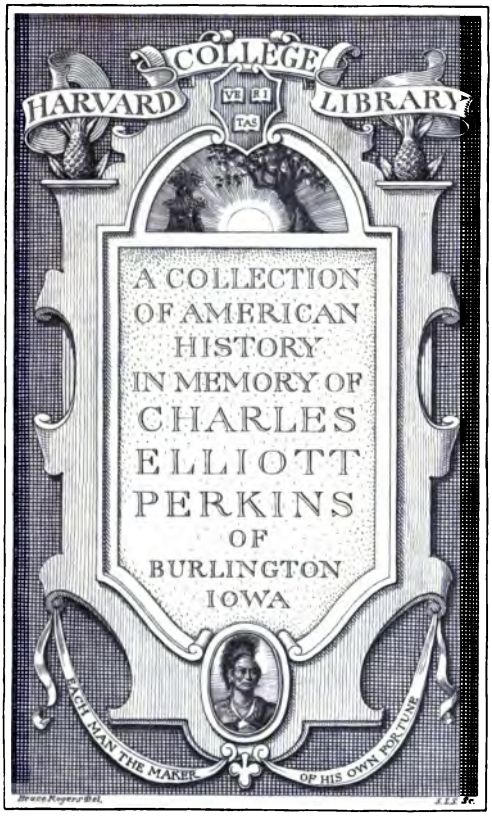

THE GIFT OF HIS DAUGHTER

ALIC[illegible]OOPER

THE GOLDEN BIBLE;

OR,

THE BOOK OF MORMON.

IS IT FROM GOD?

BY

REV. M. T. LAMB.

NEW YORK:
PUBLISHED BY WARD & DRUMMOND, 116 NASSAU STREET

1887.

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PREFACE.

Why this Book? Two reasons. First, it is *new*. There is no other book like it in existence. Second, it is *needed*. The proof of this we will leave to the careful reader, and to the unfailing logic of results. But the book strikes, it is believed, a *deadly blow* at the "tap root" of Mormonism—by undermining the foundation upon which the whole system is builded.

The book has a peculiar history. It originated in *four* lectures, delivered in Salt Lake City a year ago last June, and that were asked for publication by his Excellency, Governor Murray, and others.

The following preface to said published lectures will give a clear and full account of the origin of the present work:

REQUEST FOR PUBLICATION.

SALT LAKE CITY, UTAH, July 2, 1885.

Dear Sir:

The crowded houses, in attendance when your course of lectures were delivered in this city, suggested the propriety of giving to them a circulation beyond those who heard them, and giving to the general public the results of your research into the Book of Mormon.

With this end in view we request that you publish the course, in such form as may seem best.

Respectfully.

ELI H. MURRAY,	THOS. MARSHALL,
A. B. CARLTON,	JOSEPH R. WALKER,
G. L. GODFREY,	L. U. COLBATH,
ARTHUR L. THOMAS,	E. T. SPRAGUE,
G. S. ERB,	C. K. GILCHRIST,
B. G. RAYBOULD,	T. W. LINCOLN,
	ROBT. G. MCNIECE.

To the Rev. Mr. M. T. Lamb.

Rev. M. T. Lamb, Assistant Pastor First Baptist Church, Salt Lake City, Utah:

Dear Brother:

It is with great pleasure that I submit the following, being a resolution unanimously adopted by the members of the First Baptist Church, convened in a regular meeting last evening:

"Having been exceedingly interested and instructed by the lectures recently delivered by Brother Lamb, assistant pastor of this church, on the Book of Mormon, and being fully persuaded of his capability and skill in handling this important subject successfully, and to the interests of the cause of Christ,

"BE IT RESOLVED, That we, as a church, heartily unite in the request already made by His Excellency, Governor Eli H. Murray, and others, that Bro. Lamb take steps immediately to have said lectures published in order that they may be brought within the reach of all."

Yours truly,

F. W. BLOHM,

Church Clerk.

A WORD OF EXPLANATION.

The preparation and delivery of the following lectures was undertaken with great diffidence and hesitation. Among those consulted only one person favored it. The majority of his own people were not present at the delivery of his first lecture. They had heard so much upon the various peculiarities of the Mormon Church that the subject had become nauseous, and the Mormons themselves had become so used to the sallies of their opponents that they took it as a matter of course and only smiled when a new announcement was made. After studying the situation carefully, however, the author became satisfied that he had something somewhat out of the usual beaten path, and that if honestly, earnestly and kindly presented, it would receive attention and accomplish some good. He accordingly posted a few notices in the neighborhood of his church, and advertised in the various city papers, nearly all of which kindly made a special note of the lecture.

The Sunday morning *Herald*, for instance, contained a local item somewhat after this fashion:

"SOMETHING NEW!

"Rev. Mr. Lamb, of the Baptist church, has posted a few handbills in the neighborhood of his church, announcing a lecture upon the Book of Mormon to-night, promising 'a calm, earnest discussion, entirely free from any abuse or slander or ill will,' etc. If the gentleman succeeds in fulfilling his pledge, and can get through the entire lecture without descending to abuse or slander or exhibiting ill will, he will deserve a candid hearing, especially as he promises something new and fresh in the line of a discussion of the Mormon problem."

This notice in the *Herald*, probably, had mainly to do with the bringing out a large number of Mormons, who packed the house to overflowing, so that aside from the one hundred extra chairs brought into requisition, many remained standing during the entire service.

The promise of the lecturer was so faithfully carried out that the Mormons almost universally expressed their satisfaction and pleasure, and determined to hear the course through. Next Sabbath evening the schoolroom in the rear of the main audience room was thrown open and partially seated, and almost every available inch of sitting or standing room in the entire building was occupied. And the same was repeated the third evening, multitudes going away who could not get in even at the door, while the fourth lecture was given by request, at the Walker Opera House.

The unusual and, to the author, the altogether unexpected interest taken in the lectures during their delivery, added to the very kind request of His Excellency, Gov. Murray, and the other honorable gentlemen whose names are associated with his, backed up by the unanimous vote of his own church, is the author's only excuse for thus presenting his humble efforts to the public.

He would have been glad had time and opportunity permitted a careful and thorough review. His prayer is that in their wider field they may awaken thought, lead to investigation, and finally result in the establishment of truth.

Believing, as his intercourse with Mormon neighbors and his contact with a large number of Mormon families has led him to believe, that the majority of them are honest and sincere in their convictions, and regard the Book of Mormon as inspired of God, he feels

profoundly moved as he ventures to come before them with so unwelcome a message as the word "fraud" must necessarily be. And yet, having reached this conclusion by what seems to him irresistible logic and unanswerable arguments, he dare not, as an honest and conscientious Christian man, who must answer at the bar of God for faithfulness or neglect, withhold his conclusions.

And he takes this opportunity of asking sincerely and earnestly any honest Mormon, who, after carefully weighing the arguments herein presented against the divine origin of the Book of Mormon, if he can present a real satisfactory reply, to do so through the public press, or by private correspondence, only hoping that any replies made, whether public or private, shall be made in the same kind, charitable, Christian spirit the author has, at least, tried to maintain throughout this discussion.

M. T. LAMB.

SALT LAKE CITY, UTAH, JULY, 1885.

Quite unexpectedly to the author, the lectures, when published, met with an unusually kind reception. From all portions of our country both the religious and the secular press, so far as they had opportunity for examination, spoke kindly of the little book—and with almost one voice urged that it ought to be placed in the hands of all thoughtful and candid Mormons who were willing to reason upon the subject. And with equal unanimity the conviction was expressed by the pastors of all the evangelical denominations and other leading Gentiles of the territory, that the lecturer ought to travel over Utah and deliver the lectures in the leading Mormon communities.

So much was said, and from such sources, with no dissenting voices, that the author felt it his duty to accede, and giving up everything else, has devoted himself assiduously to the one thing ever since. He has gone into an investigation of this subject more carefully

and thoroughly, it is believed, than was ever undertaken before. And at the same time has had abundant proof of the practicability of his work, by visiting a dozen of the leading cities of the territory and securing a hearing from the Mormons such as has never before been accorded a protestant clergyman in Utah while venturing to oppose their cherished principles. He very cheerfully testifies to the uniform and unexpected courtesy shown him, having been invited upon several occasions to speak at their Sabbath services—upon two occasions cheerfully allowed the use of their school houses, on one occasion the *bishop* himself presiding.

And, what is of more consequence, the Mormons, especially the younger class, have everywhere manifested an unusual interest in the discussion—not only coming in crowds, so that scarcely a place has been found large enough to hold those willing to come—but listening with the greatest interest and attention, without a single hostile demonstration anywhere, and after listening for an hour and a half, many of them have accepted, and frequently paid for copies of the published lectures. (Above 500 copies have been gratuitously distributed in the dozen places so far visited).

Thus two practical facts have been demonstrated:

1. That the Mormons, many of them at least, are willing to listen to such a discussion, so long as their cherished convictions are treated with candor and kindness.

2. That they will accept and read whatever the author is willing to put into their hands upon this subject, provided it is written in the same kindly spirit.

These two points settled, the next important consideration was to place in the hands of those willing to investigate, the *very best thing that could be provided for them.* The lectures already published represented only a few weeks of study; a *year's* careful investigation since made it very apparent, to the author at least, that the little book as then existing was a very imperfect presentation of the subject, and not at all what he would wish to place in the hands of an honest Mormon who had become willing to carefully and thoroughly examine the whole subject.

He accordingly came east to consult with eminent *antiquarians* as to the points made in the historical argument, and at the same time secure the assistance of other scholars in criticising and putting in better shape the various materials he had gathered together.

And now, after six months of earnest toil in the east, he ventures before the public with a work which, although full of imperfections and upon many points far too hurriedly prepared, yet represents more thought and study and research than has ever before been given to this peculiar subject.

The book is not written for the literary critics. It makes no pretensions whatever to any literary excellences. The writer has aimed to present in a kind, simple, straightforward manner the objections he has himself discovered against the Book of Mormon as a professed revelation from God. And he fondly hopes his effort will prove of special service to at least the following classes:

1. To all honest, candid Mormons, however thoroughly

grounded in their faith, who are willing carefully to read it.

2. To *fifty thousand* young people in Utah, whose faith in their parents' religion is already beginning to be shaken—many of whom, therefore, are not only willing, but *court* precisely such an investigation as this book will furnish them.

3. To many persons in all portions of our country and in Europe, who will hereafter come in contact with Mormon missionaries, and be liable to be led into this fatal delusion. "An *ounce* of prevention is worth a *pound* of cure," and it is confidently believed that no sane person could ever become a Mormon after reading the following discussion.

4. It will be found of great service to any ministers of the gospel or other Christian workers in any portion of the world who have been, or are likely to be troubled with the irrepressible emissaries of this the most completely organized religious propaganda upon earth. Our pastors, as a rule, are not sufficiently acquainted with Mormon views and methods to meet successfully its travelling missionaries, who are usually very well equipped for their work, know precisely what to say, and how to meet all the usual arguments of their opponents. This book carefully read by such pastors or Christian workers would make Mormon propagandism almost impossible, at least among our Christian churches, from whence their recruits have largely come in the past.

5. Though chiefly prepared for the above classes, it may also be found of service to some who are examining the *evidences of Christianity*, to students of "*com-*

parative religion," and to all in general who wish to become acquainted with Mormonism in its sources of faith and life.

The author desires to acknowledge his great obligations to Dr. Brisbin, of Philadelphia, and Dr. Augustus Le Plungeon of Brooklyn, two of the most accomplished antiquarians now living, for valuable suggestions in their special lines of study. Also to Rev. H. G. Weston, D. D., President of Crozier Theological Seminary; Rev. T. J. Morgan, D.D., Principal of the State Normal School, Providence, R. I.; Rev. J. W. Wilmarth, D. D., of Philadelphia; Rev. A. J. Rowlands, D. D., of Baltimore; Rev. G. F. Genung, of New London, Ct., and Rev. T. F. Day, of the Presbyterian Board of Utah, for valuable criticisms and suggestions. And especially to the Rev. G. W. Hervey, D. D., of New York, for a careful and painstaking examination of the entire work.

Such as it is, accompanied with the earnest prayers and the kindly sympathies of thousands, both east and west, who have listened to the author's appeals, and without whose material aid this work could not have been completed, it is now dedicated to the two hundred thousand honest, but mistaken, souls, who have pinned their faith to a sad delusion, and have boarded a craft whose inevitable destination is perdition.

Dec., 1886. M. T. LAMB.

(P.S.—It may be proper to state in this connection, that this work has been wholly a "work of love," a benevolent and not a mercenary enterprise. The author has given a year without salary or compensation to the work, and all contributions made, aside from the bare support of his family, will be sacredly used in distributing copies of the book among the Mormons. M. T. L.)

The Golden Bible;

OR,

Book of Mormon.

Is it From God?

CHAPTER I.

BOOK OF MORMON COMPARED WITH THE BIBLE.

The Book of Mormon lies at the foundation, is the corner stone of the Mormon Church:

"We consider the Bible, Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price and Sayings of Joseph, the Seer, our guides in faith and doctrine. The first four have been adopted as such by a vote of the saints in general conference."—From preface of "A Compendium of the Doctrines of the Gospel."

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."—Art. 8 of "Articles of Faith."

It is claimed for the Book of Mormon that it is superior to the Bible in several particulars:

a. It was translated by Divine inspiration; the Bible was not. The translation of the Bible was the work of

fallible men, and therefore liable to many errors; the Book of Mormon was translated through "Urim and Thummim," helped by an angel sent from heaven, and therefore free from the errors that necessarily attach to a human translation.

"And we know also 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 certainty that the work is true."—Affidavit of "The Three Witnesses." See preface to Book of Mormon.

"The tablets or plates were translated by Smith, who used a small, oval or kidney-shaped stone, called Urim and Thummim, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English, who would then dictate to Cowdry what to write."—Statement of David Whitmer. See "Myth of the Manuscript Found," p. 83.

Martin Harris "explained the translation as follows: By aid of the seer-stone, sentences would appear and were read by the prophet and written by Martin,* and when finished, he would say 'Written,' and if correctly written, that sentence would disappear and another appear in its place, but if not written correctly, it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used."—Myth of the M. F., p. 91.

b. It possesses other advantages.

"There are many predictions in the Book of Mormon relating to the great events of the last days which the Bible gives us no information about."

"There are many points of the doctrine of Christ that are far more plain and definite in the Book of Mormon than in the Bible, and many things revealed in relation to doctrine that never could be fully learned from the Bible."—"Divine Authenticity of the Book of Mormon," by Orson Pratt. pp. 235–6.

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* Martin Harris wrote a small portion of the book only. The major portion was written by Oliver Cowdry. But see Chapter IV.

"And when it (the Bible) proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record, ... and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold they *have taken away from the gospel of the Lamb many parts which are plain and most precious:* and also many covenants of the Lord have they taken away, ... and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles, ... and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb; I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power much of my gospel, which shall be plain and precious, saith the Lamb, for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them which shall be plain and precious." Book of Mormon*, pp. 25–6, (N. Ed. 27–8.)

This last sentence refers to the Book of Mormon—and indicates its estimate of its own superiority to the Bible in the points mentioned.†

The Book of Mormon is then, we are told, superior to the Bible in at least the following particulars:

a. It was infallibly translated.

b. It has many important predictions not found in the Bible.

c. Many points of doctrine more clearly revealed.

---

*Two editions of the Book of Mormon are used in this work. First, the edition published by David O. Calder, Salt Lake City, in 1876. Second, a new edition, just now published by the Deseret Publishing Co., Salt Lake City.

†For a consideration of the historical untruth presented in the above extract from the Book of Mormon, see Appendix A.

d. It restores the "many parts, plain and most precious," which were eliminated from the Bible at the close of the first century after Christ.

And this view of the superior merits of the Book of Mormon was evidently shared by the great prophet and seer, Joseph Smith, himself.

"Nov. 28th, 1841.—In council with the twelve apostles, Joseph Smith said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book."—Compendium, p. 273.

The fact is the "Church of Jesus Christ of Latter Day Saints" grew up out of the Book of Mormon. It is, as the prophet Joseph aptly puts it, "the keystone of our religion." The whole superstructure of Mormonism rests upon this foundation, and must stand or fall with it. If the Book of Mormon is proven a fraud, then the whole thing was conceived in a fraud, and Joseph Smith was an imposter. His claims to be a prophet of the Lord rest upon and are bound up in the question at the head of this chapter—"Is the Book of Mormon from God?"

The Apostle Orson Pratt in the following earnest and incisive words evidently takes this view:

"This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interests of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world; calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose

themselves securely built upon the rock of truth until they are plunged, with their families, into hopeless despair.

"The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such infinite importance, no person should rest satisfied with the conjectures or opinions of others. He should use every exertion himself to become acquainted with the nature of the message; he should carefully examine the evidences of which it is offered to the world; he should, with all patience and perseverance, seek to acquire a certain knowledge whether it be of God or not.

"If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely, yet unfortunately, deceived may perceive the nature of the deception, and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced."—Introduction to "Divine Authenticity of the Book of Mormon." Pages 124–5.

This central, *vital* place demanded for the Book of Mormon by the book itself — by the prophet who gave the book to the world — and by the Church that grew up out of the book — is quite a sufficient excuse for asking the reader's attention—his candid, most earnest attention to a consideration of its claims to *divine authority*.

WHAT, THEN, IS THE BOOK OF MORMON?

It professes two things — *First*, to be a true record or history of three different colonies that came over from the old world to this country in ancient times, and lived and flourished here for a period of twenty-five hundred years.

Second.—It professes to contain the fullness of the gospel of Christ, a fuller and more complete presentation of the plan of salvation than is found in the Bible, either in the Old or the New Testament.

I. As for its history. It is divided into fifteen books, after the method of the Bible. The next to the last book, called the Book of Ether, contains the earliest record.

This book tells us of a party numbering between twenty and thirty, under the direction of the brother of Jared, leaving Asia at the command of God, about one hundred years after the flood, just after the confusion of tongues, as related in the Book of Genesis. They embark in eight strangely constructed arks or barges ; and after drifting 344 days across the Atlantic Ocean they land upon this North American Continent, where they and their descendants remained for fifteen hundred years ; became very numerous, spread over the greater portion of the continent and developed a somewhat advanced civilization. But dividing into two powerful parties or nations, able to muster and thoroughly equip an army of two million soldiers each — they became involved in a fierce war of extermination, which resulted in the entire annihilation of both nations, leaving the country a desolate waste—one man alone surviving the terrible destruction — whose name was Coriantumr.

About the time this terrible war was desolating North America, a *second party*, made up of two families, Lehi and Ishmael, leave the City of Jerusalem, at the begining of the reign of Zedekiah, King of Judah, six hundred years before Christ, and after wandering eight

years in the desert of Arabia, embark in a ship of pecular construction, drift across the Indian and the Pacific Oceans, and land upon the western shore of South America. These two families having intermarried, begin rapidly to multiply. Within twenty years, however, they also divide into two rival nations, known for a thousand years afterwards as the Nephites and the Lamanites, named from the two brothers Nephi and Laman, who led in the quarrel and divided the two families.

About nine years after Lehi and his company leave Jerusalem, a *third* party, headed by one of King Zedekiah's sons, also leave Jerusalem, cross the ocean and settle in the land of *Zarahemla*, somewhere in the region of Central America, or the northern coasts of South America.

After four hundred years they are accidentally discovered by a party of Nephites, who are traveling northward ; and after a time the two nations become one under the old title of Nephites. All these peoples rapidly increase ; the Lamanites eventually covering the entire South American continent, while the Nephites gradually extend northward until the greater portion of North America is occupied by them.

The Book of Mormon, with the exception of the single Book of Ether already mentioned, is the professed history of these two peoples. The Lamanites, at the very beginning of their separate history, were cursed by the Almighty with a "skin of blackness"—became a wild, ignorant, ferocious people, and the *ancestors of the present Indian* races. While the Nephites are represented as God's greatest favorites, enjoying advantages and

favors such as no other people under heaven ever enjoyed—furnishing a list of kings, judges, prophets, apostles and martyrs such as have never been found upon earth in any age or country. Christian churches were organized, baptism by immersion administered, and all the blessings and privileges of the New Testament dispensation enjoyed, with the peculiar gifts of speaking with tongues, prophesying, performing miracles, and such like, hundreds of years before the appearance of Jesus Christ in the flesh.

A few days after Jesus' crucifixion, resurrection and ascension in Judea, he appeared to His people upon this continent in his human body, and remained here *forty days*, preaching, performing miracles, ordaining twelve apostles, and otherwise establishing the faith of His people. And a few years after the whole country is reported converted—the entire population of both continents, the Lamanites of South America and the Nephites of North America are enrolled in Christian churches. And for nearly two hundred years a regular full blown millenium is enjoyed. The arts of war being forgotten, peace, purity and religious culture are universal. But increased wealth and prosperity brought religious declension, and by and by apostacy from the faith. The apostates assumed the old name of Lamanites, and their old hatred of religion and religious people. This opposition increased in numbers and in power, until war, relentless and cruel, again filled the land with bloodshed and desolation. This resulted, in the year 384 A.D., in the complete destruction of the Nephites and all there was left of the religious element—leaving the infidel Lamanites, who had already

become wild, barbarous, and bloodthirsty, in full possession of both continents, where they were found upon the discovery of America by Columbus.

Now, the commander in chief of the Nephite forces was a prophet by the name of *Mormon.* Before this exterminating war had ended, Mormon gathered up all the records of his predecessors, the kings and prophets and judges who had been inspired of God to write either history or prophecy, or vision or exhortation—and made a careful abridgment of their writings down to his own time; and engraved this abridged record upon golden plates. These plates he turned over to his son Moroni, who commanded one division of the Nephite army under his father. This son finished his father's record, and, when completed, hid the whole in the sacred hill Cumorah, near Palmyra, New York. There they remained fourteen hundred years, until discovered by the prophet Joseph Smith, and by him translated into our language.

This accounts for the name of the book, the *Book of Mormon*—while the book gives the name to the people—the *Mormons.* Moroni was raised from the dead in the form of an angel for the special purpose of showing Mr. Smith where said plates had been hid, and assist him in translating them into our language.

On May 8, 1838, Joseph Smith, when asked, "How and where did you obtain the Book of Mormon?" gave this answer:

"Moroni, who deposited the plates (from whence the Book of Mormon was translated), in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to

obtain them. I obtained them, and the Urim and Thummim with them, by means of which I translated the plates. And thus came the Book of Mormon."—"Compendium," p. 305.

This is a brief outline of the history contained in the Book of Mormon.

If, now, the reader would secure a complete birdseye view of this strange book, let him imagine such a history filed in upon almost every page with strange visions, with astounding miracles, with Bible incidents worked over and embellished and enlarged, with accounts of remarkable conversions, with revelations imitating those of the Apostle John on the Isle of Patmos, with men almost eclipsing the Lord Jesus Christ in their wonderful powers, and their divine insight into human hearts, with prophesies that throw into the shade every Bible attempt to forecast the future, and all this sweetened and made practical by a plentiful supply of sermons and exhortations, many of which are so earnest and apparently so evangelical, so full of loyalty to Christ, breathing such a spirit of piety and devotion, so many real good things in them that the bitterest opponent of the book is often half won in spite of himself, and feels almost willing to forgive the pious frauds that are apparent to him upon almost every page, the monster assumptions of divine authority, the constant reiteration that an angel from heaven inspired it all—and to allow the good Mormon brother who says: "The Book of Mormon is good enough for me"—to enjoy unmolested his misplaced, yet evidently sincere, confidence in his golden Bible.

IS THIS BOOK INSPIRED OF GOD?

Every good honest Mormon says "Yes," and believes it fully. He believes that the Book of Mormon is a true historical record of God's dealings with his ancient people upon this continent; that its contents were "given by inspiration of God," and "confirmed by the ministering of angels;" that the men who composed its pages wrote as they were moved by the Holy Ghost; that Joseph Smith translated it "by the gift and power of God;" that it is, and was designed to be, a revelation of God's will to men, and a "guide in faith and practice."

But after a very careful study of the book, a conscientious and painstaking examination of all the evidences he has been able to gather both for and against it, the author of these pages has been forced to reject every one of the above claims. He is compelled to believe that no such people as are described in the Book of Mormon ever lived upon this continent; that no such records were ever engraved upon golden plates, or any other plates, in the early ages; that no such men as Mormon or Moroni or any other of the prophets or kings or wise men mentioned in the book, ever existed in this country; that Jesus Christ never appeared upon this continent in person, or had a people here before its discovery by Columbus. In short, that no such civilization, Christian or otherwise, as is described in the Book of Mormon ever had an existence upon either North or South America.

On the contrary, the book is altogether, and in every part of it, except so much as is borrowed from the Bible,

a modern fabrication, without any foundation in fact—but had its origin, simply and solely, in the brain or brains of men in our own day, without any help whatever from God or from an angel of God.

In the discussion of this important question, the author proposes to say nothing whatever of the various theories that have been propounded to account for the origin of the book. Whether it originated solely in the brain of Joseph Smith, or whether Sidney Rigden helped him in its preparation, or some other person or persons, and whether he or they had either in memory or in possession, as the basis for the historical portion of the book, a certain *romance*, known to have been written a few years previous by an old worn-out clergymen named Solomon Spaulding. These questions as to the real authorship of the book have been worn threadbare. The answers that have been given to them, while perfectly conclusive to the outside world, have never been accepted by the members of the Mormon Church, and, in the very nature of the case, never will be.

There is, as the author conceives, a far more direct and satisfactory method of reaching a conclusion—that is, by an examination of the book itself.

If a careful examination of its contents shall prove, beyond a possibility of question, that a God of infinite wisdom and purity could have had no possible hand in its preparation, that the book is and must be *modern* in its origin, and not at all what it professes to be—then the question as to who prepared it, whether Smith, Rigden or Spaulding, or all together, or neither of them, is unimportant. Here is a book already loved and revered by at least two hundred thousand souls; a book,

too, that demands the love and reverence of every other soul upon earth under pain of that soul's eternal loss. Is the *book* a fraud? This is the vital question; a question of unspeakable importance; *who* perpetrated the fraud is of comparatively small consequence.

NO TRACE OF GOD'S HAND.

The first objection to the book to be considered is this: *It has no trace of God's hand upon it.* No divine stamp. Everything about is human, very, very human.

The ground taken is this: God stamps himself, his own infinite perfections upon everything he undertakes. You, gentle reader, stamp your own individuality upon everything you do and everything you say. If you write a letter to a friend, it will not be just such a letter as your neighbor, or any other person, would write. Your peculiar way of expressing your thoughts, your style of writing, the degree of your skill or culture in the art of composition, whether an experienced hand or a raw recruit, is revealed in the very sentences you compose. The mechanism of the wood-work in your parlor is not more perfectly the tell-tale of the hand who wrought it, whether a skillful mechanic or a blundering beginner—than do our thoughts, written or spoken, advertise to the world not only the degree of our mental training, but quite as clearly the qualities of the soul.

In other words, we stamp *ourselves*, our inner selves, our idiosyncrasies upon what we say or do. And this is only another way of saying that our words and actions are a part of ourselves, that they come right

out from the inner fountain, and must be toned and colored by the character and quality of that inner fountain. Just so completely does God stamp *himself*, his own infinite excellencies upon what he does, whether he creates a mountain or the tiniest insect, whether a blade of grass or a drop of water, he displays a wisdom, a skill, a perfection utterly beyond the reach of fallable, blundering, imperfect man. He makes no blunders, does nothing by halves—never has to go back and do his work over again. When he paints a flower or tints the rainbow he does not *daub*—no imperfect work comes from his hand. "All His works praise Him."

And so the marks of divinity should be seen upon God's *written word.* Whether He records a history, utters a prophecy, or inspires a proverb or a psalm, He should do it in a way that will be true to himself, stamp His own infinite nature upon it. Every thought that expresses His thought should be as pure as perfection itself, "as silver purified seven times," until all the dross has been eliminated. And hence it is found that a careful examination of the Bible reveals a multitude of characteristics not found in any merely human production. Let us note one or two.

a. Character Reading:

Suppose you pick up a blade of grass or a kernel of wheat, or a simple hair, falling from the head, or a single drop of water, and look at it. At first you will say "What of it? I see nothing strange, nothing divine in this." But begin carefully to study it. Take your microscope and examine it, and you shall

presently be astonished at the revelations made. Evidences of the handiwork of God appear in every part of it, until it is placed almost as far beyond the reach of man's wisdom and skill and power as is the creation of a world.

So, if you please, turn to one of the short historical incidents found in the Bible, and read it over. At first perusal you may notice nothing at all peculiar about it. It is plain, simple; there is nothing constrained or studied, no apparent effort at crispness or sharpness, or condensation. It is a simple, straightforward, matter of fact statement. And you say, "There's nothing strange about that. Any one could write after that fashion." But wait a little. Study this little incident carefully, and presently you will begin to discern some strange things about it.

You may read in the Bible a few short statements about the Patriarch Abraham. Probably not over four or five pages, all told, tell us all we know about Abraham—and yet we are wondrously well acquainted with him—his character stands out prominently in history, his record has told with recognized power upon the whole religious life of the world. He is the father of the faithful. Can you select any prominent character in profane history, whom you know so well, even with ten times the reading? A dozen verses in the New Testament tell us all we know of the traitor Judas Iscariot, and yet what traitor upon earth has been more thoroughly execrated? Twenty verses in 2d Chronicles, the 28th Chapter, give us so clear and comprehensive a view of the real character of King Ahaz and the sad results of his life, that it is doubtful if any large volume

of merely human history has ever exceeded it. And much the same might be said of every attempt to portray character in the Bible. A few verses will usually suffice to draw out a man's character to the very life, and yet there will be nothing in the narrative that gives the least impression of studied brevity, or any apparent effort at condensation. On the contrary, the style will be found to be simplicity itself. And the secret of this strange power seems to be the wonderful ability *to select for record only those incidents that reveal the man most perfectly.* As the skillful artist will sometimes, by a few master-strokes of his brush, produce a picture that seems almost to live and breathe before you, so a few master-strokes from the pen of inspiration will probe to the bottom of the human heart, unmask the moral character, and hold it up naked and uncovered where all the world can behold it.

b. Bible Histories:

And the same thing may be seen in the *histories* of the Bible. A single verse often will tell of a long and bloody battle. The transactions of a whole campaign are crowded into a few sentences. And yet the description is simplicity itself—not the least appearance of crowding, no seeming effort at condensation or brevity. Imagine a poor cripple made whole by a miracle. Take pen and paper and attempt a description. Give a touching account of the poor cripple's previous history, the time and place of the occurrence; describe the circumstances attending the miracle, who performed it, how it was done, what people thought of it, and how the cripple was affected by it. Describe the

whole in as few words as you can, without copying from the Bible, and if you compress your story into five or six pages you will do remarkably well. But in the New Testament such a scene is described in five short verses, and so described that the narrative takes hold upon you with wondrous power. It is not only fastened in your memory but stirs your heart, and affects your life.

The life and character and times of the most remarkable and important personage that has ever appeared on earth, the Lord Jesus Christ, is, by Matthew, beautifully and clearly exhibited in the small compass of thirty-one pages print. And, be it remembered, Matthew is believed to have been an unlettered man, not at all used to writing. This book was his first and last attempt, so far as we know.

Luke, in the Acts of the Apostles, has furnished us in thirty-three pages a history of one of the most important religious movements the world has ever witnessed—a movement that revolutionized the religious thought of the world! And in fact, this wonderful comprehensiveness, combined with the most artless simplicity—this strange tact at compression without a seeming effort at compression—this unapproachable ability to say a great deal in a few plain, simple words, prevails all through the Bible. It would appear to be God's way of writing, precisely what we might expect from a being of infinite perfection. We may safely challenge all the doctors of divinity, or skilled writers of the present age, to crowd into *ten pages* every thought and sentiment

and inference the Apostle Paul, with the greatest grace and simplicity, puts into one page.

A young man in President Wayland's class once flippantly remarked about the Proverbs of Solomon, which they happened to be studying: "Why it's easy enough to write *proverbs;* anybody could do that." The Doctor simply replied: "Try a few."

Try your hand at writing history, or biography, or doctrine, or parable, or proverb, and place your production beside God's; and we will abide the result, yourself being the judge. One of our poets has sung:

> "Let all the heathen writers join
> To form one perfect book;
> Great God, when once compared with thine,
> How mean their writings look!"

And the same statement will apply with equal force to Christian writers and scholars.

Look at the discourses of our Lord, any one of them, the Sermon on the Mount, for instance: Surely "never man spake like this man." The first eight sentences of that sermon on the mount are by universal consent placed above any other eight sentences ever spoken by mortal lips. Friend and foe, infidel, atheist and christian, have from the first acknowledged that these verses stand alone amid all the literature of earth, unapproached and unapproachable, not more in their comprehensiveness and sublimity than in their beautiful simplicity:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are the meek, for they shall inherit the earth.

"Blesssed are they that hunger and thirst after righteousness, for they shall be filled.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God," &c., &c.

And, please reflect that sermon was apparently an extemporaneous discourse, and the first extended sermon, so far as we know, preached by the man Christ Jesus—a young man, only thirty years old, whose school privileges had certainly not been extensive, and whose opportunities of studying the art of composition and practicing compression had been limited. But he opens his mouth, and from his lips flow words so divine, both in the thought and in the style of expression, that they have never been approached by mortal man. And the wonder is only increased when we reflect it is the pen of Matthew, the publican, that records this sermon, some *twenty-five or thirty years after it was preached.* If Matthew remembered the exact words of the Saviour, and wrote just as they were first spoken, it was a wonderful *miracle of memory.* If he remembered only the substance of the sermon, and clothed Jesus' thought in his own language, then we have a still greater miracle to account for:—an *unlearned publican, almost infinitely outstripping all the skilled writers on earth!*

It would be easy to multiply illustrations of this thought, for the whole Bible in every part is an illustration.

And now let us briefly, and yet carefully and honestly, apply these tests of divinity to the Book of Mormon. If God inspired its pages, as he did the pages of

the Bible, there should be the same plain internal evidences of the fact.

Opening the book at random it matters little where — turn to the 110th (N. Ed. 123) page, and read :

"And now I, Nephi, must make an end of my prophesying unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass. Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; wherefore, I shall speak unto you plainly, according to the plainness of my prophesying."

Here are sixty-nine words. If we leave out of the above extract the inelegant and uncalled for repetitions, the unnecessary verbiage, we may still preserve every thought of the writer in a much simpler, neater, and better constructed sentence of only thirty-two words, as follows :

"And now I, Nephi, must close my prophesying, with a few words plainly spoken, according to my custom, concerning the doctrine of Christ; words which I know must surely come to pass."

Let us try a longer selection on page 95 (N. Ed. 106–7) :

"Wherefore hearken, O my people which are of the house of Israel and give ear unto my words; for because the words of Isaiah are not plain unto you, nevertheless they are plain unto all those that are filled with the spirit of prophecy. But I give unto you a prophesy, according to the spirit which is in me; wherefore I shall prophesy according to the plainness which hath been with me from the time that I came out from Jerusalem with my father: for behold, my soul delighteth in plainness unto my people, that they may learn; yea, and my soul delighteth in the words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the

prophets, and there is none other people that understand the things which were spoken unto the Jews, like unto them, save it be that they are taught after the manner of the things of the Jews. But behold, I, Nephi, have not taught my children after the manner of the Jews; but behold, I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about; and I have made mention unto my children concerning the judgments of God, which hath come to pass among the Jews, unto my children, according to all that which Isaiah hath spoken, and I do not write them.

"But behold, I proceed with mine own prophecy, according to my plainness; in the which, I know that no man can err; nevertheless, in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety, at the times when they shall come to pass; wherefore, they are of worth unto the children of men, and he that supposeth that they are not, unto them will I speak particularly, and confine the words unto mine own people; for I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them."

In all these blundering sentences and inexcusable repetitions what has the writer said farther than this:

"That the prophecies of Isaiah (from which Nephi had just quoted *thirteen* full chapters) are not so plain to ordinary people, as his (Nephi's) prophecies. Nephi himself could understand them, because he had lived in Jerusalem and knew "concerning "the regions round about." But his children had not been sufficiently instructed in Jewish matters to understand. When however all Isaiah's prophecies have been fulfilled, then everybody can understand them — and hence Nephi records them for the benefit of these later peoples!"

On page 224 (N. Ed., 249,) read the following:

"And now I say unto you, that this is the order after which I am called: yea, to preach unto my beloved brethren; yea, and every one that dwelleth in the land; yea, to preach unto all, both

old and young, both bond and free: yea, I say unto you, the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again; yea, thus saith the spirit, repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power and dominion. Yea, my beloved brethren, I say unto you, that the spirit saith, behold the glory of the king of all the earth; and also the king of heaven shall very soon shine forth among all the children of men: and also the spirit saith unto me, yea, crieth unto me with a mighty voice, saying, go forth and say unto this people, repent, for except ye repent ye can in nowise inherit the kingdom of heaven."

What has the author said in all these 187 words? Only this—

"I am commissioned by the spirit, speaking in thunder tones, to preach repentance and the new birth to my brethren, and to all the people of the land, because the kingdom of heaven is at hand, when the Son of God, king of earth and heaven, cometh in majesty and glory." Fifty-one instead of 187 words.

Once more let us try this same author, Alma, the most voluminous writer in the Book of Mormon, page 320 (N. Ed., 354):

"Yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul: yea, and every limb and joint shall be restored to its body: yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets, ...

"And now, my son, I have somewhat to say concerning the restoration of which has been spoken: for behold, some have wrested the Scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also, con-

cerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite (?) with the justice of God: for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself."

Reader, in all these awkward repetitions embracing 211 words, what has this best of Mormon writers assisted by an angel, said more than this :

"That the final restoration spoken of by the mouths of the prophets accords with the justice of God, and means a final *reunion* of soul and body, after the body has been raised from the grave complete in every part, even to joint and limb and hair."

It has been suggested that the blunders in composition, awkward and uncalled-for repetitions, sentences constructed in defiance of all grammatical and rhetorical rules, often covering up and obscuring the thought of the author, must all be explained by the fact that Joseph Smith was an uneducated and unlettered youth.

But, please reflect a moment. These sentences are, professedly, a translation of an ancient record—transferring to our language words and thoughts already written in an ancient tongue. In such a translation the *translator*, if he is a poor English scholar, may *misspell* the words of our language; he may easily make grammatical mistakes in the construction of his sentences; may use unnecessary words in the expression of a single thought; but, he may not repeat a thought three or four times over, as in the above examples, *except those re-*

petitions are found in the original, from which he is translating.

Either these repetitions were found upon those original plates, or they were added by Joseph Smith to the translation. If they were added by Mr. Smith, then he has trifled with sacred things, committed the fearful sin of adding to the words of divine revelation; loading down God's pure words with so much useless rubbish as to cast doubt and discredit upon the whole. And, if he could or would do this in these instances, what warrant have we that he has not *frequently* done it? in fact that the whole book has not been thus altered or embellished to suit his own fancies?

But, the alleged facts are, Joseph Smith did not, himself, translate a single sentence. The statements of the eye witnesses are very plain upon this point:

"And we know, also, that they have been translated by the gift and power of God."—The "Three Witnesses."

"The tablets, or plates were translated by Smith, who used a small oval, or kidney-shaped stone, called Urim and Thummim, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English." —David Whitmer.

"By aid of the seer-stone, sentences would appear and were read by the prophet . . . so that the translation was just as it was engraven on the plates, precisely in the language then used."—Martin Harris.

It is plain from these statements that Joseph Smith had no responsibility whatever as to the wording of the translation. The stone itself was endowed "by the gift of God" with the "marvelous power of converting the characters on the plates into English." The English "sentences would appear on the stone and were read

by the prophet." All Mr. Smith had to do, then, was simply to read what appeared on the stone.

We are forced therefore to the conclusion that all these senseless repetitions, this worse than useless verbiage, *is and must have been in the original plates, and not at all the result of Mr. Smith's ignorance and want of culture.*

And hence we must call in question the divine inspiration of those original plates, inasmuch as such blundering repetitions are directly at variance with all we have learned of God's manner of writing.

If it be said, by way of excuse for such sins against all the ordinary rules of composition, that the authors of those old sentences, Nephi and Alma, may have been unlettered men, we reply, first: These men were not unlettered men. Nephi claims to have been taught "in all the learning" of his father, and both of them were the leading men, the best educated men of their times —the two together furnishing over one-half the entire contents of the Book of Mormon.

We reply, second: Even if they had been unlettered men, they could not have made such blunders had they been inspired of God. Matthew, the publican, author of the Gospel of Matthew, was an unlettered man. Peter and James, authors of three epistles, were unlettered men. John, author of one of the Gospels, the Book of Revelation, and three brief epistles, was an unlettered man. But where in all their writings or speeches can you find any such egregious blunders in composition as these specimens from the Book of Mormon? On the contrary, under the inspiration of the Holy Spirit, they made most wonderful use of language,

exhibiting a style so terse and making choice of words so comprehensive, that they have never been approached by the most skillful writers on earth.*

*The author has heard Mormon speakers expose their ignorance of the real facts by suggesting that the beauty and simplicity and yet strange comprehensiveness of Bible language, as we find it in our present English Bible, is due to the English *translators* and not to the original Hebrew and Greek. That while these originals in ancient times may have been as rough and awkward, as full of blunders as the original of the Book of Mormon, the English translation, as we now have it, is the result of a continued and persistent process of polishing, condensing and beautifying by the best scholars of the world for centuries past. This is so far from the truth that all the study of centuries past by the best scholars of the world has as yet entirely failed, even to reach the simplicity and brevity and wondrous force of those ancient originals from which our English Bible has been translated.

CHAPTER II.

SAME SUBJECT CONTINUED.

It must already be apparent to the candid reader that there is a very wide difference between the Bible and the Book of Mormon, in their style of composition—a difference so radical that it would require a large stretch of the imagination to believe them *inspired by the same being*. If the prevailing style of the Bible, while exceedingly simple, is yet so comprehensive and brief that the best writers upon earth have never been able to equal it—and if the prevailing style of the Book of Mormon is so verbose, so full of inelegant and uncalled-for repetitions, that any ordinary writer can greatly excel it—often reducing its wordy sentences to one-half, and one-third, and even one-fourth their present compass without any sacrifice of thought or force or beauty,—surely it needs no elaborate argument to prove that the two books cannot have been inspired by the same, all-controlling mind. If the Book of Mormon, therefore, was inspired by the Holy Spirit, its contents all dictated by the angel of the Lord—*then the Bible cannot be*—we must look somewhere else for its origin.

But as this is a very important question, and the brief selections from the Book of Mormon already examined may prove to be rare exceptions and not fairly representative—it is proposed to continue the examination in this chapter, with selections taking so broad a

range as to give us a correct idea of the prevailing character of the book.

The reader who is willing to pursue the comparison farther than the limits of these two chapters will allow, is asked to compare almost any of the historical incidents of the Book of Mormon, with corresponding incidents of Bible history.

For instance—Christ blessing little children. In Matt. 19: 13-15, the narrative occupies three short verses, in the Book of Mormon, a full page.*

The account of *Paul's* conversion, the most remarkable and extended in New Testament history, occupies eighteen verses (Acts 9),—while the professed conversion of Alma occupies *two full* pages, and the conversion of King Lamoni *six pages* in the Book of Mormon. The account of the imprisonment of Paul and Silas in Phillippi (Acts 16) occupies about *one-fourth* the space that the account of Alma's and Amulek's imprisonment occupies (Book of Mormon, pages 249–251, N. Ed. 275–278).

Matthew in four brief verses gives us a thrilling statement of the convulsions of nature, the physical manifestations attending the death of our Lord—while in the Book of Mormon nearly *five pages* are occupied with an account of similar prodigies at the same time upon this continent, so improbable, and in some cases so absolutely impossible physically, as to furnish one of the completest proofs of the unreal and visionary character of the Book.†

The prophet Isaiah in seven verses, and the Apostle

*For a full account of this incident see next chapter of this work.

†See next chapter.

Paul in twenty verses, have taught the world beautiful lessons, grand and eminently practical lessons from the *vineyard* and the *olive tree.* (See Is. 5 and Rom. 11.) While in the Book of Mormon (pp. 122–130, N. Ed. 137–143), we find an attempt to combine these two Bible incidents, in a parable of the olive tree, that occupies *eight weary* pages of the most unnatural* and unlikely statements made to a people who never saw an olive tree. While the patient reader who can wade through the story, and then give an intelligent account of what he has read, is, to say the least, unusually gifted.

But a single specimen carefully examined, will perhaps be more satisfactory to the reader than a large number simply alluded to in a general way. As a specimen then of the strange Biblical tact at compression, the inimitable way of saying a great deal in a few words—let us briefly examine three verses in the Book of *Daniel.* (Dan. 7 : 4–6.)

In a vision by night, the prophet Daniel was caused to see *four great beasts* come out of the sea, diverse one from the other. And, in the explanation of the vision, verse 17, these different beasts are declared to represent *four* kings or kingdoms that were to arise one after the other—believed to be—first, the Chaldean, or Babylonian ; second, the Persian, or Medo-Persian ; third the Macedonian ; and fourth, the Roman.

At the time this vision was seen by Daniel, the first

*One of the unnatural things about this *olive tree* parable is—that while the *olive tree* is a very long-lived tree, flourishing for hundreds of years, and does not reach its period of decay until seven and eight hundred years old—this parable has one and the same man plant the tree and then watch its growth until it becomes old, and decays for very age !

of these four kingdoms, the Babylonian, was in the height of her glory and power. She stood at the head of all the nations of the earth; from her majesty and beauty and power she was called, "The lady of kingdoms, the beauty of the Chaldees' excellency, and the glory of the whole earth." She attained her position and eminence chiefly through the energy and skill of her greatest king, Nebuchadnezzar. With great rapidity he subdued the nations about him, pushing his conquests onward until proud Tyre fell, Jerusalem was taken and destroyed, Egypt became a tributary province, and no nation was found to dispute his sway.

But the riches and luxury and glory brought into Babylon by Nebuchadnezzar became the means of destruction to his successors. They grew effeminate and weak; no troubles from without to call forth the energies and power of the nation; king, princes and people gave themselves to ease and indulgence—the enjoyment of their luxuries. And, so effeminate had they become that, when Cyrus, king of Persia, marched against Babylon, they were cowed down and affrighted, and shut themselves up closely within the walls of their great city; and, during the whole siege of two years, dare not venture out and risk a battle with the army of Cyrus.

Now, to some, it may appear not at all singular or strange that all this history could be *fully and completely expressed in one short verse.* But, such is the fact. The first beast that came up out of the river, representing the Babylonian monarchy, is thus described by Daniel, in the fourth verse:

"The first was like a lion, and had eagle's wings; I beheld till

the wings thereof were plucked and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

Note the facts brought out in this verse :

First—The Babylonian monarchy is compared to a *lion.* The lion is the king of all wild beasts, the most majestic, noble, powerful of them all. Such was Babylon under Nebuchadnezzar, the first, noblest, strongest of the nations. But,

Second—It says, the lion had *eagle's wings.* The lion is itself a beast of prey, representing the fact of history that Babylon was given to making conquests, subsisting upon and plundering the nations about her. But, this was not enough, the lion had wings to show that the conquests of Nebuchadnezzar were *more rapid than ordinary.* He almost *flew* from one conquest to another.

But, says Daniel, "I beheld till the wings thereof were plucked, and it was lifted from the earth, and made stand upon the feet as a man, and a man's heart was given to it." As we have learned, after Nebuchadnezzar, the Babylonian monarchy ceased its conquests, and its power began to wane. "Its wings were plucked." Not only so, there was eventually such a complete change that its desires for conquest were all gone, and it became so effeminate, and so much given to self-indulgence that a ravenous beast of prey would no longer fitly represent its character. Hence Daniel saw the lion lifted up and changed so completely in its nature that a *man's heart* was given to it.

Who could imagine that so much correct history

could be crowded into one short verse? But, reader, you can find a great many such wonders in the Bible; it is God's way of writing.

The next verse, the fifth, is equally remarkable:

"And behold another beast, a second, like to a bear; and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, arise, devour much flesh."

This second beast represents the Persian monarchy, and is likened to a bear, not a lion, as the first. The bear has less strength, less majesty, but is no less ravenous than the lion. Such was the Persian monarchy. After the lion, or Babylonian monarchy, had lost its lion nature and been given a man's heart, it fell an easy prey to the ravenous bear, the Persians. But, it says, the bear "raised up itself on one side." This refers to the historical fact, very peculiar, but no less exactly true, that the Persians made conquests *only on one side of them.* History informs us that Cyrus and his successors never penetrated eastward of their own boundaries. The countries they subdued all lay to the west of Persia. That is west of a north and south line, but never east.

Further, the bear had "three ribs in its mouth between its teeth," showing not only its ravenous character, but exhibiting proof that it had found prey and had devoured it. The Persians, under Cyrus and his successors, succeeded in making very extensive conquests westward. Lydia, Chaldea and Egypt, and other smller nations, were devoured, plundered of their wealth and left bare like bones. And these conquests only stirred up the Persians to attempt still greater con-

quests. Hence, the ribs in the bear's mouth are represented as saying, "arise, devour much flesh."

It is interesting to read the history of the Persian kings and see how exactly this bear represents their character; and especially how literally the last phrase in this short verse, "arise, devour much flesh," has been fulfilled. Cyrus was almost constantly in war until his death, which occurred on the battle field while engaged with a wild horde of barbarians, living to the northwest of Persia, about the Caspian Sea.

Cambyses, his son, called in the Scriptures Artaxerxes, was still more ambitious of conquest, and far more cruel. He came into Egypt with a great army and completely destroyed it; laid much of the land desolate, and utterly ruined some of their largest and most magnificent cities. After ruining Egypt, he carried his wars into Ethiopia and Lydia, then back into Syria.

Darius, who followed him, supposed by many to be Ahasuerus of the book of Esther, was even more ambitious and anxious to be considered a hero, and obtain universal dominion. He marched a numerous army far into the interior of Europe, and attempted in several engagements to subdue the Greeks. But failing to accomplish his purpose, he was so exasperated that he returned home and began the most extensive preparations probably ever made for war. For three years all Asia west of the Tigris river was in commotion and busy with preparations for his great expedition, when death put an end to his labors, yet not an end to his plans and designs, for his son, Xerxes, continued the same preparations for five years more, and then marched into Greecia with the largest army, it is believed, ever collected to-

gether. The common account is, that it consisted of three million soldiers, with attendants, servants, women, etc., swelling the number to almost *five millions!*

Thus was Persia, headed by her kings, a great bear which lifted up itself on one side, and had ribs in its mouth between its teeth, which encouraged it to arise, devour much flesh.

But, in the sixth verse, we have a brief outline of the third nation or kingdom that came into power: the Macedonian, under Alexander the Great:

"After this I beheld, and lo another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

This verse is short, but it tells prophetically a great deal of history. First, it says, "After this," that is, after the vision of the bear, and, according to history, the Macedonian empire began its conquests about 200 years after the Persian, under Cyrus. Second, this third kingdom is compared to a leopard. The leopard, like the lion and the bear, is a beast of prey, but differs widely from them in its characteristic traits. It belongs, as it is well known, to the feline, or cat tribe of animals, and very much resembles the wild cat in its disposition. It is fierce and cruel, but is especially remarkable for its *fleetness* and its peculiar manner of watching, like the cat, for its prey, and springing out upon it when it is least aware of danger.

Nothing could better express the difference between Alexander's army and the Persian than by comparing the one to a *leopard* and the other to a *bear*. The bear is heavy, clumsy and slow, the leopard light, agile and

swift of foot. A single fact will sufficiently illustrate this difference. Alexander's army, when he came into Persia, consisted of only forty thousand infantry and seven thousand cavalry. And yet, so active and rapid was he, that with this small army he conquered all the then known world. The king of Persia came out against him with an army of *one million* infantry and forty thousand cavalry; but his army was completely routed, and all Persia fell into Alexander's hands.

But, observe again, this leopard had "upon the back of it four wings of a fowl." Not enough to compare Alexander's army to one of the fleetest, most active and crafty of wild beasts, but it must have four wings to assist it in darting upon its prey, and in flying from one conquest to another. The lion had *two wings*, but this beast had *four*. Nebuchadnezzar's rapid conquests were nothing to be compared with Alexander's. The world has never seen his like before or since. Julius Cæsar, of ancient Rome, and Napoleon Bonaparte, of modern France, are the only two characters the world has ever produced who can at all bear a comparison to Alexander as a rapid conqueror. In six years time he subdued all Asia Minor, Syria, Egypt, Ethiopia, Libya, Arabia, the vast empire of Persia; had marched his victorious army into India, penetrated even beyond the Indus, until there was not a nation known in the world that refused to acknowledge his sway.

But notice again, it says, the leopard had "four heads." Alexander died in the city of Babylon at the early age of thirty-one years, and his vast dominions descended not to his posterity, but were divided among his four chief generals.

Selucus Nicanor had Persia and the East. Perdicas and after him Antigonus had Asia Minor, Cassander had Macedonia ; and Ptolemaus had Egypt. And these four great empires remained much the same until all were conquered by the Romans. "And dominion was given to it."

Is it not wonderful that God could cause Daniel to exhibit so much future important history in a verse no longer than this :

"After this I beheld, and lo another like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads, and dominion was given to it."

The next beast, the *fourth*, was still more wonderful ; it was "dreadful and terrible and strong exceedingly." It had iron teeth and nails of brass, and break in pieces and trampled under foot the whole earth.

A most remarkable description of the Roman power, as wonderfully exact, as it is amazingly comprehensive. But the limits of this chapter will not allow a farther exposition : nor is it needed. The verses already considered make it clear that God's way of putting things differs in a remarkable degree from ours, proving true the statement in Is. 55: 8, 9 : "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord ; for as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts."

In striking contrast with this, please turn to Book of Mormon and read on pages 318–9 (N. Ed. 352):

"Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept that no one knoweth them, save God himself. But I show unto you one thing, which I have inquired diligently of God, that I might know, that is concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now, when this time cometh, no one knows; but God knoweth the time which is appointed. Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not, for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now, there must needs be a space betwix the time of death, and the time of the resurrection.

"And now I would enquire what becometh of the souls of men from this time of death to the time appointed for the resurrection? Now, whether there is more than one time appointed for man to rise, it mattereth not; for all do not die at once: and this mattereth not; all is as one day with God, and one time only is measured unto men; therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time, what becometh of the souls of men is the thing which I have enquired diligently of the Lord to know; and this is the thing of which I do know; and when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto men. Now, concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel* that the spirits of all men, as soon as they are departed from the mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life."

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* How completely this supposed prophet Alma *gives himself* away in this assertion of angelic inspiration may be seen when it is learned that precisely this statement as to departed spirits was found in substance in that portion of the Old Testament scriptures that Alma had in his possession (page 310) and had carefully studied all his life!

Upon pages 10 and 24 we are explicitly informed that the BRASS PLATES

In the above passage there are three hundred and sixty-five words. But before inquiring as to their meaning it may be well to apply a very simple *condenser.* The reader can easily *leave out* two hundred and twenty-three words, and yet include every thought and even hint of the author; and with the advantage of a clearer and more vigorous presentation, as follows:

'There are many mysteries, which only God may know; but, having inquired diligently of Him, I am permitted to unfold unto you a mystery concerning the resurrection. Behold, there is a time appointed, known only to God, when all shall come forth from the dead; whether all at the same time, or at different times, it does not matter, God knows and that is sufficient; all do not die at once; time is measured unto man, but with God all is as one day. And when the resurrection cometh, then all shall know that God knoweth all the times which are appointed unto man.

"Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, whether good or evil, are taken home to that God who gave them life."

These are still awkwardly expressed sentences. If we should ignore the author's language and his unnatural arrangement, treating of the resurrection *before* he treats of the intermediate state, we might put his thoughts in a still briefer compass, somewhat as follows:

There are many mysteries known only to God; but, having earnestly asked Him, He has revealed to me through an angel the following glorious facts:

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brought over to this country from Jerusalem contained *all* that our Old Testament contains up to the reign of King Zedekiah (B. C. 600), much that our Bible does not contain (see chapter *V* of this work), while the fact that Alma had carefully read those brass plates, in fact had made them his life's study, is most fully and positively stated. Many a time therefore had he read in Eccl. 12: 7 and in several other places the substance of the statement which he here asserts *had been made known to him by an angel!!*

"First—that the spirits of all men, good and evil, when they depart from this mortal body, are immediately taken home to the God who gave them life.

"Second—as to the time of the final resurrection from the dead; it is not known to us whether all are to be raised at the same time, or at different times; but, when it finally occurs, then we shall know that God knew all about it."

This, as the reader can readily see, is the substance of the above immense revelation that required the help of an angel of God; and that occupies nearly a full page of the Book of Mormon.

And what is there in this revelation? The first statement declared to have come from an *angel* is found to have been taken *from the brass plates.* While the second statement tells us nothing whatever, except that God knows all about the time and manner of the resurrection—a fact which every reader of the book probably knew before.

It will, perhaps, be contended that this selection is not a fair specimen of the style or the contents of the Book of Mormon. It may be so. It is without doubt a bad specimen; a very unfortunate specimen—for such a page, a page that upon careful analysis melts away into thin air, with a single exception, and that single exception founded upon a false statement, would blacken the character and cast suspicion upon any book in the world.

But let us quote a better specimen, one of the best in the book. Here, for instance, is a selection from a sermon, or address of King Benjamin, one of the most earnest and devout characters appearing in the book, who declares, too, that the things "which I shall tell you

are made known unto me by an angel from God."—Page 150. And again, next page, "And now I have spoken the words which the Lord hath commanded me;" and still again repeated, "It came to pass when King Benjamin had made an end of speaking *the words which had been delivered unto him by the angel of the Lord.*" With this very clear and oft-repeated claim to inspiration, even to the selection of the words he uses, let us read a few sentences, pp. 152-53 (N. Ed., 170-71).

"And King Benjamin again opened his mouth, and began to speak unto them, saying, my friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you; for behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state."

As we proceed will the reader constantly challenge each statement or sentence with this question. What is there about this sentence that requires extraordinary help from God? It is good, perhaps very good, but did the author need any special help from an angel to say it?

"I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long suffering towards the children of men, and, also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that put his trust in the Lord, and should be diligent in keeping His commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were, ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world; and this is the means whereby salvation

cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved, except the conditions which I have told you."

We ask again, did the author need any special help from God to say any part of the above? Have we not heard preachers by the hundred in our day talk just like that, and talk, too, without any special assistance from an angel?

"And again I say unto you, as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness, and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance the greatness of God, and your own nothingness, and his goodness and long suffering towards you, unworthy creatures, and humble yourselves in the depths of humility, calling on the name of the Lord daily, and standing steadfast in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you, that if ye do this, ye shall always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And again it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order. And I would that ye should remember, that whosoever among you borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. And finally, I cannot tell you all the things whereby ye may commit sin, for there are divers ways and means, even so many that I cannot number them."—Sections 3 and 5.

Can you explain how God's help could be required in saying that? It is good practical sense, the most of it, though expressed in homely phrase and in loosely

constructed sentences that any reader of these pages could at least equal without any help whatever from an angel of God.

But now, in contrast with this, please turn back and read on page 94 (N. Ed., 106), a quotation from the prophet Isaiah in our Bible :

"Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a cocatrice, and his fruit shall be a fiery flying serpent."

You have to stop at once; cannot take it all in at a superficial reading. Careful study is required. What do these expressions mean? Who or what is meant by the "serpent's root?" And how from such parentage can there come forth a "cocatrice"? And by what law of heredity or natural selection shall the fruitage of the cocatrice be a "fiery flying serpent"? These words are evidently chosen, like Daniel's beasts, to represent character, human character and human action, and human destiny. A chance for study, surely. No human intelligence is sharp enough and comprehensive enough to take in the full meaning of this one sentence at a single reading.

And the same is true of the rest of the paragraph:

"And the first born of the poor shall feed, and the needy shall lie down in safety; and I will kill the root with famine, and he shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times."

Do you notice any loosely constructed sentences, any useless verbiage in the above paragraph?

Perhaps you say this is a *peculiar* passage, hard to understand. Then turn back to an easy one, page 71, (N. Ed., 78,) also quoted from Isaiah the prophet:

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and unclean. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bonds of thy neck, O captive daughter of Zion."

Now, while it is apparently easy to understand this, for a rich thought lies right upon the surface, yet, when you attempt to tell *what* it means, and *all* it means, how *it grows upon you!* How *immense* it becomes! It proves a rich mine of thought, the deeper down you dig the richer it becomes and the more of it.

Take a still simpler and plainer passage, the First Psalm·

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord, and in his law doth he meditate day and night.

"And he shall be like a tree planted by the river of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

"The ungodly are not so, but are like the chaff which the wind driveth away."

Is it not easy enough to see, that though so plain and simple, yet a volume of meaning is crowded into these words? Every verse is a text, from which a valuable sermon could easily be preached. No awkward, blundering sentences; no superficial, unnecessary, roundabout

phrases that require an apology for their existence. Every sentence, even every word has a meaning and is needed; every statement has "a volume" in it.

If you turn over to the New Testament, what could be plainer or simpler, or more beautifully expressed than Christ's sermon on the mount? And yet you have to stop at every sentence, not because it is difficult to understand, but because you discover a mine of gold in it that is not exhausted by a few moments, or even a few hours of study and reflection. And the same thing is true of all his sermons and addresses and parables. What can equal in sublimity and beauty and pathos, and yet in real simplicity and naturalness, the Fifteenth Chapter of Luke, containing the parables of the lost sheep, the lost piece of money and the prodigal son? A storehouse of wealth that all the study of the ages has not diminished.

Read over Jesus' incomparable address to his disciples, on the eve of his apprehension and crucifixion, as recorded in the Fourteenth, Fifteenth and Sixteenth Chapters of John. Every sentence has the stamp of divinity upon it. Spoken by lips that "spake as never man spake." Dissect carefully that address, and find anywhere in it the word, or the phrase, or the sentence that is either unnecessary, useless or foolish; find one line that you can improve, or that you can in any way equal; find a single sentence that is not wholly pervaded with the divine heart and the infinite wisdom that prompted it:

"Let not your heart be troubled; ye believe in God, believe also in me.

"In my father's house are many mansions. I go to prepare a place for you.

"I am the true vine, and my father is the husbandman.

"Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me and I in you," etc., etc.

Could any merely human lips ever have given utterance to such words as these?

Perhaps this point may be seen more clearly by reading in the Book of Mormon a few specimens from what purport to be Jesus' own words. The book tells us that Jesus, a few days after his ascension, as recorded in the New Testament, appeared here upon this continent and spent some forty days with his people, performing miracles and preaching to them the gospel of the kingdom. A large portion of his addresses, during this period, is made up of the sermon on the mount, and various other extracts from the four gospels. But he adds some new matter, enough to show how vast the chasm between what he said here upon this continent and what he said in the land of Judea, especially in the one point: *its comprehensiveness.* Not forgetting that the words repeated from his Judean life have the *disadvantage of an imperfect human translation,* being quoted *verbatim* from our present English version of the Bible. Whereas, the words he uttered here upon this continent are professedly an *inspired translation* direct from ancient plates that have been preserved without transcription or change, pure from their original fountain.

The first selection is a single sentence, a rather long one, and somewhat mixed in its construction, but nevertheless is recorded as an actual speech from the lips of him who spake as never man spake. Page 477 (N. Ed. 527.)

"And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people, who are a remnant of the house of Jacob, and concerning this my people, who shall be scattered by them; verily, verily I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he has covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behoveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced, unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

This sentence contains over 340 words. The words "that" and "which" are repeated twenty times; the

words "I," "my" and "me," eleven times; the word "Father," eight times; "Gentiles," five times; the expression, "shall come forth," four times. All this in one sentence. A very remarkable sentence surely.

We find upon examination that in Christ's sermon on the mount, beginning at the first sentence, 340 words include *eighteen complete sentences*, an average of *nineteen words to the sentence.* All Jesus' sentences found in the New Testament are short and incisive. The longest one we have been able to find is this one:

"Ye have heard that it hath been said: thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."

A very comprehensive, clear-cut sentence. How differently it sounds from the above bewildering mass of 340 words. Reader, can you believe Jesus was really the author of that long sentence? Does it sound like him? Can you find anything in the entire four Gospels that looks like it, that bears any resemblance whatever to it?

The second extract is from page 482 (N. Ed. 532):

"And it came to pass that when Jesus had expounded all the scriptures in one which they had written, he commanded them that they should teach the things which he had expounded unto them. And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written, he expounded them. And these are the words which he did tell unto them, saying, thus said the Father unto Malachi."—

Now, mark you, what a wondrous transition from the above blundering, awkward narrative, to the majestic, sublime, and yet smooth and beautiful sentences that follow, quoted from the Bible:

"Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness,"

Once more, please turn to page 485 (N. Ed. 536):

"And Jesus again showed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, what will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, verily, verily, I say unto you, why is it the people should murmur and dispute because of this thing? have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name?* for by this name shall

*It is evident the Jesus who said this was a very ignorant man, and not the Jesus of the Gospels. He did not know his own name. His name was not Christ, but Jesus. "And she shall bring forth a son and they shall *call his name Jesus:* for he shall save his people from their sins. And he called his name Jesus."—Matthew 1: 21, 25. "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."—Luke 2: 21. The word "Christ" was not his name at all. It designated his *office* "the Anointed One," "Jesus the Christ," "Jesus the Anointed One," was the proper designation. Throughout the four Gospels he is uniformly called Jesus. Wherever the word Christ occurs it was preceded by the definite article *the* in the Greek language, as in Matt. 16: 16. By frequent use, however, the article was after a while omitted, so that in the Epistles we find the two words associated together, Jesus Christ. *The article, however, is always understood.* So that his name was not "Christ," nor yet "Jesus Christ." It was simply Jesus. Hence, the author of the above unintentional *fib* could neither have been the Lord Jesus himself, nor any one inspired by his spirit.

ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? for if a church be called in Moses' name, then it be Moses' church: or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my Gospel. Verily I say unto you that ye are built upon my Gospel; therefore ye shall call whatsoever things ye do in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father show forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh and they are hewn down and cast into the fire, from whence there is no return; for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you."

Is there a reader of these pages who can believe that such blundering sentences and worse than blundering statements, such puerile, shallow stuff, came from the lips of the Son of God, the man who spake as never man spake?

Once more, and we need not stop even to mark the place in the following quotation where the transition occurs between Jesus' words, as quoted from Isaiah the prophet, and Jesus' words, as they profess to have come from his own lips, while here on this continent. You will have no difficulty in deciding where the change occurs from the grand, lofty, sublime thought of the prophet Isaiah, to the course, awkward, bungling, mixed

up sentences that are charged to our divine Lord. See pages 480–1 (N. Ed., 530).

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee. Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. And now behold I say unto you, that ye had ought to search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also unto the Gentiles. And all things that he spake hath been and shall be, even according to the words which he spake. Therefore give heed to my words, write the things which I have told you; and according to the time and the will of the Father, they shall go forth unto the Gentiles."

We will close this chapter with a few selections of a different character, but designed to illustrate still farther the peculiar style and the mental caliber of our author. And we think it will scarcely be necessary to comment at length upon the extracts—they will "speak for themselves."

The angel who is supposed to have formulated the English words and sentences of the Book of Mormon as

they appeared one by one upon Mr. Smith's "Urim and Thummim," or his "Peep Stone," was very like human authors; he had certain *pet* words or forms of expression that are constantly recurring. For instance, the word "*more*," or "the more part."

The following are a few of a large number of examples:

"Wherefore these plates are for *the more part* of the ministry; and the other plates are for *the more part* of the reign of the kings, and the wars, &c." p. 16 (N. Ed. 18).

"For a *more history part* are written upon mine other plates." p. 63 (N. Ed. 68).

"And thus *the more part* of the year did pass away." p. 449 (N. Ed. 494).

"But behold, there was *a more great* and terrible destruction in the land northward." p. 450 (N. Ed. 495).

"And yet they did deny *the more parts* of his gospel," p. 494 (N. Ed. 546).

"And a *more short* but a true account was given by Nephi." p. 443 (N. Ed. 487).

"And they did cause a great contention in the land, insomuch that *the more* righteous part of the people, although they had nearly all become wicked; yea, there were but few righteous men among them." pp. 447–8 (N. Ed. 492).

This last sentence is incomplete, as well as barbarous in its grammatical construction.

The most frequent expression in the book is the phrase "And it came to pass" and the exclamation "Behold!" It does almost appear that the author had a large stock of these expressions on hand and was anxious to unload them upon every possible occasion. We find them upon every page — they begin every paragraph and almost every sentence. Mark Twain says if you

take them out of the Book of Mormon there will be nothing left to "come to pass." But friend Twain is mistaken — *the more part* of the book will still be left. And yet in the first chapter of the book containing *ten* pages, we find these two forms of expression repeated *seventy-nine times.* "Behold" 30, "And it came to pass" 49 times. And this is continued through the book, the last *five* pages of the Book of Ether containing the one expression "And it came to pass' thirty-nine times!

And there is another little word that is made to do duty in a large number of places — thrown in promiscuously sometimes, apparently without regard to the necessities of the sentence. It is the word "thereof," used somewhat as the old fashioned typhical, hard-shell preacher used his syllable "ah" as a sort of breathing spell:

"Sometimes in the middle-ah of a sentence-ah, sometimes at the close-ah."

A blundering attempt, evidently, to imitate the phraseology of the Bible — though not always successful — as witness the following:

"And great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof." p. 441. (N. Ed. 485).

"And he fastened it upon the end of a pole, thereof." p. 334 (N. Ed. 370).

The term "harrow up" is evidently an angelic pet.

"Would I *harrow up* your souls if your minds were pure?" p. 76 (N. Ed. 83).

"And his soul began to be *harrowed* up under a consciousness of his own guilt." p. 248 (N. Ed. 276).

" . . . . . but I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins." p. 309 (N. Ed. 342).

Surely his "sins" combined with "eternal torment' was enough to "harrow up" his soul "to the greatest degree."

But in the following sentence it is neither "sins" nor "eternal torment" that is to do the harrowing; it is "whirlwinds."

" . . . . . yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be *harrowed up* by *the whirlwinds;* but when the storm cometh, they shall be gathered together in their place, that the storm cannot penetrate to them." p. 281 (N. Ed. 311).

In the following, neither *souls* nor *persons*, but the "*firm decree*" of God, is the subject of this harrowing process:

"I ought not to harrow up in my desires, the firm decree of a just God." p. 288 (N. Ed. 319).

The word "insomuch" is also a favorite, frequently occurring, and used in such a variety of senses as to raise the suspicion that the angel who inspired it must have had a very limited vocabulary, and hence had to make a single word cover a large field.

"And it came to pass that after they had bound me, *insomuch* that I could not move, the compass which had been prepared of the Lord, did cease to work, wherefore they knew not whither they should steer the ship, *insomuch* that there arose a great storm." p. 42 (N. Ed. 46.)

In the first instance the word is properly used, though it is not the best word for the idea—but in the

second it is difficult to imagine what he did mean. In the following sentence he evidently means "*in order that.*"

"And they durst not spread themselves upon the face of the land, *insomuch* that they could raise grain, lest the Nephites should come upon them and slay them." p. 440 (N. Ed. 484.)

In a similar way he makes an unfortunate choice of other words. For instance, the word "flatter."

" . . . . . that they might by some means *flatter* them out of their strongholds, that they might gain advantage over them." p. 355 (N. Ed. 392.)

He means to *allure or decoy.*

" . . . . . therefore he was about to *flatter away* those people to rise up in rebellion against their brethren." p. 389 (N. Ed. 429.)

In this case he evidently means to *instigate.*

The words "enormity," "exquisite," and "beloved," are in the same way misapplied.

"And also seeing the *enormity* of their number, Teancum thought it was not expedient to attack them." p. 354 (N. Ed. 391.)

" . . . our prisoners were so numerous, that notwithstanding the *enormity* of our numbers." p. 370 (N. Ed. 408.)

"Yea, I say unto you, my son, that there could be nothing so *exquisite* and so bitter, as was my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as my joy." p. 309 (N. E. 342.)

" . . . . these our dearly beloved brethren, who have so dearly *beloved* us." p. 281 (N. Ed. 311.)

"Now when Ammon and his brethren saw this work of destruction among those who they so *dearly beloved*, and among those who had *so dearly beloved* them." p. 284 (N, Ed. 315.)

Our angel had never studied English grammar carefully. Witness the following, selected from a multitude of similar blunders:

"Yea, if my days could have been *in them* days." . . . . . But, behold, I am *consigned* that these are my days." p. 408 (N. Ed. 449.)

"I say Jew, because I mean *them*, from whence I came." p. 113 (N. Ed. 127.)

"And they *having been waxed strong* in battle, that they might not be destroyed." p. 234 (N. Ed. 260.)

"We did *arrive to* the promised land." p. 43.

"Even until they *had arriven to* the land of Middoni." p. 268 (N. Ed. 297.)

"And the one who was the *most foremost* among them, said unto them." p. 298 (N. Ed. 330.)

"And were marching through the *most capital* parts of the land." p. 391 (N. Ed. 431.)

"And again, my brethren, I would *cite your minds forward* to the time when the Lord God gave these commandments unto his children." p. 245 (N. Ed. 272.)

This angel often takes back what he has said—or changes the sense so that the inquiry forces itself upon the reader—"which portion of the sentence is inspired of God?" If the first statement was inspired of God, the second could not be.

Instance the following:

"Nevertheless, after all this, I never have known much of the ways of the Lord, and His mysteries and marvellous power. I said I had never known much of these things; but behold I *mistake*, for *I have seen much of His mysteries and His marvellous power*." p. 236 (N. Ed. 262.)

"And thus we see that they buried their *weapons of peace*, or they buried the *weapons of war*, for peace." p. 278 (N. Ed. 308).

"They being shielded *from the more vital parts* of the body, or the more vital parts of the body being shielded *from the strokes* of the Lamanites." p. 327 (N. Ed. 362).

He says some very ludicrous things for an angel.

"O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road? O Lord, wilt thou encircle me around in the robe of thy righteousness?" p. 64 (N. Ed. 69.)

"*Gates* of righteousness" and "*robe* of righteousness" is slightly mixing metaphors, — and why the one must be shut in his face, and the other wrapped around him to ensure the best possible results, is not clear.

"And the remainder of those dissenters rather than be smote down to the earth by the sword, yielded to the standard of liberty, and were compelled to *hoist* the *title* of *liberty* upon their towers, and in their cities." p. 352 (N. Ed. 389).

A funny thing to *hoist* upon towers!

In a glowing description of the remarkable reformation that occurred soon after Christ's professed appearance here — when the Lamanites, as well as the Nephites were all converted — our author is made by his angel to say:

"There were no robbers, nor murderers, neither were there Lamanites, nor any *manner of ites;* but they were in one, the children of Christ." p. 493 (N. Ed. 545).

Here is another:

"Now immediately when the Judge had been murdered; he being stabbed by his brother *by a garb of secrecy;* and he fled, and the servants ran and told the people." p. 412 (N. Ed. 454.)

A "*garb* of *secrecy*" is surely a formidable instrument with which to stab a man!

But the following caps the climax of absurdities. Moroni has rent his coat, and taken "a piece thereof, and wrote upon it," and "fastened it upon the end of a pole thereof," and then after an earnest prayer:

"He went forth among the people, *waving* the *rent* of his garment in the air, that all might see the writing which he had *wrote upon the rent.*"* p. 335 (N. Ed. 371).

It is not strange that a man of meagre literary attainments as Joseph Smith confessedly was, and whose vocabulary was limited at the best, and largely determined by a lifelong association with the uncultivated, the humbler class, should be guilty of a great many blunders in composition, should make use of ungrammatical and inelegant, and even vulgar expressions, should often choose the wrong word to express his thought, and thus sometimes be made to say what he did not mean. All this is easily understood, and precisely what we might expect to find in the Book of Mormon — *if* we were allowed to believe what the first edition of the book plainly and unequivocally stated on its title page, "Joseph Smith, *author* and proprietor"— *Or* even if we were allowed to accord him the usual latitude of a *translator* — to express in his own way and his own language the *thought* of the original. Many of the blunders in expression, and the almost innumerable faults of style could thus be easily excused.

But Mr. Smith himself and the eye-witnesses allow

*Like the Irishman's *hole* in the sand bank, which, when the bank had been dug away, was left *suspended in the air!*

us no such opportunity of exercising charity. The statements as we have already learned (see chap. 1, p. 24) are plain and positive that the English sentences were not of Mr. Smith's construction — that he had simply to look through his Urim and Thummim, and the English word or sentence appeared in full view *already formed.* Some of the witnesses go so far as to tell us that occasionally an English word would appear that Joseph Smith did not know and could not pronounce correctly, and would therefore have to spell it out letter by letter, so that his scribe could make no mistake in transcribing it!

David Whitmer, one of the *three* original witnesses, still living in Richmond, Mo., has recently testified as follows (see "*Deseret Evening News,*"* Thursday, Dec. 24, 1885.)

"The graven characters would appear in succession to the seer, and directly under the character, when viewed through the glasses, would be the translation in English . . . . In translating the characters Smith, who was illiterate, and but little versed in Biblical lore, was *ofttimes compelled to spell the words out,* not knowing the correct pronunciation . . . . Cowdry, however, being a school-teacher, rendered invaluable aid in *pronouncing hard words,* and giving them *their proper definition.*"

All of which, as the reader can readily see, fastens the responsibility of all these blunders, these various sins against common sense and our English tongue, *upon the angel,* proving him to have been a very ignorant,

*The *Deseret Evening News* is the organ of the Mormon Church, and published in Salt Lake City, Utah.

unsophisticated angel, in fact *precisely such a person as to his mental calibre and his educational advantages as Mr. Joseph Smith himself is acknowledged to have been.*

But we shall find other proofs that this angel and Joseph Smith are wonderfully alike. The point we have sought to make in this chapter, as in the first, is, that the Book of Mormon is so unspeakably below the Bible as a literary production, so immeasurably its inferior, that by no possible stretch of the imagination can we conceive it possible that the two were inspired by the same all-controlling mind. That, instead of meeting the requirements of the word of God,

> "As the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts,"

the Book of Mormon, so far as examined, *lets us down to the level of an ignorant, unlettered unsophisticated youth.*

CHAPTER III.

A FEW MORMON MIRACLES.

A FEW of the miracles recorded in the Book of Mormon will be reviewed in this chapter.

The volume abounds in wonderful works. The Bible bears no comparison to the Book of Mormon, either in the number of its miracles or in their strange, unnatural, supermiraculous character. This peculiarity of the book, its disposition to beat the Bible in this special direction will be more fully discussed in a future chapter. The simple purpose of the present chapter will be to call attention to a few of the recorded wonders of the book, as samples illustrating some general characteristics of its miraculous element.

A.—Raw Meat Made Sweet.

There is a little affair, too unimportant to be noticed, were it not that it flatly contradicts a rule which the world in general, and all biblical scholars in particular, have taken for granted without a question, because it so fully accords, not only with human reason and common sense, but with Bible examples and Christian experience. The rule is this: In the performance of a miracle, *God does not do for us what we can do for ourselves.* He cultivates self-reliance and independence to such a degree that he usually employs human agency, human hands, and human brains, as far as they can be

employed; and the divine aid comes in where the *utmost of human effort fails to reach.* But upon page 37 (N. Ed., 40), we have this statement:

"And after I had made a bellows that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire; for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for He said, I will make thy food become sweet, that ye cook it not; and I also will be your light in the wilderness."

Comment upon this is not needful. There was no lack of wood for fire in the wilderness, no lack of stones to smite together, but simply to prove to them that they are the Lord's special pets, he saves them the trouble of making fire by performing the prodigious miracle of making raw meat sweet and palatable, and of furnishing them light in the wilderness for their evening entertainments!

B.—Help in Hunting.

Of a similar character is a little occurrence related just before page 35. It is usually supposed that a little common sense would be sufficient to tell a man who had spent some time traveling in a wild, mountainous region, about where he would naturally go to find wild game, if he wished to hunt. But Nephi's God is so unusually good to him, that he takes the trouble to write the directions upon the pointers in a certain ball, called the "Director," which we will presently explain.

"And I said unto my father, whither shall I go to obtain food? And it came to pass that I did enquire of the Lord.

" . . . . . And it came to pass that the voice of the Lord said unto me, look upon the ball, and behold the things

which are written. . . . . And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball. And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families; and it came to pass that I did return* to our tents, bearing the beasts which I had slain."

C.—The Brass Director.

"And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness. And it came to pass, that as my father arose in the morning and went forth to the tent door, to his great astonishment he beheld upon the ground, a round ball of curious workmanship, and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness." Page 33 (N. Ed. 36).

And they started into the wilderness, "following the directions of the ball, which led us in the more fertile parts of the wilderness."

Here is a round ball, made of fine brass, and within it are two spindles, one of which points out constantly "the way whither we should go into the wilderness." Just how they could see spindles inside of a round brass ball, does not appear. However, as it was of *curious* workmanship, this may have been one of the curious things about it. We will therefore pass this as an unexplained wonder.

But those two spindles within this ball are the real puzzles. The author calls them *spindles* here, on the next page he calls them *pointers*. Either word would indicate that they must have been small affairs, not cap-

*Was the help of an angel needed to tell us that he returned to his ten after a successful hunt? Would God lumber His book with statements that a writer of ordinary intelligence would take for granted without recording?

able of holding a very large amount of reading matter. But see page 35 (N. Ed. 38) :

"And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith, and diligence, and heed which we did give unto them. And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord ; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things."

Nephi's God certainly had an eye to convenience in this cute little affair. He had usually taken the trouble to send an angel down from heaven, or come himself, to inform Nephi and his father as to his will, from time to time. But by this ingenious mechanical device he saves himself any further trouble in that matter. One of the spindles points out the general directions they are to travel, and the other one (possibly both) has written upon it directions for special occasions, as for instance, where Nephi shall find a *deer*, or a *bear* or a *wild turkey*, when the company are in want of food ; the directions being "changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things." Yea, verily.

D.—The Compass.

While upon this subject of ingenious inventions, let us consider another, called a *compass*, also prepared of the Lord, which had the peculiar quality of *becoming balky and refusing to work* when anything was done against the Lord's pet, Nephi.

After wandering in the wilderness about eight years altogether, Nephi, at the command of God, builds a ship, and the whole party embark in it, with provisions, etc., to last them during a trip across the Indian and Pacific Oceans, until they shall land upon the shores of the new world, their promised land. Everything moves smoothly for a time; for the "space of many days they were driven forth before the wind towards the promised land." But by and by, a mutiny on ship board! Nephi preaches, and his two older brothers don't like his preaching. But please read page 42 (N. Ed. 46):

"And it came to pass, that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness.

"And it came to pass that after they had bound me, insomuch that I could not move, the compass which had been prepared of the Lord did cease to work, wherefore they knew not whither they should steer the ship, insomuch* that there arose a great storm, yea a great and terrible tempest, and were driven back upon the waters for the space of three days, and they began to be frightened exceedingly, lest they should be drowned in the sea; nevertheless they did not loose me.

"And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the sea for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish, save that they should repent of their iniquities; wherefore they came unto me and loosed the bonds which were upon my wrists.

"And it came to pass after they had loosed me, behold I took the compass and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm."

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* Just how their inability to steer the ship produced this terrific storm is not explained. Probably the author mistook the meaning of *insomuch*. See preceding chapter.

Now, first of all, we are slightly puzzled over this binding of Nephi with cords by his brothers. They had tried that thing on at least *three times* before with unusual results.

On page 7, as these two older brothers began to smite Nephi with a rod, suddenly an angel of the Lord appeared upon the scene and said, "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be ruler over you, and this because of your iniquities?"

On page 13, they became so enraged at his preaching that they bound him with cords, proposing to leave him in the wilderness, to be devoured by wild beasts; and he simply prayed unto the Lord, and suddenly "the bonds were loosed from my hands and feet, and I stood before my brethren and spake unto them again."

On page 40, as they were about to lay hands upon him, and throw him into the sea, he coolly straightened up and said to them:

"In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whosoever shall lay hands upon me, shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him."

And the brothers' wicked purposes immediately collapsed:

"Neither durst they lay their hands upon me, nor touch me with their fingers, even for the space of many days, least they should wither before me."

But in a few days after this, the climax of absurdity is reached; the Lord is represented as removing this

terrible ban, "raising the blockade," as it were, on this withering business, by introducing the following silly and childish expedient, p. 41 (N. Ed. 44):

"And it came to pass, that the Lord said unto me, stretch forth thine hand unto thy brothers, and they shall not wither before thee, but I will shock them, saith the Lord, and this will I do, that they may know that I am the Lord their God. And it came to pass that I stretched forth my hand unto my brethren and they did not wither before me, but the Lord did shake them even according to the word which he had spoken. And now, they said, we know of a surety that the Lord is with thee; for we know that it is the power of the Lord that hath shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying, worship the Lord thy God, and honor thy father and thy mother."

But now, after all these experiences of the past, and this that he records upon these plates is not a hundredth part of the things that actually occurred; probably, upon "mine other plates" would be found a hundred such incidents as this; and yet, after all this, we are asked to believe that these unnatural and strangely perverse brothers still venture to bind this chosen favorite of heaven, and that this time they succeed. No angel appears to rebuke them, no shock is felt when they touch him, no withering of limb or muscle; they bind him so tight that he cannot move, and the cords are not suddenly broken; he remains in their power for four long days. But, lo! instead of all these past experiences, an unexpected and unheard of phenomenon occurs! Their trusted compass, without which they are lost at sea, refuses to work, all on Nephi's account; and suddenly a terrible storm arises. Nature, herself, proposes to show her spite for the insult offered to this peculiar

favorite of the gods. And this storm continues and increases its fury day and night, until, frightened out of their wits, and threatened with immediate death, these wicked brothers are forced once more to terms, and unloose their brother. Whereupon the storm ceases at once, and the compass resumes its wonted fidelity.

And what, reader, has been accomplished by all this reversal of nature's laws and angry exhibition of the tempest? In all the Bible examples of miraculous interposition, there is some important end to be gained, an end worthy the character and the dignity of the great God. But what has been gained in this case? An exhibition of spite on the part of Nephi, and whipping into submission those irate and foolish brothers.

Nephi evidently designs in this narrative to "pose" as a saint of the first water, but look at the facts as he himself states them. His wife and babes were pleading and crying with tears day and night, and his poor old father and mother were so overcome by the excitement and the excessive strain of the four days' terrific storm that they were prostrated, and brought down to death's door; and, in fact, the whole company are about to be swallowed up in the angry sea; and yet this man, Nephi, not only refuses to pray and thus bring about a great calm, but he cooly occupies his holy soul in spiritual exercises, for he says, "Nevertheless, I did look unto my God, and I did praise him all the day long." As much as to say to his brothers, "Now I have got you, and we will see who will beat this time! Let the old folks die, and wife and babies cry, it will not disturb my peace so long as I can whip you into submission by the help of this storm and the balky compass! When you say

'quits,' and unloose me, then I will pray and fix this thing up, but not till then!"

But a word farther about this compass. It is exceedingly puzzling to ascertain what it was good for. Apparently as useless as a "fifth wheel."

If the pointers in that brass director worked as usual, pointing out the direction they should go, of what possible use the compass? If, however, that brass director was a *land machine* and would not work upon salt water, how did Nephi find out the directions he must go to reach the desired promised land? He had never been there, never met one who had been there; how then did he know *which way to work his compass?* And when the naughty compass refused to work for the brothers, *how* did they find out that they were *going backwards* during the four days of storm? And if they did know without the aid of the compass that they were going backwards, what was the use of the compass? And why did they not shift their sails and go the other way? And when finally Nephi took the compass "and it did work *whither I desired it,*" not controlled, as the modern compass, by the earth's currents, but by the sweet will of Nephi, we ask again, what use the compass?*

E.—The Lamanites' Curse.

This is claimed to have occurred in immediate connection with the separation between Nephi and his two brothers, Laman and Lemuel, and the organization of

*About as useful as the pioneer hog scales of California. A wide plank is balanced across a log, the hog fastened to one end, and stones piled on the other end till they balance the hog; *and then guess at the weight of the stones.*

the two infant but rival nations already referred to, between twenty and thirty years after leaving Jerusalem.

The miracle is certainly one of the most remarkable of the ages, settling one of the mooted questions of four hundred years standing: "*How came the American Indian with a black skin?*" (The American Indian is the reputed descendant of the Lamanites.)

Nephi tells us that his two brothers, with their families, because of their opposition to Nephi, and their general depravity, became the subjects of a *peculiar curse.*— p. 66 (N. Ed. 72).

"For behold they had hardened their hearts against him, that they had become like unto a flint; wherefore as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it and it was done."

It is strange what peculiar favorites of Heaven this Nephi and his people were, that God should be willing, for the sole purpose of removing temptation from them, "that they might not be enticing unto my people," to curse his own brothers with a skin of blackness. It is something God never did for any other people under heaven. He never exhibited such tender care for the *Jews* in the Old Testament history. The New Testament furnishes no incidents of this character. The early Christians, in their best and purest days, had no such favors shown them. And, so far as we can learn, the Lord has never "caused a skin of

blackness to come upon" any Gentile of modern times, to prevent their "becoming enticing to my people," the Latter-day Saints. All God's other saints, in all the ages, have been left to *grapple with temptations.* The notion somehow has pervaded the divine mind that strong temptation and fiery trials were needful to strengthen the faith and purify the life of his people; and, therefore, he has allowed his people — all his other people except these Nephites — to meet sin face to face with all its blandishments; to live among and mingle freely with those who were "white and exceeding fair and delightsome," without any such tender precaution as to turn their tempters' skin black and make them loathsome, lest his dear people should be coaxed into sin by their enticements!

If there could be anything more silly or preposterous than this, it is found on page 436 (N. Ed. 480), occurring over five hundred years after the above:

"And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites, and their curse was taken from them, and their skin became white like unto the Nephites: and their young men and their daughters became exceeding fair, and they were numbered among the Nephites, and were called Nephites."

Wonderful! Wonderful! When a *black* man is soundly converted and unites himself with the people of God, the curse is removed, and he becomes white like the Nephites! Isn't it so? Certainly, God is no respecter of persons. He is not partial in the bestowment of his favors. Would he remove the curse once, and in one portion of the world, and never do it again? Why, then, in all the history of the world was such a

phenomenon never heard of, that the color of the skin was changed in conversion? Have the unfortunate colored people anywhere on earth, in all the history of the past, been made white by conversion? Ah! but we forget. In the estimation of our Mormon friends there have been no true conversions since the first century after Christ until now. But in the first age of the Church there were multitudes of the *Ethiopians* converted. Do you think the eunuch became white after Philip baptized him? And now, in the last days since the *fullness of the Gospel* has been restored to the earth by the Latter-day Saints, and scores and hundreds from the Indian races, the colored people, Asiatics and Sandwich Islanders, have been soundly and thoroughly converted, has the skin of any of these converts been made white by the change any farther than soap and water would whiten them? Friends, produce your specimens, show us one single instance of the bleaching power of conversion upon the skin, or else hang your heads for shame, that you have allowed yourselves to believe that such silly twaddle as this could be the word of Him who is *the same yesterday, to-day, and forever.*

F. Jesus, Sampson, Peter's Prison and the Philippian Jail combined.

The following is given in full and without comment, that the reader may have a good example of our angel's method of combining Bible incidents so as to produce one startling prodigious affair, such as the Bible and all past history cannot approach, nor the future hope to rival:

"Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the Chief Judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them, after what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?"

Will the reader bear in mind that this scene is supposed to have occurred *eighty years* before the birth of Jesus Christ.

"Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them, because they were of thy faith. And the Judge smote them again upon their cheeks, and asked, what say ye for yourselves? Now this Judge was after the order and faith of Nehor, who slew Gideon. And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison. And when they had been cast into prison three days, there came many lawyers and judges, and priests, and teachers, who were of the profession of Nehor; and they came unto the prison to see them, and they questioned them about many words; but they answered them nothing. And it came to pass that the Judge stood before them and said, why do ye not answer the words of this people? Know ye not that I have power to deliver ye up unto the flames? And he commanded them to speak; but they answered nothing.

"And it came to pass that they departed and went their ways, but came again on the morrow; and the Judge also smote them again on their cheeks. And many came forth also and smote them, saying, will ye stand again and judge this people and condemn our law? If ye have such great power, why do ye not deliver yourselves? And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying, how shall we look when we are damned? And many such things, yea, all manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from

them that they might hunger, and water, that they might thirst; and they also did take from them their clothes, that they were naked; and thus they were bound with strong cords, and confined in prison.

"And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year, in the reign of the Judges over the people of Nephi,) that the Chief Judge over the land of Ammonihah, and many of their teachers and lawyers, went unto the prison where Alma and Amulek were bound with cords. And the Chief Judge stood before them, and smote them again, and said unto them, if ye have the power of God, deliver yourselves from these bonds, and then we will believe that the Lord will destroy this people according to your words. And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken to unto them, the power of God was upon Alma and Amulek, and they rose and stood upon their feet; and Alma cried, saying, how long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverence; and they break the cords with which they were bound; and when the people saw this they began to flee, for the fear of destruction had come upon them.

"And it came to pass that so great was their fear that they fell to the earth and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the Chief Judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek were slain by the fall thereof. And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bonds; and the prison had fallen to the earth, and every soul who were in the walls thereof save it were Alma and Amulek, were slain; and they straightway came forth into the city. Now the people having heard a great noise, came running together by multitudes, to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with

great fear, and fled from the presence of Alma and Amulek, even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek." pp. 249-251 (N. Ed. 277-278).

G.—A Still More Wonderful Combination.

Perhaps another similar scene will be acceptable to the reader, wherein Nebuchadnezzar's *burning fiery furnace*, the Philippian *jail experiences*, the *darkness and awful dread of Sinai*, the *shining face* of Moses, the *still small voice* heard by Elijah, and the *outpouring of the spirit* on the day of Pentecost are all combined together, and all of them *beaten*, in the marvellous experiences of two preachers, the brothers Nephi and Lehi, sons of Helaman. (Date 29 B. C.)

"And it came to pass that Nephi and Lehi did proceed from thence to go to the land of Nephi. And it came to pass that they were taken by an army of the Lamanites and cast into prison; yea, even into that same prison in which Ammon and his brethren were cast by the sevants of Limhi. And after they had been cast into prison without food, behold, they went forth into the prison to take them that they might slay them. And it came to pass that Nephi and Lehi were encircled about as if by fire, even insomuch that they durst not lay their hands upon them, for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and they were as standing in the midst of fire, and were not burned. And when they saw that they were encircled about with a pillar of fire (a funny thing for a *pillar* to do!) and that it burned them not, their hearts did take courage. For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement.

"And it came to pass that Nephi and Lehi did stand forth, and began to speak unto them, saying, fear not, for behold, it is God that has shown unto you this marvellous thing, in which is shown unto you that ye cannot lay your hands on us to slay us

And behold, when they had said these words, the earth shook exceedingly, and the walls of the prison did shake, as if they were about to tumble to the earth ; but behold they did not fall. And behold they that were in the prison were Lamanites and Nephites who were dissenters. And it came to pass that they were overshadowed with a cloud of darkness, and an awful, solemn fear came upon them. And it came to pass that there came a voice as if it were above the cloud of darkness, saying, repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

"And it came to pass when they heard this voice, and beheld that it was not a voice of thunder ; neither was it a voice of a great tumultuous noise ; but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce, even to the very soul. And, notwithstanding the mildness of the voice, behold the earth shook exceedingly, and the wall of the prison trembled again, as if it were about to tumble to the earth, and behold the cloud of darkness which had overshadowed them, did not disperse. And behold the voice came again, saying, repent ye, repent ye, for the kingdom of heaven is at hand, and seek no more to destroy my servants. And it came to pass that the earth shook again, and the walls trembled; and also again the third time the voice came and did speak unto them marvellous words which cannot be uttered by man ; and the walls did tremble again, and the earth shook as if were about to divide asunder."

Elijah's still, small voice, and Paul's unutterable words combined, are nothing compared with this.

But the record proceeds :

" And it came to pass that the Lamanites could not flee because of the cloud of darkness which did overshadow them ; yea, and also they were immovable because of the fear which did come upon them. Now there was one among them who was a Nephite by birth, who had once belonged to the church of God, but had dissented from them. And it came to pass that he turned him about, and behold he saw through the

cloud of darkness the faces of Nephi and Lehi; and behold they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

"And it came to pass that this man did cry unto the multitude, that they might turn and look. And behold, there was power given unto them, that they did turn and look; and they did behold the faces of Nephi and Lehi. And they said unto the man, behold what do all these things mean? and who is it with whom these men do converse? Now the man's name was Aminadab. And Aminadab said unto them, they do converse with the angels of God. And it came to pass that the Lamanites said unto him, what shall we do, that this cloud of darkness may be removed from overshadowing us? And Aminadab said unto them, you must repent, and cry unto the voice, even until ye shall have faith in Christ who was taught unto you by Alma and Amulek, and Zeezrom; and then it shall be removed from overshadowing you.

"And it came to pass that they all did begin to cry unto the voice of Him who had shook the earth; yea, they did cry even until the cloud of darkness was dispersed. And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, and behold, they saw that they were encircled about, yea every soul, by a pillar of fire. And Nephi and Lehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with that joy which is unspeakable and full of glory. And behold the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as with fire, and they could speak forth marvellous words.

"And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying, peace, peace be unto you, because of your faith in my well beloved, who was from the foundation of the world. And now when they heard this, they cast up their eyes as if to behold from whence the voice came; and behold they saw the heavens open, and angels come down out of

heaven, and ministered unto them. And there were about three hundred souls who saw and heard these things; and they were bid to go forth and marvel not, neither should they doubt." Pages 401-403 (N. Ed. 441-443.)

And they went forth full-fledged and successful preachers.

H. Helaman's Pets.

In the Book of Alma, pages 368–371 (N. Ed. 406–409) we have an account of a band of two thousand young men or boys whose war experiences are given to illustrate the power of faith.

"Yea, they had been taught by their mothers that if they did not doubt, that God would deliver them. And they rehearsed unto me the words of their mothers, saying, we do not doubt our mothers knew it."

After their first battle with the Lamanites, Helaman says:

"Behold I numbered those young men who had fought with me, fearing lest there were many of them slain. But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war."

During the following year their number was increased by sixty others of like faith, and then they had another terrible encounter with the Lamanites, when

" . . . . Behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them."

And the results were truly marvelous.

"And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment, and also the foes of our whole army, there was not one soul of them who did perish; yea, and neither was there *one soul among them who had not received many wounds.*"

(Our angel is nothing if he is not *ahead*—the more improbable and marvelous the story, the better it suits his idiosyncracies.)

"And now, their preservation was astonishing to our whole army; yea, that they should be spared, while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe, that there was a just God, and whosoever did not doubt that they should be preserved by his marvelous power. Now this was the faith of those of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually."

I. He could not be hit.

But here is a still more remarkable case. Those two thousand boys *were hit* repeatedly. Not "one soul among them who had not received *many* wounds." But here is a prophet, *Samuel* by name, *who cannot be hit.*

"But as many as there were who did not believe in the words of Samuel were angry with him, and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the spirit of the Lord was with him, insomuch that they could not hit him with their stones, neither with their arrows. Now when they saw this, that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptised." p. 430 (N. Ed. 473.)

A somewhat peculiar method of conversion! But

how is it that so many good Mormons in our day *can be hit?* The Utah penitentiary, Carthage jail, and Missouri experiences all prove that in *modern* times faithful Mormons *can be hit* and be *sacrificed too.* Is it for lack of *faith*, or for a lack of the *Spirit* of the Lord?

J. Jared's Barges.

The building of Noah's ark is cast quite into the shade by the feat of Jared's brother and his company, who built *eight barges* or *vessels* all "according to the instructions of the Lord." p. 519 (N. Ed. 574).

"And it came to pass that the brother of Jared did go to work, and also his brother, and built barges after the manner which they had built according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight, like unto a dish."

When they are finished the brother of Jared

"Cried unto the Lord saying, O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me."

Please notice, friends, that they are built exactly "*according to the instructions of the Lord.*" But lo and behold! the Lord had *forgotten* two very important matters.

a. No *ventilation* has been provided—as tight as an

egg-shell—and so the brother of Jared informs the Lord of the omission.

"And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if so be that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded."

The exact object of the hole in the bottom does not clearly appear,* nor is it stated how they are to get air to breathe when the waves are breaking over them, so fiercely that they have to close the hole at the top; for the sequel tells us positively:

"And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind."

b. But now another sad deficiency is discovered:

"And again he cried unto the Lord saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross the great water in darkness?"

And the Lord, apparently, is puzzled to know how

* At the close of a lecture in ——, Utah, a good Mormon brother came to the writer and with all the candor imaginable said — "It has always seemed to me like this. Those barges must have been shaped something like a *cigar*, and as they plowed through the ocean would, of course, frequently *roll over*, and hence the *hole* in the bottom would be on top!"

to manage this matter, and so he asks advice of the brother of Jared :

"And the Lord said unto the brother of Jared, what will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces ; neither shall ye take fire with you, for ye shall not go by the light of fire ; for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things; for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?"

And the brother of Jared was quite equal to the emergency. He was evidently a man of remarkable resources. He went up into a very high mountain "and did moulten out of a rock sixteen small stones, and they were white and clear even as transparent glass."*

And those sixteen stones he presented before the Lord; and after an earnest prayer, in which he informs the Lord of his ability to do anything he pleases, he says:

"Therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in the darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea."

And the Lord did so, and touched the stones one by one with his finger, and they became luminous with

*Just a little *early* in the history of the race (100 years after the flood) to speak of glass, and he mistakes "moulten" for "quarry."

light; and were placed two in each barge, one at each end.

"And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water and also food for their flocks and herds, and whatsoever beast, or animal, or fowl that they should carry with them. And it came to pass that when they had done all these things, they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God."

Perhaps we should not stop to cavil over such small matters as to *who* pushed these vessels, or barges, off the shore when they were all loaded; nor how they managed for 344 days without *fresh water* to drink; nor yet the statement, "And it came to pass that the Lord God caused that there should a *furious wind* blow upon the face of the waters *toward the promised land*," and that this wind continued to blow furiously in one direction, day and night for 344 days, driving them across the mighty Atlantic, Gulf Stream and all, meanwhile keeping those eight barges together and landing them all safely on the shores of the new world! A miracle compared with which all the ordinary miracles of the Bible are tame and almost insipid.

K. The Climax of all Miracles.

(For the full account, see pages 450–455 (N. Ed. 495-500).

Only in the briefest possible manner can we sketch this climax of all the miracles, which occupies nearly five pages of very closely printed matter in the Book of Mormon, and gathers into it more that is strange and

unaccountable and foolish and physically impossible, we may safely say, than any other miracle ever performed upon earth. The author, evidently, mounts the fiery steed of his imagination and herds together every strange thing, every wonderful thing, every blood-curdling story, and every impossible thing he had ever heard of, or thought of, or dreamed of, and attempts, in this master effort, to combine them all in one *huge miracle!*

He finds the fitting occasion for such a display of exalted genius in the death of our Lord Jesus Christ, the central point in this world's history; in fact the central act in the grander drama of the entire universe of worlds.

In the New Testament record, we learn that while the Lord Jesus was suspended upon the cross, from the sixth hour to the ninth, there was darkness over all the land, that is, the land of Judea. This darkness was followed by an earthquake, the rending of the veil in the temple, etc., at the instant Jesus expired upon the cross, as if nature were expressing her sympathy with her suffering and dying Creator. All instantly ceased, however, as soon as Jesus' sufferings were ended and his soul released.

But our author, true to his instincts to beat the Bible, and everything ever written by man or by the gods, begins his account by recording a three hours' storm, the most terrific and destructive ever heard of. In three hours, destruction and desolation have swept over this entire country, from the southern coasts of South America to the northern seas of this western hemisphere. Sixteen great and populous cities are expressly mentioned by name as completely annihilated. Some of

them set on fire and burned to ashes by the terrific lightning; others sunk down into the earth, the earth opening her mouth and swallowing them up; others still, upon the sea coast, swept away by immense ocean waves; while still others were covered up in an instant by a neighboring mountain tipping over and burying them out of sight. And these sixteen are only specimens of the fearful destruction that swept over the entire country:

"And there was a great and terrible destruction in the land southward (South America), but behold, there was a more great and terrible destruction in the land northward (North America): for behold, the whole face of the land was changed, because of the tempests and the whirlwinds and the thunderings and the lightnings and the exceeding great quaking of the whole earth. . . . And many great and notable cities were sunk, and many burned, and many shook until the buildings thereof had fallen to the earth, and the inhabitants thereof were slain." Some cities remained, "but the damage thereof was exceeding great . . . And thus the face of the whole earth became deformed."

And this frightful destruction of human life and property, and deforming of earth, *for what?* To signalize the consummation of God's grand plan of *mercy*, of *salvation*, of *peace and good will* to men! *

But this was only the beginning of wonders. After three hours' of storm, then the darkness began. And such darkness!

"Thick darkness upon all the face of the land, insomuch that the inhabitants thereof could feel the vapor of darkness; and

* In entire harmony and beautiful accord with the real design of Jesus' death, we learn that in Palestine (See Matthew, 27: 52, 53), at the instant Jesus said, "It is finished," and gave up the Ghost, graves were opened, and many bodies of the saints which slept arose, etc. That is, *life*, *resurrection*, and not *destruction and death*, were the accompaniments of Jesus' completion of the grand work of human redemption.

there could be no light, neither candles, neither torches, neither could there be a fire kindled with their fine and exceeding dry wood." (Reader, could God inspire such nonsense?) And this "did last for the space of three days." Meantime, "There was great mourning and howling and weeping among all the people continually. . . . And thus were the howlings of the people great and terrible."

And right in the midst of all this horrible tempest and darkness that extinguished fires, and would not allow lights to burn, and the terrible howlings of the people, the *Lord Jesus suddenly appears upon the scene!* His body, of course, was at that time peacefully sleeping in Joseph's new tomb in Palestine; but his spirit appears and speaks with the most remarkable voice that has ever been heard on earth:

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land. ("This land," at that time, included the whole of North and South America), crying wo, wo, wo, unto the people."

And then follows an address that occupies two pages, in which he recounts all the terrible things that have occurred, mentions the names of the various cities that have been so suddenly blotted out of existence, and tells the reason why this terrible visitation has been permitted, because of their sins, *all the while proceeding upon the supposition* that those whom he is addressing *know all the facts.* But do they? Let me read you again:

"And in one place they were heard to cry, saying, Oh, that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla."

How did they know that the city of Zarahemla had been burned?

"And in another place they were heard to cry and mourn, saying, Oh, that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out (A quotation from the New Testament): then would our mothers and our fair daughters and our children have been spared, and not have been buried up in that great city Moronihah."

This is the silliest nonsense; a physical impossibility. Please recall the situation. At the very beginning of such a frightful storm, a most destructive tornado and earthquake combined, every family will rush to their cellars, or out to some place of shelter, and there remain, frightened beyond a thought of their neighbors till the fury of the storm has passed. But they have scarcely reached their hiding plaees when this awful darkness overtakes them, and they are buried as in a living grave for three days! No lights are possible, they can see nothing; and as the horrible roar of the tempest, and the reeling and rocking of the earth beneath them continues, they dare not venture outside, lest they be overwhelmed. They, therefore, know nothing and can know nothing of what has happened to their nearest neighbors; how much less of towns and cities that are hundreds and some of them thousands of miles apart. The telegraph wires are all down, the railroad tracks are all torn up, the telephone business as well as the daily papers have all suspended; besides, the public highways have been rendered impassable; there is, therefore, no possibility of finding out, till after the darkness passes away, that the inhabitants of that great city Zarahemla have been burned, or that a mountain has tipped over and buried

that great city Moronihah and its people out of sight forever. The whole conception, as you see, is most ridiculously absurd, and so is the closing scene :

"And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness disappears from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away, and the earth did cleave together again that it stood, (?) and the mourning, and the weeping, and the wailing of the people who were spared alive did cease ; and their mourning was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer."

We think not. The first thing they did that morning was to crawl out of their hiding places, and run over to the next neighbor to learn how they fared, and to send a messenger to the other part of the city where a married son or daughter lived, to see whether they are dead or alive. And as all over that city they find neighbors and dear ones by the hundreds buried under fallen houses, or wedged in between broken timbers, bruised and mangled, and yet, perhaps, enough left of ebbing life to plead piteously for help and succor, and as the messengers begin during the day to come in from the rural districts and from the little towns adjacent, with information of the desolation and ruin everywhere prevailing, the time for real mourning begins. During the three days it has been horror and fright and unutterable suspense ; now, when the real facts are ascertained, will begin the weeping and heart wailing.

Dear reader, the miracles reviewed in this chapter are wholly unworthy the character of God. They present Him to us as a weak minded parent, resorting to the silliest measures to help his pets, and the cruelest acts to spite those who venture to oppose said pets.

They present Him as performing the most prodigious deeds for the most insignificant purposes. The *mountain* laboring to bring forth a *mouse*, in ancient fable, is surpassed in extreme absurdity by the picture of the Almighty moving heaven and earth to accomplish objects most ridiculously small and totally needless.

They present Him as a blundering architect, having to patch up His work to make it passable. They present Him as using His infinite power in the destruction of a vast continent, chiefly for the purpose of an exhibition, —sweeping untold millions of the innocent with the guilty into an unending eternity, ostensibly to punish the sinners—but really to get up an exhibition in honor of the sacrifice of His Son over in Palestine, when that sacrifice was to save men !

Such presentations of the character of God, that degrade Him to the level of a foolish, conceited and deranged man, furnish unanswerable argument against the divine inspiration of the Book of Mormon.

Another of the very serious objections to the Book of Mormon miracles—that they aid in undermining faith in the Bible—will be considered in Chapter V.

CHAPTER IV.

SOME INTERESTING HISTORY.

A. Four improbable statements.

The Book of Mormon sets out with *four* very improbable and really absurd statements.

1. The first is that Lehi and his family used the *Egyptian language.*

"I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."—(Page 1.)

There are a multitude of reasons that make such a statement altogether improbable. In the first place, Lehi had lived all his lifetime, "in all his days" (page 3), in the city of Jerusalem, surrounded constantly by those who spoke only the Hebrew language. Had he been an Egyptian by birth, and with loving tenderness clung to his native tongue, the above statement would have a very different look. But Lehi was a Hebrew, a pure Hebrew, was born and reared in the city of Jerusalem, with family relationships and social surroundings all Hebraistic. In the second place, the Jews hated the Egyptians with a bitter hatred, and it is therefore inconceivable that a true-born Jew a real lover of his own people, loyal and patriotic as he professes to have been, would have been willing thus to insult his people, or that the Jews around him would have endured the in-

sult. In the third place, the ancient Jew had an unusual *veneration* for his mother tongue, the sacred Hebrew, the most ancient language upon earth, as he believed; the loved tongue of his illustrious ancestry; the language in which God himself had spoken from Sinai; the language in which all their sacred books had been written—the law, the prophets and the Psalms; the language in which the daily services at the temple were conducted. And this man Lehi is presented to us as a leader and a teacher among his people, a most devout and careful observer of the law of Moses, in fact, a prophet of the Lord, a prophet mighty in word and in deed. Now that such a man with such a venerated language could have accepted instead the Egyptian tongue, which was associated only with ignominy and dishonor, the height of absurdity. But in the fourth place, God's will had been very clearly expressed upon a multitude of occasions as to the propriety of having any intercourse with the Egyptians or longings for anything to be found there. (See Numb., 11:5, 6, 18–20; Deut., 17:16; Is., 31:1; Hos., 11:5, etc., etc.) It is not therefore conceivable that so earnest a lover of the Lord would be willing thus to offend God; or, if willing, that God would choose such a man for the bestowment of the rarest favors and honors.

2. The second statement is still more objectionable—that there were found in the possession of a man by the name of Laban, a relative of Lehi's, and also a resident of the city of Jerusalem, certain *brass plates* upon which were engraven, in the *Egyptian languge*, the five books of Moses, containing the law, the entire

history of the Jews from the first down to Laban's time, including the Psalms, and all the prophets who had written down to the same date, the beginning of King Zedekiah's reign, not omitting a portion of Jeremiah's prophesies. In other words, these brass plates. contained all of the Old Testament as we have it, that had been written up to that time, six hundred years before Christ. In addition to this, these brass plates were said to contain a full genealogical record of Laban's and Lehi's ancestry quite back to Joseph in Egypt, from whom they were descended. All this engraven in the Egyptian language (pp. 10, 11, N. Ed., 11, 12). This is more improbable and absurd than the first statement. All the objections urged against the first would be equally valid against this, while it also supposes a series of devout men belonging to the most honored family in Israel to have perpetuated from the beginning this insult to the Hebrew language, and this disregard of God's express will.

We have positive evidence from the Bible, that this statement in this particular case is *exceedingly improbable.*

Only twenty-two years before, in this same city of Jerusalem there had occurred a wonderful revival of pure religion. Josiah had been King of Judea for eighteen years. He was a devout man, a lover of the Lord, and a careful observer of the law of Moses so far as he understood it. But during the wicked reign of his wicked father Ammon and his grandfather Manasseh *every copy* of *the law* had been destroyed, as was supposed. So that he had reigned as King eighteen years without seeing a copy of the law; and was therefore ignorant of many of its requirements, and especially

of its threatened penalties. In the 18th year of Josiah's reign the good High Priest Hilkiah, by an apparent accident, discovered a copy hid away in some obscure room in the temple, and this discovery was the beginning of a new era in the history of the nation. For a full account see 2d Kings, 22d and 23rd chapters. Also 2d Chron., chapters 34 and 35.

Well, now, this statement in the Book of Mormon supposes that a *complete copy of the law of Moses* had during all these eighteen years of Josiah's reign been in the City of Jerusalem and that no one knew it—and yet this copy of the law had attached to it a *genealogical record* of certain prominent families, families of wealth and position living in the city. All genealogical records were common property in a certain sense : that is, they were open to the constant inspection of the public ; like the books of the County Recorder of Deeds to-day,—to be carefully inspected whenever a transfer of real estate is to be made. Among the Jews anciently all real estate inhered in the *family*, and could never be alienated — hence genealogical records were very important documents, were carefully preserved and often examined. Here, then, are brass plates containing a copy of the law, which, because of a genealogical record attached, are necessarily open to the inspection of a multitude of interested relatives, some of whom were devout observers of the law — and yet, according to the statements of our Bible, for eighteen years the entire nation including the priests are left to suffer a *famine* of *the word of God.* Such a supposition is simply absurd. No reasonable person can for a moment entertain so unlikely and preposterous a statement.

3. But the third statement is equally absurd and ridiculous. It is that *Lehi*, a wealthy, prominent public spirited man, *did not know to what tribe he belonged* until he had stolen these brass plates from Laban and had read them over ! ! This is the statement. p. 11. (N. Ed. 11, 2):

"And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; *wherefore* he knew that he was a descendant of Joseph; yea, even that Joseph, who was the son of Jacob, who was sold into Egypt. . . . . And thus my father Lehi did discover the genealogy of his fathers."

The angel who inspired such a preposterous statement must have been as ignorant as a babe of Biblical genealogies or Jewish carefulness upon this point. See 1st Chron., chaps. 1–10 and Ezra 2. Lehi could as easily have been ignorant of his own name, or the equal of "Topsy" who "never had a mother"! David Whitmer confesses that Joseph Smith was "but little versed in Biblical lore . . . . . did not even know that Jersusalem was a walled city." And who will want better evidence that the *angel* and *Mr. Smith* are one and the same person, than such a statement as the above—that Lehi, a highly educated and devout Hebrew, a highly privileged and wonderfully enlightened prophet of the Lord—*did not know to what tribe he belonged*, when every man's family inheritance inhered in his own tribe, and could never be alienated, and when tribal relations were considered more sacred and valuable than any other earthly relationships. A sad "give away" this, for a book pretending to be inspired by God himself.

4. But there is still another statement that equally stamps this whole account as a fraud, and the man Lehi as a creature of the imagination, a person who never had a *real* existence; and that is the *prophetical character and work ascribed to him.*

Upon the second page (Book of Mormon) we are treated to some of the marvelous things this man was permitted to see and hear and read: First, a "pillar of fire" comes out and dwells upon a rock before him. Next the heavens open and he is permitted to see God sitting upon his throne, surrounded "by numberless concourses of angels:" then came one descending out of the midst of heaven whose "lustre was above that of the sun at noonday, followed by twelve others whose "brightness did exceed that of the stars in the firmament." The first one "came and stood before my father and handed him a book." In this book he read "many great and marvelous things." After all this he had remarkable dreams, and from dreams and book together he had gathered up the following among a vast number of *prophetical* facts of great interest if true. See page 17, (N. Ed. 18, 9):

"Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other words, a Saviour of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer.

"And he spake also concerning a prophet who should come before the Messiah to prepare the way of the Lord; yea, even he should go forth and cry in the wilderness, prepare ye the way

of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

"And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record that he had baptized the Lamb of God, who should take away the sins of the world.

"And it came to pass after my father had spoken these words, he spake unto my brethren, concerning the Gospel which should be preached among the Jews; and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain, he should rise from the dead and he should make himself manifest by the Holy Ghost unto the Gentiles."

Now will the reader please consider these statements for a moment. Here is a professed prophet of the Lord who is *far in advance* of any other Old Testament prophet. Jeremiah was living and in high repute at this time, but he knew nothing of Jesus Christ or his forerunner, in comparison with this man Lehi. Just think of it, Lehi can tell the *very date* when the Messiah should appear, the *place* of his baptism, and who should be the administrator, can tell us the very words John the Baptist shall use, tell us of Christ's resurrection and all that. No other old Testament prophet, not all of them together, had secured such *definite* knowledge of the future, and yet we are asked to believe that this man has lived and labored in Jerusalem all his lifetime; and *not one syllable* regarding him is found in the Old Testament. Jeremiah is mentioned, and Ezekiel and other prophets of that age, who wrote and who did not write,

but the very chiefest of them all is passed by in entire silence. And more than this, for all his wonderful revelations are passed in silence, not a lisp of them by the later prophets. In fact the whole nation plod on in blissful ignorance of these great truths about the coming Messiah, and Ezekiel, Daniel, Haggai, Zachariah and Malachi, and all who came after this man Lehi furnish no hint that such important data had been furnished them. Who can believe it possible that so brilliant a star should go out and not a trace be left? that so great a philosopher should utter truths so divine, and both himself and his truths never be heard of more? This is taxing our credulity beyond measure.

There are other statements made at the beginning of Nephite history that are equally absurd and unreasonable, but the above four must suffice as samples.

B. Slightly Bombastic.

King Jacob tells us on page 120 (N. Ed. 135), that

"A hundreth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates, but many of their proceedings are written upon the larger plates, and their wars and their contentions and the reigns of their kings."

Fifty-five years before this statement, Jacob's father, Lehi, left Jerusalem with his wife and four boys, all unmarried. Another family, consisting of Ishmael and wife, two sons and several daughters, were induced to accompany them One other man, Zerum, who had been a slave of Laban, made up the total number of colonists.

During the first ten years, those four boys and the slave appear to have married those girls, while two

other boys, Jacob and Joseph, are added by birth to the original family of Lehi. If during the next ten years each of the five young families multiply as rapidly as possible, we cannot count more than from thirty to forty young children, and during the next ten years, the third decade, the largest possible increase would not reach fifty more children. So that at the end of *thirty* years we have twelve grown people and from seventy-five to ninety children — of whom there are possibly from ten to fifteen who have reached the age of twenty years, and may possibly have intermarried.

It was during this last decade, between twenty and thirty years after leaving Jerusalem, probably about twenty-two or twenty-three years after, when there was a possible population of between fifty and sixty persons, nearly all of whom are small children, that this company divide into *two nations*. The two oldest brothers, Laman and Lemuel, with their families, and the two sons of Ishmael, under the general designation of *Lamanites*, remain in the southern portion of South America, and elect a king! while the balance, under the direction of Nephi, at the command of God, strike off into the wilderness in a northerly direction, choose Nephi as their king, and assume the name of Nephites! And before the first thirty years have expired, that is, in about seven or eight years, this little colony have subdued the forests, become wealthy in flocks and herds, been taught by Nephi to —

"Build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel (?), and of gold and of silver, and of precious ores, which were in great abundance."

And in addition to all this, he had built and completed a *temple:*

"And I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land*; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

Pretty good for three men and a few boys! Solomon's temple was *seven* years in building, and required 153,000 laborers and 30,000 overseers — see 1st Kings 5: 13-16, and 6: 37-38.

After the completion of this magnificent temple, Nephi consecrates his two youngest brothers, Jacob and Joseph, though scarcely more than twenty years old, to the office of the priesthood:

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land† of my people."

In doing this he directly broke two very plain requirements of the Mosaic law. 1. That none but the tribe of Levi were eligible to the priesthood — these men being from the tribe of *Mannaseh.* 2. That no one should be permitted to discharge the duties of a priest till *thirty years of age.* We should remember, however, that this small nation had but little timber as yet to select from. Nephi himself was king and general high priest — his brother Samuel and the slave

*He has *all manner* of wood, iron, copper, brass, steel, gold, silver, and precious ores in great abundance: precisely what "precious things" he needed aside from all these, does not clearly appear.

†They certainly had plenty of *land* to be priests and teachers over, but the people were scarce.

Zerum were the subjects, and so these two boys, Jacob and Joseph, were all there were left for priests except the small children who had been born within the two previous decades!

And it is during the next twenty-five years that these two imposing nations, the Nephites and the Lamanites, had so many wars and contentions, shed so much blood, and made so much history, that Jacob tells us in the passage above quoted that —

"A hundredth part of the proceedings of this people cannot be written upon these plates! and that many of their proceedings are written upon the larger plates, and their wars, and their contentions and the reigns of their kings."

A love of the marvellous, combined with a somewhat stoical indifference to the ridiculous, must surely have been a prominent and important factor in the mental make-up of our author! For we may find almost any number of illustrations of this angel's strange propensity to exaggerate at the expense of common sense, and frequently of the truth itself. For instance, on page 132 (N. Ed. 148), we are told:

"And it came to pass that on the morrow the *multitude* were gathered together."

This is during the lifetime of Jacob, who was born just after the family left Jerusalem. His age is not given—but as he lived several years after this occurrence and seems to have been in his prime, and as there were altogether five men who have been married anywhere from thirty to sixty years, the reader can form his own estimate of how great the *multitude* would be!

On the next page we have a statement that needs to be read with the same large allowance for exaggeration:

"And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all were in vain, for they delighted in wars and bloodshed, and they sought by the power of their arms to destroy us continually; wherefore, the Nephites did fortify against them with their armies, and with all their might, trusting in the God and rock of their salvation."

Big talk with small capital—for not over fifty men, grown men, could have been found in that entire nation!

And this statement about the Lamanites seeking to "destroy us continually," is, to say the least, very puzzling. The reader will bear in mind that Lehi and his company landed upon the western coast of South America, in about *latitude* thirty degrees south, not far from the modern city of Valparaiso, in Chili.

"The course that Lehi and his company travelled from Jerusalem to the place of their destination:

"They travelled nearly a south southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the sea of Arabia, then sailed in a southeast direction and landed on the Continent of South America, in Chili, *thirty degrees south latitude.*" Revelation to Joseph the Seer. See Compendium, page 289.

Within twenty years the little colony divided into two nations as already learned—Nephi and his company fled into the wilderness, journeying to the *northward*, as supposed. Page 65 (N. Ed. 70).

"And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many

days. And after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore we did call it Nephi."

How *many* days journey, or *how far* they travelled we are not informed. But we learn afterwards that this city Nephi was about twenty days journey from the land or the City of Zarahemla. (See pages 191 and 194; N. Ed. 213 and 218.) And Zarahemla is supposed to have been situated near the Isthmus,* at the extreme north end of the continent. So that beginning near the north border of South America and travelling southward twenty days journey, perhaps five hundred miles, we must reach the land of Nephi. But this would place the land of Nephi more than *two thousand* miles north of the original settlement, the home of the Lamanites, thirty degrees south latitude, through trackless forests, over almost impassable mountain ranges of the mighty Andes, whose table lands often reach an altitude of *fourteen to twenty thousand* feet above the sea level! And yet, we are asked to believe —*first*, that this handful of Lamanites, while consisting of four men and their children are cursed with a *black skin*, in order that they may not be enticing to God's pets, the Nephites, who have placed two thousand miles of trackless forests and monster mountain barriers between the two nations, and then *secondly*, we are asked to believe that these Lamanites are continually harassing their Nephitian brethren—hounding their tracks, and

* "The land of Zarahemla is supposed to have been north of the head waters of the river Magdalena, its northern boundary being a few days journey south of the Isthmus." Foot note in New Edition of Book of Mormon, page 155.

watching as a lion for his prey, ready upon almost a moment's notice to leap *two thousand* miles upon them, so that the people of Nephi were obliged to "fortify against them with their armies"!

But we shall have occasion further on to discuss, more at length the *geography* of the book.

C. *A choice bit of prophesy.*

We call the reader's attention to a curious piece of history, that claims the dignity of a *prophesy!*

The old man Lehi, imitating the example of the patriarch Jacob, calls each of his sons before him to receive his dying blessing. When he comes to his youngest son Joseph, who happens to be the namesake of Joseph in Egypt, and also of the great modern prophet Joseph Smith—the good old man fairly "boils over" in his excess of blessing. It seems, according to the Book of Mormon, that the Elder Joseph, of Egyptian fame, had left a very important and voluminous prophesy in reference to his seed. A prophesy that reached down to the latest times, including in its wide sweep not only Lehi and his children, especially this youngest son Joseph—but was remarkably full in regard to these latter days and to this latest scion, the author and proprietor of the Golden Bible. Among other things this Elder Joseph tells Joseph Lehi the following about his last and most illustrious name-sake, Joseph Smith (pages 60 and 61). (N. Ed. 65–6.)

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice

seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins . . . . . And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses.

". . . . . Wherefore the fruit of thy loins (Joseph Smith) shall write; and the fruit of the loins of Judah (authors of the Bible) shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines."

"And thus prophesied Joseph, saying; Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise*. And his name shall be called after me: and it shall be after the name of his father" (Joseph Smith, Sen., &c., &c., not forgetting Bro. Sidney Rigden, Mr. Smith's spokesman.) . . . "And the Lord said unto me also, I will raise up unto the fruit of thy loins: and I will make for him a spokesman.

. . . . . .

"And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now blessed art thou Joseph. . . . . ."

This tells us positively, as the reader can see, that Joseph Smith, the modern prophet, was to be the descendant, in the direct line, of the Elder Joseph, and

*Alas for our prophet. This special promise about which he is so sure signally failed. Poor Joseph was killed by a mob in Carthage jail (Ill.), and his murderers have never even been brought to trial!

this, too, through the line of Lehi and his youngest son Joseph. And now since the Nephites were all destroyed in the year 384 A. D., and only the Lamanites remained upon this continent, and their descendants, if they have any, are the various Indian races of to-day—it follows that Joseph Smith must have been an *Indian*, or this prophesy is a failure. But Joseph Smith's mother, in her biography of her son (the first full and authentic account of the life of the prophet by one who ought to know) tells us that his ancestry came from England. She gives us the names of his "progenitors" for *six generations* back to Robert Smith, who flourished in England 250 years ago! (See "Joseph Smith the Prophet," pp. 38–44.)

We are aware our Mormon brethren contend that this prophecy of the elder Joseph has had a sort of *spiritual* fulfillment in the case of Joseph Smith, as of all good Mormons: the theory being, that every person who becomes a *real* and *true* Mormon, is brought into a spiritual relationship to the ancient Nephites, by which he obtains their sacred books, their lands, their unfulfilled promises, and the like. Hence, he is reckoned as their seed! But to any matter of fact person this is the thinnest of subterfuges. There is nothing very *spiritual* or even *etherial* in the declaration so often repeated, "*the fruit of thy loins.*"

D. Sherem. Whence came he?

(The time between fifty and seventy-five years after Lehi left Jerusalem.)

On page 130 (N. Ed. 147), Book of Jacob, we are

told of the appearance of a stranger by the name of Sherem — a learned man, having a perfect knowledge of the spoken language of the Nephites. This man was a sort of semi-infidel; pretended to be zealous for the law of Moses, but denied the Christ who was to come — and being a man of much power of speech sought to turn away the people from the faith. Jacob, however, withstood him — and at his suggestion, God smote the man to the earth, that he died.

The only query we wish to raise concerning this man is — *where did he come from?*

a. He of course could not have been a Nephite — for he was a *stranger.*

b. He could not have been a *Lamanite*, for the same reason — all the Lamanite men and boys old enough to act such a part as this man Sherem acted, were personally known to Jacob and all the older Nephites. Besides, had he been a Lamanite his *black skin* would easily have betrayed him and barred the door against him, and the Lamanites, as we shall presently see, had already become wild, ignorant savages — while this Sherem was a well educated, exceptionally intelligent man.

c. He could not have belonged to the people of Zarahemla, for

1. He could not have understood the Nephite language which was Egyptian.

2. The Nephites did not know of the existence of such a people for more than two hundred years after

this time, which could not have been the case had this man come from Zarahemla.

But if Mr. Sherem was neither a Nephite, a Lamanite, nor from Zarahemla—then he was a *myth*, and the Book of Mormon a fable — for it tells us positively that no other people existed upon either of these two continents, they being reserved by special promise of God for this people alone until they had fulfilled their mission (see page 54 (N. Ed. 58-9) and other places).

E. Chronology slightly mixed.

On page 136 (N. Ed. 152), we have these words:

"And it came to pass, that I began to be old, and a hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem."

This statement is by Enos a son of Jacob; and made when he "*began* to be old." Two thousand years before Enos' time when men lived far into the second century, such a statement might possibly have been true. But in Enos' time human life had become very short — shorter, in fact, than to-day in Christian countries. Long before Enos' time the Psalmist had said, "The days of our years are *threescore years and ten;* and if by reason of strength they be *fourscore* years." David himself was called an old man, broken in health, and worn out with age several years before he had reached *seventy.* Solomon was an old man at *fifty-eight.* Not one of the Judean or Israelitish kings lived to be seventy years old. But here we have a Chronology that beats all those Old Testament Kings by at least an hundred years. Jacob was born while Lehi

and family were in the wilderness, just after leaving the City of Jerusalem — and here, at least one hundred and seventy-five years after Jacob's birth, we find *his son Enos just beginning to be old!!*

F. How is this for an angel?

On page 139 (N. Ed. 155, 6), we are told of a party of Nephites, under the leadership of one Mosiah, who fled out of their own land, and, after wandering a long time through the wilderness, discovered a land called the land of Zarahemla, inhabited by a people who came out from Jerusalem only a few years after Lehi and his company; and, like Lehi, had been brought across the great waters, settled on this continent, and increased until they had become a numerous and wealthy people. And please note the following statement :—

"And they (Mosiah and his company) discovered a people who were called the people of Zarahemla. Now there was great rejoicings among the people of Zarahemla; and also Zarahemla (the king) did rejoice exceedingly because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews."

In the very next sentence the author, evidently forgetting what he had just said, flatly contradicts it :

"And at the time Mosiah discovered them . . . their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah nor the people of Mosiah could understand them."

In the first sentence Zarahemla and his people rejoice because the *Lord* had sent this party of strangers to

them. In the next sentence we are told that Zarahemla and his people "*denied the being of their Creator.*"

In the first sentence we are still farther informed that the special reason of their rejoicing was because Mosiah and his company *had brought the brass plates* containing the record of the Jews.

In the next sentence we are told that their *language* had become *so corrupted that neither Mosiah nor his people could understand them !*

Reader, do you think this part of the Book of Mormon was inspired by God ?

G. A useful, practical gift (?)

Amaleki, in his old age, delivers his plates of record into the hands of King Benjamin :—

" . . . . . Exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good." p. 140. (N. Ed. 157).

As there was but one language at that time spoken upon the continent and would not be for hundreds of years afterwards, the gift of speaking with tongues and the gift of interpreting languages does not seem to be of special utility. It is true that a few years before this, the people of Zarahemla had been discovered, speaking a language that Mosiah could not understand. But his gift of "speaking with tongues" or of "interpreting languages" did not prove of practical value then, for the statement is plain, that "neither Mosiah nor the people of Mosiah *could understand them.*" And they

never did understand them until "Mosiah caused that they should be taught in his language. And it came to pass that *after* they were taught in the language of Mosiah, Zarahemla (the king) gave a genealogy of his fathers." But having learned the language of Mosiah, that is, the Reformed Egyptian, the two peoples united together with Mosiah as their King; and ever afterwards remained one people with only the one language upon the continent. The above wonderful gift, then, proved a failure when there were two languages, and when there was but one language was more ornamental than useful.

H. Ignorant of the Bible.

"And they also took of the *firstlings* of *their flocks*, that they might offer sacrifices and burnt offerings *according to the law of Moses.*" p. 145 (N. Ed. 162).

According to the law of Moses the *firstlings* of their flocks were *never* offered as *burnt offerings* or *sacrifices.* All *firstlings* belonged to the Lord, *de jure*, and could not be counted as a man's personal property—whereas, all burnt offerings, or sacrifices for sin of every kind, must be selected from the man's own personal property, or be purchased with his own money for that purpose, while all *firstlings* of the flock, as the Lord's property, came into the hands of the high priest, and by him could be offered up as a *peace offering*, not as a *burnt* offering or a *sin* offering, himself and family eating the flesh. (See Ex. 13 : 2, 12 and 22 : 29, 30 ; Numb. 3 : 13; 2d Sam. 24 : 24 ; Numb. 18 : 15–18 and other places.)

This one little blunder, then, proves beyond the

chance of question that the Book of Mormon could not have been inspired by the Holy Spirit or by an angel of the Lord. This passage is precisely such a passage as Joseph Smith or any other ignorant man like him might have written; it could not have been found in the book, if God, or any angel of the Lord, had had to do with its preparation.

Precisely the same conclusion must be reached regarding other Biblical blunders found in the Book of Mormon. God cannot contradict himself.

Some of the *types* presented in the Book of Mormon contradict the plain teachings of the Bible.

For instance, the Bible *type* for the word of God is *water*, *pure living* water. It is used thus, probably, in a hundred places. So complete is the type, that we are able to trace its likeness through nearly all the various uses of water.

Water is used for *cleansing purposes*—so the word of God.—See Psalms 119: 9; 2nd Cor. 7: 1; 1st Peter, 1: 22; John, 17: 17, and 15: 3; Eph. 5: 26, 27, and others.

Water is used for *quenching thirst*—so the word of God.—See Isaiah, 55: 1; John, 7: 37, and 4: 10, 14, and 6: 35; Rev. 21: 6, and 22: 17, and others.

Water is used for *reviving nature*—so the word of God.—See Isaiah, 55: 10, 11; Ezk., 47: 1–12; Psalms, 1: 2, 3; 1st Cor., 3: 6, compared with Acts, 18: 24, 28.

Now please bear in mind, that God never uses a word by chance, never puts a word in simply to fill up, or round out a sentence as we often do. Every type chosen is carefully and wisely chosen. And God never mixes things, never confuses by using a typical word in a

variety of senses, making it mean one thing in one passage and another thing in another passage. If pure living water is found to be a type of the word of God in one passage, then we have found a *key* that will unlock every passage where pure living water is used in a typical sense. It always means the word of God, never anything else.

But on page 20 (N. Ed. 22), we have this statement:

"And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God."

At least *three* errors in this one sentence. 1. He makes a rod of iron a type of the word of God, and repeats the same statement on page 31. 2. He makes living water a type of the *love* of God, and then: 3. Immediately mixes types by saying that the tree of life represents the love of God.

But upon page 32 (N. Ed. 35) he changes his mind as to the meaning of water:

"And they said unto me, what meaneth the river of water which our father saw? And I said unto them that the water which my father saw was filthiness: and so much was his mind swallowed up in other things that he beheld not the filthiness of the water."

Think of it! A man inspired by the Holy Spirit and helped constantly by an angel of God, having his mind so much "swallowed up in other things" that he entirely mistakes the character of the water which he saw; and it is left for this young son of his, inspired by the same spirit and helped by the same angel, to *correct his father's mistake!*

But the young man, Nephi, has a very fruitful mind. After telling us that the river of water meant filthiness, immediately concludes he has not yet exhausted his subject, and therefore adds:

"And I said unto them, that it (this river of water), was an awful gulf which separated the wicked from the tree of life, and also from the saints of God."

Now to the careful student of the Bible, who learns how exceedingly careful its statements, how wisely chosen, and then how uniformly adhered to from Genesis to Revelation are its types and symbols, this one instance of mixture and change and uncertainty is sufficient to brand the book as a fraud, when it pretends to have come from the all wise and unchangeable God.

I. Another clincher.

On page 325 (N. Ed. 360) we have these words:

"And thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lamuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and *the descendants of the priests of Noah.* Now *those descendants were as numerous, nearly*, as *were* the *Nephites.*"

This states positively that the descendants of the priests of Noah were *as numerous nearly* as were the Nephites. On page 185 (N. Ed. 206) we learn that a certain number of priests, during the reign of King Noah, had been obliged to flee into the wilderness for their lives, leaving families and possessions behind them. But let us read:

"Now there was a place in Shemlon, where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry. And it came to pass that there was one day a small number of them gathered together to sing, and to dance. And now the priests of King Noah, being ashamed to return to the City of Nephi, yea, and also fearing that the people would slay them, therefore, they durst not return to their wives and their children. And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid and watched them; and when there were but few of them gathered together to dance, they came forth out of their secret places, and took them and carried them into the wilderness; yea, *twenty* and *four* of the daughters of the Lamanites they carried into the wilderness."

This, according to the accepted chronology (see Compendium, page 290–1), occurred about *fifty-five* years before the statement we are considering when the descendants of the priests of Noah are found to be nearly as numerous as the Nephites. That is, in fifty-five years, these priests of Noah, with *twenty-four wives*, have increased to tens and hundreds of thousands!! The most rapid possible increase would not have given them more than from *two hundred* to *three hundred grown men* able to take up arms.

From the description given us as to the methods pursued by Mr. Smith when translating the Book of Mormon we can easily account for such monster mistakes as the above. He looks into his "Urim and Thummim," or upon the "peep-stone" in the bottom of his hat, and the English word or sentence appears in full view, is called out, and written down by his scribe, and then immediately disappears. He cannot be expected to carry all the statements and all the various incidents

of his story in his memory day after day. A good many days pass away in the work of translating, after he has made the statements on page one hundred and eighty-five—days crowded with mental effort. It is natural for him to make large statements, statements that sound well, make a good showing; and when he reaches page three hundred and twenty-five, he recalls Noah's priests, but forgets how few the years that have elapsed since he mentioned them far back thirty or fifty days before— and hence, easily commits the blunder above recorded, without the remotest suspicion that the two accounts when brought together, are not only supremely ridiculous, but utterly annihilate his whole theory of divine assistance in his work. We can account for such a multitude of similar self-contradictions in the Book of Mormon upon no other satisfactory theory. But whatever the theory, one such egregious blunder places an insuperable difficulty in the way of accepting the book as from God—since the lowest possible conception of the character or the attributes of God is infinitely too high to allow him any participation in such absurdities.

J. A Plurality of Wives.

The Book of Mormon gives forth no uncertain sound upon the subject of *polygamy*. Strange as it may appear in view of the almost unanimous acceptance of the doctrine by the Mormon church to-day, the Book of Mormon is as clear as a sunbeam upon this one sin. The following are the most important of its deliverances upon this subject.

"And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in *wicked practices*, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son." pp. 115, 6. (N. Ed. 129, 130).

And Jacob, as a faithful king and councilor, felt constrained to openly rebuke them for this abomination, as he calls it. After talking to them earnestly for a time about their pride, he proceeds thus—pp. 118–120. (N. Ed. 132–134):

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a *grosser crime*, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your *grosser crimes*. For behold, thus saith the Lord, this people begin to *wax in iniquity*; they *understand not the Scriptures*; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son (how much like modern Nephites!) Behold, David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have, save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes, ... Behold ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . . . .

"Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. . . . .

"O, my brethren, I fear, that unless ye shall repent of your sins, that their skins shall be whiter than yours, when ye shall be brought with them before the throne of God."* See also page 535 &c., &c.

We believe in giving even the devil his due, and hence we record to the praise and credit of the Book of Mormon, that it gives forth no uncertain sound upon this subject.

But now the funny thing, and the very unfortunate thing about it is—that all this earnest talk upon the subject of *polygamy* occurred in the beginning of King Jacob's reign, between *fifty-five* and *sixty* years after the

* We take great pleasure in presenting upon the opposite page, a *facsimile page* of the original manuscript from which the Book of Mormon was printed. It is in the handwriting of Oliver Cowdry, Mr. Smith's scribe during the greater portion of the translation. This cut will please our Mormon readers, inasmuch as it gives the lie to the base and unwarranted slander that the Mormon Church have altered the Book of Mormon since its first publication, to make it conform more perfectly to their present practices.

Nothing could be farther from the truth. I have seen *two copies* of the *first edition* of the book, published in Palmyra, N. Y., in 1830 — and a brief comparison with the latest edition will satisfy any reasonable person that the church have never ventured to change a sentence — except the title page, as already mentioned.

The book of "Doctrines and Covenants" has been changed by the authorities of the Church—that is, a goodly number of professed revelations published in the *first edition* have been suppressed in later editions, because subsequent events most clearly demonstrated their spurious character. But no such changes have been made in the Book of Mormon.

The entire original manuscript is in possession of Mr. David Whitmer, still living in Richmond, Mo., and the facsimile we present was taken with his permission in October, 1886, by a correspondent of the "Philadelphia Press" to whom we are indebted for this interesting Mormon relic.

I must speak unto you concerning
grosser Crime my heart would rejoice exceedingly because of you but the word of God lour
eth on me because of your grosser Crimes for behold thus saith the Lord this People begin
eth to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves
in committing whoredoms, because of the things which are written concerning
David & Solomon his Son behold David & Solomon truly had many wives & Concu
bines which thing was abominable before me saith the Lord, wherefore thus saith the
Lord I have led this People forth out of the land of Jerusalem, by the power of mine
arm that I might raise up unto me a righteous branch from the fruit of the loins
of Joseph wherefore I the Lord God will not suffer that this People shall do like unto those
of old, wherefore my Brethren hear me & hearken to the word of the Lord for there shall not a
mong ~~man~~ among you have save it be one wife & concubines there shall have none, for I the
Lord God delighteth in the chastity of women.

company left Jerusalem, when there *were no women in existence upon the continent with whom the men could have indulged polygamous practices except their own daughters, or sisters or first cousins*, and these were very scarce. In fact the men old enough to be married at all were very few, aside from the original five. It is simply another illustration of our author's very peculiar proclivity to make a great ado over a very small matter.

K. The Stolen Manuscript.

Strangely enough we find inserted in the middle of the Book of Mormon, pages 141–143 (N. Ed. 158, 9) a little book entitled the "Book of Mormon," or "Words of Mormon." It is by the supposed author or compiler of the entire work, the prophet Mormon. He has a book of his own, in its proper place, near the close of the work, recording his own life, and his connection with Nephite history. And this little affair of only two pages, having nothing whatever to do with the thread of the history that is being recorded, is to an ordinary reader of the Book of Mormon, wholly inexplicable. It becomes, intelligible, however, when read in connection with a certain untoward event that occurred in connection with the translation of the book by Joseph Smith. This event, as related by Mr. Smith's friends, is something like this :

Mr. Martin Harris, who was employed as Mr. Smith's scribe at the beginning of the translation, had written out with his own hand 116 pages of manuscript. By long and persistent coaxing, and the most faithful promises of secrecy, he secured Mr. Smith's permission to

carry said manuscript to his own house for his wife's inspection—a woman who is accredited with a very irascible temper. Before the precious treasure was returned to its owner, a sad domestic quarrel so thoroughly provoked Mrs. Harris, that in an evil hour she put said manuscript forever out of the way. The general belief was that she *burned* it. But the prophet Joseph evidently was *afraid she had not*, but had secretly hid it, for the purpose of entrapping him, should he ever attempt to reproduce the pages. If the work was really of God, the manuscript could be reproduced word for word without a mistake. If, however, Joseph inspired it himself, his memory would hardly be adequate to such a task, without numberless changes or verbal differences—and thus "give himself away," since he loudly professed to be all the time aided "by the gift and power of God."

The result was, that, in due course of time, there appeared a lengthy revelation purporting to come from God, the substance of which (see Doctrines and Covenants, pp. 178-183—Liverpool Edition) is that Satan has put it into the hearts of the enemies of the truth to *alter the words* of that stolen manuscript so that should Mr. Smith reproduce them, they would lie about it, and say the two did not agree together. Therefore, to circumvent said enemies of the truth, the Lord gave Mr. Smith a bit of very precious information.

"And now verily I say unto you, that an account of these things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings that a more particular account was given of those things upon the plates of Nephi.

"And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you *come to the reign of King Benjamin, or until you come to that which you have translated*, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil."

It may be necessary to explain that Nephi is supposed to have recorded his history upon *two sets* of plates, the one was a short abridged record containing the "more part of the ministry," the other set of plates contained a fuller unabridged account of the reigns of the kings, the wars, etc. The first set contained the religious history mainly, the second, the secular.

The old prophet Mormon had taken this second set of plates, the fuller or more secular account, and had condensed it to a very small compass, making it about one hundred times briefer than the original. And it was this abridged record of the secular history of the Nephites that Joseph Smith had laboriously translated with Martin Harris as his scribe. The record was so brief that the 116 pages of the manuscript written by hand brought the Nephite history quite down to King Benjamin's time, whereas the history as now found in the Book of Mormon requires 141 pages of *closely printed* matter to bring the record down to the same period, King Benjamin's time. But now that these 116 pages containing Mormon's abridgement of Nephi's secular history have been stolen and put out of reach,

Joseph is informed in this precious revelation that there is another record he may use, abridged not by Mormon but by Nephi, and that is after all a *great deal better and more desirable* than the stolen record:

"Behold, they have only got a part, or an abridgement of the account of Nephi. Behold, there are many things engraven on the plates of Nephi *which do throw greater views upon my gospel; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi*, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my Gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people."

Now several queries naturally suggest themselves:

1. How could Satan so easily circumvent the Lord? The golden plates from which these 116 pages were translated had been preserved for 1400 years by the special providence of God—had been carefully translated by the gift and power of God. But now, after all this trouble and pains, the Lord is beaten by a wrathful woman, and all this trouble, labor and watchcare proves "love's labor lost"!

2. How does it happen that neither God himself nor his angel found out Mr. Smith was translating the *wrong plates* until Martin Harris stole those 116 pages?

3. If Joseph Smith was making a sad blunder in translating a second-rate, discarded set of plates, *why* should the Lord so terribly scold him and punish him for letting Mr. Harris take that manuscript home—since it was the best thing that could have happened for the cause of truth?

4. Does the Lord Himself come out of this affair entirely unscathed? Either He made a mistake in the first instance, and had to back out and do His work over again—or he perpetrated a fraud in the second case, a trick, a silly trick that has not even the merit of being a sharp one, so "thin," in fact, that no special acuteness is required to see through it.

But now, dear reader, after learning all these facts, would you suppose Mr. Smith so far lacking in common sense and good judgment as to give himself completely away in the Book of Mormon itself, by making the *old prophet Mormon* a party to the fraud? This is precisely what he does by inserting after page 141 two pages, entitled the "Words of Mormon," at the precise point in the translation where he had arrived when Martin Harris carried away those one hundred and sixteen pages of manuscript! Hear what Mormon says:

"And now, I speak somewhat concerning that which I have written; for *after* I had made an abridgment from the plates of Nephi, down to the reign of this King Benjamin of whom Ameleki spake, *I searched among the records which had been delivered into my hands, and I found these plates*, which contains this small account of the prophets, from Jacob down to the reign of this King Benjamin, and also many of the words of Nephi. And the *things which are upon these plates pleasing me, because of the prophecies of the coming of Christ;* and my fathers knowing that many of them have been fulfilled; yea, and I also know that as many things as have been prophesied concerning us down to this day have been fulfilled, and as many as go beyond this day, must surely come to pass; *wherefore I choose these things, to finish my record* upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

"But behold, *I shall take these plates, which contain these*

prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus *it whispereth me, according to the workings of the spirit of the Lord which is in me.* And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, He worketh in me to do according to His will . . . . . .

". . . . And now, I, Mormon, proceed to finish out my record, which I take from the plates of Nephi, and I make it according to the knowledge and the understanding which God has given me."

From all this we learn that Mormon himself, a prophet of the Lord, and led all the time and inspired by the spirit of God, helped too, by an angel from heaven, makes the same mistake that Joseph Smith made. He wearily plods on with his engraving tool, through the larger set of Nephi's plates, abridging them until he reaches the period of King Benjamin's reign, when he discovers, what he had not before known, the existence of other and briefer plates of Nephi, more religious in their character, and notably fuller in their statement of Christian doctrine and prophecies relating to Christ. And so laying aside all his previous work, he adopts this newly discovered treasure as *part first* of his great book. But very strangely, from this point forward down to his own time *there are no double sets of plates to select from;* and therefore, as he tells us, he has to go back to his first plan, the laborious work of abridging the fuller but more secular history. Singular, isn't it, reader, that this old prophet Mormon, fifteen hundred years ago should happen to discover these other plates of Nephi, and thus change the entire *first part* of his book, *at the precise spot in King Benjamin's*

history where Martin Harris stole the 116 *pages of manuscript?* And quite as singular is another fact, that from the beginning of the Book of Mormon, in a large number of places, these two sets of plates are carefully distinguished from each other, and very much said about them up to the very same period, the point in the history of King Benjamin where Mr. Harris stole those 116 pages, and from that point onward nothing more is said of a double set of plates, so that Nephi himself, his brother Jacob, and all the writers down to King Benjamin were, as it were, preparing the way for this same great change made necessary by Mr. Harris' theft! But although these double sets of plates are so often mentioned in part first of the Book of Mormon, and the specific character of each clearly stated,* yet strangely enough the prophet Mormon did not know of the existence of the one set containing "the more part of the ministry" until he happened to reach that same dangerous point in the history of his nation where Martin Harris' 116 pages ended!

Nor are these all the singular things that are connected with this affair. For it seems that the old

* "And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel: and also a great many more things which cannot be written upon these plates. And now, as I have spoken concerning these plates, behold they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people I have given the name of Nephi; wherefore they are called the plates of Nephi, after mine own name; and these plates also are called the plates of Nephi.

"Nevertheless I have received a commandment of the Lord that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people. Upon the other plates should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the reign of the kings, and the wars and contentions of my people. Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him; which purpose I know not. But the Lord knoweth all things from the beginning." (See also pp. 44, 63, 138, 139, etc.)

prophet Mormon, although he had discarded his first effort and adopted the other plates of Nephi as *part* first of his Book, yet somehow he failed in making his son Moroni understand the facts in the case—for Moroni, in hiding these plates in the sacred hill Cumorah, *had tied up*, with the balance of the book, *his father's first effort*, as PART FIRST of the Book of Mormon. The witnesses tell us plainly, in what shape the bundle of plates were found.

"The plates which Mr. Whitmer saw were in the shape of a tablet, fastened with three rings, about one-third of which appeated to be loose in plates, the other solid, but with perceptible marks where the plates seemed to be sealed, and the guide that pointed it out to Smith very impressively reminded him that the loose plates alone were to be used, the sealed portion was not to be tampered with." Myth of the Manuscript Found, page 82.

And Joseph Smith, innocently enough, began his work of translation with this bundle until he had rendered into English the 116 pages, and Moroni, himself, although a son of the great prophet, and now raised from the dead for the special purpose of showing Mr. Smith where the plates were hid, and assisting him in the translation, was evidently just as much in the fog as Joseph, as to the existence of another and better *part first* to the Book of Mormon, until he was suddenly brought to his wits end by the theft of Martin Harris, when he discovered, what for fifteen hundred years he obviously had not known, that he had got his father's golden plates badly mixed up—so much so that had it not been for the fortunate theft of Mr. Harris, the whole religious world of to-day would have had palmed off upon them, as *part first* of the Book of

Mormon, a very inferior article, losing much of the flavor and sweetness of the gospel, and the most precious prophecies of Christ that the book now, fortunately, contains. Truly Mormon's ways were mysterious, and so are Joseph Smith's!

M. Lamanite History a Puzzle.

There are several other historical statements which we designed to notice, particularly the very unnatural and very rapid changes that take place in the record of the Nephites. At one time this tribe are presented to us as composed of the best and purest Christians upon earth, living in delightful harmony and peace, and receiving constant favors from God. In a single year, perhaps, the whole scene is changed and the noble Christian has become a wicked devil, revelling in debauchery and crime. In the same exaggerated strain material prosperity or adversity is recorded. Populations suddenly increase: in a few years an entire contitent is filled with a teeming population. Gold, silver and riches of all kinds, including cattle, sheep and what-not, appear or disappear as if by magic—cities spring up, temples and sanctuaries are built with as little dependence upon natural or physical causes as the magnificent temple patterned after Solomon's, built in three or four years by three men and a few boys, mentioned in the previous chapter. (For illustrations of rapid and unnatural changes, see pp. 218–9, 249, 394, 404–406, 445, 448 and others. In the New Edition, see pp. 243, 276, 433–4, 445, 448, 489–492.)

The limits of this chapter will not allow a full illustration of these sudden and unaccountable changes.

Nephi's two oldest brothers, Laman and Lemuel, together with the two sons of Ishmael, four men with their families, make up the nation of the Lamanites as we find them in South America, twenty-five years after leaving the City of Jerusalem. Laman and Lemuel are confessedly singular boys from the first; naturally smart, active, bold, resolute, but strangely perverse and wicked. However, reared in the City of Jerusalem, with the best education that age afforded, and in a Christian family of rare intelligence, we are hardly prepared for the startling change in their character and surroundings as revealed in the beginning of Enos' reign. p. 135 (N. Ed. 151).

"Their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people; full of idolatry and filthiness: feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven: and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us."

Remember, only one generation has passed away. The *sons* of Laman and Lemuel are now at the head of affairs, boys who during their entire childhood were under constant Christian influences. They were brought up with Nephi, Jacob and Joseph, and with their grandfather Lehi, and familiar with all the refinements of the highest civilization. Is it not, therefore, expecting a large measure of credulity to ask us to believe that boys with such early advantages could

become so wild and ferocious; could be content to live without comfortable shelter or clothing, and feed upon raw meat?

The reader has already discovered an attempt to describe the *American Indian.* The theory of the Book is, that the Indian races of to day, are the direct descendants of the Lamanites. We may therefore expect to find many attempts to verify this theory. They have already a black skin, have become ferocious, are without houses, without clothing except a skin girdle, and feed upon raw meat. On page 140 (N. Ed. 156) we have the expression,—"he dwelled with them for the space of *nine moons.*" On page 259 (N. Ed. 287) the *Great Spirit* is introduced as a tradition the Lamanites have received from their forefathers,—both of which are well-known Indian terms—but could not have been possible either among the Lamanites or Nephites, who brought from the City of Jerusalem Jewish theology, a knowledge of the true God, and Jewish methods of reckoning time.

But other Indian customs or habits are dragged in. On page 256 (N. Ed. 284), they are described as "indolent people," but delighting in murdering the Nephites, and in robbing and plundering them. On page 326 (N. Ed. 361) their armor is described. They had swords and cimeters, bows and arrows, stones, slings and axes—but no *defensive* armor. On page 330 (N. Ed. 366) a Lamanite general is *scalped* after the most approved Indian fashion, though the plucky fellow refused to retire, and did his most effective fighting afterwards, though minus a scalp!

But let us follow the thread of history. On page

194 (N. Ed. 216), we find the Lamites greatly improved. Their king appointed *teachers* over them, who gave them instruction in writing, in the use of the Nephite language, in keeping their own records, and other things.

"And thus the Lamanites began to increase in riches, and began to trade one with another, and wax great, and began to be a cunning and a wise people, as to the wisdom of the world; yea, a very cunning people; delighting in all manner of wickedness and plunder, except it were among their own brethren."

But six or eight years after this successful attempt to civilize them, we find them thus described (page 216; N. Ed. 240).

"Now the heads of the Lamanites were shorn; and they were naked, save it were skin, which was girded about their loins, and also their armour, which was girded about them, and their bows and their arrows, and their stones, and their slings, &c. And the skins of the Lamanites were dark, according to the mark which was set upon their fathers."

And again, page 256 (N. Ed. 284), they are a wild, hardened, ferocious people, delighting in robbery, plunder and murder, a "very indolent people," "many of whom worship idols"! And yet, though wild and naked, they possessed dwelling houses, built great cities in which are found synagogues and sanctuaries and temples (pp. 268, 274-5 N. Ed. 297, 304). And though worshipping images they believed in a Great Spirit (259) and many of them had become *Universalists.* "We do believe that God will save all men." Page 269 (N. Ed. 298). Absurdly contradictory are the descriptions here given us of this people.

In *battle* our author usually makes them play the *role*

of the Indian quite successfully—but constantly forgets this character in other relations. In war they are savages, don't know enough to make shields or helmets or breast-plates or clothing for their persons, and are slain by the tens of thousands for the want of these protections (pp. 326-331; N. Ed. 361-366). At the same time they do know enough to contend sharply for universal salvation, to build dwelling houses, synagogues, sanctuaries and temples, together with magnificent cities, and surround themselves with gold and silver and precious things, to cultivate the ground and raise flocks and herds in abundance!

One of the clearest illustrations of our author's vivid imagination, as well as his great anxiety to make his pet Nephites remarkable people, wonderful warriors, and receiving innumerable answers to prayer—is the way he *multiplies* the Lamanites. When his Nephites become very wicked and he wants to punish them they are as numerous as the Lamanites, and have as large an army, which is, of course, ignominiously defeated in battle. But usually the Nephites are the *little* army, who, strong in the faith, meet and gloriously conquer an innumerable host of the Lamanites.

The history of all civilizations clearly shows that a savage or barbarous state is least of all adapted to a rapid increase of population. The Indian races of our country have been gradually dimishing ever since they were first discovered. There is nothing in the habits and surroundings of untutored wild races to encourage developement and growth. Civilized and Christian nations only have shown a rapid increase of population. But the Book of Mormon directly reverses this lesson

of the ages. The statement on page 135 that the Lamanites had become wild and ferocious and filthy, wandering about in the wilderness, naked, and feeding upon uncooked beasts of prey, is immediately followed (137) by the statement that they had "become *exceedingly more numerous* than were they of the Nephites."—and on page 194 they are more than double the combined populations of the Nephites and the people of Zarahemla! While on page 215, they have become "so numerous that they could not be numbered."

And such like exaggerated accounts frequently occur. It matters not how many times they are defeated in battle, with the loss of tens of thousands in each engagement (217, 287), they suddenly reappear with increasing numbers. At one time a large portion of them are converted (275) and join the Nephites. Yet those who are left exhibit the same "*enormity*" of numbers!

But not to detain the reader with further details, we close this chapter with the climax of all the strange things that are related in the Lamanite history.

Thirteen years after the birth of Christ, a large number of the Lamanites are represented as converted, their curse being removed, their skin became white, as already learned—and they were numbered with the Nephites. In the year 36 A. D., two years after Jesus had been here in person, the statement is—p. 492 (N. Ed. 544):

"And it came to pass in the thirty and sixth year, the people were *all converted* unto the Lord, upon all the face of the land, both Nephites and *Lamanites*, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore

they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

Upon the next page a glowing description of the happy condition of things is given.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God; there were no robbers, nor murderers, *neither were there Lamanites*, nor any manner of ites; but they were in one, the children of Christ, and heirs to the Kingdom of God; and how blessed were they, for the Lord did bless them in all their doings."

This happy millenium-like experience continued for nearly two hundred years. And the query arises: "*Where are the ancestry of our Indians?*" Gone, gone! "no more Lamanites, nor any manner of ites." They have lost their identity, been swallowed up in the people of God; became a white and delightsome people. So then all the efforts of the author in the previous portion of the book to play the Indian, to account for his existence, to exhibit the Lamanite as his perfect picture, with his nine moons, his Great Spirit, his indolence, his wild and ferocious nature, his nakedness, his bows and arrows and slings and stones and battle axes, &c., &c., have all proved a failure. Gone! all gone! The many promises of the book, its abundant prophecies to the literal descendants of Laman and Lemuel, of wonderful blessing in the latter days, through the great prophet, seer and revelator, Joseph Smith, are rendered impossible of fulfillment by this remarkable revival that changes all the Lamanites into Nephites, and blots the nation out of existence forever!

Have, then, our Indian races of to-day no ancestry furnished them in the Book of Mormon? No wild, ferocious people, with black skin and savage habits? If so, whence did they come? For two hundred years after Christ there are no such people anywhere upon either continent—not one who bears the least resemblance to the Indian of to-day? Ah, no—our angel is sharp enough this time, though too thick-headed to discover the utter absurdity of his way out of the wretched blunder he has made. He coolly informs us (p. 494, N. Ed. 545) that a small part of the people had revolted from the church.

"And *took upon them the name of Lamanites* (*!*), therefore there began to be Lamanites again in the land!"

Again upon the next page:

"And it came to pass that *they who rejected the Gospel* were called Lamanites and Lemuelites and Ishmaelites . . . . and they were taught to hate the children of God, even as the Lamanites were taught to hate the children of Nephi from the beginning."

Thus installed again as full fledged Lamanites (whether still white, or turned black again, we are not informed) the history continues with increasing wars and troubles until the final annihilation of the Nephites in the year 384 A. D., left the so-called Lamanites in full possession of the two Americas, full fledged Indians, and found Indians still upon the discovery of this country by Columbus four hundred years ago!!

Is there one reader of these pages who can ask for any clearer proof of the unreal and mythical character of the Book of Mormon? What do we here behold but a caricature of history?

CHAPTER V.

THE BIBLE UNDERMINED.

The most serious objection to the Book of Mormon is that it *undermines faith in the Word of God.* I say this after a great deal of observation and deliberation. I know that there is not a good honest Mormon in existence who does not profess, and sincerely, too, the utmost loyalty to the Bible. No one was more loud in this profession than was Joseph Smith. But still it is susceptible of the clearest demonstration that he was *practically an infidel;* and that the sad results of his teaching have been to multiply infidels as rapidly, perhaps more rapidly, than any other system of religion in the world. Of what other religious system true or false can it be said that the *majority of its children* are *infidels?* This unenviable distinction belongs to the Mormon Church of to-day. A large majority of its intelligent young people, those born and reared under its influences, are undoubtedly infidel as to the divine origin of the Bible. This is one of the practical results of Mormon instruction. No logic can evade the sad fact, and no honest and intelligent Mormon will dispute it.*

*At the last *annual conference* held in Provo, April 4-8, 1886, one of the leading speakers confessed with a sad heart that *one-third* of all the boys and young men in Utah between fifteen and thirty years of age were infidels. This statement was several times alluded to and fully confirmed by subsequent speakers. And my own observation is, that this infidelity among the young people is even more widespread than the above admission would indicate, especially as to the Bible—and is being shared by a rapidly increasing number of the older members of the Mormon Church in Utah.

It will be the purpose of this chapter to show that this result is the inevitable—the logical outcome of the Book of Mormon itself.

It is very readily conceded that the Book of Mormon everywhere professes the warmest attachment to the Bible as the Word of God — that it holds it up steadily as the Word of God. It quotes from it as freely, and perhaps as copiously as any other book that has ever been printed. Scarcely one devout Christian writer can be found who weaves into his sentences so much of Bible phraseology. And all these quotations are recognized as the Word of God, as of divine authority, as settling at once and forever every question of duty or obligation. From Bible decisions no appeal is ever taken in the Book of Mormon—Bible statements are not disputed or called in question. In fact, the Book of Mormon always pretends to be the handmaid of the Bible, to be its complement and support. It professes to furnish the clearest proofs of the divine origin of the Bible. The following are samples of its assertions upon this point:

"And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles *shall establish the truth* of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the son of the eternal Father, and the Saviour of the world; and that all men must come unto Him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles

of the Lamb; wherefore they both shall be established in one." Book of Mormon, page 26. (N. Ed. 29).

"But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins, and not to the bringing forth my word only, saith the Lord, but to the *convincing them of my word, which shall have already gone forth among them* . . . . . and that which shall be written by the fruit of thy loins and also that which shall be written by the fruit of the loins of Judah, *shall grow together*, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." p. 60. (N. Ed. 66).

And yet, notwithstanding all this plain testimony, and all these facts—the evidence is overwhelmingly *against* the Book of Mormon as the *friend* and the handmaid of the Bible. The evidence is that the Book of Mormon is the double faced *Joab* to perfection (see 2nd Sam. 20: 9, 10) who, while he took Amasa by the beard with one hand, and *kissed* him, with the other hand he *stabbed him to the heart!* This, we are sorry to know, is the Book of Mormon's friendship for the Bible.

Let us, to begin with, give careful attention to a passage found upon page 107–8 (N. Ed. 121–2):

"And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there cannot be any more bible. But thus saith the Lord God; O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? . . . . . 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 those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and that 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 for ever; 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 another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

"Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye 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 the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it."

This passage is unequivocal. It tells us that the Bible is *not all the word of God*—that which he speaks to Nephi (*i. e.*, Book of Mormon), is equally his word—and what he shall speak to the ten lost tribes of Israel will be equally God's word.

But this is not all that the passage tells us. It tells us that each separate nation shall have a "Bible" of their own, or God's word revealed specially to them. So that the inference is clear and unmistakable—the Bible is after all *the Bible of the Jews*, and not the Bible of the other nations of the world. While in a certain sense it belongs to the whole world, just as each of these other "Bibles," when written, will belong to the whole world, *yet primarily and of first importance* to *each separate nation will be the "Bible" especially prepared* for *that nation.** So that to us, and to all the world aside from the Jews, the Bible is of secondary importance.

If this is not precisely the teaching of the passage, then words have no meaning, or the angel failed to say through Mr. Smith what he intended to say.

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* "Nothing can be more erroneous than to suppose that the revelations given to one individual, people, or generation, are sufficient to fully develop the duties of another individual, people or generation." Orson Pratt's Works, page 143.

"But the message which God has sent these men with, is binding only on the generation to whom it is sent, and is not binding at all upon those who are dead and gone before it came; neither will it be binding on any generation which shall come after, unless God should raise up men and send them with the same gospel. . . . . Any man who says that the Jews as a nation have been commanded to repent and be baptized, for the last seventeen hundred years, says that which he cannot prove, unless he can prove that there has been a *new revelation within that time*, ... neither will any generation of Jews, which have existed since inspiration ceased, be condemned for rejecting any message from God, for he has sent no message to them, consequently they have rejected none, ... and those who have since come upon the stage of action have never been commanded to repent and be baptized (except by some new revelation), and any man who says that God has commanded a Gentile to repent and obey the gospel since the days that inspiration ceased, or since the days that apostles and prophets ceased from among men, says that which he will not be able to prove, unless he proves that some revelation has been given since that time, again commissioning men to go to the Gentiles with such an errand.

"The fact is, God requires nothing more of a generation than to do those things which He commands them; a generation to whom He reveals nothing, or to whom He does not send men with a message from Him, have no message to obey, and none to reject, and consequently nothing is binding on them, except the moral principles of right and wrong, which are equally binding on all ages of the world.' "The voice of Warning," by Parley P. Pratt, pp. 180–182.

If these two honored leaders in the Mormon Church, Orson and Parley P. Pratt, correctly reflect the views of their constituents, then we have not exaggerated, we have rather *understated* the real animus as well as the necessary fruitage of Mormon instruction.

Practically the same conclusion is reached, though in a different way upon pages 25–6 (N. Ed. 27–8.):

"And the angel of the Lord said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God. . . . . And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of those things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; nevertheless, ... neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness which thou beholdest they are in, because of the plain and most precious parts of the Gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen. . . . . And after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb which have been kept back by that

abominable church, which is the mother of harlots, saith the Lamb: I will be merciful to the Gentiles in that day, insomuch that I will bring forth unto them in mine own power much of my Gospel, which shall be plain and precious, saith the Lamb; for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious."

This is an attempt to resuscitate an old infidel objection to the Holy Scriptures, though stated in different form. It is a bold falsehood presented in the guise of an historical fact for the real purpose of *making a place* for the Book of Mormon. The representation is, that while the Bible, as it came forth from the hands of the apostles in the first century, was all right and complete, containing the whole Gospel, yet soon after the apostles' death a great and abominable church arose and removed from the Gospel many of its most precious things, "many parts which are plain and most precious, and also many covenants of the Lord have they taken away"—so much in fact that the Bible, as we have it now, is a blind guide, so honeycombed of the truth that by itself alone it perverts the right ways of the Lord, causing "many" to "stumble exceedingly," giving Satan "great power over them," leaving them in an "awful state of blindness," necessitating such additional revelations as are found in the Book of Mormon to lead men into the truth, otherwise they could not *be saved at all!* Not that the Bible is a *bad book* as we now have it. No such thing; it is good, grand, glorious, so *far as it goes*—it is the word of God, every part of it, God's pure word—but unhappily there is not enough of it as it now stands to lead men into the light and secure their

salvation. The "cream of the Gospel" has so far been taken out of it by that "great and abominable church" that only skim milk is left and it must needs be enriched again by the Book of Mormon which, it seems, contains said lost "cream", those "more precious parts" of the Gospel.

That this is a just description, not only of the teaching of the Book of Mormon, but also the views of the Mormon church upon this subject may be readily seen by brief extracts from the writings of its most able defenders:

"In those sacred books written by prophets, seers and apostles which have not descended to our day, but which we know once existed, as their names are referred to in scripture—there may be many great and important doctrines and ordinances revealed that are not contained in our scriptures. Indeed, no one, without further revelation knows *whether even one-hundredth part* of the doctrines and ordinances of salvation are contained in the few books of scripture which have descended to our times, how, then, can it be decided that they are a sufficient guide? May there not be some great and important things contained in the Book of Nathan the prophet, and in the prophecy of Ahijah, and in the visions of Iddo the Seer, and in the Book of Gad the Seer?" Divine Authenticity of the Book of Mormon, pages 204–5.

"What shall we say then, concerning the Bible being a sufficient guide? Can we rely upon it in its present known corrupted state, as being a faithful record of God's word? We all know that but a few of the inspired writings have descended to our times, which few quote the names of some twenty other books which are lost, and it is quite certain that there were many other inspired books, that even the names have not reached us. What few have come down to our day have been multilated, changed and corrupted in such a shameful manner that no two manuscripts agree. Verses and even whole chapters have been added by unknown persons; and even we do not know the authors of some whole books; and

we are not certain that all those which we do know were wrote by inspiration. Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original*? Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books? Who knows that even the ordinances and doctrine that seem to be set forth in the present English Bible are anything like the original?" (Same, page 218.)

Quite in keeping with Mr. Pratt's views of the Old Testament, as above stated, is this from the Book of Mormon, page 24. (N. Ed. 27):

"And he said unto me, the book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel, and it also containeth *many* of the prophecies of the holy prophets, and it is a record like unto the engravings which are upon the plates of brass, *save there are not so many;* nevertheless they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles."

That is to say, the Old Testament is very good as far as it goes—but it only contains a portion of God's an-

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*To the above specious question which has hid underneath it the boldest infidelity and the most wicked deception, it would be an all sufficient answer to an honest Mormon, to reply as follows: The Book of Mormon itself is our proof that not only "one verse," but that in the neighborhood of *ten thousand* verses in our Bible have "escaped pollution" so that they convey the same sense now that they did in the original."

There are probably not less than ten thousand verses from our Bible found in the Book of Mormon; and each one of these verses is professedly translated by the gift and power of God from ancient Egyptian plates, professedly as pure as God first gave them. And yet, each one of these verses is found in the Book of Mormon *precisely as we have them to-day in our English Bibles.*

This to an honest Mormon will be a sufficient reply, as well as a merited rebuke to the above miserable insinuation of Mr. Pratt against the Bible. But the reader will find an answer that will not only satisfy the Mormon, but every other reasonable mind, in Appendix *A*.

cient word. Our "brass plates" beat the Old Testament, contain *more* — just as our Book of Mormon beats Old and New Testaments combined in revealing the *cream* of the gospel.

The Book of Mormon frequently refers to other prophets of the olden times whose names do not appear in the Old Testament, as the following, page 45 (N. Ed. 48).

"Yea the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man, into the hands of wicked men, to be lifted up according to the words of *Zenock*, and to be crucified, according to the words of *Neum*, and to be buried in a sepulchre, according to the words of *Zenos*, which he spoke concerning the three days of darkness," and then quotes nearly a page from this latter prophet.

On pp. 122–130 (N. Ed. 137-145), we have eight pages quoted from this same prophet Zenos. See also p. 302 (N. Ed. 334), and others. All of this proves that our Bible, as we now have it, notably the Old Testament, has, in the estimation of the Book of Mormon, but a small part of the ancient scriptures.

THE PEARL OF GREAT PRICE,

A little book accepted by the Mormon Church as inspired of God equally with the Bible most unequivocally presents the same view (namely that the Old Testament is very incomplete) by coolly adding to the Old Testament record *three* very important books or portions of books.

1. "Extracts from the Prophecy of Enoch, containing also a Revelation of the Gospel unto our father

Adam, after he was driven out from the Garden of Eden. Revealed to Joseph Smith, December, 1830."

2. "The words of God, which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore, Moses could endure his presence." Revealed to Joseph Smith, June, 1830.

3. "The Book of Abraham. A translation of some Ancient Records, that have fallen into our hands from the Catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand upon Papyrus translated from the Papyrus by Joseph Smith."

How completely the Old Testament is at fault as an ancient revelation of the truth, in the estimation of Joseph Smith, or the angel who inspired him, may be readily inferred by the character of the above emendations and additions. For instance, in the prophecy of Enoch, we are gravely informed that our father, Adam, after his expulsion from Eden, had revealed to him a very full knowledge of the Lord Jesus Christ. Witness the following:

"Christ hath atoned for original sin."

"The name of the only begotten is Jesus Christ."

"Ye must be born again of Water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten."

"For by the Water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven—the Comforter."

"And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught

away by the Spirit of the Lord, and was carried down into the Water, and was laid under the Water, and was brought forth out of the Water. And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man. And he heard a voice out of heaven saying: 'Thou art baptized with fire and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever: and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a son of God: and thus all may become my sons. Amen.'

"And it came to pass that Enoch continued his speech, saying, behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. . . . . And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son."*

In the "Words of God to Moses," equally wonderful revelations of gospel truth are found; also a new version of the first three chapters of the Book of Genesis, pretending to correct statements by adding a large number of facts not found in our Bible; especially in reference to the character of sin, and the philosophy of the plan of salvation through "Mine Only Begotten Son, full of grace and truth."

And the same essentially is true of the "Book of Abraham."

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*Enoch's preaching was attended with remarkable power. "And he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of God, and so great was the power of language which God had given him."

With a great deal that is excessively foolish and even silly, all these three books alike do not hesitate to add to the words of the patriarchs a large amount of New Testament theology and forms of expression.

In exact accord with this, and containing an unmistakable fling at the *poverty* of Old Testament revelations—is the following from the Book of Mormon, giving the reasons why the plan of salvation and all other saving truth should have been known before the time of Christ. Alma says to his son Corianton :

"And now I will ease your mind somewhat on the subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God, as a soul will be at the time of His coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time, for the Lord to send His angel to declare these glad tidings unto us as unto our children ; or as after the time of His coming?" Page 318 (N. Ed. 351).

Dear reader, what is the natural result of such queer additions, emendations and comments upon the Old Testament? It makes *infidels*. The sad results suggested at the beginning of this chapter are inevitable. It could not be otherwise. For please note the conclusions to which it leads us :

1. We necessarily infer that the Old Testament must be a *backwood's* affair—sadly deficient, particularly in its revelations of *gospel truth*—a product of the dark ages as compared with the dazzling sunlight of these latter-day additions. But still worse.

2. The Old Testament is *deceptive* and *misleading*. A *half truth* is usually the most cunning and deceptive of lies. If Adam, Enoch, Noah, Abraham and Moses had the whole plan of redemption explained to them—if they understood the doctrine of the *trinity*, of the *new birth*, the work of the *Holy Spirit*—if they submitted, and submitted intelligently to the ordinance of baptism, &c., &c., then the Old Testament record, as we now have it, is a *monstrous lie*, and the New Testament a misnomer. For according to this theory, the *new* covenant *began with Adam;* and there has been no *growth* of doctrine, or *advance* in revelation from his day until now ; in other words, the authors of the Old Testament were simply floundering about in midnight darkness, so far as the great truths of the Gospel were concerned.

Nay, worse, for according to the Book of Mormon, and the Pearl of Great Price, the Old Testament worthies above mentioned *did know* the *truth*, but *concealed their knowledge* in the books of the Old Testament that have come down to us. *They acted a lie !* For in the Old Testament, as we have it, they wrote and spoke and lived *as if they did not* understand these gracious gospel truths—and by this great deception kept the whole world in darkness for four thousand years, and permitted its unnumbered millions to perish in ignorance of the truth ! !

If it be said that these ancient worthies did publish the whole truth to the world—but that those portions of their record that happened to contain these clear announcements of gospel truth *have been lost*, either left out of the Old Testament before the time of Christ,

as suggested by Orson Pratt, or taken away by a corrupt church a hundred years *after* Christ, as the Book of Mormon declares—we simply reply—such a supposition is impossible; for

1. The whole Old Testament, as we have it, proceeds upon the assumption that these New Testament truths were not fully understood by the Old Testament writers. The entire system of bloody sacrifices, as found in the law of Moses, would have been the silliest nonsense to him had he understood in full the great plan of redemption to which this system looked forward in type. Still more absurd, as well as misleading, would have been all the strange images and symbols with which the Old Testament prophets cover up the truth as to the expected Messiah. To imagine that Moses and the prophets, and the writers of the Psalms understood the whole scheme of salvation as revealed in the New Testament,—*and fully announced it in one book* and then in another book *carefully concealed it*, covering it up with types and symbols and dark allusions which could not be understood by their readers until after Christ had come—and then still farther imagine that God, by His strange providences, would allow the first book to be lost to the world, and only the second preserved—would be not merely to impeach the goodness and mercy of God—but to charge those ancient worthies with a species of deception utterly at variance with their known character as revealed to us in the word of God; and would be the best possible proof that the books of the Old Testament that have come down to us *are not the word of God.*

2. But still more: this supposition charges the Lord Jesus Christ with the cruelest deception and hypocrisy. The reader is asked carefully to peruse Appendix A for the clearest proof of the following arguments: first, that the Lord Jesus read the same books that are now found in the Old Testament, and *no others*, proving that the Prophesies of Enoch, the Book of Abraham, and the Words of God to Moses were unknown to the Lord Jesus Christ—at least *unnoticed* by Him—and yet, secondly, he unhesitatingly and constantly holds up the Old Testament *as He had it, and as we have it to-day*, as the Word of God, the perfect and complete Word of God down to or until his own incarnation. He never intimates that any important revelation is wanting or that there is any possible lack. On the contrary, upon almost every page of the four Gospels he asserts their divine origin and their completeness, explains their meaning, and in a variety of ways so presents them that it would be the clearest possible impeachment of his character to suppose that, after all, the *best portions of the Old Testament were kept in hiding*.

3. But plainer still, such a supposition is *flatly contradicted* by the express statements of the Apostles Paul and Peter:

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words [Eph., chap. 1:9, 10,] whereby when ye read ye may understand my knowledge in the mystery of Christ.)

"Which *in other ages* WAS NOT MADE known unto the sons of men, *as it is now* revealed unto his holy apostles and prophets."

. . . . .

"And to make all men see what is the fellowship of the mystery which *from the beginning of the world hath been hid in God.* . . . . "—Eph., 3:3–5, 9.

"Even the mystery *which hath been hid* from ages and from generations, but NOW is made manifest to his saints."—Col., 1:26.

"Of which salvation the prophets have *inquired and searched* diligently . . . . . searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.

"Unto whom it was revealed that NOT UNTO THEMSELVES, but unto US, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; *which things the angels desire to look into.*"—1st Pet., 1:10–12.

"Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, WHICH WAS KEPT SECRET since the world began.

"But NOW is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom., 16:25, 26.

It would hardly seem possible for language to state more clearly or positively that the mystery of Christ's incarnation and the *modus operandi* or method of human salvation HAD NOT *been revealed to the world* until the Apostle's day. That while the Old Testament authors had presented the truth, it had been so presented in type, shadow, symbol and figure that it *was not* and could not be understood by them, not even by the *angels of God.* In fact it was even revealed unto those

ancient worthies "that *not unto themselves* but unto *us* they did minister."

So that if these declarations of the apostles Paul and Peter are true, the Book of Mormon is a lie, and the assertions of the Pearl of Great Price miserable fabrications daringly, and blasphemously added to the word of God by Joseph Smith.

4. But a greater than the apostle Paul or Peter also gives the lie to these false assumptions of the Book of Mormon and the Pearl of Great Price. A single statement will suffice as an illustration.

The Bible tells us plainly and positively that the Holy Spirit as a person, the third person in the Godhead, was was not manifested to the world until Jesus himself had come in the flesh and accomplished his mission.

"But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."—John, 7: 39.

It is true that the Holy Spirit is spoken of in the Old Testament. His work in the creation of the world is named in the first chapter of Genesis; his work in inspiring the Old Testament Scriptures is positively asserted, as in 2d Peter, 1: 21. As the Eternal Son was actively at work all through the Old Testament history, sharing the name Jehovah with the Father, yet not distinctly revealed as a separate divine personality, so the Holy Spirit, though actively at work, was still less distinctly revealed as a personality in the Godhead. Besides this—the work of the Spirit before the glorification of Jesus was not and necessarily could not be the

same in extent or power as after that event—it could only be rudimental and partial. For instance, the Holy Spirit could not "shed abroad the love of God" in the hearts of believers, until that love had been exhibited in the divine self-sacrifice on Calvary. He could not dwell in believers in the highest sense, uniting them to their living Head, and enabling them to feed upon the "bread of heaven," until that Head had become a "risen and glorified Head," and that bread "had come down from heaven."

"And the bread that I will give is my flesh, which I will give for the life of the world." Jno. 6: 51.

Only then also could the gospel be preached with "demonstration of the Spirit and with power" in the conversion of men, by means of the truth it contains. Jesus cannot *draw* men unto him until he has been "lifted up."

"And I, if I be lifted up from the earth, will draw all men unto me." Jno. 12: 32.

The fact is, the "*baptism of the Spirit*" is everywhere represented as the crowning gift of the *New* Dispensation, not to be bestowed until Jesus had lived on earth, died, risen again and been glorified.

Thus plainly speaks the Saviour:

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John, 16: 7; see also John, 14: 16, 26; and 15: 26; and 16: 13. Also Acts 2: 33, 16, 18.

Well, now, in the face of these well known Bible facts

and teachings, hear what Nephi says nearly 600 years before Christ. After telling his people, in prophecy, of the baptism of the Lord Jesus, and the Holy Ghost descending upon him in the form of a dove, he adds, pages 110, 111. (N. Ed. 124):

"And also the voice of the son came unto me saying, he that is baptized in my name, to him will the Father give the Holy Ghost, like unto me.

". . . . . Yea, by following your Lord and Saviour down into the water, according to his word, behold then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost, and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

". . . . . Yea, ye have entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesseth of the Father and the Son."

And such statements are over and over again repeated all through the book, with the mention of all the accompanying extraordinary gifts that followed the day of Pentecost, and many more:

"Yea, having been favored above every other nation, kindred tongue and people; having been visited by the spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation and also many gifts: the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation, etc.—Page 234; (N. Ed. 260.)

This utter confusion of the characteristics of the Old and the New Dispensations, and this gross dislocation of the *order* of redemption, shows beyond all question that the Book of Mormon is not only not *inspired*, but that

the writer, whether human or angelic, either had not *carefully* read the simplest Bible statements of the truth—or purposely contradicts them. Reader—either the Book of Mormon, or the Lord Jesus Christ is a false teacher. *Which* will you believe? Either Joseph Smith's professed revelations from Adam, Enoch, Noah, Abraham, Moses, the brother of Jared, Lehi, Nephi, Jacob and the whole list of Book of Mormon worthies are *lies*—or the Bible, as we have it, is false.

But the Book of Mormon contradicts the whole Bible, not only in the matter, but in the manner of its teaching.

A. Its Style of Prophecying.

For instance, how it fairly soars with ill-concealed triumph over Bible methods in its prophecying. The prophecies of the Book of Mormon are usually conveyed *in the precise language that records their fulfilment.* The reader will best understand us by glancing at a few examples out of the hundreds that are found in the book. Several samples from Enoch and from Lehi have already been quoted. The following will illustrate Nephi's methods, pp. 20, 21 (N. Ed., 22, 23).

"And I beheld the Redeemer of the world of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost came down out of heaven and abode upon him in the form of a dove.

"And he spake unto me again saying, look! and I looked and I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and they were healed by the power of the Lamb of God.

"And I looked, and beheld the Lamb of God, that he was taken by the people . . . . and I, Nephi, saw that He was lifted up upon the cross and slain for the sins of the world."

And thus we might quote hundreds of passages relating to Christ, telling his name, his mother's name, his place of residence, his reputed father's name, the particulars of his life and death, and the after history of the church as related in the New Testament, or revealed in the Book of Revelation, very much of it *in the exact language of the New Testament.* And the same thing is true of the prophecies that relate to the present time. All about Joseph Smith, his name, his father's name, how he shall find those old plates, the witnesses who shall see them, the "spokesman," Sidney Rigdon, provided to aid him, etc., etc., all with as much particularity and minuteness of detail as though the prophecies had all been gotten up *after the events had transpired,* AS THEY UNDOUBTEDLY WERE.

How different the prophecies of the Bible. Any approach to *exact literalness* is studiously avoided. The greater portion of the Old Testament prophecies that relate to Christ are in *types*; the old tabernacle and temple, its priesthood and their work, and the entire system of bloody sacrifices, of meat and drink offerings, are all prophecies of Christ and the Christian dispensation.

Another common method of revealing the future is by symbol, A good illustration of this method was

presented in the second chapter. The four beasts seen by the prophet Daniel presented in a remarkably brief compass a prophetic outline of the history of the four leading nations of the world for a period of over two thousand years. A large part of the Book of Revelation is occupied with this style of prophesying, so is Ezekiel. In fact, this method abounds in all the prophecies of the Bible. We recall but one single instance in the Bible where a man's name is given prophetically. The Persian King, *Cyrus*, was called by name, by the prophet Isaiah, nearly one hundred years before his birth. But this kind of literalness is the exception. John the Baptist's prophetic name was Elijah or Elias. Even Jesus, Himself, is not mentioned by name in any of the Old Testament prophesies. Good old Jacob called him "Shiloh;" the prophet Zechariah named him the "Branch;" another, the "Rose of Sharon," the "Lily of the Valley," the "Lord our Righteousness," the "Sun of Righteousness,", etc.

But in the Book of Mormon, Jesus' first announcement of himself in this country, one hundred years after the flood, runs thus:

"Behold I am he who was prepared from the foundation of the world to redeem my people; behold I am Jesus Christ, I am the Father and the Son."

The most literal prophecy in the Old Testament relating to Christ is the fifty-third chapter of Isaiah, a part of which we quote here:

1. "Who hath believed our report? and to whom is the arm of the Lord revealed?

2. "For he shall grow up before him as a tender plant, and as

a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

7. "He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

9. "And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth."

This chapter of Isaiah, if written in the style of the Book of Mormon, should have read somewhat after this fashion.

"I, Isaiah, a prophet of the Lord, and inspired by an angel from heaven, do hereby declare unto you, my beloved brethren, that in just 712 years from this date, a virgin by the name of Mary, living in the city of Nazareth, shall give birth to a son, whose name shall be Jesus Christ, the Lamb of God, the Saviour of the world. This child, Jesus Christ, shall live until thirty years old with his reputed father, Joseph by name, and a carpenter by trade. At the age of thirty, he shall find his forerunner, John the Baptist, at a place called Bethabara, beyond the river Jordan, baptizing all who come to him. After Jesus is baptized the heavens shall be opened, and the Holy Ghost shall be seen descending in bodily shape like a dove and resting upon him, and a voice from heaven shall be heard saying, this is my beloved son, hear ye him. After his baptism, he shall enter upon his public ministry, calling twelve men to be with him, whom he shall name apostles, and one of whom shall bear the name of John, and shall write a book that shall be called the Apocalypse, etc., etc."

How transparent a fraud is this method of prophecying; copying as it does word for word from the history

of Jesus Christ as we now have it recorded in Matthew, Mark, Luke and John. A feat that any Sunday-school scholar of ordinary intelligence could easily perform, assuredly without inspiration from God, or special help from an angel. We shall have occasion farther on, to notice more at length the Book of Mormon's *literary thieving* from the Bible. The point we have now in view is, that the silly author imagines *he is doing a smart thing, even beating the Bible!*

Mormon orators to-day unhesitatingly hold up these facts to prove that the Book of Mormon is superior to the Bible. "So much *plainer*," they say. "Nothing obscure; symbols, shadows, types, allegories and parables are all left out of the Book of Mormon — it is so plain and simple, that the most ignorant and unlearned may easily understand it!!"

Even the authors of the book itself do not conceal their boasted superiority to the Bible in this particular. After quoting *thirteen full chapters* from the prophecy of Isaiah, Nephi does not hesitate to say:

"For Isaiah spake many things *which were hard* for many of my people to understand . . . . . the words of Isaiah *are not plain* unto you . . . . . but *I* will give unto you a prophecy *according to the plainness which hath been with me from the time that I came out from Jerusalem with* my father: for behold *my soul delighteth in plainness.*"

Then he proceeds to apologize for quoting so much from Isaiah by saying, that the time is coming "in the last days," when Isaiah's words will be all understood, and then they shall be of value.

"For I know that they shall be of great worth unto them in the last days: for in that day shall they understand them: wherefore,

for *their good* have I written them." And then hurries on to his own *plainer* and *more satisfactory* prophecying."

"But behold I proceed with mine own prophecying according to my plainness; in the which *I* know that *no man can err!*" pp. 94-5 (N. Ed. 106-7).

B. Bible Incidents improved upon and embellished.

But, not only is the Book of Mormon one long libel upon Bible methods in its style of prophecying; it is particularly so in its historical incidents, notably those that are borrowed from the Bible. They are invariably improved upon and embellished.

We offer a few out of a large number of illustrations:

'And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathers her chickens under her wings, and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings; yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings if ye will repent and turn unto me with full purpose of heart. But if not, O house of Israel, the places of your dwelling shall become desolate until the time of the fulfilling of the covenant to your fathers."—P. 454 (N. Ed, 499).

One of the most beautiful incidents recorded in the New Testament, Christ blessing little children, (see Matthew, 19:13-15,) occupying three short verses, is in this

way embellished and improved upon until it has the appearance of something gotten up for a show, is unnatural and distorted, and thoroughly at variance with the beautiful simplicity of our Saviour's character.—Page 468, (N. Ed., 516-7).

"And it came to pass that he commanded that their little children should be brought. So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they all had been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them and bade them arise. And they arose from the earth, and he said unto them, blessed are ye because of your faith. And now behold my joy is full. And when he had said these words he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, behold your

little ones. And as they looked to behold, they cast their eyes toward heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire, and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear and bear record; and they know that their record is true; for they all of them did see aad hear every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women and children."

Just previous to this, in the presence of the same congregation of 2500, we have another little New Testament incident embellished and improved upon until it amounts to little less than a travesty or burlesque. In Jno., 20:27, the doubting Thomas is permitted to feel the print of the nails in the risen Saviour's hands, and to thrust his hand into the sword wound in the side, to strengthen his wavering faith in his risen Lord. But now, read page 456 (N. Ed., 502):

"And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth, one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets that should come.

Just think of it, reader, 2500 people go forth one by one and "thrust their hands into his side, and did feel

the print of the nails in his hands and in his feet." It would be very rapid work, requiring so much haste as to give the whole thing the appearance of a farce, to suppose *five* persons could thus pass the Saviour every minute, giving each one only *twelve seconds* to thrust his hand into the side and feel the print of the nails both in his hands and in his feet. But at this rapid rate it would require just *eight hours aud twenty minutes of time ! !*

And thus in various ways during the forty days he spends with his disciples here, Jesus is made to beat his Palestine record. Upon page 473 (N. Ed., 521), we have a baptismal scene which certainly far eclipses all the narratives of the Bible put together. Twelve apostles have been chosen and are baptised.

"And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and *with fire.* (?) And behold they were encircled about as if it were fire ; and it came down from heaven, and the multitude did witness it, and do bear record ; and angels did come down out of heaven, and did minister unto them."

After this magnificent pyrotechnic and angelic exhibition, fire within them, and fire all around them, and angels descending in the presence of the multitude,—they engaged in prayer; and then

"It came to pass that Jesus blessed them as they did pray unto him, and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold *they were as white* as the countenance, and also the garments of Jesus ; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof."

. . . .

And after another prayer,

"He came again unto his disciples, and behold they did pray steadfastly, without ceasing, unto Him; and he did smile upon them again; and behold they were white, even as Jesus. (Wondrous power in a smile!) And it came to pass that He went again a little way off and prayed unto the Father; and tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. And the multitude did hear, and do bear record, and their hearts were open, and they did understand in their hearts the words which he prayed. Nevertheless, so great and marvellous were the words which he prayed, that they cannot be written, neither can they be uttered by man."

It would scarcely be possible to present a greater contrast to the Jesus of the New Testament—the simple, unostentatious, matter of fact man, who could neither be cajoled into a public exhibition of himself, by the arch deceiver, nor coaxed by the foxy Herod. The New Testament transfiguration was an exceedingly private affair: only three of the twelve were allowed to witness it. But here, not only is Jesus himself transfigured before the great crowd of people — but his twelve apostes are transformed by a "*smile*" until countenance and clothing became so white that

"there could be nothing upon earth so white as the whiteness thereof."

And how ridiculous the record of his prayer!

To think of the son of man, the *model* for humanity, the gentle loving Jesus, who would not "break a bruised reed," nor "quench the smoking flax," who would not "strive nor cry, nor cause his voice to be heard in the street," whose every breath of prayer, as recorded in the four evangelists is the perfection of simplicity — that

such a Jesus should retire just far enough from the multitude to be heard at the best advantage, and then offer a prayer that cannot be recorded, that could never be imitated, that had not a syllable in it that could afterwards warm the heart or inspire the soul of his dear people !

Such a Jesus could never be a reality — could only exist in the unbalanced, visionary brain of a man, or an angel who united very little judgment and common sense with an immense development of conceit and blasphemous presumption. But let us read the next paragraph.

"And it came to pass that when Jesus had made an end of praying, he came again to the disciples, and said unto them, so great faith have I never seen among all the Jews; wherefore I could not shew unto them so great miracles, because of their unbelief. Verily I say unto you, there are none of them that have seen so great things as you have seen ; neither have they heard so great things as ye have heard."

This tells it all. The Nephites beat the Jews everywhere—they are credited with greater faith (in this case as in several others in the book, a wholly gratuitous assertion, without furnishing a single fact in evidence) and therefore permitted to witness greater exhibitions of miraculous power. And this is precisely what this chapter is trying to prove — that the Book of Mormon attempts to *improve upon the Bible narrative*, to present to us a *more remarkable* people, a *stranger* history, and more marvellous miracles than are found in the Bible. The faith it extols may only exist upon paper ; it may be a mushroom growth, come up in a night, and disappear as suddenly — it matters not — the more *un-*

natural the characters, and the more absurd the combinations, the better the panorama seems to suit the strange genius who inspired this book.

The above statement is followed by another exhibition, a caricature of the Lord's supper. Bread and wine are furnished for the whole multitude to eat and drink—and this story is volunteered.

"Now there had been no bread, neither wine, brought by the disciples, neither by the multitude; but he truly gave unto them bread to eat and also wine to drink."

No necessity for this miracle is revealed. There was no desert place with a multitude who had fasted until ready to faint, as when Jesus multiplied the loaves and fishes—an act of loving tenderness and compassion. On the contrary, the fair inference is that bread and wine might easily have been procured. *It was simply for an exhibition*, for the same reason *raw meat* had been miraculously made sweet and palatable (meat that could easily have been cooked) to show off God's interest in his pets! It is the kindness of a foolish or weak minded parent. Quite in keeping with this unnatural and impossible conjuncture of events are the marvelous results of these disciples, labors as related on page 492. (N. Ed. 544.)

Evidently without stopping to enquire whether his representations were plausible or even possible; whether they accorded with human experience or divine precedents; or are the opposite of all past records, our author blandly informs us that in *two years* after Jesus left them the entire population of both continents are converted and enrolled in Christian churches! What

has the New Testament to compare with this? The book of *Acts* covers a period of over thirty years of the most incessant, soul-absorbing, spirit-accompanying labors—but leaves us with the great portion of the old world as yet unreached. Only here and there a solitary light had been kindled, scarcely enough to reveal how very dark was the pall that still rested upon the Eastern world.

BIBLE BEATEN IN OTHER WAYS.

In the same way the Bible is beaten in other directions. *Noah* builds but *one ark* at the command of God, Jared and his brother have *eight*. 519 (N. Ed. 575.) Moses saw only the *back parts* of Jehovah. Jared's brother saw him face to face. 522 (N. Ed. 577.) Moses must needs remain in the mount forty days talking with God, before his face may shine with the heavenly radiance. But Abinadi's face "shone with exceeding lustre, even as Moses' did" while simply preaching to a crowd of wicked men. 172 (N. Ed. 192.) Moses' unknown burial by the hand of God is not allowed to transcend Alma's exodus out of life. 333 (N. Ed. 368). Nor can Daniel read the handwriting on the wall better than Aminadi. 235 (N Ed. 261.) While Elijah's ascent to heaven has its counterpart in the modest story of Ether. 550 (N. Ed. 608.) The foolish saying that went abroad among the disciples of Christ, that the Apostle *John* should not die, was *fully* realized upon this continent, for *three* out of the twelve apostles were allowed to remain upon earth without tasting death. 488, 495 (N. Ed. 539, 546.) Paul knew *one*

man in Christ caught up to the third heaven to hear unspeakable words. Our author not only multiplies the one by twelve, but when the twelve returned again to earth he modestly states :

" And now whether they were *mortal* or *immortal* from the day of their transfiguration I know not."

He only knew they were from that time blest with strange powers so that *prisons*, could not hold them—*pits* could not be dug deep enough to retain them.

" And *thrice* they were cast into a furnace and received no harm. And twice were they cast into a den of wild beasts, and behold they did play with the beasts as a child with a suckling lamb and received no harm." P. 489 (N. Ed. 540.)

Everywhere the Bible is beaten. Chapter III. of this work contains an account of various miracles. The reader can recall how regularly they were more wonderful and more strange than any furnished us in the Scriptures of truth.

The birth of Jesus Christ was signalized in his own homeland by two beautiful and appropriate occurrences: the appearance of a star to guide the eastern magi to his birthplace, and the angels' appearance and announcement to the watchful shepherds on the plains of Bethlehem, neither of which was seen or heard by any other parties. But how little and insignificent compared with the occurrences on this continent that same night! The most stupendous physical miracle ever accomplished since God first called the sun into being. The sun goes down as usual and is seen to rise the next morning at its proper time :

" And it came to pass that there was no darkness in all that

night, but it was as light as though it was midday. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given. And it came to pass also, that a new star* did appear, according to the word." p. 434 (N. Ed. 477).

"And there were many fell to the earth and became as if they were dead . . . . . yea, in fine, all the people upon the face of the whole earth, from the west to the east, both in the land north (North America). and in the land south (South America), were so exceedingly astonished that they fell to the earth."

Did the Creator, in some monster chemical laboratory, manufacture light to furnish both these vast continents enough to make it "as light as though it was midday" for twelve consecutive hours; or did he suspend some huge *reflector* at such an angle in mid-heavens as to throw upon these two continents the full power of the sun's rays during the whole night?

Joshua's miracle of lengthening a day by commanding the sun to stand still was mere child's play compared with this!

In the same way the three hours of darkness extending over the land of Judea, and the earthquake and the rending of the rocks, that accompanied the Saviour's agony upon the cross, as if nature were expressing sympathy with her suffering Creator, and that ceased when his agonized soul was released, is not only repeated here in this country, but as we learned in Chapter III., is extended through three full days; with such a darkness as remands that old miracle in Egypt to the shades;

* Why does he mention a *star?* He has no possible use for it—except it be to prevent the Bible narrative from getting ahead of him!

and with such accompaniments as the eye never saw or pen ever recorded before or since.

Reader, can you resist the conclusion that the author of this book is bent upon *beating the Bible*, casting its miracles and its wonderful incidents completely in the shade, at whatever strain upon the reader's credulity, or sacrifice of reason or common sense?

JESUS DISHONORED.

But after all, the darkest blot upon the Book of Mormon is the dishonor it puts upon the Lord Jesus Christ. Nothing can exceed the fulsome flattery it lavishes upon him—or upon an imaginary being who is named Jesus Christ. Its peans of praise to this fancied saviour are loud and continual. And yet how thoroughly the Book of Mormon supplants and dishonors the Jesus of the New Testament may be learned by only the briefest relation of the facts.

The Book of Mormon *mars* all the glory and beauty of Christ's life, both his actions and his words, by presenting him to us in the *role* of a *second hand repeater*. Nearly every wise word he uttered, or revelation of truth he made, many of his greatest miracles and his divinest acts *were anticipated* and repeated hundreds of years before he come in the flesh—so that they become musty and uninteresting from age—at least lose their *freshness*, when repeated by him in Judea. The glory of originality is gone. Not, of course, to his Judean hearers who knew nothing of previous *Nephite* history, but to us who are permitted to read both records. The

confidence with which we have repeated the Roman officer's honest praise: "Never man spake like this man" (Jno. 7: 46) is suddenly rebuked as we reflect—that this officer knew nothing of Jared's brother, of Nephi, of Alma, and other worthies who lived upon this continent and said those same things long before! The following are a few among a large number of examples:

Jesus' words anticipated by Nephi, Alma and others in the Book of Mormon.	*Jesus' words as recorded in the New Testament.*
"And he numbereth his sheep, and they know him, and there shall be one fold; and he shall feed his sheep, and in him shall they find pasture.—page 52 (N. Ed. 57).	"I know my sheep, and am known of mine." "There shall be one fold and one shepherd. "He shall go in and out, and find pasture." Jno. 10: 9, 14, 16.
"He layeth down his own life, that he may draw all men unto him."—page 100 (N. Ed. 112).	"I lay it down of myself." "And I, if I be lifted up from the earth will draw all men unto me." Jno. 10: 18. and 12: 32.
"He that endureth to the end, the same shall be saved."—111 (N. Ed. 124).	"But he that shall endure unto the end, the same shall be saved." Matt. 24: 13.
"And there are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate," (Id 111).	"Strait is the gate, and narrow is the way, which leadeth unto life." Matt. 7: 14.
"But behold, I say unto you, that ye must pray always, and not faint."—112 (N. Ed. 126).	"Men ought always to pray and not to faint." Luke 18: 1.
"Ye shall pray unto the Father in the name of Christ."—(Idem).	"Whatsoever ye shall ask the Father in my name." Jno. 16: 23.
"Nevertheless not my will be done." —132 (N. Ed. 148).	"Nevertheless not my will, but thine be done." Luke 22: 42.
"And he shall say unto me, come unto me, ye blessed, there is a place prepared for you in the mansions of my Father."—136 (N. Ed. 152).	"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.
"Except they humble themselves and become as little children."—151 (N. Ed. 169).	"Except ye be converted and become as little children." Matt. 18: 3.

"And then will I confess unto them that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels."—199.	"And then will I profess unto them I never knew you, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 7: 23, and 25: 41.
"And ye shall also forgive one another your trespasses."—199 (N. Ed. 222).	"If ye from your hearts forgive not every one his brother their trespasses." Matt. 18: 35, also Matt. 6: 14, 15.
"Behold I am born of the Spirit." "Marvel not that all mankind . . . . must be born again; yea, born of God."—202 (N. Ed. 225).	"Born of the Spirit." "Marvel not that I said unto thee, ye must be born again."
"For the Spirit saith if ye are not born again ye cannot inherit the kingdom of God."—228 (N. Ed. 253).	"Except a man be born again he cannot see the kingdom of God." Jno. 3: 6, 7.
"Sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets." —222 (N. Ed. 247).	"Sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven." "Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God." Matt. 8: 11, Luke 13: 28.
"Behold, the axe is laid at the root of the tree; therefore, every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."—224 (N. Ed. 250).	"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." Matt. 3: 10.
"Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment, than for you, if ye remain in your sins."—233 (N. Ed. 259).	"But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Matt. 11: 22.
"Taking no thought for themselves what they should eat, or what they should drink, or what they should put on."—298 (N. Ed. 329).	"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6: 25.
"And as he (Moses) lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon the son of God with faith, having a contrite spirit, might live, even unto that life which is eternal."—411 (N. Ed. 452).	"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Jno. 3; 14, 15.
"Abraham saw of his coming, and was filled with gladness, and did rejoice."—(Idem).	"Your father Abraham rejoiced to see my day: and he saw it and was glad." Jno. 8 ; 56.

This rudely torn away are a multitude of his wisest sayings, and his most *startling revelations* of truth.

Thus anticipated is the crown of glory we had fondly

placed upon his brow because of these wonderful words and this wisdom !

In the same way some of his divinest *acts* are found to have been only a *parrot-like imitation* of things familiar because often repeated hundreds of years before him, here upon this continent.

It has always seemed an exhibition of self control that was altogether above the reach of a mere man, that Jesus fulfilled so perfectly in the supremest hour and trial of his life the words of the prophet :

"He was oppressed, and he was afflicted; yet he *opened not his mouth :* he is brought as a lamb to the slaughter, and as a sheep before her shearers is *dumb so he openeth not his mouth.*" Is. 53,7.

But how it takes all the divinity out of this scene to learn that he was only *imitating*, and that *he knew* he was only imitating in a very feeble way, too, his servants Alma and Amulek, who something over one hundred years before had made the following record. p. 250. (N. Ed. 277).

"And when they had been cast into prison three days, there came many lawyers and judges, and priests, and teachers, who were of the profession of Nehor: and they came in unto the prison to see them and they questioned them about many words; but they answered them nothing. And it came to pass that the judge stood before them, and said, why do ye not answer the words of these people ? Know ye not that I have power to deliver ye up unto the flames ? And he commanded them to speak; but they answered nothing."

And as if to cast Jesus, record still farther into the shade,we are told that this thing was kept up not only the *three* days, but "many days," being all the time smitten upon the cheeks, and tantalized with all sorts of cruel

mockings—withholding food and water, and stripping them of their clothing, binding them with strong cords and what not.

If there is one miracle of Jesus' life that more than another has been cited in proof of His divinity—it is the scene upon the sea of Galilee, in the midst of a great tempest—when He arose from a quiet sleep and "rebuked the wind, and said unto the sea, Peace be Still. And the wind ceased, and there was a great calm."

But how quickly the scene is marred, and the glory of the Master dimmed when we find out that he is only doing what his servant Nephi had done nearly six hundred years before in connection with a far more terrific storm of *four* days continuance, occurring too in the midst of the mighty *ocean* instead of the little Galilean lake!

"And it came to pass that I prayed unto the Lord; and after I had prayed, the winds did cease, and the storms did case, and there *was a great calm*"!! p. 43 (N. Ed. 47.)

After Jesus' baptism, the record tell us (Matt. 4: 1), that

"Then was Jesus *led up* by the Spirit into the wilderness to be tempted of the devil."

While there the devil "*taketh Him* up into an exceeding high mountain"—whether he carried him *bodily* is not stated. But while under the direction of the divine Spirit *he had to walk!* But Nephi is more highly honored. Page 19 (N. Ed. 20.)

"As I sat pondering in mine heart, I was *caught away in the*

Spirit of the Lord, yea, into an exceeding high mountain, which I never had before seen, and upon which I never had before set my foot."

And this was not a solitary occasion. He was, it is evident, frequently thus honored above all the race, before or since, above the Son of God Himself, for He had always to walk. Upon page 63 (N. Ed. 69), he says:

"Behold He hath heard my cry by day, and hath given me knowledge by visions in the night time. And by day have I waxed bold in mighty prayer before Him; yea, my voice have I sent up on high; and angels came down and ministered unto me. And upon the wings of His Spirit hath my body been carried away upon exceeding high mountains (more than once then). And mine eyes have beheld great things; yea, even too great for man; therefore I was bidden that I should not write them."

It has always been supposed that to God alone belongs the prerogative of knowing the hearts and perceiving the thoughts, the secrets thoughts of the children of men. (Jer. 17:10, Acts 1:24.) and the fact that Jesus possessed this power has been accepted as proof of his divinity. The writers of the four gospels evidently so regarded it. (See Matt. 9:4, Jno. 2:24, 25, and other places.)

But the Book of Mormon does not hesitate to tear this crown also from the brow of our Lord, by furnishing us men, even young converts, who can equal him in this.

"Now when the king had heard these words, he marvelled again for he beheld that Ammon could discern his thoughts . . . . And the king said: Who art thou? Art thou that Great Spirit who knows all things? . . . . How knowest thou the thoughts of my heart?" p. 261 (N. Ed. 289).

"Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he *perceived their thoughts*, and he said unto them, O ye wicked and perverse generation." p. 237 (N. Ed. 263).

Not only rivalling the Lord Jesus in his ability to divine the thoughts of wily lawyers who were seeking to entangle him in his talk—but taking right out of the Saviour's mouth the words "O ye wicked and perverse generation." Can it be that our blessed Lord was guilty of borrowing that comprehensive, scathing phillippic from a young convert over in this country, who had said it a hundred years before ?

Jesus did not seem, of himself, to have the authority to confer the Holy Ghost.— To his disciples he said "I will pray the Father and *he* shall give you another comforter." And when after his resurrection he "breathed" on his disciples and said "receive ye the Holy Ghost", it was fifty days before the time appointed by the Father for the baptism of the spirit came, and this not till after ten days of careful watch, and continuous prayer.

But here upon page 298 (N. Ed. 329) after a somewhat wordy prayer, we have this statement :

"Now it came to pass that when Alma had said these words, that *he clapped his hands upon all them who were with him.* And behold, as he clapped his hands upon them, *they were filled with the Holy Spirit.*"

While Jesus was upon the high mountain whither the devil had taken him (Matt. 4:8) he was shown "all the kingdoms of the world and the glory of them," and Moses upon Pisgah's top was permitted to see Palestine, only a little country, perhaps seventy-five by one hundred and fifty miles in extent. But how insignificant these

favors compared with the *brother of Jared*, as related in the Book of Ether, page 522, (N. Ed. 578):

"And when the Lord had said these words, he shewed unto the brother of Jared all the inhabitants of the earth *which had been*, and also *all that would be;* and he withheld them not from sight, even *unto the ends of the earth;* for he had said unto him in times before, that if he would believe in him, that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things,"

So it would seem the Lord had got himself into a "tight place" by a rash promise previously made, to fulfill which he is now required to perform the most astounding miracle ever performed—endow the brother of Jared for the time being with his own *omniscience* so that he could see not only all the people that had ever lived upon earth before him—but all that were to live after him to the end of time! Of precisely what value this huge miracle could have been either to the brother of Jared or any one else, it is difficult to conceive. But evidently its *utility* is of no consequence with our author, so long as he can keep his Book of Mormon ahead of the Bible, and make its heroes at least the peers of the *Jesus of the Bible!*

How hollow and how hypocritical then is the fulsome praise and honor that appears upon the surface to be accorded to the Lord Jesus Christ and the Bible! They are perpetually kept at the front. The authors of the Book of Mormon are all the time shouting hosannas—"Look at our Jesus!" "See how we honor and exalt the Bible!" And yet at the same time stripping both of their beauty and glory, and piling the stolen ornaments upon themselves!!

CHAPTER VI.

HUMAN, VERY HUMAN.

There are throughout the Book of Mormon many exhibitions of human weakness, altogether inconsistent with the supposition that it came from God.

A. Vanity, Conceit.

The opening paragraph in the book contains the words "I" and "my" sixteen times:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and mysteries of God, therefore, I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge."

The following, on the next page, has certainly a smack of vanity:

"And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children of which I shall not make a full account, but I shall make an account of my proceedings in my days. Behold, I make an abridgment of

the records of my father, upon plates which I have made with my own hands; wherefore, after I have abridged the record of my father, then will I make an account of mine own life."

The second author, Jacob begins his book thus, p. 114:

". . . . . And he (Nephi) gave me, Jacob, a commandment that I should write upon these plates a few things which I considered to be most precious: that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi. For he said that the history of his people should be engraven upon his other plates and that I should preserve these plates and hand them down unto my seed, from generation to generation. And if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible. . . . And we also had many revelations, and the spirit of much prophecy."

The third author, Enos, begins his book by complimenting his father, Jacob,—a back-handed way of boasting over his own inherited good qualities, and the excellent training he had received—and then occupies a considerable space with an account of his own conversion, written in first-class modern revival style. While the fourth author, Jarom, modestly hints that the things he proposes to write are as nothing, compared with the things he had publicly taught and that had been revealed to him.

"It must needs be that I write a little; but I shall not write the things of my prophecying, nor of my revelations."—136.

And, in fact, this appears to be characteristic of nearly every author in the Book of Mormon, the modest boast though, every little while repeated: I only

record a very few of the remarkable revelations I have received, or of the remarkable deeds that have been accomplished through my leadership and inspiration.

Thus Nephi boasts, page 29 :—

"Behold I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and *I have not written but a small part of the things which I saw.*"

The following statements also sound slightly conceited :

"Neither am I mighty in writing like unto speaking."

My writing, as you see, is "of great worth," but it is nothing compared with my speaking !

"And behold, I am also a man of no small reputation among all those who know me; yea, and behold I have many kindreds and friends, and I have also acquired much riches by the hand of my industry."—236 (N. Ed., 262).

"Now when Ammon saw this, his heart was swollen within him with joy; for, said he, I will show forth my power unto these my fellow-servants, or the power which is in me."—258 (N. Ed., 286).

But for real simon-pure conceit, the following carries away the palm:

"And it came to pass that the angel spake unto me, saying, look! And I looked and behold a man, and he was dressed in a white robe; and the angel said unto me, behold one of the twelve apostles of the Lamb! Behold, he shall see and write the remainder of these things; yea, and also many things which have been, and he shall also write concerning the end of the world. . . . . And behold, the things which this apostle of the Lamb shall write, are many things which thou hast seen; and behold, *the remainder shalt thou see;* but the things which thou shalt see hereafter, thou

shall not write; for the Lord God hath ordained the apostle of the Lamb of God, that he should write them. . . . . And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel."—29 (N. Ed., 31–2).

He means this: I have seen all that the Apostle John, six hundred years later, shall see on the isle of Patmos —but in order to give him a show, I am not permitted to write it. And I willingly divide honors with him—for should I write all I have seen, *poor John would be nowhere!!*

Strikingly in contrast with all this is the modesty of the different writers of the Bible.

The first book, Genesis, begins thus:

"In the beginning God created the heavens and the earth."

And we look at the close of the book, examine every page of it, in vain, to find even a hint as to who was its author. So with Exodus and Leviticus and Numbers; in fact, we have to read through over one-half the entire Old Testament, embracing fifteen books, before we have so much as a hint of the authorship. The Book of Nehemiah opens with this brief and modest title:

"The words of Nehemiah, the son of Hachaliah."

Then, we pass the books of Esther, Job and the Psalms without the names of the authors. The Book of Proverbs has this preface:

"The Proverbs of Solomon, the son of David, King of Israel."

The various prophets are under a necessity, from the very character of their work, of revealing their names. But, it is done in the same, modest, simple way:

"The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem."

"Tho words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth."

"The words of the Lord that came unto Hosea."

"The word of the Lord that came to Joel, the son of Pethuel.'

"The words of Amos, who was among the herdmen of Tekoa."

And so with every one of the prophets. The opening sentence tells who is its author, but always in the *third* person, with the single exception of Ezekiel, who begins his prophecy in the *first* person.

If we examine the New Testament, we find Matthew begins thus:

"The book of the generations of Jesus Christ, the son of David, the son of Abraham."

Mark, thus:

"The beginning of the gospel of Jesus Christ, the son of God."

John, thus:

"In the beginning was the word, and the word was with God, and the word was God."

Luke is the only one of the four Evangelists who furnishes us anything like a *personal* introduction. And yet he entirely withholds his own name. The same with the Book of Acts. In fact we only learn from the early history of the church, entirely outside of the New Testament writers, *who wrote either one of these five books.*

With the Epistles it is, of course, different. They were private and personal affairs, addressed to individuals, as Timothy and Titus, or they were addressed to

particular churches, and required the signature of the writer to give them value and authority at the time they were written. And yet one of the most important of the Epistles, the Book of Hebrews, remains incognito to this day, the best scholarship of the world being divided as to its real author. And not one of the authors becomes the hero of his own story, until we come to the prophets, who in the most delicate way, with a modesty that has not the remotest suspicion of egotism, speak of themselves only when the necessities of the narrative require such mention, as in the case of Isaiah, Jeremiah, Ezekiel and Daniel. Only one solitary author in the entire Bible makes a boast, or even mentions in any way whatever, the abundance of his revelations. And that is the Apostle Paul. And he was obliged to do it in vindication of the gospel he had preached, but apologizes in the most earnest and emphatic way for the necessity of thus *making a fool of himself*, as he calls it. "I am become a fool in glorying," he says to the Corinthians; "*ye have compelled me.*" (2 Cor. 12: 11.)

And do you know, this is the way God has always wrought in nature? This world of ours is a wonderful world, crowded full of God's handiwork. Every grain of sand in it, every drop of water, every blade of grass, every shrub and flower, as well as every living thing that swims in its waters, or creeps upon its surface, or flies in its air, is full of proof—"the hand that made us is divine."

Would not it seem a little strange, and somewhat out of keeping with the dignity and glory of the divine character, if God should attach a *label* to each separate

article in nature, saying, "I made this." If over each one of these beautiful shade trees were written, "This is my work," or suspended over every garden spot, or bed of flowers, or grassy meadow, in golden letters, "I, the Lord, did this;" or, if he should come down from heaven every evening in a cloud, and proclaim in thunder tones that every one might hear, "All the blessings you have enjoyed to-day came from my hand." Surely this is not needful, so long as the proofs of His handiwork lie all about us in such rich abundance.

Nor is it necessary for him to attach to the book of Genesis, or the book of Matthew, or John, or Hebrews, any affidavit whatever as to their inspired origin. Every page proclaims, "The brain that composed this had the help of God." The necessity therefore that requires the various authors of the Book of Mormon to assert so frequently their divine inspiration, and parade upon almost every second or third page the abundance of their revelations, is a confession of weakness, to say the least, and suggests the suspicion that the author fears you may not find out the divine origin of his plates unless he keeps reiterating the fact—the sad necessity of the young painter whose first attempt at painting proved so far a failure that he was obliged to write underneath his picture, "*This is a horse!*"

B. Another Argument from Nature.

The other day* a neighbor of mine was examining somewhat minutely a few of the *worms* or caterpillars with which our city is infested. Calling my attention to

* This was written by the author in Salt Lake City in June, 1885.

them, I discovered for the first time that they were not the muddy, dirty-looking, ugly creatures I had supposed. A close inspection revealed the fact that they were really beautiful; that an exquisite taste had been displayed in the various colors employed, their skillful blending, and the delicateness and perfection of their tints, and especially in the strange and endless variety exhibited. Really, you could find no two exactly alike.

And then there suddenly flashed upon me a fact I was taught when a school-boy, that there are no two objects in nature exactly alike; infinite *variety* and not *sameness* is the rule. And I recall hours spent with brothers and sisters in the old home garden, examining a large bed of "ribbon grass" to test the theory. There were only a few colored lines on each blade of grass, but they were always arranged differently, so that we never found two exactly alike. Extending our observation, we patiently examined hundreds and thousands of clover leaves, the leaves upon the apple trees, and the leaves upon the small oak saplings, growing in a neighboring pasture, and always with the same result—no two alike.

We all know that there are no two human faces just alike, no two human characters alike. All possess the same contour of face, the same faculties, passions and attributes; but the varieties of development are apparently infinite, so that, probably, no two persons have ever lived, or ever will live, who look and act and are exactly the same. And it is said that the same law of infinite variety extends even to the minutest animalculæ that appears in a drop of water, and lives but a brief day; to every grain of sand upon the sea shore; in fact,

as some believe, to every ultimate, minute particle of matter of which our earth is composed.

And, friends, this endless variety, exhibited everywhere in nature, affording us such clear proof of the limitless, the unbounded resources of the great Creator, is found just as clearly marked in the Bible. There are certain great lines of truth distinctly and clearly revealed to us; but the unfolding of these great lines of truth is almost infinitely varied. So that there are, properly speaking, *no repetitions* in the Bible. There are repetitions of questions and commands for the sake of added emphasis: sometimes of words and phrases required by the bold and vigorous and animated style of the Holy Scriptures; yet, properly speaking, the Bible does not repeat itself.

There are instances in the Old Testament where a brief historical incident, in a few cases a prophecy, in one case an entire chapter is repeated word for word by two different authors for reasons that are not explained to us. Perhaps two different authors, in making a record or compiling a history of the same personages, may have had access to the same original documents, and were permitted by the divine spirit to quote them alike. But these are rare exceptions, so rare as to make the rule all the more impressive and prominent, that the Bible does not borrow, nor in any proper sense repeat itself.

In the New Testament, three different men, Matthew, Mark and Luke, furnish a history of the life of Christ. They write independently of each other, in separate portions of the world, for entirely different classes of people, and evidently without any knowledge of each

other's work; and, as might be expected, when recording the same event, mention the very same particulars, the prominent points in the event they narrate. But, they scarcely ever *do it in the same words*. Each presents the fact from his own standpoint; and, hence, exhibits a different phase from the other, keeping up a constant variety and freshness. Even in the large number of quotations found in the New Testament from the Old, the language is so varied as to present a new side to the old truth, giving you a view of it that you had not been able to discover from the Old Testament reading. And, the quotations from the Old Testament found in the New are exceedingly brief; the longest one is in Rom. 3, quoted from the Psalms. to prove that "there is none righteous." And this quotation embraces only three brief sentences, making in all eight or ten lines on a printed page like this.

If it had been different, if one prophet had quoted large portions of a previous prophet's words, if the New Testament writers had borrowed whole chapters from the Old Testament prophets and made up their addresses chiefly in this way, we would at once have felt, "Something is out of joint": the God of nature and the God of the Bible seem to proceed differently. And has God really exhausted his resources in the Old Testament revelations, that He must needs repeat Himself thus? Has He *nothing new* to tell us? not even a *new way* of presenting the old thoughts?

Well, now, reader, the Book of Mormon has this very serious objection to its divinity: *It is not original enough to have come from God.* It is made up largely of *borrowed* material. Outside of the mere frame-work of

the book, its thread of history, the filling in is largely borrowed. We mean the religious part of the book ; its sermons, exhortations and addresses are either repetitions of the exact language of the Bible, or they are constructed as gospel sermons of the present day are constructed, filled in with a large amount of Bible phraseology, Bible allusions, illustrations, etc.

For instance, we find that the Lord Jesus, when he first appeared to the Nephites, as recorded on pp. 455–464, after saying a few words (more than one-half of which are selections* from His various words as recorded in the four Gospels), began to repeat the sermon on the Mount, as recorded by Matthew in the 5th, 6th and 7th chapters, and repeated the entire sermon word for word. Then followed this, with about as much more material filled in constantly with short phrases or whole sentences taken from other portions of the Bible. When He came back the second time and addressed them at some length, he quotes verbatim nearly two whole chapters from the Book of Isaiah, and closes up his speech with a repetition of the two last chapters of the Book of Malachi.

In the second Book of Nephi, beginning with p. 78 (N. Ed., 87), the author quotes from Isaiah, the prophet, and fills up *sixteen pages*, transcribing in full *thirteen*

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*The following is a specimen, The *borrowed* words and phrases are in *italics*, p. 458 (N. Ed., 504): "And *again I say unto you*, ye must *repent, and be baptized* in my name, and *become as a little child*, or *ye can in nowise inherit the kingdom of God. Verily, verily I say unto you*, that this is My doctrine, and *whoso buildeth upon this, buildeth upon* My *rock, and the gates of hell shall not prevail against* them. And whoso shall declare more or less than this, and establish it for my doctrine, *the same cometh of evil*, and is not *built upon* My *rock*, but he *buildeth upon a sandy foundation*, and the *gates of hell* standeth open to receive such, when the *floods come and the winds beat upon them.*

chapters from this prophet, commencing at the second chapter.

Nearly the whole of Isaiah, and occasional selections from the other prophets, are thus incorporated into the Book of Mormon, with the major portion of Christ's words as found in the four evangelists, and a generous sprinkling from all the espistles and the Book of Revelation.

It is no excuse for this lack of originality and constant repetition of the Bible, that, while it was not new to us, *it was new to the people in this country who heard it.* There could have been no possible objection to having those old sermons and addresses filled up with Bible quotations for the benefit of those who listened to them; but, such quotations should have been left out of a record that was kept for us who already possess the Bible. And, that ancient record, as is frequently asserted, *was made for us exclusively*, and not for the people then living. The ancient Nephites had nothing whatever to do with the plates from which the Book of Mormon was translated; in fact, *never saw them.*

The plates, professedly found by Joseph Smith, and from which the entire Book of Mormon was translated, were prepared by Mormon at the close of Nephite history, and were never seen by any person upon this continent, except by Mormon's son, Moroni. They were prepared and preserved for our benefit alone. And it is altogether a work of supererogation to furnish us the same message twice over. Jesus said a thousand things that are not left on record for us, and so did Paul and the other apostles, and undoubtedly, in their preaching, often quoted largely from the Old Testament, very like-

ly whole chapters at a time. But such sermons and such quotations were not left on record for us, because we have all such passages already in the Old Testament, and God *never does unnecessary things.*

We must, therefore, conclude that at least so much of these plates as contain such large repetitions of the Old and New Testaments cannot have been recorded at the command of God for our benefit, unless He would do in this country what He never would do in the old.

C. The Forgotten Record.

At this stage in the discussion we will read a passage where the poor man Nephi is made to give himself entirely away, so far as being inspired by the Holy Spirit or helped by an angel of God to write the Book of Nephi. He *forgets* a very important matter of record; *leaves out* of his book an important fact that should have gone in it—Page 481 (N. Ed., 531).

"And now it came to pass that when Jesus had said these words, He said unto them again, after He had expounded all the scriptures unto them which they had received, He said unto them, behold, other scriptures I would that ye should write, that ye have not. And it came to pass that He said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before Him, He cast His eyes upon them and said, verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day the Father should glorify His name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And He said unto them, were it not so? And His disciples answered Him and said, yea, Lord, Samuel did prophesy according to Thy words, and they were all fulfilled. And Jesus said unto them, how be it that

ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore, it was written according as He commanded."

You readily see how it is. Jesus, in glancing over Nephi's record, discovers an important omission, *and chides Nephi for his neglect.* Nephi acknowledges the omission; and now, at the command of Jesus, inserts the omitted matter in at this place, entirely out of its proper connection. Now, was Nephi under the inspiration of the Holy Spirit or assisted by an angel from heaven when he made such a blunder as this in keeping his record? Is a patched-up record inspired of God? If an angel comes all the way from heaven to help, it should have been an intelligent angel, blessed with a good memory, or he could have been of no particular advantage to Nephi.

ONE MARK OF A FALSE REVELATION.

No one can study the different religions which men have invented without being struck with the fact that they all profess to answer many questions, which a merely idle and unprofitable curiosity is always asking.

1. Any one who looks into the mythological stories respecting the pagan gods of Greece and Rome, will readily see that they are intended to gratify our curiosity, not to teach us duty, or bring to our remembrance moral maxims.

2. The same may be said of the additions made to the Old Testament by the writers of the Apocrypha.

One object of these additions is to satisfy the very natural desire of the Jews for a more complete history of their nation than is contained in their inspired history. And so fiction is made to fill up the gap. In like manner the Rabbis attempt to clear up the doctrinal parts of the Old Testament by the most absurd and groundless stories respecting God and his ancient people—stories that have little practical utility; are fitted chiefly to amuse the imagination or please the curiosity and the credulity of the people.

3. These old Hebrew Expounders and story tellers were followed by the priests and monks of the dark ages, who finding the people everywhere anxious to know more about the state of the soul between death and the last judgment, attempted to supply the demand by recording remarkable dreams of leading monks and nuns, and other "saints" as to the nature of this intermediate state. And in the course of centuries dreams became revelations, and the doctrine of *purgatory* was framed, which professes to make very clear a subject concerning which Holy Scripture is silent. Had it been really profitable for us to know certainly anything about the intermediate state, the Lord would no doubt have revealed it to us—but as He did not, the Romanists have supplied the deficiency, though at the price, it is feared, of delusion and destruction to myriads of souls.

4. Turning to the impostor Mahomet, we discover the same mark of a false religion. This Arabian had some knowledge of the Old and the New Testament; but being dissatisfied with their silence on many points, he had the audacity to announce new revelations about

many things that were before mysterious or unknown. For intance, he has most minute descriptions of heaven and hell, and their inhabitants, a full and very circumstantial account of the creation of the world. To give his followers some idea of the immense size of the Almighty, he tells how long it takes an angel to fly around his head *from one ear to the other!* All these things he knew would please human nature, which is ever eager to know something more about whatever is hidden or wonderful, and yet is indifferent to such religious knowledge as relates to christian doctrine, experience and practice.

5. Swedenborg fails when tried by this same test. For although believed to be an honest sincere man, yet he evidently was the dupe of a diseased imagination. He gives us the most minute details regarding the celestial world, and its various ranks of beings. He answers a thousand idle questions, but as has been justly said, "while he furnishes abundant food for curiosity, there is nothing in his revelations that leads to any practical or moral lesson." His system of religion, as taught in a large collection of volumes, is no real addition to the Christian system. It neither increases our knowledge of God, or of the duties we owe to Him and to our fellow-men.

The more carefully we examine the Bible the more clearly do we discover that it teaches us what is needful for us to know, but little or nothing besides. The information it gives us is such as is necessary to regulate our Christian character and practices, while it leaves our curiosity unsatisfied regarding a thousand historical facts, as well as many religious questions.

Had the writers of the New Testament been left to their own ingenuity, they would have set themselves to unseal some of the mysteries of the gospel. They would, for example, have tried to explain the nature of the union of the divine and human natures in our Saviour—tell us many curious things about his death and resurrection, and ascension, explain to us more fully the agency and operation of the Holy Spirit, and in what mode and with what bodies we come forth in the resurrection.

But an inspiration really divine not only moved them when they wrote, but checked them the moment they were tempted to say too much. There are as clear proofs of the divine hand in what is *left out* of the Bible, as in what is *put into it.* Hence, Solomon says (Prov. 25: 2.):

"It is the Glory of God to conceal a thing."

We cannot expect an infinite God to explain everything to us that an idle or morbid curiosity may desire to know. As reasonably might a little boy tease his father or mother to answer all his questions. The boy could neither understand many of the answers of his parents, nor would the answers be profitable to him if he could understand them. Moses said: (Deut. 29:29):

"Secret things belong unto God, but those things which are revealed belong unto us and unto our children forever; that we may do all the words of this law."

Well does he add "that we may do all the words of this law." For if we spend our precious time in trying to

unseal the mysteries that the Almighty has sealed, we must needs neglect his commands and fail to do all our duty. Our first parents fell from their state of innocence through the desire of forbidden knowledge. It was by seeking to "become gods, knowing good and evil," that they became transgressors. By being too inquisitve they became disobedient; and by failing to practice what they knew "they brought death into the world and all our woe." All human observation and experience since then has proved that the gratification of curiosity concerning religious things has been destructive of souls in various ways. It not only turns men aside from doing duty; its diverts thought and heart from the truth—it unsettles faith in the sure word of prophecy; it developes "itching ears," that "turn away from the truth and are turned unto fables," until men fall an easy prey to false prophets and deceivers and are left to "believe a lie that they might be damned."

Well, now, if we apply this test to the Book of Mormon what must be our conclusion? Can we intelligently assert that it makes any profitable addition to our knowledge concerning the religion of Christ? Does it add a single ray of light to that which we have already received from Christ Jesus, "the light of the world?"

It may be taken for granted that, however gratifying to our curiosity it might be to learn, for instance, all about the origin of the American Indian, and have presented to us a complete outline of the ancient history of these western continents, God would not reveal these historical facts to us without some far higher purpose in view. He has never discovered historical facts or scientific problems to us except in so far as they were

absolutely essential in revealing man's spiritual relations and his higher duties to God and to his fellow men.

If, therefore, a man should resolve, as the Rev. Asahel Nettleton did, to "do all the good he can in this world, and to get safely out of it," — is there anything in the Book of Mormon which could give him any useful information or needed guidance beyond what he has already found in the Bible? As a christian pilgrim can he travel as safely and pleasantly without this book as with it? If he can, then the book was not sent to him from God for the welfare and salvation of the soul.

In answering this question, we will present *three* simple facts and leave the reader to form his own conclusions.

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1. The Book of Mormon attempts to answer a large number of idle questions that God has not seen fit to answer. Without attempting a general survey, a few facts may be briefly enumerated.

It attempts to explain the origin of the *American Indians*, and at the same time answer in part the earnest inquiry of almost 1800 years past—what has become of the ten lost tribes of Israel; neither of which questions are answered in the Bible.

It attempts to tell us how the Indians came by a black skin, thus indirectly rebuking Bible silence upon the origin of color in the human species.

It attempts to explain how Jesus Christ existed, what his form and appearance before he came here in the flesh.

"And the veil was taken off the eyes of the brother of Jared,

and he saw the *finger of the Lord;* and it was as the finger of a man, like unto flesh and blood."

Soon after this he shewed Jared's brother his whole body and said :

"Seest, thou, that ye are created after mine own image? Yea, even all men were created in the beginning, after mine image. Behold, this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." p. 522 (N. Ed. 576–7).

It attempts to tell us what Jesus did between his death and resurrection as explained in Chap. III. It tells us what Jesus did after his ascension in Judea—that is, visited this continent and remained here with his people forty days—thus directly contradicting the apostle Peter in Acts 3: 21.

"Whom the *heaven must receive until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

It fills up the supposed lack in the Bible instructions upon the subject of christian baptism. And as this is a vital point with our Mormon friends, we will allow their best and clearest writer, Apostle Orson Pratt, to present it in his own way. (See Divine Authenticity of the Book of Mormon, pp. 286–288):

"All these things combined with the unavoidable errors of an uninspired translation, have rendered the English Bible extremely uncertain and ambiguous. This uncertainty and ambiguity have been the principal cause of all the divisions of modern Christendom. The only way to remedy this great evil is to obtain another revelation of the gospel, free from all the corruptions and uncertainty which characterizes the English Bible. Nothing short of

such a revelation can ever redeem mankind from their errors of doctrine; nothing else can be an infallible standard of the Christian religion; nothing else can reclaim them from divisions and strifes; nothing else will give certainty and stability, so necessary to the happiness and salvation of man, and nothing else could be expected in the revelation of the gospel by an angel. *Such a revelation is the book of Mormon; the most infallible certainty* characterizes every ordinance and every doctrinal point revealed in that book. In it there is no ambiguity—no room for controversy—no doctrine so imperfectly expressed that two persons would draw two different conclusions therefrom. Such a revelation was greatly needed, and such a revelation the angel has revealed.

"As an example of the exceeding great plainness in which the doctrine of the Gospel is revealed we quote the teachings of Jesus Christ, in relation to baptism, as given by his personal ministry in the northern part of South America, soon after His resurrection.

"'And it came to pass that he spoke unto Nephi (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others and said unto them likewise; and he gave unto them power to baptize. And he said unto them: on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptise them: behold ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye *immerse them in the water*, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father,

and the Son, and the Holy Ghost, are one; and I am in the Father and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been.' P. 457 (N. Ed. 503.)

"Now, we ask, how any one could err in regard to the meaning of this quotation concerning the mode of baptism; no two meanings could be drawn from these definite teachings. Every other point of the doctrine of Christ is equally as plain, and as definitely expressed as this, so that there is no possible chance for any differences of opinion in doctrine. There can be no question raised as to the meaning of the doctrine in the Book of Mormon; therefore, all who obtain a knowledge of its divine authenticity are from thenceforth sure and certain upon every point of the Gospel; and thus divisions, strifes, contentions and all the evils that flow from a diversity of opinions are, among the latter-day saints, for ever done away. The wranglings and quarrels about the doctrines of salvation, which have distracted mankind for generations and ages, can have no place in our midst. Among us new revelation has taken the place of opinion and guess-work, and the result thereof is union, peace and eternal life."

Beautiful, certainly very beautiful, and very desirable, if only true. But unfortunately there stands that little word "if" in the way of this earthly paradise.

The writer happens to be a member of a Baptist church, and as such, of course, sympathizes with the immersionists' side of the baptismal controversy, but he does not feel himself very largely strengthened by the above clear exposition of the ordinance—even though it professes to come directly from the lips of the Lord Jesus Christ.

a. Every Mormon disputant upon earth will tell you instantly that the word baptize as used in the New Testament and the word immerse mean the same thing

precisely—in fact are originally the same word—there being no word in the Greek language to express the word immerse if the word baptize (or baptizo) does not express it.

b. If the Reformed Egyptian language as used upon this continent 1800 years ago had two words, one meaning to baptize and the other meaning to immerse, then the Book of Mormon should have explained the difference between the two words, since the passage as it now stands leaves us wonderfully in the dark.

c. But if the two words baptize and immerse had the same meaning upon this continent anciently, were in fact the same word, then the boasted clearness and plainness of the above passage is not in the *ancient record*, but in the *modern transalation* by Mr. Smith. In which case he is badly beaten by the recent version of the American Bible Union for it would put the word *immerse* into every one of the above sentences!

d. But candidly, dear Mormon reader, what is there so very *original* or *new* in this passage? Our good Apostle Mr. Pratt fairly boils over with exultation and triumph as he presents this passage upon the subject of baptism as an illustration of the wonderful perspicuity, the "infallible certainty," the "exceeding great plainness," of the Book of Mormon in comparison with the "uncertainty and ambiguity," that characterize the Bible deliverance upon the same and other doctrinal subjects. But will the reader observe that every single statement in this passage descriptive of the act of baptism *is taken right out of the New Testament!* Let us see.

"Whoso repenteth of his sins through your words, and desireth to be baptized."	So said Peter, Acts 2: 38: "Repent and be baptized every one of you."
"Behold ye shall go down and stand in the water."	"And they went down both into the water both Philip and the eunuch." Acts 8: 38.
"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son and of the Holy Ghost. Amen."	"Baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28: 19.
"And then shall ye *immerse him in the water*."	"And they were *baptized* (*immersed*) of him *in Jordan*." Matt. 3: 6.
"And came forth again out of the water."	"And when they were come up out of the water." Acts 8: 39.

Where then is the boasted superiority of the Book of Mormon upon this subject, if its *most pointed statements* are stolen from the Bible? Indeed, we may go farther —for from the Mormon standpoint, with his interpretation of the passages, the Bible *far eclipses* the Book of Mormon in the clearness and positiveness of its statements upon this subject of baptism. For instance, take Paul's famous declaration in Rom. 6: 3, 4, and Col. 2: 12, "*Buried* with him by baptism unto death, *wherein* we have risen with him, etc." Can you coax an orthodox Mormon to accept any other interpretation than that these passages *define or describe* the *mode of baptism* as a burial in water and a resurrection therefrom. And with this interpretation accepted can you find anything in the Book of Mormon that approaches these New Testament utterances for clearness and definiteness! *How* the differences that now divide Christendom upon this and other subjects arose has nothing to do with the question; for from your own standpoint, good Mormon reader, the Bible is *ahead* of your Golden Bible upon this subject.

e. But once more. From the statement immediately following this description of baptism — "And there shall be no disputations among you *as there hath hitherto been*," we are led to suspect this whole passage. Saying nothing for the present of its strong *modern* scent, we simply suggest here that *if this statement be true*, we have another proof that the boasted superiority of the Book of Mormon is a false boast. A great deal had been said in the Book of Mormon as to the mode and the subjects of baptism previous to this supposed deliverance of the Saviour: probably ten times as much as is said in the entire New Testament. It begins with the first author Nephi and stands out prominently everywhere. And yet, according to the above statement, the subject *was not yet clearly understood!* Honest Christian men had been *disputing* about its proper mode—so much so as to require this plain declaration by the Saviour to settle the question. Well now, we read of no such differences or disputations in New Testament history or during the first century of the Christian era. There was no ambiguity whatever, in the teachings of the New Testament. Its statements were as clear as the sunlight to those who lived at the time and understood the meaning of the Greek language. Whereas, the statements of the Book of Mormon up to the time the above passage was delivered had left the subject so ambiguous and mystified that the disciples of the Lord could not agree together in reference to it. The natural conclusion is that inasmuch as there were disputations here upon this continent, after an immense number of revelations upon the subject, but were none upon the old continent, therefore the revelations

upon the old continent in the New Testament must have been far clearer and less ambiguous than the revelations upon this continent as found in the Book of Mormon.

And, as we shall presently see, precisely the same conclusions are reached, as to every other Christian doctrine or practice. The boasted superiority of the Book of Mormon is an *empty boast*, a dazzling bauble, that bursts as soon as it is pricked, leaving nothing but a very small residuum of soft soap!

But this is not all. The Book of Mormon, as we shall see in the next chapter, *anticipates* a large number of the differences existing at the present day among the various Christian denominations; and of course settles them all according to the dictum of Mr. Smith (or Sidney Rigdon, as some believe) and by thus doing professes to fill up an acknowledged *gap* in the Bible record.

The Book of Mormon attempts to tell us how men are to be *converted*, and what genuine *faith* is—but the specimens given us in the book prove only too clearly that the ignorant author *had never been there himself*, and hence is a "blind guide," attempting to lead the blind. We had designed to present this matter fully but want of space forbids; and we think the illustrations to be presented in the next chapter of the modern "fall down" experiences will sufficiently show how utterly destitute of a saving faith the cases thus exhibited must necessarily have been.

Besides these and a multitude of other attempts to supply the supposed deficiencies of the Bible, the ridiculous *stories* in which the book abounds are a sufficient proof that it is a very, very human affair.

A large number have been cited in previous pages, but Jared's barges, Nephi's brass director and compass, the Lord's finger exhibited, Jared's brother becoming omniscient, disciples transfigured by a smile, pyrotechnic displays and angelic exhibitions upon numerous occasions, and almost a hundred other foolish things already mentioned in these pages gotten up to excite wonder, for exhibition purposes or to beat the Bible—do not by any means exhaust the list of wonders, or of ridiculous and absurd things in the Book of Mormon.

We will give place to two or three other brief specimens.

In the book of Ether, p. 534 (N. Ed. 591) after telling us that "the people had spread over all the face of the land" (North America) and that "there began to be an exceeding great wickedness upon the face of the land," we are informed of a most remarkable species of punishment. After a terrible *famine*, which desolated the country, destroying the inhabitants "exceeding fast," we are told of a lot of "*poisonous serpents*" that went into the stock herding or "rounding up" business, on the largest scale probably ever attempted. They ran over all North America and gathered up all the cattle, the cows, oxen, sheep, goats, etc., and drove them down in the direction of *South America!* Many of these cattle perished on the way down, and the hungry owners, who followed up their stock, devoured all such. The balance were hurried by the serpents into South America. When there—

"The Lord did cause the serpents that they should pursue them no more."

But instead these cunning serpents leisurely stretched themselves across the Isthmus completely blocking the way.

" . . . . . But that they should hedge up the way, that the people could not pass; that whoso should attempt to pass, might fall by the poisonous serpents."

Thus completely baffled, with nothing left to eat, as they could not reach their cattle, the people saw that they must perish, and so—

" They began to repent of their iniquities and cry unto the Lord."

Almost equal to this as an extraordinary *herding feat* is the statement upon p. 257 (N. Ed. 285) regarding a certain famous watering place called "the waters of Sebus."

" *All the Lamanites* drive their flocks hither that they may have water."

We have previously been told that the Lamanites had become literally "innumerable"—that they had spread over a goodly portion of the South American continent, become rich in flocks and herds, etc., but here we are informed that from all over that broad continent thousands of miles in extent, they persist in driving their flocks to this one place for their daily supply of water!!

Of a different character, but not a whit behind these stories in its unnaturalness, and its absolute silliness, is the following by Mormon, p. 506 (N. Ed. 559). Mormon is recording the rapid destruction of his people, the Nephites. They have been driven out of all their strong-

holds in Central America: one after another their principal cities have been taken and destroyed by the victorious Lamanites. Beaten everywhere and rapidly driven northward, Mormon finally writes a letter to the king of the Lamanites, making the following strange request:

"And I, Mormon, wrote an epistle unto the King of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, and there we could give them battle. And it came to pass that the King of the Lamanites did grant unto me the thing which I desired. And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers and fountains; and here we had hope to gain advantage over the Lamanites."

Now, reader, do you think any sane general of an army would write such a letter as the above to his *deadly foe?* And if such a letter had been written, do you think such a deadly foe, if in his senses would have consented? Please bear in mind that the Lamanites' *home* was in South America, and that the principal possessions of the Nephites, their largest cities, nearly everything desirable as plunder, are found in Central America, while this hill, *Cumorah*, is located in western New York*, from two to three thousand miles distant. Would the Lamanite king be willing to transport an army of several hundred thousand, at least two thousand miles away from his base of supplies, into a sparsely settled country, where provisions were necessarily scarce, for no other reason than to allow his enemy to secure a

* "The hill Cumorah is in Manchester, Ontario County, New York."—From note in N. Ed. Book of Mormon, p. 559.

good position where they "had hope to gain advantage over the Lamanites"?

But again, why do you suppose the good prophet Mormon was so anxious to reach that particular hill Cumorah, so far away from the homes and possessions of his people? Was it really because said hill was a natural fortification, a famous strategic point? Not at all; it is only a little hill, while in reaching that hill he had climbed over hundreds of mountain fastnesses, had marched by scores of magnificent cañons or river gorges and other of nature's hiding places or of Thermopylæ passes—a thousand places had been presented that were a hundred times better adapted to the object he had in view: "to gain some advantage over the Lamanites."

Why then does he ignore all these strong places and march his army a thousand miles away from the mountains to a little hill in western New York that was utterly valueless as a natural barrier against an enemy? Reader, we will whisper the reason. Joseph Smith found his golden plates in this hill Cumorah, and he must needs get Mormon and Moroni up there with their sacred records before these worthies are swept out of existence, or his ancient history will not tally with the modern facts!!

"And it came to pass when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites (for the Lamanites would destroy them), therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had

been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." p. 507.

And Moroni is represented as living several years after, and managed to "hide up" "these few plates" in the same place! where Joseph Smith, who *happened* to live in the neighborhood, found them 1400 years afterwards!

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2. Aside from a multitude of such unnatural, foolish and often impossible stories, of no possible value, except to excite wonder on the part of credulous people, or make up for imaginary lacks in the records of the Bible—the Book of Mormon presents absolutely *nothing new*—not one syllable in advance of Bible revelations upon any one of the grand doctrines of redemption.

The "*Compendium of the Doctrines of the Gospel*" is a little book of recognized authority in the church of "Latter Day Saints," compiled by Apostle Richards and Elder Little, for the use of travelling missionaries and preachers. It contains, as its name imports, a compendium of the faith of the saints. After a brief but very clear and comprehensive statement of the views of the church upon each of the different doctrines, it follows up each separate proposition with the *proof texts* or brief references to the places where taught in the "Bible," in the "Book of Mormon," in the "Doctrines and Covenants," and in the "Pearl of Great Price," the *four* books recognized as of Divine authority.

In their *preface* they say:

"We have sought to furnish the *best available material* for the

use of the elders. . . . . On most of the subjects treated only a portion of the passages that refer to them have been cited; but *we have endeavoured to use the best.*"

If then the Book of Mormon contains a large amount of the "cream" of the gospel, that the Bible does not contain, or if its statements are characterized by "infallible certainty," by "exceeding great plainness," without a particle of "ambiguity," as compared with the uncertain ambiguous statements of the Bible—here is a good place to find it out without the necessity of reading the two books through. The compilers of this "Compendium" have carefully selected the best and clearest passages upon the points in question from the two books—the Bible and the Book of Mormon—and these passages are placed side by side, and in a brief compass, so that the comparisons may be easily made.

The following are the general doctrinal subjects treated in the "Compendium":

The "Fall of Adam," "Free Agency," "Atonement," "Faith," "Repentance," "Baptism," "Baptism for the Dead," "Remission of Sins," "Laying on of Hands," "The Resurrection," "The Holy Priesthood," "Christ's First and Second Coming," "The Scattering and Gathering of Israel," "Marriage," "Foreordination and Election," "Fulness of Times," "The Holy Spirit," "Tithing," "Apostacy," "New Jerusalem," "Spiritual Gifts," "Pre-existence of Spirits," "Plurality of Gods," "The True and Living God," "The Destruction of the Wicked," "The Sabbath Day," &c., &c.

First Fact. While a large number of passages from the Bible are referred to upon each one of the above subjects, the Book of Mormon has nothing whatever

upon the subject of "Laying on of Hands," "Christ's Second Coming," his "Millenial Reign," the subject of "Marriage," except the prohibition of Polygamy already noticed," "Tithing," the "Sabbath," and "Baptism for the Dead."

Have we a Mormon reader who can believe that any book could contain the "*Fulness* of the Gospel" without a word upon either of the above subjects? These are all *very* important subjects; with the Latter-day Saints they are *fundamental;* and yet here this *Golden Bible* is entirely silent.

Fact Second. Upon the leading doctrines of the Gospel we find the following to be the principal deliverances of the Book of Mormon:

A. Free Agency:

"The Lord gave unto man that he should act for himself."

"Ye are permitted to act for yourselves."

"Reap eternal happiness or misery according to the Spirit they obey."

"In a state to act according to their will."

"Being left to choose good or evil."

"A man's privilege to believe in God or not."

B. The Atonement:

"He suffereth the pains of all men."

"Made white in the blood of the Lamb."

"The atonement satisfies the demands of justice on those without law."

"He layeth down his own life that he may draw all men unto him."

"No other name whereby men can be saved."

"Jews will reject the only foundation on which they can build."

"The atonement which has been prepared from the foundation of the world for all men who have been or will be saved."

"Take upon him death that he may loose the bonds of death."

"The law of Moses is fulfilled in the infinite atonement of Christ."

"Will not redeem his people in their sins, but from their sins."

C. Faith:

"Which power he received by faith on the Son of God."

"Save Christ should come all men must perish."

"Because of our faith we are made alive in Christ."

"Ye have not come thus far except by unshaken faith in Christ."

"Do ye exercise faith in the redemption of him who created you."

"Firm in the faith of Christ."

"I see that your faith is sufficient that I should heal you."

"Purify those whom I have chosen because of their faith."

"None can enter the kingdom unless they wash their garments in the blood of Christ by faith."

"The Lord can do all things for men through their faith."

"Salvation to him that continues in faith to the end."

"The Spirit gives knowledge and power according to faith."

D. Repentance:

"He gave a commandment that all men should repent."

"If they will not repent and be baptized, they must be damned."

"You must repent of your sins and forsake them."

"He commanded them that they should preach nothing but repentance and faith."

"Baptized unto repentance."

'Except ye repent ye can in no wise inherit the kingdom of God."

"Bring forth fruit meet for repentance."

"Ye must come to repentance or ye cannot be saved."

E. Remission of Sins:

Only two passages referred to as follows:

"As oft as my people repent I will forgive them."

"Shedding of the blood of Christ which is in the covenant of the Father unto the remission of your sins."

F. The Resurrection:

"He layeth down his life and taketh it again, that he may bring to pass the resurrection of the dead."

"When all people and nations shall stand before God."

"When the earth shall be rolled together as a scroll, when ye shall be brought to stand before the Lamb of God."

"When all, both small and great, shall be loosed from the bonds of death."

"He that is faithful at the last day shall be lifted up."

"We shall all stand before God at the last day."

G. Punishment of the wicked:

"The wrath of God poured out upon the mother of harlots."

"The filthy shall go into everlasting fire."

"Woe unto him that has the commandments of God and transgresseth them."

"Those who have known the commandments of God and have not kept them shall have no part in the first resurrection."

"The wicked shall be cast out."

"Those who have been evil shall reap the damnation of their souls."

"Those who do not repent are hewn down and cast into the fire."

"Every soul that will not hear that prophet shall be cut off."

Now in reference to all the above passages will the reader carefully note two things:

First.—That there is absolutely nothing *new* upon either of the above subjects. No advance upon the Bible whatever. On the contrary:

Second.—Every sharp, clear, well defined statement in the entire list, every statement that has any sense or reason in it is taken directly from the Bible. Either is an exact transcription of Bible language, or the gist of

Bible passages expressed in a little different form of words. Every Bible student will recognize this fact at once. Those not familiar with the Bible can easily verify this assertion by the use of an ordinary *concordance*, or by a careful examination of the quotations from the Bible found in the above "Compendium," immediately preceding these quotations from the Book of Mormon.

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3. But this brings us directly to the third and last point we wish to make in this chapter: that, instead of the Book of Mormon being an *advance* on the revelations of the Bible, a *restoration* of the cream of the Gospel, the "precious things" eliminated from the Bible by "that great and abominable church," as is falsely and slanderously claimed—a careful examination proves it to be an unprincipled *plagiarist.* So completely is this so, that every real good thing in it *is taken bodily from our Bible.* And if you take away from it all that it has thus stolen from the Holy Scriptures, what is left will be neither cream nor even skim milk, it will be the veriest *slop!* an aggregate of unnatural and silly stories.

This would become still more apparent, if space permitted a careful analysis of some of the professed *prophecies* of the Book of Mormon relating to the present day, or to the future.

In every instance such prophecies will be found made up of various Bible prophecies, skillfully sometimes, and sometimes not so skillfully, put together. And that every attempt of the book to forecast the future that is not thus made up of the Bible prophecies

will be found a miserable failure—a silly lot of *guessing* that has already been, or is constantly being contradicted by the facts of history.

Reader, What must be the *moral* make up of the author of such a book as this? Borrowing every one of its good things from the Bible, and then lifting itself up above the Bible. Like a robber who enters by stealth the house of a great prince, and, after donning the prince's clothing, and appropriating his gold and his diamonds, immediately attempts to pass himself off as a veritable prince—a brother of the robbed man, forsooth! A brother, too, of richer blood and nobler mien and more costly treasures, and deserving higher consideration than the victim he has plundered!

This is the robber who has given to the world this Book of Mormon, and blasphemously tells us upon every page that he is an *angel of the Lord*, and therefore deserves the love and the homage of mankind!!

CHAPTER VII.

A MODERN COMPOSITION.

Suppose a man of to-day should write a book and attach to it the name of some noted author of two hundred years ago, and attempt to make the world believe that it really was the production of that old author, hidden from the public, for certain reasons, until now. How could the truth be ascertained? In several ways; one way would be this:

During the past 200 years our English language has been undergoing a great many changes; many old words have become obsolete and are no longer used, while thousands of new words have been coined from the various languages with which our language has come in contact, or have grown out of important events, or revolutions, or scientific discoveries that have during these 200 years occurred. Now, if upon examination, this book, purporting to be 200 years old, is found to be written in the current language of the present day, full of words and phrases and idiomatic expressions that were wholly unknown to the English language 200 years ago, this fact alone would furnish the most conclusive possible proof of the fraud. It could not have been written 200 years ago. It must have been written during the present age.

An actual illustration of this method of criticism, and the certainty of its results, may be of interest.

In all the old copies of our Bible, there were found between the Old and the New Testaments, a number of books called the "*Apocrypha.*" The time was, in the early ages of the Christian church, when a large majority of the Christians in the world believed those books were inspired of God, and therefore should have a place in the Bible. We have not space in this chapter to explain how this came about, though it is a very interesting page of history. We will simply select one of these books and show how easily careful students have ascertained, beyond the possibility of question, that it is *spurious.*

Reference is had to a book entitled the "Wisdom of Solomon." It is a long and elevated poem in praise of wisdom. It professes to have been written by Solomon (9: 7, and 8: 10). Now, Solomon, the great king of Israel, lived 1,000 years before Christ, at a time when the Hebrew language was spoken in its purity. But this book is not found in the Hebrew at all. On the contrary, the best authorities agree that it was written in the later or Alexandrian Greek of the time of Philo, who flourished fifty years before Christ. The author had evidently received a Greek education—and refers to matters of history that transpired after Solomon's time, as well as uses words and advances ideas that betray the age and the origin of the book. It cannot be older than 150 years before Christ, and is, therefore, a fraud—a lie upon the face of it—an attempt to deceive the public, and gain for itself credit and influence, and perhaps divine authority by forging the name of that wisest and most illustrious of men, Solomon, as its author.

In a similar way has been shown the spurious character of books written in the first, second and third centuries after Christ, as genuine letters of the apostles, with an apostle's name attached. They are either written in the current language of their day, and thus easily betray their real age, or else the attempt to imitate the apostles' style and language is too apparent to deceive the critical scholar. "Murder will out." In every attempt at fraud, the cloven foot will show itself somewhere, however careful and determined the effort to cover it up.

It is well known that the ancient Egyptian language had *only a few written words in it.* The Hebrew, as compared with some other ancient languages, is acknowledged to be exceedingly rich and comprehensive. And yet the total number of words in it is limited to a few thousand; and its primary words, its roots, the foundations of the language, are limited to a few hundred. And the same thing was true of all the earliest languages on the earth. Language is in part a growth. As different nations, and diverse peoples mingle with each other, or rub against each other, new ideas are formed, new facts discovered, new thoughts developed; and, therefore, *new words have to be coined* to express those new thoughts. Hence, the Greek and the Latin languages, being a later growth than either the Hebrew or the Egyptian, are found with a greatly *enlarged vocabulary.* The Latin, for instance, has several times as many words in it as the older Hebrew.

And even more rapid has been the change in modern times, keeping pace with the rapid strides in every branch of human learning, until our *English* language is fairly

loaded down with the wealth of all the past ; it contains, probably, *twenty times* as many words as either the ancient Hebrew or the Egyptian. And thousands of these words are, of course, *new words*, made necessary to express new thoughts, new facts in science, new facts in human experience, new views of truth, enlarged conceptions of old truths that require new forms of expression. There are thousands of words, therefore, that express thoughts and facts and ideas that were never dreamed of in the earlier ages of the world ; and that no word or combination of words in the ancient Hebrew or Egyptian could express.

Well, now, the Book of Mormon professes to have been compiled about fifteen hundred years ago, by a man bearing the name of *Mormon*. It is an alleged abridgement of the records of the Nephites for a period of one thousand years before his day. And in fact the first part of the book up to page 140 is claimed to be *unabridged*. We have it just as it was first written by the elder Nephi, his brother Jacob, and others after him. If these pretensions, therefore, are accepted, the book is an *old book*, a very old book. It belongs wholly to the ancient past—part first being composed nearly twenty-five hundred years ago, and the remainder fifteen hundred years ago. It professes also to have been written in a language which might be called a sort of cross between the ancient Egyptian and Hebrew languages.

"I make a record in the language of my father, which consists of *the learning* of the Jews and the *language* of the Egyptians."—(B. of M., page 1.)

The book, therefore, by its own acknowledgment,

takes us back to the earlier history of those two ancient tongues—to a period when their vocabulary was limited, before the world's literature had been enriched by the golden age of Greek and Roman scholarship, much less by the still more wonderful developments of modern research and investigation.

If, therefore, upon a careful examination, we find the Book of Mormon filled up with words and phrases and forms of expresssion that are known to be entirely *modern*—if it has allusions to modern discoveries, or to scientific facts wholly unknown to the ancient world—if in any way the author of the book is "caught napping," and by word or thought or grammatical form betrays the modern origin of the book—then "counterfeit" must be written across its pages, and its author be held responsible for the sad results of a wicked imposture.

A. Modern Words.

There are a multitude of *modern words* found in the Book of Mormon.

The first word that will probably attract the attention of an ordinary reader at the beginning of the book (page 4), is the name of Lehi's third son, *Sam.*

Here is a boy six hundred years before Christ who has the unmistakable Yankee nickname for Samuel. There is certainly nothing *Hebraistic* about this name, nor does it sound like any Egyptian name we ever heard; possibly, however, by putting the Hebrew and the Egyptian languages together, or by adding to the Egyptian "the learning of the Jews," this name, "Sam," might be manufactured. This is not, of course, offered as conclusive evidence of the modern origin of the

book. The writer, however, confesses that it started in his own mind a very grave *suspicion* in that direction.

But there are many words used in the book that have a *Greek* or a *Latin* origin *later* than six hundred years before Christ, and many others wholly *modern*. The following are only a few:

"Faculties," "Popular," "Priestcraft," "State of dilemma," "Synagogue," "Bible," "Jews," "Gentiles," "Church," "Baptize," "Barges," "Immortal," and others.

Of course it is easy enough to say that "the angel who translated those ancient plates for Joseph Smith would be apt to use words with which Joseph Smith was familiar; he would clothe the ancient thought in a modern dress, and use such simple modern expressions as Joseph Smith, who was an unlettered man, could readily understand."

But some of the above words will not allow of such an explanation. For instance, the word "faculties." "Arouse the *faculties* of your souls," page 120 (N. Ed., 134). "I myself have labored with all the power of *faculties* which I have possessed," page 206 (N. Ed., 230).

This use of the word is wholly *modern*. The ancients knew nothing of such a division of the mind or soul into faculties. And, hence there could have been no word found upon those ancient plates, that conveyed any such meaning.

It is true, we cannot certainly tell just how far the people upon this continent may have advanced. A good Mormon brother suggests that the Nephites were a *wonderful* people, and may have made discoveries here up-

on this continent such as put to the blush all the Old World progress in science and art. This may be so, but the Book of Mormon is entirely *silent* upon the subject of Rail Roads, Telegraphs, Telephones, steam power of any kind, or labor-saving inventions of any character—and even of Universities of learning, or Colleges of any sort. On the contrary the general outline of Nephite and Lamanite history as presented to us, suggests rather a sort of *semi-civilized* people constantly vibrating between the "goody" christian and the perverse savage—often changing from the one state to the other in a single year (see Chapter IV). And a still more damaging fact is, that no *advancement* or progress in civilization is presented to us during the one thousand years of Nephite history. Nephi himself was a greater prophet than any who came after him, and the nation during his life time attained at least as high, if not a higher degree of culture than it ever afterwards reached.*

We may therefore safely take the Jewish civilization of Zedekiah's time, six hundred years B. C., as the highest civilization reached upon this western continent,

*The following is at the conclusion of one thousand years of Nephite civilization. After describing the barbarity of the Lamanites, who forced the Nephite women and children to eat the flesh of their own husbands and fathers! Mormon proceeds to say:

"And notwithstanding this great abomination of the Lamanites, it doth not exceed that of *our people* (Nephites) in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners, and after depriving them of that which was most dear and precious above all things, which is chastity and virtue; and after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, *they devour their flesh like unto wild beasts* (!!) because of the hardness of their hearts; and they do it for a token of bravery (?). O my beloved son, how can a people like this, *that are without civilization;* (and only a few years have passed away, and they were a civil and a delightsome people), but O my son, how can a people like this, whose delight is in so much abomination, etc." Could a better evidence of the unreal mythical, unnatural, character of the Book of Mormon and its alleged civilization be presented than the above *finale* of a professedly highly cultured and Christian people?

according to the Book of Mormon; since the colony never reached a higher standard, than was attained when they left the City of Jerusalem. We, therefore, insist that the arguments of this chapter are valid against the Book of Mormon, and therefore that the existence of so many modern words, conveying thoughts and ideas wholly modern, and that *belong to a civilization never before attained upon this continent* is a clear proof of fraud.

But aside from this, there is at least one of the above words whose presence in the Book of Mormon in several places, p. 149 (N. Ed. 166), can by no possible special pleading be reconciled with the idea that the book came from God. It is the word "*immortal*" joined to the word *soul*, "*immortal soul.*"

This expression is not only modern in its use, not found in any of the ancient languages, not found in either the Old or New Testament,—but is, in fact, directly at variance with the plain statements of the New Testament. It is a popular expression of modern invention, designed to express a solemn Bible truth, but unfortunately puts into the word immortal a meaning that does not belong to it. Immortal means, "not subject to death." It is applied, in the Bible, to the *body after the resurrection;* but not applied to the soul here in this life, because the Bible expressly represents the soul of the sinner as *already dead* "in trespasses and in sins." It has no spiritual life, which in Bible usage is the only real true life, until it has been regenerated by the Spirit of God or made alive in Christ. Hence the word *immortal* is not a proper word to describe the soul here, for instead of being

"not subject to death," it is in one sense already dead. The popular meaning of the word is that the soul will never cease to exist, which is true; but the word immortal is not the right word to express that truth.

The use, then, of this word alone, as applied to the soul, in the Book of Mormon, would be an indisputable proof that the book is modern in its conception and make-up, and could not be from God, for God cannot contradict himself. He could not possibly be beguiled into the use of a word that would contradict the teachings of the Bible. Mr. Smith could use this expression, because it is a common everyday expression. But God could not use it, for He knows better,—and hence He could not have inspired the Book of Mormon.

B. Modern Revival Scenes.

It is well known that in Western New York, *sixty* or *seventy* years ago, during the boyhood and youth of Joseph Smith, strangely exciting revival scenes were frequent, notably among the Methodists of that day, and in connection with *camp meetings*, and that in just such exciting revival scenes, Mr. Smith himself received his first and his strongest religious convictions.* Many a time he had witnessed men and women fall down under the influence of the truth, and remain apparently unconscious for hours, sometimes for a day, and in rare instances for three days together—and then suddenly reviving, rise up and break forth into the most extravagant expressions of joy and praise to the Saviour who

*See Mrs. Smith's History of "Joseph Smith, the Prophet." pp. 74–77.

had redeemed them. Being somewhat ignorant of Bible truth, and particularly of revival methods generally, he was easily led to suppose that these strange weird scenes were *models*, real models of a true conversion.

Hence when it became desirable to describe in the Book of Mormon a genuine revival or an individual conversion, nothing would be more natural than for him to *draw upon his* own observations and experience for the model. And accordingly we find that nearly every instance of a conversion related in the Book of Mormon is cast in this one particular mold. The man or the woman, under intense emotions falls down, and remains in an apparently unconscious state for periods varying from a few hours to three days, and then suddenly reviving, breaks forth into ecstatic expressions of joy and praise to the Saviour. A few instances may here be given:

Alma, one of the principal characters of the book, after being reproved by an angel for his great wickedness,

> " . . . . . became dumb that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father, ... and his father rejoiced, for he knew that it was the power of God." . . . . .
>
> "And it came to pass after they (the people assembled) had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength and he stood up and began to speak unto them, bidding them to be of good comfort: for, said he, I have repented of my sins and have been redeemed of the Lord; behold, I am born of the Spirit."—pp. 201–2 (N. Ed., 225).

And he proceeded to preach a sermon that revealed as much maturity of thought and knowledge of the Scriptures as the oldest and wisest preacher described in the Book of Mormon.

On pages 262-265 (N. Ed., 290-293), we have an account of a large number of conversions, beginning with one of the kings of the Lamanites, named Lamoni:

"And it came to pass that after he (a prophet by the name of Ammon) had said all these things, and expounded them to the king, that the king believed all his words. And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me and my people. And now, when he had said this, he fell unto the earth, as if he were dead. And it came to pass that his servants took him and carried him in unto his wife and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights."

Preparations were made for his burial, but Ammon interfered and promised that *on the morrow* he should rise. And sure enough on the third day—

"It came to pass that he arose, according to the words of Ammon; and as he arose he stretched forth his hand unto the woman (his wife), and said: blessed be name of the Lord, and blessed art thou; for as sure as thou livest, behold, I have seen my Redeemer. . . . . Now when he had said these words, his heart was swollen within him, and he sunk again with joy."

Then his good wife followed suite:

"And the queen also sunk down, being overpowered by the Spirit."

Then prophet Ammon began to pray, but

"he was also overpowered with joy; and thus they all three had sunk to the earth."

Then the servants of the king, seeing what had taken place, seized with a great fear, began to cry unto God:

"And it came to pass that they did call on the name of the Lord, *in their might, even until they had all fallen to the earth.*"

After remaining thus for several hours the queen was the first to rise—for a certain woman was present who had been converted years before and fully understood the predicament.

"And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying, O blessed Jesus, who has saved me from an awful hell! O blessed God have mercy on this people. And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood."

Soon after this the most important personage upon the continent, the *father* of King Lamoni, king of all the Lamanites, was converted. After a long sermon by the prophet *Aaron*,

"The king did bow down before the Lord upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying, O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead."

He remains in this condition for a season, when Aaron takes him by the hand and lifts him up, and immediately he begins to preach and so preaches

"That his whole household were converted unto the Lord."

Before he was "struck as if he were dead," he did not know whether there "is a God." As soon as he comes out of his swoon he is able to present the whole plan of salvation so that all his household are converted unto the Lord!

The fact is our angel so blindly copies those exciting camp-meeting experiences with which Mr. Smith had become familiar, that he falls into ridiculous blunders, so very evident as to give the whole thing away. For instance, when the queen above mentioned, came out of her swoon she cried with a loud voice, saying:

"O blessed Jesus, who has saved me from an awful hell! O blessed God have mercy upon this people."

While the context shows conclusively that this woman had never so much as heard even the name Jesus, had no knowledge whatever of an awful hell, or that "this people" stood in need of the mercy of God. To see a woman in western New York, who had been reared from childhood under gospel influences, and therefore understood the meaning of every word she used—fall down under the influence of the truth, and by and by rise to her feet exclaiming, "O blessed Jesus, who has saved me from an awful hell," and clasp her hands in unutterable delight and joy would awaken no surprise or question. Mr. Smith had undoubtedly heard many a woman do that very thing and use that identical form of expression. But to reproduce this scene in a *heathen* land, and ask us to believe that a woman used these words, when the context informs us positively that she had never heard the words she uses, and could know nothing whatever of their meaning—is imposing altogether

too great a strain upon our credulity, and is *imitating copy* in a way that is amusingly queer.

But there are other indications that the religious experiences of the Book of Mormon were borrowed from the modern camp meeting. The book *abounds* in modern camp-meeting expressions. The following are a few out of a great number of illustrations which easily betray their parentage:

Encircled about eternally in the arms of his love." page 55 (N. Ed. 59).

"They are encircled about with the matchless bounty of his love." p. 282 (N. Ed. 312).

"They were encircled about with everlasting darkness and destruction." (Idem).

"The chains of hell which encircled them about were loosed and their souls did expand, and they did sing redeeming love." p. 221 (N. Ed. 246).

"My brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love." p. 222 (N. Ed. 247).

"For the arms of mercy are extended towards them." (Idem).

"Lay down the weapons of their rebellion." p. 275 (N. Ed. 305).

"Behold, your days of probation are past; ye have procrastinated the day of your salvation *until it is everlastingly too late.*" p. 425 (N. Ed. 486).

"By the power of their words many were brought *before the altar* of God, to call on His name, and confess their sins." p. 255 (N. Ed. 283).

C. Other Modern Ideas.

"And to the reader I bid farewell . . . . . Brethren, adieu." p. 133 (N. Ed. 149).

"To the reader" sounds slightly modern, and so does the word "&c."

"And again he has reviled against our lawyers and our judges, &c." p. 238 (N. Ed. 264).

"Shall he save his people *in* their sins?" p. 220 (N. Ed. 266).

is a modern theological question. While the following expression, if it is not modern, is at least silly and without meaning:

"The course of the Lord is one eternal round." p. 18. See also pp. 229 and 311 (N. Ed. 20, 254 and 345).

On page 209 (N. Ed. 233) a certain mischief-maker is represented as going about among the people declaring:

"That every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people."

It seems strange that the author of the above could have so far lost his wits as to allow his anxiety to slap clergymen of the present day in the face, to lead him into a blunder that proves his work a fraud beyond a possibility of question. For over and over again the Book of Mormon declares that *Lehi* and his descendants *kept the law of Moses*, with the greatest carefulness, until Christ came who set aside the law by fulfilling it. So exact were they in this observance that Nephi and his people built a magnificent temple, patterned after the temple of Solomon, almost immediately upon their arrival in this country, and set apart their two youngest brothers as priests. Well, now, one of the first and plainest requirements of the law of Moses was the setting apart of the tribe of Levi to the work of the priesthood, and the provision for their *complete and abundant*

support by a tax of one-tenth of all the income of the nation.

But here in this paragraph a man gets himself into trouble and finally suffers the penalty of death for publicly teaching that "priests ought not to labor with their hands, *but be supported by the people,*" precisely the thing that the law of Moses absolutely and unconditionally required. Surely the writer of the above could not have been an ancient writer, but a *modern* man with a *very* strong desire to hit hard the *modern* custom of a *salaried* ministry.

While Joseph Smith was yet a youth, before the Book of Mormon was given to the world, the whole country was strongely stirred up upon the subject of *secret societies.* A man by the name of Morgan had left the *Masons* and revealed their secrets. He was afterwards mysteriously put out of the way and his death publicly charged to that fraternity. Whether the charge had any foundation or not, the whole country became excited over it, and the subject of secret societies received an "airing," such as it had never secured before—churches were divided, many of them rent in pieces on this account. The controversy became very bitter in many places and long continued.

The State of New York being the scene of the Morgan affair, became the centre of all this rancorous controversy. The Book of Mormon gave our redoubtable angel an excellent opportunity to "air" his views, which were of course exceedingly radical. Accordingly, we find the subject frequently mentioned—and so mentioned, that a person at all familiar with the character of the controversy, as it was carried on in the State of

New York, will find no difficulty in identifying a large number of the pointed deliverances in the Book of Mormon.

The subject is first mentioned among the Jaredites, only a few hundred years after the flood, and traced back to Cain who killed his brother Abel

"And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie and commit all manner of wickedness and whoredoms. . . . . .

"And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked, above all, in the sight of God; for the Lord worketh not in secret combinations, neither doth He will that man should shed blood, but in all things hath forbidden it from the beginning of man."

"And now I, Mormon, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed." pp. 530–1 (N. Ed. 587–8).

The subject is often mentioned in other portions of the Book of Mormon, in such connection with robbers and cut-throats as to make the whole thing as odious as possible. Instance the following upon page 405 (N. Ed. 446).

"But, behold, Satan did stir up the hearts of the more parts of

the Nephites, insomuch that they did unite with those bands of robbers and did enter into their covenants, and their oaths, that they would protect and preserve one another, in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders and their plunderings, and their stealings.

"And it came to pass that they did have signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder and steal, and commit whoredom, and all manner of wickedness, contrary to the laws of their country and also the laws of their God; and whosoever of those who belonged to their band should reveal unto the world, of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which have been given by Gadianton and Kishkumen."

The writer can remember well when almost all of the above accusations, and in almost the same language, were freely hurled against the Masonic Brotherhood by hot-headed and radical opponents. Hence, to him at least, the various utterances of the Book of Mormon upon the subject have a very modern and familiar tone.

Very much the same conclusions must be reached by a careful examination of the prophet Mormon's declarations upon the subject of *miracles and infant baptism.*

In his old age he is alleged to have written some fatherly letters to his son, Moroni—giving him advice as to how he shall preach the gospel, and how successfully to meet the errors which, as he thinks, are creeping into the flock. Among other things he bitterly and fiercely assails those who teach that the day of miracles

had passed—and those who claimed that infants should be baptized. A careful examination of the previous history of the Nephites and of the doctrines taught in the Book of Mormon will make so clear the modern complexion of the whole matter as to give it almost the appearance of a burlesque, rather than a sober discussion.

For instance, read the following on page 513 (N. Ed. 567):

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues. Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he *has not read the scriptures:* if so, he does not understand them. *For do we not read* that God is the same yesterday, to-day, and for ever; and in him there is no variableness neither shadow of changing? And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. But behold, I will show unto you a God of miracles. . . ."

Upon the next page he continues the subject with some very convincing logic.

"And if there were miracles wrought then (by Christ and his apostles) why has God ceased to be a God of miracles and yet be an unchangeable being? And behold I say unto you he changeth not; if so he would cease to be God: and he ceaseth not to be God, *and is a God of miracles.*"

Much more of the same sort is said, not forgetting to quote verbatim the great commission as found in the gospel by Mark 16: 15-18. "For behold, thus saith Jesus Christ, the son of God, unto his disciples, in the

hearing of the multitude, go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptised shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." p. 514.

Now it needs but a moment's thought to be convinced beyond a doubt of the *modern origin* of all this.

1. For a complete demonstration that the above quotation from Mark was quoted word for word from our present English version of the Bible, and not from the original language in which it was spoken, see farther on in this chapter.

2. We have already (Chapter IV, page 108) called attention to the utter folly of writing about speaking with tongues and interpreting languages—when there was but one language in use anywhere upon this continent, according to the Book of Mormon.

3. The two other quotations from the Scriptures: "For do we not *read* that God is the same, yesterday, to-day and forever;" and "in Him is no variableness, neither shadow of changing," are only found in Heb. 13: 8, and Jas. 1: 17. As neither of these epistles was in circulation upon this continent fifteen hundred years ago—and as the words are quoted precisely as found to-day in our modern English version of the New Testament, the evidence is conclusive that the "*we*" in the above extract, ("do not *we* read,") was a *modern we* and not an ancient prophet by the name of Mormon. For

the ancient Mormon had no such Scriptures to "*read*," —Joseph Smith and his angel *had*.

4. But still farther: the assumption is wholly gratuitous that any such question could have been raised in those early times. It is a modern question, brought forward prominently by the Mormon church of to-day. In fact, it is quite inconceivable that any doubts on the subject could ever have been entertained by a people who had for a thousand years enjoyed such instruction upon that subject as is found all through the Book of Mormon.

And the same things may be said of the arguments presented on pages 557–8, against *infant baptism*. It is true that the practice of baptizing infants prevailed from a very early period upon the *Eastern* continent. But here in this Western world during olden time, the *Latter Day Saints had things their own way from* the very beginning. The instructions upon the *mode* and the *subjects* of baptism were plain and unmistakable from Nephi down to Mormon. It is impossible to suppose after a thousand years of the clearest possible revelations, that any professing Christian could, for one moment, have seriously entertained the notion that infants must be baptized.

The whole thing is *modern*. The arguments used against the practice are the arguments of to-day, and not such as would have been presented in any other age of the world.

The same modern "*we*," who read from our King James' version of the New Testament what the Apostle James and the author of the Hebrews wrote at least *thirty years* after Jesus Christ is represented to have left

this Western continent—and who had in his possession a modern copy of the gospel by Mark, and read from its sixteenth chapter to prove that miracles should not cease—it is this same "*we*" who with *modern phrase* and *modern arguments* assails the practice of *infant baptism.*

The same redoubtable angel, who, to slap modern clergymen in the face for receiving salaries, could manufacture a man of straw, and cloth him in ancient garb, and give him an ancient date—has evidently done the same thing in these other instances—for the purpose of setting forth his opinions upon the subject of secret societies, infant baptism, and the question of the continuance of miracles.

D. Modern Discoveries.

The law of the *circulation of the blood* was first discovered by *Harvey* about the year 1619, A. D., and the fact that the skin has "*pores*" could not have been known in the very nature of the case until after the invention of the microscope. Therefore this passage professedly spoken by King Benjamin (125 B. C.), must be counted a fraud. See page 150 (N. Ed. 167.)

"And lo, He (the Lord Jesus Christ) shall suffer temptations, and pain of body, hunger, thirst and fatigue, even more than man can suffer, except it be unto death; for behold, *blood cometh from every pore*, so great shall be His anguish."

The fact that the earth and the planets are *round*, and revolve around the sun, is also a *modern discovery.* Had it been known anciently either upon the old continent

or this, it would have revolutionized or changed the whole past history of the globe. No civilized people could have been in possession of this great fact and not been incited to circumnavigate the globe.

But upon page 293 (N. Ed. 324), the prophet Alma, while laboring to convince the skeptic Korihor that there is a God, proceeds in genuine modern style with his argument:

"The Scriptures are laid before thee, yea and all things denote there is a God; yea, even the earth and all things that are upon the face of it, yea, and *its motion;* yea, and also *all the planets which move in their regular form* doth witness that there is a Supreme Creator."

Upon page 421 (N. Ed. 463), another pseudo writer (B. C. 10), while describing the power of God, gives himself completely away after this fashion:

"Yea, and if he say unto the earth, move, it is moved; yea, if He say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to His word, the earth goeth back, and it *appeareth unto man* that the sun standeth still; yea, and behold, this is so; for sure it is the *earth that moveth* and *not the sun.*

A modern scientist attempting to *explain Joshua's miracle.*

E. Some Additional Self-betrayals.

Upon page 55 (N. Ed. 59), *Shakespeare* is quoted by the old man Lehi, father of both the Nephites and the Lamanites:

"Awake! and arise from the dust, and hear the words of a

trembling parent whose limbs ye must soon *lay down in the cold and silent grave, from whence no traveller can return.*"

Of course, it's barely possible there may have been a Shakespeare in those early times—but from all we have learned of the mental make-up of the Book of Mormon it is *hardly probable.*

But the following quotations give the thing away beyond the possibility of explanation. In the heat and excitement of his speech, the author forgets himself for the moment, forgets the *ancient role* he is acting, and *tells the truth :*

"And now I, Nephi, declare unto you, that this prophet of whom Moses spake *was* the Holy one of Israel." Page 52 (N. Ed. 56.)

Nephi professedly lived 600 B. C., but the author forgets this for the moment, and makes Nephi speak of the Lord Jesus in the *past tense* "*was* the Holy One of Israel."

"And assuredly, as the Lord liveth for the Lord *hath spoken* it, and it is His eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end." p. 73 (N. Ed. 80.)

The first part of the above is quoted from Rev., 22:11, and the rest from the same book written nearly 700 years after Nephi's time. But our angel tells the truth for once, and is very *positive* about it—

"*Assuredly*, as the Lord liveth, for the Lord *hath spoken it* and *it is* his eternal word, which cannot pass away!

"Wherefore all those who are proud and that do wickedly, the day that cometh shall burn them up *saith the Lord*, for they shall be as stubble." page 98 (N. Ed. 110).

This is also quoted by Nephi from Malachi, 4: 1, who wrote the passage about 397 B. C.!

This same man Nephi quotes the Apostle Paul also in the *past tense* as follows:

"Behold, the Lord *hath forbidden* this thing; wherefore the Lord God *hath given* a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing." page 101 (N. Ed., 113).

The following "give-away" is credited to the same great prophet Nephi:

"And now, if the Lamb of God, he being holy, *should have need* to be baptised by water, to fulfill all righteousness, O then. how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God *did fulfill* all righteousness in *being baptized* by water? Know ye not that *he was* holy? . . . . . Wherefore, after he *was baptized* with water, the Holy Ghost *descended* upon him in the form of a dove. And again: it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he *having set* the example before them. And he *said* unto the children of men, follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father?" p. 110 (N. Ed. 124).

But Nephi is not the only man who is made to forget his ancient *role* and betray his modern origin by occasionally telling the truth. The mythical Alma has this:

"Now I would that ye should remember that *God has said* that the inward vessel shall be cleansed *first*, and then shall the outer vessel be cleansed also." page 379 (N. Ed. 418).

Still another one says:

"But *we read* that in that great and last day, there are some who shall be cast out; yea, who shall be cast off from the presence of the Lord; yea, who shall be consigned to a state of endless misery, fulfilling the words which say they that have done good shall have everlasting life; and they that have done evil, shall have everlasting damnation. And thus it is, Amen."—pp. 421-2 (N. Ed. 464).

The first of the above passages is quoted from Matt., 23:26, and the last one from Jno., 5: 29.

There are many other similar "give-aways," but these are sufficient. In fact *one such passage ought to be enough to settle the whole question of the modern origin of the book.*

F. King James' Version.

But why need we specify words, single words, or now and then an isolated passage, when there are *sentences by the thousand, and whole chapters*, whose very presence in the Book of Mormon, in the form in which they are found, settles the question of the modern origin of the book beyond the possibility of dispute. Reference is had to all the quotations from the Bible, embracing, as has already been shown, so large a part of the book. They are every one of them, with scarcely an exception, *made verbatim from our modern English version*, the King James' version of the Bible, made a little over 200 years ago.

Reader, if you are a Mormon you have known this

fact, of course, ever since you first knew the Book of Mormon. But it is evident you have never carefully considered what that fact means, or you must have rejected the book at once as a fraud. We need only recall the manner of preparing the Book of Mormon as related by the eye witnesses.

David Whitmer states as follows:

"The tablets or plates were translated by Smith, who used a small oval or kidney-shaped stone, called Urim and Thummim*, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English, who would then dictate to Cowdry what to write. Frequently one character would make two lines of manuscript, while others made but a word or two words."—Myth of the Manuscript Found, page 83.

Martin Harris explains the translation as follows:

"By the aid of the seer stone* sentences would appear and were

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* Mr. Smith was blessed with two different instruments for translating these plates: the "Urim and Thummim," and a stone called the "seer stone" in the above quotation from Martin Harris, and known by outsiders as the "peep stone," because of the peculiar method of using it, to be explained farther on.

The Urim and Thummim is described as follows:

"The next error is that the seer stone which Joseph Smith used in the translation was called 'Urim and Thummim'. The instrument thus designated was *composed of two crystal stones set in the two rims of a bow.* The 'seer stone' was separate and distinct from the Urim and Thummim. The latter was delivered to the angel as well as the plates after the translation was completed; the former remained with the church and is now in the possession of the President."—M. of M. F., page 85, quoted from "The Deseret Evening News."

"Martin said farther that the seer stone differed in appearance entirely from the Urim and Thummim. That was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger."—Testimony of Martin Harris in letter of Elder Stevenson. See M. of M. F., page 912.

"I took the article of which he spoke into my hands, and, upon examination, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows, which were connected with each other in much the same way as old fashioned spectacles."

" . . . . . That of which I spoke, which Joseph termed a key, was indeed nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which

read by the prophet and written by Martin, and when finished he would say, 'Written,' and if correctly written, that sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used."—Myth of the M. F., page 91.

"The translation of the characters appeared on the Urim and Thummim, sentence by sentence, and as soon as one was correctly transcribed the next appeared."—M. of M. F., page 71.

In the *Deseret Evening News* of December 24, 1885, David Whitmer describes still more minutely the process:

"After affixing the magical spectacles to his eyes, Smith would take the plates and translate the characters one at a time. The graven characters would appear in succession to the seer, and directly under the character, when viewed through the glasses, would be the translation in English."

All these witnesses agree perfectly as to the method pursued by Mr. Smith. He has one of the golden plates before him, covered with the reformed Egyptian characters, the written language of the ancient Nephites. After adjusting these magical spectacles to his face he looks through them at the first character upon the plate, and behold the strange stones upon his face are endowed with the marvellous power of translating that character into the English language. "Directly under the character when viewed through the glasses would be the translation in English." And thus the Egyptian characters are viewed one after another, while

he could also ascertain at any time the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person."—"Joseph Smith the Prophet," by his Mother, pp. 101 and 106.

underneath each appears its English equivalent, so that there can be no possible chance to mistake. Mr. Smith has simply to read the word or sentence as it appears through his magic spectacles; and Mr. Cowdry seated a short distance from Mr. Smith, with a blanket hung up between* them, copies or writes each sentence as it falls from Mr. Smith's lips. And to prevent the possibility of mistake, the sentence or word *remains in full view of Mr. Smith until Mr. Cowdry has had time to write it out in full.* And if Mr. Cowdry for any reason misunderstands Mr. Smith, and thus makes a mistake, the sentence *will not down;* it still persists in remaining there until the mistake has been corrected. Neither Mr. Smith nor Mr. Cowdry have any responsibility in the matter, except, simply, the one to announce and the other to write down whatever appears through the glasses of the former.

If the sentences are awkwardly expressed, or grammatically incorrect, or contain useless verbiage, unnecessary repetitions, or have errors of doctrine, or blunders of any kind, it is not at all the fault of Mr. Smith or Mr. Cowdry; it must be charged to the Urim and Thummim, or the angel that works it, or to the original writing. These earnest men have only to announce and write down what the spectacles record.

Whether the sentence that appears through the spectacles is really a translation of the characters upon the plate, they have no possible means of knowing. Both are uneducated men and know nothing whatever of the

* This is denied by some authorities, who stoutly insist that the blanket was only to hide Mr. Smith and his scribe from curious outside eyes.

Egyptian characters they are translating. All they know about it, and all they claim to know about it, is that an angel, or some celestial personage that looked like an angel, as they supposed, appeared to them and told them that the words appearing underneath each character were a translation true and faithful of the characters.

It is asserted there are *eleven* witnesses to the credibility of the Book of Mormon. But it can be readily seen that not one of them is, or can be a credible witness. They saw the plates, some plates, and describe their size, general appearance, etc. But every witness fails, just at the point where an anxious world want information, that is, whether those plates contain an incongruous lot of characters that represented nothing whatever, or were a genuine record; and if a genuine record, whether they contained the whole or any part of the Book of Mormon. In other words, whether Joseph Smith was honest or playing upon their credulity, and if honest, whether he was not himself deceived, they had no possible means of knowing, farther than the statement of this redoubtable angel.

And now, reader, on the supposition that Joseph Smith was an honest, earnest man, it is proposed, by four plain and simple facts, to show you positively and conclusively *that this angel was a fraud.* That when he told Joseph Smith that the words which appeared to him through his spectacles were a translation true and faithful of the characters on the plates underneath, *he told a lie.*

1. As they proceed with their work of translating, behold there appears underneath an Egyptian character,

a passage from our Bible; and it is in the language of our King James' version, precisely as it was translated by the English bishops 200 years ago.

Now that Bible passage appearing underneath those Egyptian characters, is either a *translation* of those characters, or it is not. If it is a translation made under the authority and by the direction of an angel of God, then we are confronted with this wonderful phenomenon, *that the angel should translate exactly as those English bishops*, not varying in a single word, although there are several thousand whole verses of this character, thus stamping, as you see, with heaven's seal the work of those grand old bishops, proving that they were infallible, absolutely so, never having made a single mistake, the angel agreeing with them in every instance, even to the wording of their thoughts.*

But the scholarship of the world has over and over again declared that those men *were not infallible;* that they did make a large number of mistakes; no very serious ones it is true, nothing that changes any great doctrine of the Bible; but, nevertheless, faults enough to keep them humble, and show that they were only human. And if I mistake not, our Mormon friends, in their Articles of Faith, say, "We believe the Bible to

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*And the wonder will only be increased when we learn that all the quotations from the Old Testament made prior to the appearance of Christ here upon this continent—that is, all the direct Bible quotations found in the book from the first to the 450th page—are translated from original *brass plates engraved in the pure Egyptian language;* plates brought by Nephi from the city of Jerusalem 600 years before Christ.

Just think of it! Those bishops, 200 years ago, translated from a Hebrew text that has been handed down to us from generation to generation, copied and recopied a thousand times over, perhaps; and their translation from such a Hebrew text is found to accord exactly, even to the minutest particular, with a translation made by an angel directly from Egyptian plates 2600 years old, less one single transcription, and that made by the inspired prophet Mormon.—See pages 10, 11, 63 and 154.

be the Word of God, *as far as it is translated correctly*," intimating that it was not altogether translated correctly; whereas, the testimony of spectacles and the angel is that the translation is absolutely perfect, without fault.

If, on the other hand, the passage appearing through those spectacles is not a translation of the characters above them, but is simply quoted word for word from our Bible, *then the whole claim is proven false, and the book must be pronounced a fraud.* For if in *one instance* the sentence appearing underneath does not represent perfectly and exactly the characters above —is not a bonafide *translation*, then the same thing might occur in a thousand instances; in fact, in every instance, so that the characters upon the plates need have no connection whatever with the words that appear underneath them. In other words, if Joseph Smith, in several thousand instances, went outside of the plates for his sentences, went directly to our Bible and quoted from it, *what proof have we that he did not go outside of the plates for every other sentence found in the Book of Mormon?*

2. The *second* fact to be presented in proof of the deception practiced by the angel is this: According to the testimony of the eye-witness, there were only plates enough to furnish from *one-third* to *one-eighth* of the contents of the Book of Mormon *upon the most liberal estimate possible.*

Mr. Martin Harris describes the size of the plates—See Myth of M. F., page 89:

"He pointed with one of the fingers of his left hand to the back

of his right hand and said, 'I should think they were about so long,' or about eight inches."

The plates were then about eight inches long. Mr. Harris does not give their width, but they are understood to have been about *seven* inches wide.

It is a well-known fact, that the ancient Egyptian language, both its hieroglyphics and its written words, were in the majority of cases, large sprawling characters that occupy a great deal of space on a page. When engraven by hand, unless with the aid of a microscope, it would be impossible to get as much matter on a page as can be crowded into a page of fine printed matter, such as is found in the Book of Mormon.

The ancient Hebrew characters are capable of being written in a much smaller compass than the Egyptian. As printed from type the Hebrew may be compressed into about as small a compass as a printed page of English. Of course when written by hand or engraved with the engraver's tool upon metal plates, it could hardly be put into so small a compass without the aid of a magnifying glass.

But for the sake of the argument, let us suppose that one page of Mr. Smith's golden plates could furnish material for a full page of closely set small type, such as is found in the Book of Mormon.

There are five hundred and sixty-three (N. Ed. 623) pages in the Book of Mormon, which would, therefore, require at least five hundred and sixty-three plates.

Let us now see if we can ascertain anything near the probable number of plates used. Mr. Harris is quoted as saying (See Myth of M. F., page 89):

"He pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long,' or about eight inches, 'and about so thick,' or about four inches; 'and each of the plates was thicker than the thickest tin.'"

This informs us that when these plates were laid together in a pile, they made a pile *about four inches thick;* and that each plate was *thicker than the thickest tin.*

It will require between forty and fifty plates of the *thickest tin* to measure one inch in thickness.

But Mr. Harris says that these plates were *thicker* than the *thickest* tin. (They would need to be thus thick to form a sufficient body for the work of the engraver.) It would then be a very liberal estimate to suppose there were *fifty* of these plates to the inch, or a total of two hundred plates in the pile of *four inches*—that is, plates enough to furnish material for two hundred pages of the Book of Mormon.

But here is a witness who lets in a little more light. Read from Myth of M. F., page 82:

"The plates which Mr. Whitmer saw were in the shape of a tablet, fastened with three rings, about one-third of which appeared to be loose in plates, the other solid, but with perceptible marks where the plates seemed to be sealed, and the guide that pointed it out to Smith very impressively reminded him that the loose plates alone were to be used, the sealed portion was not to be tampered with."

Several other testimonies are to the same effect. Mr. Harris, for instance, says (Ibid, page 88):

"And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate."

Instead, then, of having all the plates which together

make a pile *four inches thick*, there were actually used only about *one-third* of the plates, the balance, or *two-thirds*, remained sealed up for future use. *One-third* of two hundred plates would be sixty-six or sixty-seven plates; the total number, therefore, from which a book of five hundred and sixty-three pages of closely printed matter was derived. Sixty-seven,* instead of five hundred and sixty-three plates, the full number required!

3. But there are some other facts positively stated by the eye-witnesses, which showed that it mattered little whether Mr. Smith had *few* or *many* plates, or whether the characters upon those plates represented single words or long sentences. The plates at best were more ornamental than useful. They really played but an unimportant part in the composition of the Book of Mormon.

a. Mr. Smith's *father-in-law*, Mr. Hale, in whose house a large portion of the translating was performed, tells us that sometimes the curiosity and occasionally the wrath of the outside world became so great, that Mr. Smith was obliged to carry his plates out into the

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* We are aware that some Mormon writers, notably Apostle Orson Pratt evidently uneasy about the results of a too careful measurement of those plates—tell their people that the pile altogether was *six* inches instead of four in thickness; that these plates were engraved upon both sides, which would of course double the number of pages, and what is still more to the point that these ancient reformed Egyptian characters for brevity and condensation greatly surpass any modern system of short-hand writing; a "single character frequently making two full lines of manuscript."

But these statements are evidently "for effect"—are unsupported by the testimony of the eye-witnesses and are, especially the last one, amazingly untrue.

The Egyptian language, which professedly formed the basis of the Book of Mormon, is altogether *too* unwieldly to be thus reduced to little word-signs and have long sentences put into a half-moon or a figure 3 or 4 (see cut of Joseph Smith's characters in the next chapter).

But, perhaps, we ought to accept all the above statements. A man who could read several thousand verses from the King James' version of the Bible out of the characters on those plates could easily read *two lines* of manuscript, or a *dozen lines*, if desired, from one character.

woods several miles distant, and hide them for days at a time—but the translation in the house *went right on all the same!*

b. Martin Harris testifies that the

"Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone."—Myth of the M. F., page 91.

This "seer stone" (called by the ungodly outside world the "peep stone," and found years before in a neighbor's well that was being dug) was placed by the dignified prophet in the bottom of his hat; then drawing his hat over his face and looking down at the stone in the dark, he found that the English sentences would appear just the same as when looking through the Urim and Thummin. In this performance, as the reader can readily see, those ancient plates and the characters upon them had nothing whatever to do. Whenever he used this "seer stone" he could translate without looking at the plates at all!

c. But the following story told by one of the most reliable and trusty of the eye-witnesses, David Whitmer, caps the climax of absurdities, and settles the whole question as to the real relation these plates sustained to the Book of Mormon.

Mr. Smith, during the progress of the translation, greviously offended the angel who was assisting him—and as a punishment the angel carried away into heaven both the plates and the Urim and Thummim—so that the work was for a time wholly suspended.

"The angel being in possession of the plates and

spectacles, finally when Smith had fully repented of his rash conduct, he was forgiven. *The plates, however, were not returned*, but instead Smith was given by the angel a Urim and Thummin of another pattern, it being shaped in oval or kidney form. This seer's stone he was instructed to place in his hat, and on covering his face with the hat the character and translation would appear on the stone.

"This worked just as satisfactorily as the old method, but at no time thereafter was the backsliding Joseph intrusted with the precious plates. However, the entire portion of the golden volume which the angel said might be translated, was reduced by the nimble amanuensis to readable manuscript."

Statement of David Whitmer. See "*Deseret Evening News*," Dec. 24, 1885.

So that when he used the "Urim and Thummin" he could translate with the plates hid in the woods, and when he used his "peep stone" the plates were of no use, as they could not be seen—while the entire closing portions of the book were translated (?) *with the plates in heaven!!*

4. Finally, according to the testimony of Martin Harris, Mr. Smith often used the "seer stone" in place of the Urim and Thummin, even while the latter remained in his possession—using it as a mere matter of convenience.

It seems almost too bad that he should thus inadvertently give the whole thing away. You must understand that the Urim and Thummim spoken of, and called throughout the Book of Mormon "the Interpreters," had been provided with great care over 2500 years

ago by God himself, for the express purpose of translating these plates. They are often mentioned in the Book of Mormon as exceedingly important. They were preserved with the greatest care, handed down from one generation to another with the plates, and buried with them in the hill Cumorah over 1400 years ago; as sacred as the plates themselves. So sacred that only one man was allowed to handle or use them, the highly favored prophet, Joseph Smith himself. But now, alas! after all this trouble and pains and care on the part of God, and on the part of so many holy men of old, this "Urim and Thummim" is found at last to be *altogether superfluous; not needed at all.* This "peep stone" found in a neighbor's well will do the work *just as well*—and is *even more convenient*, "for *convenience* he used the seer stone." So we are left to infer that when he used the Urim and Thummim at all, it was at *some inconvenience.* And probably he only did it out of regard to the feelings of his God, who had spent so much time and anxiety in preparing it so long ago, and preserving it to the present day for his special use!

Reader: The evidences presented in this chapter are absolutely conclusive against the antiquity of the Book of Mormon. We do not doubt that Mr. Smith had plates; plates, too, that were covered with strange characters. We are unwilling to call in question the testimony of the eye-witnesses upon this point. They saw said plates, "hefted them," &c. But that is as far as they knew, and, therefore, as far as we can accept their testimony. They were certainly deceived as to the

character of those plates. *They were not ancient plates*—at least they contained no God-revealed ancient record. And whether Joseph Smith was equally deceived or was a wicked imposter is no part of our present purpose to decide. That the book he has presented to the world as the word of God is a miserable fraud, a book to be execrated and hated by all good men who love the truth, has been most abundantly proven—while the next chapter will present evidences that no sane mind can for a moment question, the *climax* of an argument that we believe has been gathering force and overwhelming power with each successive chapter.

With it we will close the discussion.

CHAPTER VIII.

AMERICAN ANTIQUITIES *versus* THE BOOK OF MORMON.

The Book of Mormon presents to us two widely different civilizations—an *older* and a *younger*—separated from each other by a space of fifteen hundred years.*

The oldest began four thousand years ago, occupied North America, existed fifteen hundred years, and then entirely disappeared. The second began in South America fifteen hundred years later than the first, gradually extended northward until both continents were occupied, reached its limit in one thousand years, or fifteen hundred years ago, when one party, the civilized and Christian portion, were entirely destroyed, and the wild, barbarous portion remained, the ancestors of the Indian races of to-day.

In apparent confirmation of this outline of history as presented to us in the Book of Mormon, we have three well known and undisputed facts.

1. That the whole country, including both North and South America, was, with two notable exceptions,† occupied by wild Indian races when first discovered by Europeans four hundred years ago.

2. That all through the Ohio and the Mississippi valleys, and in various other places in the United States,

* For a full outline of these two civilizations see Chap. I.

† The exceptions are the *Incas* of *Peru*, and the *Aztecs* of *Mexico*, who at the time of the discovery of America by Columbus, were almost as highly civilized as any peoples that had ever preceded them upon these two continents.

immense mounds of earth have been discovered, many of which, upon opening, are found to contain bones of men and animals, stone axes, arrow heads, implements of copper, earthen ware, vases, cups, pipes, plates, etc., some of them of very beautiful design, revealing a high degree of taste and skill in various branches of art.

Farther South, in the region of Old Mexico, its southern portions particularly, and all through Central America, down into South America, through Peru and even into Chili, have been found still more remarkable remains, ruins of immense cities, containing vast buildings, palaces and temples, built upon the most magnificent scale, of granite, marble and various kinds of stone, exhibiting in the beauty and the variety of their chiseling and in their skillful construction, the highest perfection of the mason's art, in their elaborate sculpture and painting, in the harmony of their design, and in some instances the strange hieroglyphics engraved upon them, the most abundant proof of a high degree of culture, while the irrigating canals, the carefully and skillfully prepared roads or highways, often paved long distances with stone, the immense numbers of implements of husbandry and household utensils found among the ruins, proved the existence, in the ages gone by, of a prosperous, wealthy, agricultural people, quite highly civilized, presenting a strange contrast to the wild and savage Indians who now occupy those regions.

3. From the fact that, in Central and South America, many of the deserted buildings remained in a good state of preservation—while farther north in the Ohio and the Mississippi valleys, no buildings were found, only immense mounds of earth were left—the conclusion was

very natural that this northern civilization *was much the older of the two.* A view generally accepted by students of American Antiquities sixty and seventy years ago, when the Book of Mormon was given to the world.

It is, therefore, not at all surprising, that the friends of the Book of Mormon should present all these facts with a great deal of earnestness and confidence in proof of the authenticity of the book and its reliability as a historical record.*

But there happen to be two facts fatal to the pretensions of the Book of Mormon.

1. That the accepted theory of seventy years ago that evidently formed the historical basis of the Book of Mormon—has been proved untrue. The *Mound Builders* of the Ohio and the Mississippi valleys do not represent the *oldest*, but the *youngest*, by far the younger of the two civilizations already mentioned.

2. That the author of the Book of Mormon, whoever he may have been, had so much of the marvellous in his make up, so strong a disposition to *overdo* everything he attempted, color his statements too highly, make too much of his heroes, his good men too good, his bad men too bad, his wise men too wise, his civilization too far advanced for the times, that he has gone beyond his depth almost everywhere—presenting a multitude of statements that the researches of scholars and the investigations of antiquarians have proved to be wholly without a foundation in fact.

While a careful, judicious writer, sixty years ago,

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*For an illustration see foot note on next page.

might have prepared a book, a religious romance, covering that period in ancient history which the Book of Mormon purports to cover—a book that would, upon careful examination have found a multitude of its statements corroborated by the facts as since learned from the researches of scholars—the ill-starred author of the Book of Mormon, as if purposely blinded by the gods, has fallen into so many blunders, such odd and unnecessary mistakes in almost every direction—that one scarcely knows whether most to pity his ignorance and want of judgment, or to frown with a righteous indignation upon his wicked deception and his monstrous assumptions. He blunders nearly everywhere. While in some few general outlines, for reasons easily understood, he hits the mark sufficiently to give Mormon orators an opportunity to grow eloquent over remarkable coincidences,* yet so soon as we leave general outlines

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*The following extract from Apostle Orson Pratt's Works is a good illustration:—

"In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts and cities, were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other; and if acquainted with the present geographical featufes of the country, he can, by the descriptions given in that book, determine, very nearly the precise spot of ground they once occupied (?). Now since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then is a *certain and indisputable evidence* that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these very cities, and in the very place (?) described. What but the power of God could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?"

Divine authority, or was Joseph Smith sent by God? p. 32.

For the monstrous and wilful perversion of the facts in the above extract the

and descend to particulars, it unfortunately happens that our good Mormon orators get sadly "left." For almost every well established fact discovered proves the Book of Mormon in error—that it was simply guessing, and with a sadder fatality than falls to most guessers—since it fails *nine* times in ten—as we shall see.

It hardly matters where we begin. . . . . Suppose we give attention first to Mr. Smith's *fatal blunder regarding the* WRITTEN LANGUAGE of *these ancient peoples.*

The Book of Mormon tells us that the language in use upon this continent when Mormon and Moroni compiled the Book of Mormon, fifteen hundred years ago, was a sort of "*Reformed Egyptian.*"

"And now behold, we have written the record according to our knowledge, in the characters which are called the reformed Egyptian, being handed down and altered by us according to our manner of speech."—P. 515 (N. Ed., 570.)

"I make a record in the language of my father, which consists of the learniug of the Jews, and the language of the Egyptians."—P. 1.

In connection with this, two facts are clearly presented in the Book of Mormon.

1. This "reformed Egyptian" was the *universal* language of the people upon both continents. It must have been the written and spoken language of Nephites and Lamanites alike—for Nephi and Laman, the founders of the two nations, were *own brothers*, and of course spoke the same language, the language of their father,

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reader will be prepared to judge after reading the remarks upon the Geography of the Book of Mormon in the next chapter.

made up of the *learning of the Jews and the language of the Egyptians.*" If any changes in language had been possible before the time of Christ, all became so completely one people immediately after Christ, that the existence of various languages is precluded.

2. The *centre* of this ancient civilization, where this "reformed Egyptian" was written and spoken in its greatest purity, was *Central America* and the northern coasts of South America, bordering upon Central America. Here the Nephites flourished longest, built their largest cities and their most magnificent palaces and temples.

"And it came to pass that I (Mormon) being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla; the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sand of the sea.—(P. 497, N. Ed. 549,)

That is, from some points not stated, in North America, Mormon was carried by his father down through Central America into the borders of South America, where was situated the land of Zarahemla: and he found all along his journey through Central America to Zarahemla that

"The whole face of the land was covered with buildings, and the people were as numerous almost as it were the sand of the sea."

With this agrees perfectly the account we have received from Apostle Orson Pratt.

"The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towns, forts and cities were reared in all directions . . . . . the mouldering ruins of many splendid edifices and

towns, and magnificent cities of great extent have been discovered by Catherwood and Stephens in the *interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist.*"—Orson Pratt's Works, p. 32.

The point we here wish to make is this: throughout North America, according to the Book of Mormon, this reformed Egyptian was the universal language of the people fifteen hundred years ago, when the Book of Mormon was compiled.

Now fortunately or unfortunately Joseph Smith has preserved for us and for the inspection of the world, a specimen of the characters found upon the plates from which he claims to have translated the Book of Mormon. He transcribed a few of the characters from the plates as specimens.

"By this timely aid I was enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced *copying the characters of the plates.* I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did by the time I arrived at the house of my wife's father in the month of December and the February following.*"

(Joseph Smith in Pearl of Great Price, Liverpool Edition, p. 95).

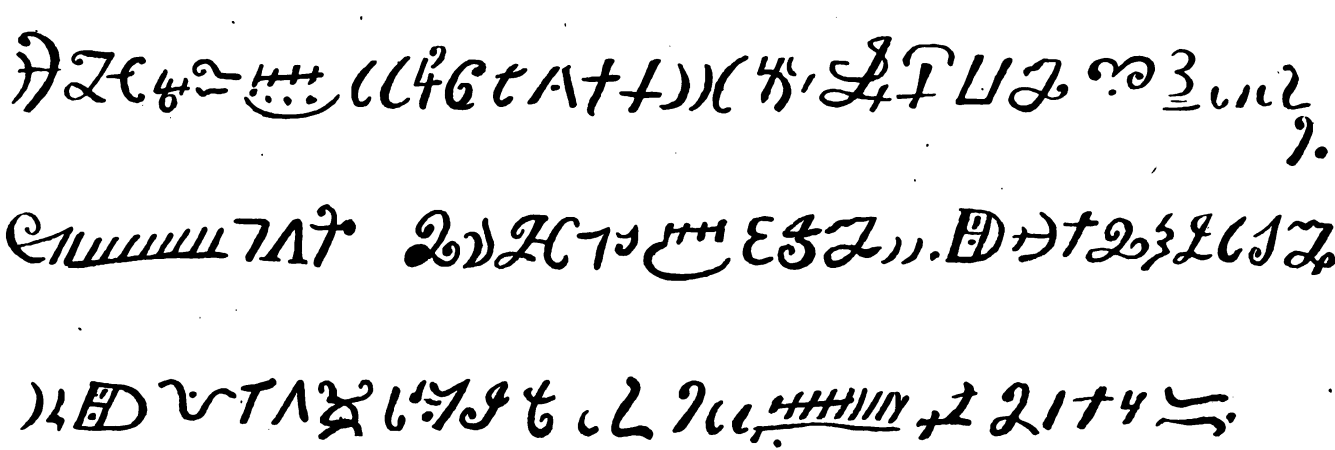
These characters thus transcribed, or a portion of them at least, may be found to-day in the Mormon Museum, Salt Lake City, very neatly engraved with Joseph Smith's own signature attached in token of their genuineness. The obliging superintendent, Bro. Ford, will take pleasure in exhibiting them to all gentiles or others who visit the Museum.

* See balance of this account in Appendix B.

Upon the next page may be seen a facsimile of the above characters, and the reader is asked to examine them carefully, reading attentively the accompanying description. The longer you look at them the more *modern* and familiar they will become until Professor Anthon's designation,a "*hoax*," will not seem at all surprising even to a candid Mormon. And if that word is not the proper one, this certainly must be acknowledged, that they are the most unfortunate specimen of *ancient* characters that have ever been exhibited; for they have a fearfully suspicious look, and it would take the clearest possible evidence to drive away that suspicion from any intelligent and unprejudiced mind.

Well, now, unfortunately for the claims of the Book of Mormon, we are able to learn precisely what kind of characters were used in Central America by its ancient inhabitants. They have been preserved in imperishable marble. Engraven upon stone in such a way as to remain to the end of time a silent though solemn rebuke to the false and foolish pretensions of the author of this book

In the ruins of the two oldest cities in Central America, Copan and Palenque, are found in abundance the strange *hieroglyphics*, the written language of the people who once inhabited those old cities. Thousands of these mysterious characters are scattered about, engraven over ruined *doorways* and *arches*, upon the sides and backs of hideous-looking *idols* carved in stone, upon marble slabs, on the sides of immense pillars, here and there through the ruins of magnificent palaces and monster heathen temples.



Please look at these characters one by one. The second character is the capital letter H, as written. The third is a figure 4 with a little embellishment at the bottom. The two next are interrogation points laid down horizontally. Passing the next one we come to two half moons, then a figure 4 with an embellishment at the top. The next is a figure 6 with a slight addition at the bottom. Then a very good letter t and a capital A with a dot instead of a bar in the centre. Then a cross † with another cross inverted ⸸, followed by some more half moons. If you add an extensive flourish at the bottom of a plain capital S, throw a crescent over a dagger or an inverted cross, add the letter U, a figure 2, tip over a figure 3, underscore another, and put in a few punctuation marks, and you have the first line of these remarkable *ancient* characters described. From the second line the reader may easily recognize a farmer's rake-head, the letters f, v, H, E, D, J and T, and the figures 2 with a 4 and a 5 nicely combined together. In the third line, while the majority of the characters are repetitions of characters found in the two previous lines, three or four of them are certainly original, if not copied from the alphabet of some foreign language.

In Appendix B may be seen another copy of these characters, which we have secured at some expense and trouble directly from the original copy made by Mr. Smith himself, and now in the possession of Mr. David Whitmer, of Richmond, Mo.

"The magnificent sculptured hieroglyphics which cover the sides and backs of these huge idols* no doubt could tell the sealed story of Copan's greatness and the attributes of its many gods, were the keys once discovered. Everything is covered with these significant symbols, differing slightly from those at Palenque; but who will read them? In the court of the temple a solid block of stone six feet square and four feet high, resting on four globular stones was sketched by Catherwood and pronounced an altar by Stevens. Sixteen figures in profile, with turbaned heads, breastplates, and each seated cross-legged on hieroglyphic-like cushions, are sculptured in low relief, four figures being on each side of the block. The top of the altar is covered with thirty-six squares of hieroglyphics."—North American Ant. by J. T. Short; pp. 404-5.

We present the reader some very good specimens of these *hieroglyphics* copied from actual photographs.

These same hieroglyphics have been preserved in other forms—for the ancient Mayas had *books*, real books, a large number of which were found in Central America upon its occupation by the Spaniards 300 years ago—but ruthlessly destroyed by the superstitious Catholic priests. An examination of the three that are now known to be preserved, shows the same characters that are found upon the stone tablets, idols, etc., as seen in the cuts—and represent the actual written language of the ancient Mayas—a people who are known to have occupied Central America, and been the sole occupants of a portion of that country at the very time, and covering the whole period, when, according to the Book of Mormon, the Nephites lived and flourished there.

"In addition to these stones and stucco records, the Mayas had books, which Bishop Landa (a Catholic Bishop of 300 years ago),

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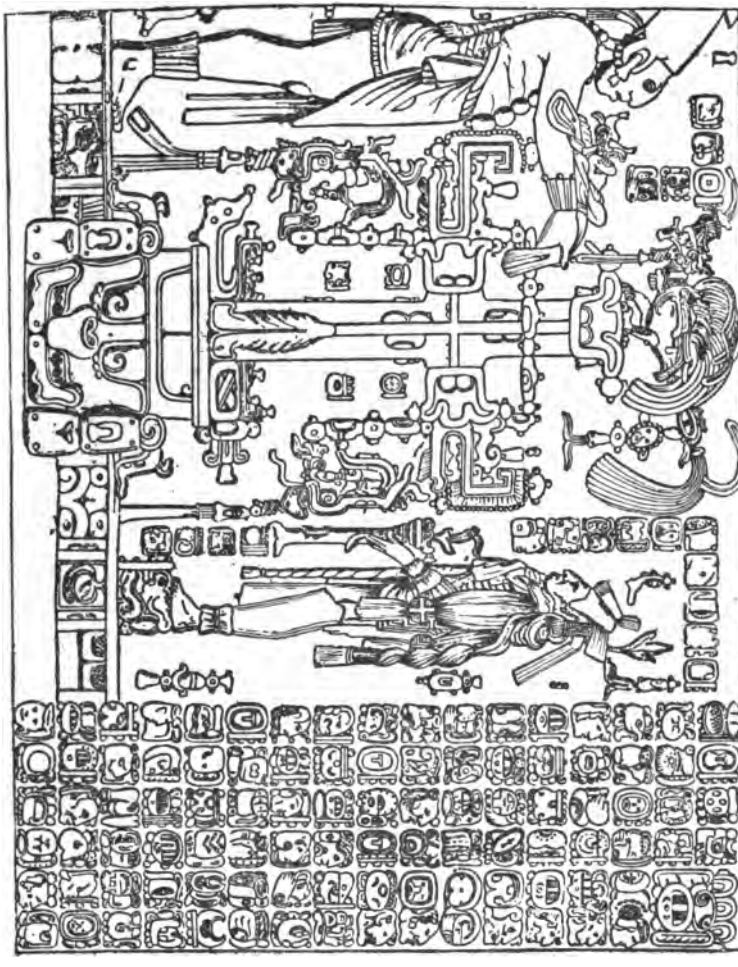
*See cut of idol on p. 288 of next chapter.



TABLET OF THE CROSS.

describes as written on a large leaf doubled in folds, and enclosed between two boards, which they ornamented. They wrote on both sides of the paper, in columns accommodated to the folds. The paper they made from the roots of trees and coated it with a white varnish on which one could write well. Bishop Landa confesses to

HIEROGLYPHICS ON THE COPAN STATUE.

having burned a great number of the Maya books because they contained nothing in which were not superstitions and falsities of the devil. . . . . Three of the Maya manuscripts are known to have escaped the vandalism of the early fathers."—J. T. Short, page 420.

One of the three, called the "Troano Manuscript," is thus described:

"The original is written on a strip of maguey paper about fourteen feet long and nine inches wide, the surface of which is covered with a whitish varnish, on which the figures are painted in black, red, blue and brown. It is folded fan-like in thirty-five folds, presenting when shut much the appearance of a modern large octavo volume. The hieroglyphics cover both sides of the paper, and the writing is consequently divided into seventy columns, each about five by nine inches, having been apparently executed after the paper was folded, so that the folding does not interfere with the written matter. . . . . The regular lines of written characters are uniformly black, while the pictorial portions of what may perhaps be considered representative signs, are in red and blue, chiefly the former, and the blue appears for the most part as a background in some of the pages."—J. T. S., page 422, quoted from Bancroft.

We ask the candid reader carefully to examine these characters, and then look back again to page 261. Those are the characters Joseph Smith tells us were universally used in Central America 1,500 and 2,000 years ago—while the *ruins*, the engraved stones, the chiselled marble, tell us that *these* were the characters actually used in that locality, and at that time. Look at the two attentively—see if you can discover any likeness whatever between them. A woeful fatality, is it not? that there should not happen to be even *one* of Mr. Smith's characters that bears a family likeness, or the least particle of resemblance to the characters actually used by the ancient inhabitants of Central America!

And you gain no crumb of comfort by separating these complex combinations of letters and words into

their simplest elements. The ancient Maya *alphabet* bears no more resemblance to Mr. Smith's characters than when combined into words or thoughts.

The task is utterly hopeless to find any possible or conceivable resemblance between these simple elements of sound and the characters presented to the world by Mr. Smith.

Reader, if you are a candid Mormon, what have you to say to this? Can you impeach the testimony of those marble slabs, those stone idols, or granite columns? Is it likely those hieroglyphics have changed during the ages since they were chiseled there? If not, then Mr. Smith was certainly mistaken when he copied those characters from his plates and proclaimed to the world that they were samples of the written characters in use in Central America 1,500 and 2,000 years ago.

But we have not *yet* done with these characters. For the Book of Mormon tells us of a civilization extending generally over both continents. In fact, of a period covering nearly 200 years, when the entire population of both continents were converted and actually enrolled as members of the churches everywhere organized. During all this happy time the arts of war were forgotten and the highest possible christian civilization was enjoyed. During all this period the people were not only rapidly increasing in numbers, but also in wealth, in the cultivation of the fine arts, in the building of magnificent buildings, palaces and temples, and in the general prevalence of education. Pp. 492-494 (N. Ed., 544–5).

As early as forty-five years before Christ we have the following story of the large amount of literature already in existence (p. 394, N. Ed., 434):

THE MAYA ALPHABET.—(According to Landa.)

"And now there are *many records* kept of the proceedings of this people, *by many* of this people, which are particular and *very large*, concerning them; but behold a hundredth part of the proceedings of this people, yea the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness and their wickedness . . . . . cannot be contained in this work: but behold, there are *many books* and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another by the Nephites."

We should, therefore, certainly expect to find, in every portion of both continents, the same evidences of an ancient civilization as are found in Central America. We ought to find not only the remains of great cities, filled with the ruins of magnificent temples and palaces all through these "valleys of the mountains," through the various states and territories and all over South America as well—but especially among these ruined temples and over the doorways of palatial residences we should find, in thousands of places, these reformed Egyptian characters engraved upon marble blocks and granite pillars, brass plates by the thousand, inscribed tablets of gold and silver, remnants of old parchment leaves with passages of scripture, histories of wars, lives of sages and philosophers, text-books for schools, poetic effusions from many a Homer and Virgil, eloquent sermons, and prophecies by the cart load, scattered here and there amid the rubbish of ten thousand deserted and ruined cities all over both these broad continents.

But need we say that just the contrary of all this is

found to be true. The statements of the scholars and antiquarians are unanimous, that no positive evidences of an ancient written language exist in any other portion of either continent except Central America.

Some of the best-preserved ruins to be found anywhere in the world, are in *Peru*, South America; temples, palaces, pyramids, homes for the dead, statuary, altars, idols, etc., with as exquisitely wrought sculptures and paintings as can be seen in Central America, with ten thousand appropriate places for engraving hieroglyphics or any other style of writing, if they had possessed a system of writing, but nothing has as yet been discovered that furnishes any evidence of the fact.

"Fortunately for our knowledge of the people of the past ages, who *never attained to a written language*, they were accustomed to bury with their dead the things they most regarded in life, and from this we may deduce something of their modes of living, and gain some idea of their religious notions and beliefs."—"Peru," by Squier, p. 73.

"The art of writing in alphabetical characters, so far as appears, was unknown to the Peruvians in the time of the Incas. *No Peruvian books existed at that time, and no inscriptions have been found in any of the ruins.* They had a method of recording events, keeping accounts, and making reports to the government by means of the '*quippu*.' This was made of cords of twisted wool fastened to a base prepared for the purpose. These cords were of various sizes and colours, and every size and colour had its meaning. The record was made by means of an elaborate system of knots and artifical intertwinings. The 'Amautas' were carefully educated to the business of understanding and using the 'quippus;' and this science was so much perfected that those skilled in it attained the art of recording historical events, laws, and decrees, so as to transmit to their descendants the most striking events of the empire. Thus the 'quippus' could supply the place of documents. Each 'quippus' was a book full of information for those

who could read it."—Baldwin's Ancient America, pp. 254–5. See. also Bancroft, vol. 4, p. 792.

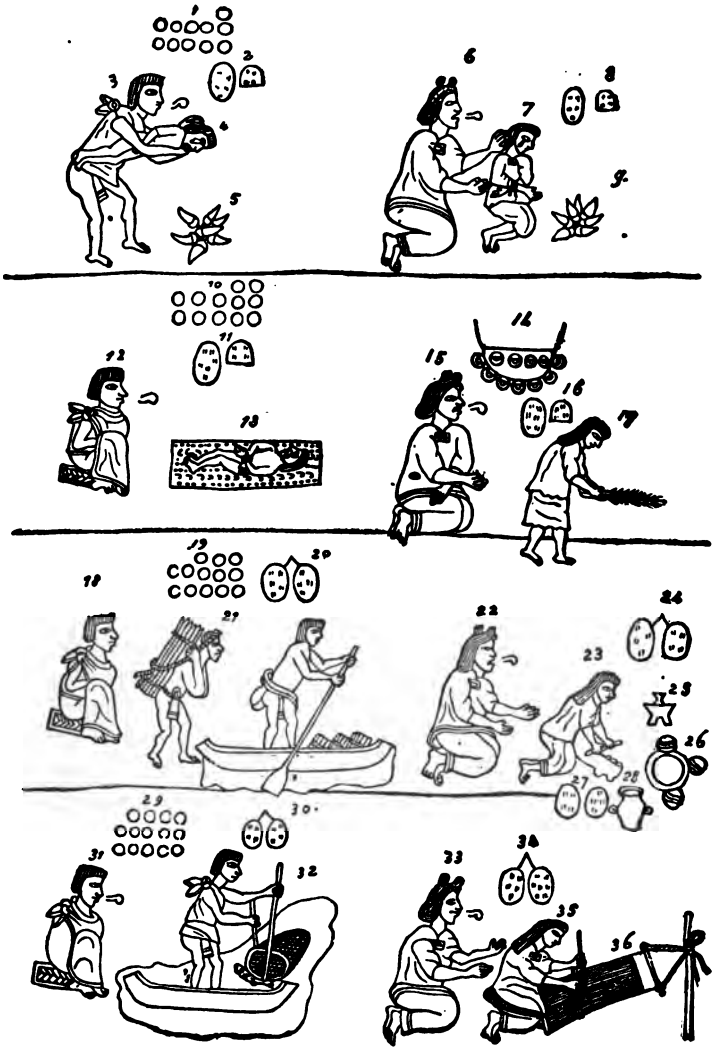
The same thing is true of other portions of these two continents. Coming up from Central America to the region of Old Mexico, we notice that the evidences from the ruins are abundant that they used neither Mr. Smith's "Reformed Egyptian," the Peruvian "quippu," nor yet the hieroglyphics found in Central America. So far from this, they had a method of writing peculiarly their own, too complicated to describe in these pages. The accompanying cut will give some idea of its peculiar character. It is a sort of *picture writing*, combined with symbolical representations. There was no alphabet or anything that approached a *written language*, but quite in advance of the "quippu" in Peru.

Still more destitute of proof are the remains of antiquity found in the valleys of the Ohio and the Mississippi. Among all the mounds explored, there is nothing like proof of a universal written language of any kind whatever.

"No well authenticated mound-builder hieroglyphics have as yet come to light. The 'Grove Creek mound tablet' we believe is now shown unquestionably to be an archæological fraud."—J. T. Short, p. 419.

The various other ancient relics in stone or metal or leather, which have here and there been exhumed, with strange inscriptions upon them, have largely been proven frauds or European importations.

Hence instead of finding any proofs that one universal written language was used all over both continents for hundreds of years, and down to so



EDUCATION OF CHILDREN.—(According to the Codex Mendoza.)

late a date as 384 A.D., we discover proofs plain and conclusive that no universal language ever existed within the historical period, and that no written language existed at all upon either continent, except in a very small section, embracing the north-eastern portion of Central America, now known as Yucatan. Even the substitutes for a written language are clearly described to us, the "quippu" of Peru and the "*picture writing*" of Mexico.

It would therefore be sheer nonsense to imagine that the assertions of the Book of Mormon may after all have been true, but that through the lapse of time all traces of such a written language may have disappeared. *Stone* and *marble*, and *gold* and *silver*, and *copper* and *brass* are not liable to disappear in the brief period of 1500 years. How does it happen that in the dense, hot, damp atmosphere of Central America the remains of antiquity have been so well preserved that not alone upon stone tablets and marble blocks, but upon *paper* and parchment, hundreds of ancient books and manuscripts were found well preserved at the time of the Spanish conquest three hundred years ago, while here in these northern latitudes, where the air is so much purer and rarer and drier, and where every work of art or relic of human civilization would naturally be preserved three or four times as long as in Central America, that here no vestige whatever of a written language remains to-day, or was found when this country was first discovered by Europeans, neither paper nor parchment, neither stone nor metallic tablet?

No, no—the Book of Mormon is sadly "off" upon this point also.

But we are not done, even yet, with the clear evidences these written languages furnish against the representations of the Book of Mormon. Had Joseph Smith kept his specimen characters to himself it would have availed him little, so long as he has placed before the world a *professed translation* of the whole. For there are certain words in every language that *are not translatable*—are simply *transferred* from one language to another. We refer to *proper nouns*, names of men, of cities, rivers, countries and such like. These are in a measure unchangeable—in all languages they remain the same. Babylon, Nineveh, Damascus, Jerusalem, Ephesus, Antioch, Athens, Corinth, Rome, Egypt, Persia have remained, some of them for *four thousand* years past. No matter in what language they are found, the same sound, so far as possible, is preserved.*

But we are informed in the Book of Mormon, that the present Indian races are the *true and lineal* descendants of the ancient Lamanites, whose language, spoken and written, was identical with the Nephites, at least during the last four hundred years of the latter's history. We should, therefore, expect to find, we must necessarily find, if the Book of Mormon is true, that the ancient names of men, cities and countries will be preserved at the present day. The language may have greatly changed in many particulars—but no matter how far degenerated during the past 1,400 years, there could by

* In transferring some of the *Hebrew* names of the Old Testament into the *Greek* of the New Testament, there is sometimes a very little difference in the pronunciation, as for instance, Elijah of the Old Testament appears as Elias in the New, and Isaiah as Esaias—simply because the Hebrew sounds *jah* and *yah* are not found in the Greek language. The same sound is preserved so far as possible.

no possible means be so great a change that ordinary proper names could not be recognized. In their general sound they must remain the same. But it can be shown from competent authorities that the language of a *portion at least* of the people of Central America *has not changed.** The natives of Yucatan speak, to-day, the *same language* spoken by their ancestors three and four thousand years ago. Let us then examine the names of the cities and lands or countries mentioned in the Book of Mormon as existing in this country 1500 or 2000 years ago:

Antionum,	Boaz,
Amulon,	Bountiful,
Ammonihah,	Cumeni,
Antiparah,	Desolation,

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*The following quotations show that the language has not been greatly changed:

"The language of the ancient Mayas, strange as it may appear, has survived all the vicissitudes of time, wars, political and religious convulsions. It has, of course, somewhat degenerated by the mingling of so many races in such a limited space as the peninsula of Yucatan is; but it is yet the vernacular of the people. The Spaniards themselves, who strived so hard to wipe out all vestiges of the ancient customs of the aborigines, were unable to destroy it: nay, they were obliged to learn it; and now many of their descendants have forgotten the mother tongue of their sires and speak Maya only.

"In some localities in Central America it is still spoken in its pristine purity, as, for example, by the Chaacmules, a tribe of bearded men, it is said, who live in the vicinity of the unexplored ruins of the ancient city of Tekal. It is a well known fact that many tribes, as that of the Itzaes, retreating before the Nahualt invaders, after the surrender and destruction of their cities, sought refuge in the islands of the lake Peten of to-day, and called it Peten-Itza, the 'island of the Itzas,' or in the well nigh inaccessible valleys defended by ranges of towering mountains. There they live to-day, preserving the customs, manners and language of their forefathers unaltered, in the tract of land known to us as Tierra de Guerra."—"Vestiges of the Mayas," by Dr. Augustus Le Plongeon, p. 25.

"What is most satisfactory to us is the probability that the language is spoken to-day by the mass of the native population of Yucatan as it was anciently, for says Señor Pimentel: 'The Indians have preserved this idiom with such tenacity that to this day they will speak no other.' Señor Oroyco j Berra furnishes us evidence that little change has taken place in the language since the earliest times, in the statement that all the geographical names of the peninsula are Maya, which is considered proof in his judgment that the Mayas were the first occupants of the country."—J. T. Short, p. 478.

Gadiandi,	Minon,
Gad,	Middoni,
Gadiomnah,	Mocum,
Gilgal,	Morianton,
Gid,	Moroni,
Gideon,	Moronihah,
Gimgimno,	Mulek,
Helam,	Nephihah,
Hermounts,	Noah,
Ishmael,	Omner,
Jacob,	Onidah,
Jacobugath,	Oniha,
Jershon,	Sherrizah,
Jerusalem,	Shilom,
Jordon,	Shimlon,
Josh,	Sidom,
Kishkumen,	Shem,
Laman,	Shemnilon,
Lemuel,	Teancum,
Manti,	Zarahemla,
Melek,	Zeezrom.

This list comprises, so far as we remember, all the Nephite and Lamanite cities and countries mentioned in the Book of Mormon,* as located in the region of *Central America.*

If therefore the Book of Mormon be true we should be able to take up any good geography of Central America, *and find these names still preserved*, that is, wherever the old Indian names have been retained. In

*The list of names found in the Book of *Ether* is of course left out, as it has no relation to the Indian races.

many instances new towns have sprung up since the Spanish conquest, and have been given *Spanish names.* But in the old cities and countries or provinces that retain their old Indian names, we should be able to find preserved the greater portion of these Book of Mormon names.

We read in the Old Testament far back, three and four thousand years ago, the names of cities—such as Damascus, Jerusalem, Babylon, Nineveh, Samaria, Sycar, Gaza, Tyre and Sidon—we read the names Persia, Egypt, Ethiopia. In the New Testament we find such names as Ephesus, Smyrna, Antioch, Athens, Corinth, Rome—we read of the island of Cyprus and Malta, of the countries of Syria, Italy and Spain—and we pick up our modern school geographies to find all these names more or less fully preserved.

In fact this is one of the plain evidences of the authenticity and truthfulness of the Bible record. Not one of its historical statements has ever been contradicted by the facts as discovered by travelers, by students of ancient history, or by the most careful and thorough explorations of scholars and antiquarians. On the contrary, every new revelation from ancient ruins or discovery from any source furnish fresh and conclusive evidence of the truthfulness and carefulness of the Bible writers.

The very opposite of this proves true of the Book of Mormon,for although we read from it all this list of cities and countries professedly in existence in this country only 1500 years ago, a date at least 300 years *later* than the latest date in the New Testament, and though we learn, farther, from the same book that the people

inhabiting this country have not changed—that the Lamanites of old who remained sole masters of both continents 1500 years ago are the Indians of to-day, yet our readers will examine their geographies in vain to find even one of these old names preserved among the Indian names of to-day, or the names found upon this continent three hundred years ago when first occupied by Europeans.

But we are not obliged to stop here, for, thanks to the patient investigations of scholars and antiquarians, we are furnished with a list of names that reach quite back to the times professedly covered by the chronology of the Book of Mormon—ancient names, names that belonged to the cities and countries of this continent 1500 and 2000 years ago, some of them reaching back *three* and *four thousand* years ago.

The Names of Ancient Cities and Countries in North America.

Carchah,	Mazatepec,
Champoton,	Mayapan,
Chichen Itza,	Metlaltoyuca,
Chimalhuacan,	Mazapan,
Chiquimula,	Nachan,
Cholula,	Nimxab,
Culouacan,	Ococingo,
Hapallanconco,	Olman,
Huehuetan,	Quiyahuiztlan,
Hueyxalan,	Quemeda,
Guatulco,	Quauhnahuac,
Itzalane,	Quauhatochco,
Izamal,	Tamoancan,

The Names of Ancient Cities and Countries in North America.

Tepeu,	Tulancingo,
Tlaachicatzin,	Txintzurtzan,
Tlapallanconco,	Tzequil,
Tlaxicoluican,	Xalisco,
Tepetla,	Xibalba,
Tonacatepetl,	Xicalanco,
Totzapan,	Xochicalco,
Teotihuacan,	Xumiltepec,
Tlacopan,	Yobaa,
Toxpan,	Zacatlan,
Tulan,	Ziuhcohuatl.

Candid reader, will you attentively compare these two lists. On pages 274–5 are the names of cities and countries which the Book of Mormon declares to have been in existence upon this continent 1500 and 2000 years ago—while the testimony of all the scholars, testimony of the preserved writings of the ancients, the uniform tradition of the natives, assure us that *these* are the names of the leading countries, and principal cities of those ancient times.

If the Indian names found to-day in Central America have during the ages past been gradually perverted and changed* what will you say of *this* list of names as they actually existed in ancient times? Is it not strange, dear reader, that not even *one* solitary name from the Book of Mormon has been unearthed by all the researches of the past, and that we are left without

*But see p. 274 for positive proof that they *have not been changed.*

a solitary evidence of the truthfulness of this Book—on the contrary are brought face to face with the most incontestable and unanswerable evidences of its fraud. For this is not simply a negative testimony to the effect that the names given in the Book of Mormon *have not yet been found*, after the most careful research by scholars. The testimony is vastly stronger than this: it is that this Mormon list of names *never had an existence, in fact—that they are absolutely a myth; and therefore the Book that contains them a fraudulent fiction.*

NAMES OF MEN.

Still stronger, if possible, is the testimony from the names of men. Look among the Jews all over the world to-day, and you find perpetuated in their families the old Bible names Isaac, Jacob, Joseph, Judah, Simeon, Benjamin, Samuel, David, Solomon, Daniel, and such like. And so, if the Indians are the *real* descendants of the ancient Lamanites, we should certainly find the greater portion of those old Book of Mormon names of men everywhere perpetuated among the Indian races of to-day. How could it be otherwise? There is no change possible or conceivable by which those old honored names could be entirely obliterated from the race. During the one thousand years of their recorded history as given in the Book of Mormon, the old familiar names of Lehi, Nephi, Laman, Lemuel and others are constantly recurring; they held on to them with reverential pertinacity. If the Book of Mormon were a true record, we should find these names in abundance among various Indians races scattered over both conti-

nents. Has any one ever discovered or even heard of, by tradition or otherwise, *one* Book of Mormon name among the Indians, unless that name were borrowed from the vocabulary of modern Gentile nations?

But please examine the list. We place them side by side, and in alphabetical order, that the reader may the more readily compare the two:

Names of men formerly living upon this continent according to the Book of Mormon.	Names of men actually living upon this continent in ancient times according to the records of antiquity.
Aaron,	The three first men:
Abinadi,	Igh;
Abinadom,	Imox,
Alma,	Votan.
Amaron,	The four wise men in Pre Toltec times:*
Amaleki,	Cipoctonal,
Amalekiah,	Oxomoco,
Aminadab,	Tlaltetecui,
Ammon,	Xuchicaoaca.
Ammoran,	The six brothers who first settled Mexico:‡
Amlici,	Xelhua,
Amulek,	Xicalancatl,
Amulon,	Tenuch,
Antipus,	Mixtecatl,
Archeantus,	Ulmecatl,
Benjamin,	Otomitl.
Boaz,	
Cezoram,	

* See Bancroft, vol. 5, page 190.
‡ Idem, vol. 5, page 223.

Names of men formerly living upon this continent according to the Book of Mormon.

Chemish,
Corianton,
Coiantumr,
Emron,
Enos,
Gadiandi,
Gad,
Gidgidoni,
Gideon,
Gidianton,
Giddianhi,
Hagoth,
Helam,
Heleman,
Helorum,
Isaiah,
Ishmael,
Jacob,
Jarom,
Jershon,
Jeremiah,
Jonas,
Joseph,
Korihon,
Kumen,
Kumenonhi,
Lachoneus,
Laman,

Names of men actually living upon this continent in ancient times according to the records of antiquity.

Three brothers called Itzaob who reigned at Chichen—Itza.

Other Ancient Men.

Acapichtzin,
Cabrakan,
Cecatzin,
Chaac-Mol,
Chalcatzin,
Cohuatzon,
Cukulcan,
Huematzin,
Hunbatz,
Hunchouen,
Hun-Came,
Hunahpu,
Mezotzin,
Totzapantzin,
Tlapalmetzin,
Tlacamihtzin,
Unkub-Came,
Unkub-Hunahpu,
Xbalanque,
Xpiyacoc,
Xmucane,
Xquip,

Names of men formerly living upon this continent according to the Book of Mormon.	Names of men actually living upon this continent in ancient times according to the records of antiquity.
Lamoni,	Zamna,
Lehi,	Zipacna.
Lemuel, Limhi, Luram, Mathoni, Mathonihah, Melek, Mormon, Moroni, Mosiah, Nehor, Nephi, Noah, Omni, Paanchi, Pachus, Pacumeni, Pahoran, Sam, Samuel, Seantum, Seezoran, Shem, Shemnon, Shiblon, Timothy, Tubaloth, Zarahemnah, Zeezrom, Zedekiah, Zemnariah, Zenephi, Zeniff, Zenos.	

Generals of the Nephite Army, A. D. 384:

Mormon, Moroni, Gidgiddonnah, Lamah, Gilgal, Limhah, Ioneam, Camenihah, Moronihah, Antionum, Shiblam, Shem and Josh.

Reader can you discover *one*, even *one* name in the first list that bears the remotest resemblance to any one in the second list? Now these lists have not been selected with view of making a point—they embrace

every ancient name at present accessible to the writer. Not one name has been found, and the writer is fully pursuaded that not one name can be found in ancient Central American history which affords the least shadow of support to the pretensions of the Book of Mormon. Please bear in mind, that in both cases, we have confessedly the names of the ancient *leaders* upon this continent, the names of the kings, the leading warriors, the wise men of their day—and that the list covers in large part the same period of time and the same region of country. Hence the conclusion is inevitable: Either, the statements of all the scholars who have during the past three hundred years been patiently investigating ancient American history—the entire traditionary history of the various native races in Central America, the testimony of the preserved writings of the ancient Mayas, and the testimony of the Indian names of to-day—*are all wrong—or the Book of Mormon is a fable and its list of names a myth.* There is no other possible conclusion; no middle ground. Both cannot be true. Either the Book of Mormon or the entire testimony drawn from American antiquities is false. If the one is true, the other cannot be.

CHAPTER IX.

BOOK OF MORMON *versus* AMERICAN ANTIQUITIES, CONTINUED.

The Religion of the Book of Mormon a Myth.

The presentation in the previous chapter is only *one* point. We shall find a great many other representations of the Book of Mormon equally at fault, squarely and flatly contradicted by the facts of ancient American history.

For instance, what can be more clearly stated than the *religious* condition of this country, especially Central America, for a period of over two hundred years after Christ? A *Christian* civilization prevailed all over both continents.

It is not necessary here to repeat the passages in the Book of Mormon which describe such civilization (pages 491-2). It was fully presented in Chapter IV., It is only needful now to show that nothing could be wider from the truth, unless all ancient American history is a lie, and its ten thousand relics tell false tales.

It may be stated in a general way that there never has been a time upon this western hemisphere within the historic period, or within three thousand years past, *when a uniform civilization of* ANY KIND *prevailed over both continents.*

But this will be considered hereafter. We are to learn now—

1st. That a *Christian* civilization has never existed in Central America, not even for a day.

2d. The people of Central America, as far back as their record has been traced (and that is centuries earlier than the alleged beginning of Nephite history), have always been an idolatrous people, as thoroughly heathen as any which the history of the world has described, worshipping idols the most hideous in form and feature that have ever been found upon earth, and accompanying that worship by human sacrifices as barbarous as the annals of history have recorded.

a. Mr. Bancroft (Vol. 2, page 205 of "Native Races of America,") tells us *when sun worship and human sacrifices* were first introduced at Teotihuacan* in the *pre*-Toltec period, that is, before Christ.

b. On page 704 of the same volume:

"The gods of the Yucatecs (the ancient Mayas of Yucatan) required far fewer human lives at the hands of their worshippers than those of the Nahuas. The pages of Yucatec history are not marred by the constant blood blots that obscure the Nahua record.

"Nevertheless, the Yucatec religion was not free from human sacrifice; and although captives taken in war were used for this purpose, yet it is said that such was their devotion that should a victim be wanting they would dedicate their children to the altar rather than let the gods be deprived of their due."

"The custom of eating the flesh of human victims who were sacrified to the Gods was probably practiced more or less in all the Maya regions, but neither this cannibalism nor the sacrifices that

* Teotihuacan is located six leagues northeast of the City of Mexico.—Banc., Vol. 3, p. 60.

gave rise to it were so extensively indulged in as by the Mexicans."—Banc., Vol. 2, p. 725.

Of a certain humane ruler named Quetzalcoatl, who undertook various reforms in ancient Mexico, Mr. Bancroft, Vol. 5, page 261, says:

"Most prominent among his peculiar reforms, and the one that is reported to have contributed most to his downfall, was his unvarying opposition to human sacrifice. This sacrifice had prevailed from pre-Toltec times."

The ceremonies attending the two annual festivals held in honor of their two gods, the method of conducting the horrid rites, when boys between the ages of six and twelve years were sacrified, the ceremonies attending the celebration of every great victory continued usually for fifteen days, a prisoner being sacrificed each day, together with the human sacrifices offered at each of the eighteen yearly festivals are fully described by Mr. Bancroft in Vol. 2, pp. 706-708.

"The sun was worshipped by the ancient Mayas, and the Indians of to-day preserve the dance as used by their forefathers among the rites of the adoration of that luminary."—"Vestiges of the Mayas," by Dr. Augustus Le Plongeon, page 51.

"The blue color had exactly the same significance in Mayab, according to Landa and Cogolludo, who tell us that even at the time of the Spanish conquest the bodies of those who were to be sacrificed to the gods were *painted blue*. The mural paintings in the funeral chamber of *Chaacmol* at Chichen confirm this assertion. There we see the figures of men and women painted *blue*, some marching to the sacrifice with their hands tied behind their backs."—*Idem*, page 52.

"We are told, and the *bas reliefs* of Chaacmol's mausoleum prove it, that the Mayas *devoured the hearts* of their fallen enemies.

It is said that on certain grand occasions, after offering the hearts of their victims to the idols, they abandoned the bodies to the people, who feasted upon them. But it must be noticed that these last mentioned customs seem to have been introduced in the country by the Nahualts and Aztecs, since as yet we have found nothing in the mural paintings to cause us to believe that the Mayas indulged in such barbaric repasts beyond the eating of their enemies' hearts." —*Idem*, page 70.

Chaacmol was one of the *most ancient* as well as most noted of the Mayan princes, so that the *mural paintings* mentioned above carry us away back in the misty ages of the past, *long before the time of Christ*, proving that while the Mayas, in their earlier history, were less barbarous in some of their religious observances than the Nahuas of a later period, still they were faithful worshippers of frightful idols that required human sacrifices and a mild form of cannibalism, the eating of their sacrified victims.

c. We present the reader with the following cut, from photographs taken by Catherwood, of one of the idols worshipped by the people of Central America from pre-Toltec times. A sad fatality, is it not, dear reader, that in the very region of country where the Book of Mormon fixes magnificent temples and sanctuaries erected by a Christian people for the worship of the true God, there should be dug up out of the ruins of old temples and palaces such relics of the *real* religion of these ancient peoples? All the records that have come down to us make it certain that these horrid idols instead of the Lord Jesus were worshipped throughout Central America 2000 years ago. It would indeed be a bright page in Central American history if the assertions of

COPAN STATUE.

the Book of Mormon were true. But no such bright spot can be discovered either in the Nahuan or the Mayan records. For more than *three thousaud* years it was one unbroken record of superstition and human slaughter. Mr. Bancroft occupies nearly one entire volume of his valuable series of ancient American history in explaining the complicated religious system of these two old peoples.—Vol. 3, pages 1–550.

But why longer delay the reader before making the sweeping charge that he has already anticipated? *The entire civilization of the Book of Mormon, its whole record from beginning to end is flatly contradicted by the civilization and the history of Central America.*

The following are only a few of the counts in the indictment against the historical accuracy of the book:

I.—The oldest record as found in the book of *Ether* cannot possibly be true.

a. That record tells us that a people called the Jaredites were the sole occupants of Central America and Mexico from a very early period down to about six hundred years before Christ—while genuine records give us the names of the Quinames, the Mayas, the Miztecs, the Zapotecs, the Totonacs, the Huastecs, the Olmecs, and the Xicalancas, as the people who occupied that section of country in the most ancient times.*

b. The book of Ether tells us that about six hundred

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*See J. T. Short, page 234.

years before Christ, the Jaredites living in Central America were totally exterminated, and have had no existence since—while authentic records show that no such extermination ever occurred. The Mayas, at least, occupy the same country to-day as of yore.

c. The Book of Mormon tells that after the extermination of the Jaredites in Central America and Mexico, that country remained utterly desolate, without an inhabitant for nearly six hundred years; so desolate indeed that it was named "the land *Desolation*"—whereas, according to ancient Mayan history that country has never for one hour been without a teeming population for more than *four thousand years past!* See testimonies on pages 291–3.

d. The Book of Mormon tells us that after laying desolate for nearly six hundred years, it was then occupied by the Nephites for a period of about *four* hundred years—when it again changed its inhabitants in the year 384 A. D. The Nephites we are told were exterminated and the Lamanites took possession and retained it until the advent of the Spaniards three hundred years ago: in other words, a high Christian civilization in Central America suddenly collapsed and was replaced in 384 A. D. by a wild, barbarous, savage people, who held undisputed control until modern times. How very opposite to this are the established facts. Instead of changing its peoples three times, that portion of Central America occupied by the Mayas has never changed from the first, and instead of becoming, 384 A. D., a wild, barbarous, blood-thirsty people like the Indian of American history, they retained their ancient civilization and in fact *reached their highest point of development*

after the Book of Mormon had consigned the whole country to barbarism and savagery!

II.—The statements of the Book of Mormon regarding the origin of the Nephites and the Lamanites and their history in general for a period of one thousand years from B. C. 600 to A. D. 400,—*cannot be true*, not even in a single particular. For

a. The Book of Mormon tells us that the Nephites, Lamanites and the people of Zarahemla, and this included all the people in existence upon either continent, came from the City of Jerusalem six hundred years before Christ. Whereas, the Mayas were in full possession of Central America years before *Abraham*, the father of the Jewish race, was born!

"So far as the other so-called primitive nations of New Spain are concerned, little can be said, except that they claim and have always been credited with a very ancient residence in this land, *dating back far beyond the beginning of the historic period.*"—Bancroft, vol. 5, p. 205.

Of the Nahuas J. T. Short, p. 240, says:

"The date of the emigration to Hue-hue Tlapalan cannot be approximated from available data, but it is evident that Ixtlilxochitl fixes it at 520 years after the flood, or 2236 after the creation —a period which must have *antedated the Christian Era by a score of centuries or more.*"

"Its method (of computing time) was to count by equal periods of years, as we count by centuries, and their chronology presents a series of periods which carries back their history to a very remote time in the past."—Baldwin's Anc. Am., p. 204.

This same author quotes Brasseur-de-Bourbourg as saying:

"In the histories written in the Nahuatl language,

the oldest *certain* date is 955 years before Christ. The calculation by which this is found is quoted from the latter portion of the 'Codex Chemalpopoca,' as follows: '6 times 400 years plus 113 years, previous to the year 1558 A. D.' (when the above calculation was made). This is given as the date of a division of the land by the Nahuas."

The Mayas are still older.

"The venerable civilization of the Mayas, whose forest-grown cities and crumbling temples hold entombed a history of vanished glory, no doubt belongs to the remotest period of North American antiquity. It was old when the Nahuas, then a comparatively rude people, first came in contact with it, adopted many of its features and grafted upon it new life."—J. T. Short, p. 519.

"I must speak of that language which has survived unaltered through the vicissitudes of the nations that spoke it thousands of years ago, and is yet the general tongue in Yucatan, the *Maya*. There can be no doubt that this is one of the most ancient languages on earth. It was used by a people that lived at least 6,000 years ago, as proved by the Katuns, to record the history of their rulers, the dogmas of their religion, on the walls of their palaces or the facades of their temples."—Dr. Augustus Le Plongeon, quoted by J. T. Short, p. 475.

b. The Book of Mormon tells us that Lehi and his company landed upon the western coasts of South America and gradually worked their way northward, until a few years before Christ, when they reached and occupied Central America.

Whereas the peoples who occupied Central America at the time of Christ, at least the Nahuas (Toltecs) and the Mayas did not come from South America at all. All the Toltec traditions declare that they came trom the *north*—from a country they called Hue-hue-

Tlapalan—a country which they had occupied for a period of nearly two thousand years before they migrated to Central America.

"Ixtlilxochitl shows clearly that the ancestors of the Toltecs were possessed of certain traditions which point to an Asiatic origin: that at a remote period they set out from that common home of so many peoples possessing the same traditions in search of a suitable country in which to live—that after 104 years occupied in traversing broad lands and seas, they arrived in a country called Hue-hue-Tlapalan. This event, according to his chronology, must have occurred upwards of twenty centuries before Christ."—J. T. Short, p. 244. See also p. 240.

The Mayas believe that their ancestors came, in the remotest ages of the past, directly from the old world by way of Florida.

"Sahagun says that, countless years ago, the first inhabitants of the country (Central America) came by sea from the direction of *Florida, on the north*, and landing at Panuco journeyed down the coast to Guatemala, where they established a city called Tamoachan."—J. T. Short, p. 244.

"The traditions of the Mayas point to the regions of the Mediterranean sea, as their ancient home—while the Nahuas just as persistently claim to have come from the North West."—J. T. S. p. 517.

c. The Nephites carefully observed the law of Moses, and therefore perpetuated, of course, Jewish customs and the Jewish religion—had the Jewish method of recording time, divided their year into *twelve* months—had a week of *seven* days, the last day being a Sabbath of rest, (B. of M., pages 296 and 299)—a seventh year called the Sabbatic year, and after every forty-nine years a year of *jubilee*, &c., &c.

Whereas the ancient inhabitants of Central America divided their year into *eighteen* months of *twenty* days each, adding *five* days at the close of each year.

"They divided the year into eighteen months of twenty days each; but as this gave the year only 360 days, *five* supplementary days were added each year, and a sixth day to every fourth year." —Baldwin's Ancient Am., page 204.

They had another division of the year into weeks of *thirteen* days each, instead of seven—and their periods were made up of *fifty-two years* instead of forty-nine, with no trace of a Sabbath day or a year of jubilee.

"The year was divided into twenty-eight periods of thirteen days each. These periods for convenience have been called weeks." —J. T. Short, page 440.

"Another division of time was the Katun or cycle of fifty-two years. The Katun was comprised of *four periods* of *thirteen years each*."—J. T. Short, page 438.

The following cuts exhibit the names of the ancient Maya months and their days—and, as the reader can see, are of themelves sufficient to annihilate the whole theory of the Book of Mormon as regards times and seasons.

d. The Nephites were a "*white* and delightsome" people (Book of Mormon, page 24 and others). The inhabitants of Central America have always been of a *brown* or *copper color*. There are many proofs of this.

1. The Mayas of to-day are of that color, the true and lineal descendants of the ancient Mayas.

2. All their ancient pictures of men and women are painted brown or copper color.*

*"Blue, red, yellow and green are the colors employed, though the *human figures are* painted reddish brown,"—J. T. Short.

3. They have preserved a distinct tradition of a *white man*, once visiting their country, a man, venerable for age, with white hair and long grey beard.* The fact that he is always mentioned as the *white* man, and attracted universal attention on that account, is the clearest possible proof that the natives of the country *were not white.*

THE MAYA DAYS.—(See J. T. S., p. 436.)

4. But we are not left to inferences, the testimony of antiquity is clear and positive.

"The Mayas, like the Nahuas, were mostly well-made, tall, strong and hardy. *Their complexion was tawny.* The women were passably good looking, some of them, it is said, quite pretty,

*See J. T. Short, page 267–274, and Banc., vol. 5, page 256 et seq.

and seem to have been somewhat fairer skinned than the men."—Banc., vol. 2, page 802.

"Race mixtures in certain localities have almost obliterated

THE MAYA MONTHS.—(See J. T S., p. 437.)

aboriginal types, which are portrayed as of medium stature, regular form, and varying in color from light brown to dark coppery."—Idem, vol. 1, page 714.

e. If the Nephites were a *white* and a *delightsome* people, and if they were pure Jews from the City of Jerusalem, observing Jewish laws and customs—then they had *full round foreheads.* No deforming of the head has ever been practiced by the Jews in any part of the world—nor by *Christians* of any age or country. This barbarous practice was instigated by a superstition so peculiarly heathenish that we cannot conceive it possible in a Christian land. And therefore when we find this ugly and hideous custom among the ancient occupants of Central America, no reasonable person will ask a better evidence that those ancient people *were not Nephites*, and could have had no relationship to either Jews or Christians.

"The most remarkable feature is the cranial type, deformed to a shocking degree, probable by artificial pressure, so generally employed by the *ancient American races.*

"In all of the reliefs the flattened cranial type is present, and no doubt represents the ideal of beauty among those ancient peoples.

"The receding forehead of most of the portraits have excited general interest, and are believed to be delineations of the priestly or aristocratic type."—J. T. Short, pp. 384, 386 and 406.

"And we know that head-flattening was almost universal among them (the Mayas)."—Banc., Vol. 2, p. 802.

We ask the reader to examine the following cuts (see also cut on p. 263). In every instance the deformed forehead is decidedly marked.

If the reader desires additional proof that the Book of Mormon is a myth, with no foundation in fact — he can find it by investigating this cranial malformation a little further — if, while in Central America, this practice was almost universal, at least among the leading

classes—down in Peru, South America, nothing of the kind is found. On the contrary, we have the strongest proofs that no such custom obtained. Not only the

SCULPTURED TABLET IN THE PALACE.—(See J. T. S., p. 387.)

sculptured human forms, the various pictures of their gods and goddesses; particularly the immense number of human skulls, found well preserved in their most ancient burial places — give the sufficient evidence

that the forehead was full and natural — thus shaking *the foundation* of *Book of Mormon history*, which is built upon the assumption that the people of South America

STUCCO BAS-RELIEF IN THE PALACE.—(See J. T. S., p. 384.)

and Central America *were one* and *the same people.* Nothing could be farther from the truth. They differed everywhere—their mode of living, mode of religious worship, their gods, their method of reckoning time, their

language, both written and spoken—*all* was different.* The most abundant proofs are found that the whole conception of the Book of Mormon, as to the relations existing between the two continents, is *the silliest of myths.*

SOME OTHER ITEMS.

III.—It would almost seem to be a work of superfluity to present any farther evidences that the Book of Mormon is historically a fable. There is no reasonable room left for conjecture or doubt. Facts are stubborn things, and the simple testimony of past history already presented, *buries the fabrications of the Book of Mormon beyond the possibility of a resurrection.*

The author, however, desires to place within the reach of all honest and earnest seekers after the truth the means for extending as far as possible their investigations over the entire field of inquiry. And hence he asks the indulgence of the reader while he briefly calls attention to a few other items, which equally with the preceding make incredible the averments of the Book of Mormon.

A. Iron, Steel and Brass.

The Book of Mormon tells us that *Iron, Steel* and

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* "The development of civilization in Peru *was very different* from that in Mexico and Central America. In both regions the people were sun-worshippers, but their religious organizations as well as their methods of building temples were unlike. Neither of these peoples seems to have borrowed from the other." —Bald. Anc. Am. p. 246.

"They (Peruvians) had accurate measure of the solar year, but unlike the Central Americans, they divided the year into *twelve months*, and they used mechanical contrivances successfully to fix the times of the solstices and the equinoxes."—Idem., p. 253.

Brass were in common use among the ancient Nephites as they are used to day:

"And I did teach my people to build buildings; and to work in all manner of wood, and of *iron*, and of copper, and of *brass*, and of *steel*, and of gold, and of silver, and of precious ores, which were in great abundance"—P. 65 (N. Ed. 71.)

"And we multiplied exceedingly and spread upon the face of the land, and became exceeding rich in gold and in silver and in precious things, and in fine workmanship of wood, in buildings, and in machinery and also iron and copper and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp-pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war."—P. 137 (N. Ed. 153.)

"And it came to pass that King Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff (?) and of copper."—P. 167 (N. Ed. 186.)

Against these fictitious words the authorities are positive and numerous. Of the ancient inhabitants of Peru Mr. Baldwin says (Anc. Am., p. 248):

"They had great skill in the art of working metals, especially gold and silver. Besides these precious metals they had copper, tin, lead and quicksilver. *Iron was unknown to them* in the time of the Incas."

Mr. Squier says (Peru, page 469):

"The Indians had neither *iron* nor *steel*."

Of the inhabitants of Central America Mr. Bancroft says (Native Races, vol. 2, page 407):

"As I have already stated, none of these nations were acquainted with the use of iron in any shape."

Of the ruins of one of the most ancient cities in Central America (Copan) the same author says (Vol. 4, page 102):

"That iron and steel were not used for cutting implements is clearly proved by the fact that *hard flinty spots* in the soft stone of the statues *are left uncut* in some instances where they interfered with the details of the sculpture."

Of Yucatan proper, the home of the Mayas, he says (Vol. 2, page 751):

"But the fact remains that stone implements with a few, probably of hardened copper, sufficed with native skill and patience for all purposes."

Sticks tipped with copper were used for plows (Vol. 2, page 475). Maya sculpture was executed with tools of stone. Vol. 4, page 278.*

B. Ancient Coins.

One of the most amusing illustrations of our author's disposition to *beat the world* may be seen in the curious monetary scheme he devised for his remarkable people the Nephites.

"And the judge received for his wages, according to his time, a *senine* of gold for a day, or a *senum* of silver, which is equal to a senine of gold; and this is according to the law which was given. Now these are the names of the different pieces of their gold, and of their silver, according to their value . . . . . a *senine* of gold, a *seon* of gold, a *shum* of gold, and a *limnah* of gold; a *senum* of silver, an *amnor* of silver, an *ezrom* of silver, and an *onti* of silver. A senum of silver was equal to a senine of gold; and

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* See also same author, Vol. 2, pp. 409, 473-4-5, 749; Vol. 4, pp. 432, 778; Vol. 5, page 97 (foot note).

either for a measure of barley, and also for a measure of every kind of grain. Now the amount of a seon of gold was twice the value of a senine; and a shum of gold was twice the value of a seon; and a limnah of gold was the value of them all; and an amnor of silver was as great as two senums; and an ezrom of silver was as great as four senums; and an onti was as great as them all. Now this is the value of the lesser numbers of their reckoning: a *shiblon* is half of a senum; therefore, a shiblon for half a measure of barley; and a *shiblum* is a half of a shiblon; and a *leah* is the half of a shiblum. Now this is their number according to their reckoning. Now an *antion* of gold is equal to three shublons."—P. 239 (N. Ed. 265).

To the above queer particulars there are at least *four* objections.

a. Two very absurd statements are made. First, that these Nephites had a *fixed* standard of value for their *barley*. At all seasons of the year, and every year, whether a large or small crop, a measure of barley brought the uniform price of a senum of silver or a senine of gold!

A second still greater absurdity is the statement that *all kinds of grain* brought the same price as barley!

b. It required something of a genius, it must be confessed, to manufacture some of the *names* of the Book of Mormon—from good old Jacob to give us Jacobugath, from Gad, Gadiani, and from Moroni, Moronihah—names that at least have a certain syllabic jingle, if they have no meaning. It required both genius and cheek, or a certain sort of mental jugglery, to take the plain and simple letter *A* and by using a dot instead of a bar, make out of it an ancient Egyptian character! Or by adding a little embellishment at the *top*, or at the bottom of the plain figure (4), it is transmorphosed into a word of God, a promise or a threat—

while if figure (3) or an exclamation point (!) are but tumbled over upon their backs, presto! they become a portion of a *psalm* or a *proverb!*

It was evidently this same genius, angelic or human, who furnished these names of gold and silver coins—words that are neither Hebrew nor Greek—but carry upon their very face the unfortunate suspicion that they were manufactured for the occasion by a brain that had in it more conceit than wisdom.

c. But there is a still more serious objection to one of the above assertions. It is the somewhat stubborn fact that *barley* was never found upon either of these western continents until imported by Europeans in modern times!

Of the ancient Peruvians Mr. Squier says, p. 452:

"We must remember that many domestic animals, a number of vegetables, and *wheat* and *barley* have all been introduced *since the conquest*, and contribute to the support of the present population."

Mr. Bancroft, in "Native Races," vol. 5, p. 97, in a foot note, says:

"Macgregor argues that the Americans could not have been Jews, for the latter people were acquainted with the use of iron as far back as the time of Tubal Cain: they also used milk and *wheaten bread*, which the Americans could and would have used *if they had once known of them*."

These are general testimonies from competent authorities, relative to the ancient inhabitants of both continents, and are positive that neither barley or wheat*

* *Wheat* is mentioned with *barley* in the Book of Mormon. See p. 169, (N. Ed. 182). "And we began to till the ground, yea, even with all manner of seeds, with seeds of *corn* and of *wheat*, and of *barley*, and with *neas*, and with *sheum*, and with seeds of all manner of fruits."

were found in this western world until introduced by Europeans in modern times.

d. But the most marvellous part of the above account is this: The evidence happens to be very clear and satisfactory, that no gold or silver coin of any denomination whatever, ever existed in Central America in the ancient times.

"Although no regular coined money was used, yet several more or less convenient substitutes furnished a medium of circulation. Chief among these were *nibs* or grains of the Cacao, of a species somewhat different from that employed in making the favored drink, chocolate. This money, known as *patlachte*, passed current anywhere, and payments of it would be made by count up to 8000, which constituted a *xiquipilli*. In large transactions sacks containing *three xiquipilli* were used to save labor in counting. *Patolquachili* were small pieces of cotton cloth used as money in purchase of articles of immediate necessity or of little value. Another circulating medium was *gold dust* kept in translucent quills, that the quantity might be readily seen. Copper was also cut into small pieces shaped like a T, which constituted, perhaps, *the nearest approach to coined money*."—Banc., vol. 2, p. 381.

The above is descriptive of the monetary systems established among the ancient Nahuas or Toltecs, who occupied a part of Central America and Mexico when the Book of Morman professes to have been compiled.

Among the ancient Mayas the same system prevailed. The same author, vol. 2, page 736–7, says:

"The ordinary mercantile transactions were effected by exchange or barter of one commodity for another. But where this was inconvenient cacao passed current as money among all the nations. . . . . According to Cogoludo copper bells and rattles of different sizes, red shells in strings, precious stones and copper hatchets often served as money, especially in foreign trade."

This would seem to settle the question beyond any opportunity of cavil. When we ascertain that not only has no gold or silver coin been found in ancient America, but learn precisely what they did have as *substitutes* for such coin, the evidence becomes so weighty that we cannot evade it. The suspicions aroused by the very *names* of coin in the Book of Mormon are abundantly confirmed by the facts. No such coins ever existed upon this continent. They are simply a fable, the creation of a wretchedly disordered or a wickedly perverse imagination.

C. Horses, Cattle, Sheep and Goats.

Equally decisive is the testimony against the Book of Mormon as to the existence of the above domestic animals. The Book of Mormon tells us:

"And it came to pass that we did find upon the land of promise as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men."—P. 44 (N. Ed. 47.)

"And it came to pass that the people of Nephi did till the land and raise all manner of grain and of fruit and flocks of herds, and flocks of *all manner of cattle of every kind*, and goats and wild goats, and also many horses."—P. 135 (N. Ed. 151.)

"Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots." p. 266 (N. Ed. 295.)

On the contrary the authorities are plain and unequivocal.

Of the ancient Peruvians Mr. Squier says, page 14:

"No doubt the Indian population lived, as it still lives, on the

scantiest fare, on the very minimum of food: but it had not then as now the ox, the hog, the goat and the sheep, nor yet many of the grains and fruits which contributed most to the support of dense populations."

"We must remember that *many domestic animals*, a number of vegetables, and wheat and barley have all been introduced since the conquest."—Page 452.

On page 475 he says it is an "undoubted fact that the Incas had no draft animals."

"Page 469. How they were brought together (referring to immense blocks of stone) is a thing equally wonderful, since the Indians *had neither carts nor oxen.*"

On page 91 the same author describes *woollen garments* found upon the bodies of ancient mummies—made from the wool of the *Alpaca* and the *Vicuna* animals, whose wool was used for clothing in the absence of the *sheep* and the *goat.*

Mr. Bancroft, vol. 5. page 32, speaking of the origin of the Americans, says:

"There are, however, writers who find grave objections to an Asiatic origin, the principle of which are the absence of the *horse*, the paucity and the poverty of the lactiferous animals, and the consequent absence of pastoral nations in the new world."

Upon page 37 in the same volume he quotes an author as saying in reference to a certain *island* in the Pacific Ocean discovered years ago, which some persons had guessed might be the American continent:

"The circumstance that there were *grape vines* and *horses* in the discovered country is alone sufficient to show that it was not situated on the American continent—since *both these objects were given to the new world by the Spaniards.*"

"The references to *horses* and *oxen* are perplexing and give the narrative an air of imposture or mistake, *since both were brought to America first by the Spaniards.*"—J. T. Short, p. 150.

THE GEOGRAPHY OF THE BOOK OF MORMON.

We had designed a full and complete presentation of this subject in these pages. But the discussion has already assumed proportions beyond our original intention, and therefore, instead of a separate chapter, we must crowd into a few pages the results of a long and careful investigation of the geography of our book.

There was no necessity of egregious blunders upon such a subject. An ordinary school boy who had studied geography with any attention, should have been able to form a plot and locate cities and lands in a way to conform in the main to the physical conformations of the country. But our angel was evidently unhampered by geographical restraints. His geography, like his grammar, and his theology was all his own. Not one of the physical peculiarities of either of these western continents is alluded to except the existence of the large lakes and "many fountains of waters," in the northern part of the United States (the only portion of our country that our youthful prophet knew anything about.)

He has his Nephites and Lamanites occupy South America for a thousand years, and yet all its vast river courses, including its mighty and majestic Amazon are entirely overlooked—one river only is everywhere met, bearing the old world name *Sidon*—but a careful exam-

ination of every passage in the book where it is mentioned fails to give any definite information as to its source, its size, which way it runs, or where it empties. The grandest mountains in the world and the highest table lands are as entirely ignored as is the general shape of the two continents and other physical facts. While the physical characteristics of Palestine are woven as a web into almost every page of Bible history —the Book of Mormon is unable to appeal to a single geographical fact in confirmation of its pretended histories—except the *general* one that there was a "land south" and a "land north."

We have already called attention to some very puzzling geographical statements, such as the two thousand miles that separated the Nephites from the Lamanites in the beginning of their separate history, and yet the omnipresence of the latter—the magical "waters of Sebus" that were within daily reach of the entire South American continent—the herding feat of the "poisonous serpents" who easily rounded up the cattle all over North America and drove them "*pell-mell*" into South America, and then barricaded the isthmus so effectually that the owners could not pass to reclaim their property.

We can only in the briefest possible manner allude to a very few additional geographical blunders.

1. Only two countries or "lands" are definitely located—the "land Bountiful" and the "land Desolation." The following are a portion of the luminous descriptions, pp. 273–4 (N. Ed. 303):

"The Nephites had taken possession of all the northern parts of the land, bordering on the wilderness, at the head of the river

Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful . . . . *And it bordered* upon the land which they called *Desolation;* it being so far northward that it came into the land which had been peopled and had been destroyed, of whose bones we have spoken. . . . . Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful. . . . . Now it was only the distance of a day and half's journey for a Nephite on the line Bountiful and the land Desolation from the east to the west sea."

"And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the *borders* of the land Bountiful, *by* the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward."—P. 388 (N. Ed. 427.)

Our author evidently has in his mind two large bodies of land *very near together*, only separated by two narrow arms of the sea approaching each other from opposite directions, so that only a narrow pass (of one and a half day's journey) remains between. Thus he writes:

"I did cause my people that they should gather themselves together *at the land Desolation* to a city which was *in the borders by the narrow pass which led into* the land southward."—P. 501 (N. Ed. 553.)

It is evident also that the land Desolation means the *United States!* He uniformly associates his land Desolation with the land containing "large bodies of water" (our northern lakes), a land "covered with ruins of buildings and bones of men," and large enough to support a people "who were as numerous as the hosts of Israel." See pp. 161, 348 & 506 (N. Ed. 180, 385 and 560.)

And this land lies so near the borders of the land Bountiful in South America that the few stragglers who escaped the sword of the Lamanites around that hill Cumorah in Western New York could easily run down into South America and escape!—P. 508 (N. Ed. 561.)

Well now the facts are that the narrow neck of land dividing the two continents happens to be a very *long* neck, not less than 800 miles, and is one continuous strip of mountain ranges, rough, inaccesible and uninhabitable in a large measure; then you must travel through the entire length of Central America and Old Mexico 2,500 miles farther, before you reach the southern boundaries of the United States—Mr. Smith's land Desolation, that he evidently supposed just over the line, separated by a narrow bay from his land Beautiful!

2. It is still more difficult to locate the "land of Nephi" and the "land of Zarahemla"—although the centre of the whole Book of Mormon record.

Apostle Orson Pratt, author of the "Notes" in the N. Ed. of the Book of Mormon (p. 155) tells us "the land of Nephi is *supposed* to have been in or *near* Ecuador, South America," and the "land of Zarahemla is *supposed* to have been north of the waters of the river Magdalena." He is honest enough in this case to say "*is supposed to have been*"—for the facts are, no man on earth can locate either of the two "lands" from any of the descriptions given in the Book of Mormon. In one place we are told that the land of Nephi extended directly across the continent from east to west.—Pp. 346-7 (N. Ed. 383.)

"And the land of Nephi did run in a straight course from the east sea to the west."

That is from 2000 to 3000 miles in length. And on p. 273 (N. Ed. 302) we are informed still further that a "*narrow* strip of wilderness which ran from the sea east even to the sea west," divided the land of Nephi from the land of Zarahemla—and yet on the next page we are informed

. . . . . "and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water; there being a small neck of land between the land northward and the land southward."

But there are other very perplexing statements about these two "lands." Although divided from each other by only a "*narrow* strip of wilderness," yet their peoples live side by side for a period of 400 years without any knowledge of each other's existence (p. 139, N. Ed. 155)—then when Mosiah accidently discovers the people of Zarahemla, and had lived among them a few years, he did not know the way back to the "land of Nephi!" or to a certain portion of it called Lehi Nephi, and sends sixteen strong men to hunt up the old home land. These men after wandering *forty* days through this "narrow strip of wilderness" accidentally find the people they are seeking for. This occurs about 122 years B. C.—P. 158 (N. Ed. 176.)

About one year before this, king Limhi, a vassal of the Lamanite king, though a relative of the Nephites in Zarahelma, becomes equally anxious to find out the location of Zarahemla and learn of the welfare of his friends there; accordingly he sends out a party of *forty three* men (p. 161, N. Ed. 180). These men, although they travel to the northward, very strangely *miss* Zara-

hemla, pass it by, travel up into North America, discover the land *Desolation*, explore it as far as the great lakes (!) find it covered with ruined buildings, with the bones of men and of beasts, with rusty swords, brass and copper breast plates, etc., etc. They return home; but Zarahemla they cannot find!

Well, now, reader, would you believe it, that during all this time of profound ignorance of each other's location, on the part of the Nephites, *the Lamanites, as usual, are omnipresent!* They know all about the land and the people of Zarahemla, and are constantly going back and forth from the land of Nephi (which has now become their headquarters), with large armies to battle (p. 142, N. Ed. 159). And this is not all. A large number of the Nephites, living in Zarahemla, on account of internal disturbances, "dissent away unto the Lanamites!" They know how to find the land of Nephi, but King Mosiah and his faithful ones in Zarahemla, and King Limhi and his followers in Nephi can't find each other's country!!

These are a very few of the perplexing enigmas that confront a careful student of the Book of Mormon, as to its geography — furnishing the clearest possible evidence that the book is a myth, and that its author was sadly ignorant of the simplest outlines of South American and Central American geography.

3. We will call attention to only one thing more — the unfortunate *lieing* of our good apostle Orson Pratt, upon this subject, the geography of the Book of Mormon. We greatly regret the necessity of exposing a man who occupies so high and honorable a place among his own people as the late apostle Orson Pratt. But he has

published his statements to the world, and under his own signature — they therefore belong henceforth to the public.

We ask the reader to turn back to a foot note upon page 256 and carefully reread Mr. Pratt's statements regarding the forty-four magnificent cities discovered in Central America by Messrs. Catherwood and Stephens — his words are very plain and without qualification especially these :

" A careful reader of that interesting book (Book of Mormon), can trace the relative bearings, and distances of many of these cities from each other; and if acquainted with the present geographical features of the country he can, by *the descriptions given in that book, determine very nearly the precise spot of ground they once occupied* . . . . . magnificent cities of great extent have been discovered by Catherwood and Stephens in the interior wilds of Central America, in *the very region* where the ancient cities described in the Book of Mormon were said to exist. . . . . Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of *these very cities*, and in the *very place* described."

Now, in reference to the above glaring misrepresentations ; we will only make the following observations :

1. That all the magnificent cities mentioned in the Book of Mormon with four exceptions are located not in Central America but in South America.*

2. Of the four cities mentioned by name in the " land

* On pp. 498-500 (N. Ed. 550-1) we have the " City of Angola," the " land of David," the " land of Joshua," the " land of Jashen," and the " land of Shem " mentioned — but it is impossible to decide whether in the land southward or the land northward. The probabilities are in favor of the former.

northward," the probabilities are, as already shown, that the author had in his mind the *United States* instead of Central America.

3. However, supposing them to have been in Central America, our readers shall judge for themselves whether "a *careful* reader of the Book of Mormon, with a modern geography in his hand" could easily identify them with any one of the forty-four cities discovered by Messrs. Catherwood and Stephens in Central America.

The first city named is the "City of Desolation," and this is the description of its location:

"I did cause my people that they should gather themselves together at the land Desolation to a city which was *in the borders by the narrow pass* which led into the land southward."—P. 501 (N. Ed. 553.)

The second city mentioned is Teancum:

"Now, the City Teancum lay in the borders by the sea shore; and it was also *near the City Desolation*."—P. 502 (N. Ed. 555.)

Both these cities, then, are "in the borders of the sea shore" and *near* the "narrow pass which led into the land southward."

Now, since not one of these forty-four cities discovered by Messrs. Catherwood and Stephens in Central America is within eight hundred miles of said "narrow pass"— it is evident we have not yet verified Mr. Pratt's statements.

The only other cities in the "land northward" whose names are given are "*Boaz*" (p. 504, N. Ed. 556) and "Jordan" (next page)— without one syllable to indicate where they were located, only that after a sore battle in

the land desolation, the Nephites fled to the City "Boaz," and when driven out of Boaz, on their way to the fated hill Cumorah, they made a bold but brief stand in the "City Jordan."

4. The simple fact is—there is no man on earth, who, with a modern geography in his hand, can locate a single one of all the magnificent cities mentioned in the Book of Mormon, whether in North or South America, and no person understood this fact better than our good apostle when he penned the above sad prevarications. But he knew another thing as well, and that is that not one of his own people would ever think of calling these statements in question — on the contrary, thousands would repeat them confidently upon his authority ; and many unsuspecting ones by such specious arguments be induced to accept the Book of Mormon as inspired of God ! !

CONCLUSION.

Honest reader — I have written earnestly and plainly, — have tried to write kindly. My whole soul is moved, profoundly moved, in this matter. I believe with all my heart, I am forced by irresistible logic to believe, that the Book of Mormon is a fraud. And believing this, I ought to speak earnestly and plainly.

Please permit me in closing, to repeat again the incisive words with which this discussion began,— from apostle Orson Pratt,—who with all his faults knew how to state truths in a very terse and emphatic way :

"This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting

both the temporal and eternal interests of every people under heaven. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world; calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged, with their families, into hopeless despair.

"If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived, may perceive the nature of the deception and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced."

Dear reader, this "rigid examination" has been had, and "TEKEL" — *weighed in the balance and found wanting* — has been found written over every part of this book. It's very first claim kills it beyond recovery. God doesn't do things as we do. *Perfection* marks everything he undertakes. If the Book of Mormon is the work of God, there must be no mistakes, contradictions or blunders in it. In the Bible, some blunders in style or composition, or in its statements, might be excused because it has come down to us through human channels, and is translated by fallible, imperfect man. The Book of Mormon claims to have come down to us pure from its ancient source, without any possibility of mistake from transcription, and then to have been translated by the gift and power of God. No mistakes, therefore, or contradictions or blunders of any kind are allowable. But what has been the result of our careful examination of this book? — full of blunders and mistakes and contradictions, and human imperfections from beginning to end.

The Bible, as to its style of composition, is short, pointed, comprehensive, and often says more on one page than men would ordinarily say in ten pages, while the Book of Mormon is the very opposite, so full of repetitions, of awkwardly expressed sentences, of useless verbiage, &c., that any writer of ordinary skill can put three of its pages into one.

The angel that dictated this book has been over and over again proven to be ignorant, self-conceited, visionary; given to exaggeration; forgetting important matters of record, and making numberless mistakes.

The God who inspired the book did not know his own name, forgot to furnish light and ventilation for Jared's ark; proved himself as foolish and simple as a weak, over-indulgent parent in his treatment of his pet Nephi, and as unreasonable and cruel and spiteful as a savage in his dealings with his pet's opposers.

The contradictions of the Book of Mormon prove it to be a fraud. It contradicts itself in ways so foolish and needless as to prove that its author either had a short memory or a very little regard for the truth. It flatly contradicts the Bible in numerous instances. Its types contradict the types of the Bible. Its statements regarding the Holy Ghost and his work flatly contradict the statements of the New Testament.

Its peculiar way of writing prophesies proves it to be a fraud.

Its large number of very strange and very silly miracles proves it to be a fraud.

Its wilful and malicious lies prove it to be a fraud.

The authors of the various books of the Bible are

modest, never speak of themselves, usually suppress even their own names as authors. The first opening statement in the Book of Mormon contains the word "I" and "my" some sixteen times in an egotistical way.

The Bible is original, it borrowed from nothing; Book of Mormon almost wholly borrowed; a large number of its miracles and its historical incidents are borrowed from the Bible, usually worked over and embellished (?) until their beauty and simplicity are destroyed.

The Book of Mormon is modern in its conception and make-up. A large number of words and expressions are found in it wholly of modern origin, proving beyond the possibility of question that it could not have been translated from ancient plates. This was also proved by the existence of thousands of verses quoted *verbatim*, and not translated from, our English version of the Bible.

A book that has all these serious charges *proven* against it cannot be from God.

But this is only a part of the truth. We have found that the entire ancient history of this western world is flatly against the claims of the Book of Mormon. Mr. Smith has preserved a specimen of the characters found by him, as he professes, in the hill Cumorah, and which he would have us believe were the ancient characters in common use upon this continent 1500 years ago—but a large number of the real characters in use in Central America at that time have fortunately been preserved in imperishable marble, proving Mr. Smith's characters a fraud. The Book of Mormon furnishes a

list of the names of cities and countries and of men professedly in existence 1500 and 2000 years ago, and we have found beyond the possibility of question that not even *one* of them is correct—that no such countries, or cities, or men ever existed upon this continent —per contra, we have learned what were the actual names of countries, cities, and men found here in these ancient times. The Book of Mormon tells us of a Christian civilization existing here for centuries—the records show conclusively that only a heathen people were ever found here, a people who worshipped idols of most hideous look and that required human sacrifices.

The Book of Mormon tells us of a people occupying North America for 1500 years, and then becoming totally extinct—the records show that no such people ever occupied this country — that the people who were in Central America 2500 years ago are there today.

This Book tells us of a colony that came over from Jerusalem 600 years B.C., landed upon the western coasts of South America, gradually extended northwards until both continents were occupied by them—and that in the fourth century after Christ the civilized and Christian portion were annihilated and the barbarous and savage portion remained. We have found every one of these statements directly and positively contradicted by the facts of ancient history. The ancient peoples of Central America, particularly, did not come from Jerusalem—did not reach here 600 years B.C.—did not begin their course upon the western coasts of South America—did not become Christian, and did not in

the fourth century A. D. become a savage, barbarous people.

This Book tells us of the existence upon this western world of iron, steel and brass, of wheat and barley, of oxen, sheep, goats and horses, of silver and gold coins used as money—every one of which statements have been found to be wholly and entirely untrue.

Finally—the Book makes a large number of geographical statements that could not under any possible conditions or circumstances be true except upon some imaginary continent, of size and shape wholly unlike anything existing upon our world to-day, or that has ever existed since Noah's flood. The facts are, my good Mormon brother—that Book *has been proven a fraud beyond the possibility of question.* I cannot believe it possible for any sane mind to have carefully and conscientiously followed this investigation to its close, *and not reject the book.*

And yet I am convinced, in fact I know that many of my readers have honestly and sincerely accepted this book as the word of God—you have done it because you had no opportunity of knowing or of learning the facts. My brothers, you have been deceived: deceived into the terrible sin of adding to the word of God, of placing alongside of God's blessed Book, *as its rival,* the production of a wicked impostor.

I therefore beseech you by all that is sacred and holy, by all that is precious or desirable in the Christian's hope, and by all that is terrible in the loss of the soul, that you will give yourselves earnestly and prayerfully to a careful review of the whole question; examine the records of history, search the Scriptures daily to

see whether these things are so, and give yourselves no rest until this all-important question is decided, and decided for eternity. And may the dear Lord help you to find the TRUTH.

APPENDIX A.

The Book of Mormon states that after the Apostles' day a great and abominable church took away from our Bible many parts that were plain and most precious—so much taken away that what is left is at best but a poor excuse for a Bible; quite incapable, without the help of the Book of Mormon, of guiding the soul safely to Heaven.

The substance of Apostle Orson Pratt's objection is clearly presented in the following passage:

"The gathering together of the few scattered manuscripts which compose what is now termed the Bible was the work of uninspired man, which took place centuries after John had finished his manuscript. Among the vast number of professedly inspired manuscripts, scattered through the world, man, poor, weak, ignorant man, assumed the authority to select a few, which, according to his frail judgment, he believed or conjectured were of God; but the balance not agreeing, perhaps, with his peculiar notion of divine inspiration, were rejected as spurious. The few selected from the abundance were finally arranged into one volume, divided into chapter and verse, and named the Bible. . . . . How does the Protestant world know that the compilers of the Bible, in hunting up the sacred manuscripts which were widely scattered over the world, one in one place, and another in another, found all that were of divine origin? How do they know that the compilers of the Bible found even the one-hundredth part of the manuscripts that were sacred? And as the compilers rejected many that they did find, how do they know but what some of the rejected books were equally sacred with those received into the collection? Would not the prophecy of Enoch with which the Apostle Jude was familiar, and from which he makes a quotation relative to the second coming of Christ, be as sacred as any other prophecy in the Bible? Would not the book of Iddo, the seer, the book of Nathan the prophet, together with some twelve or fifteen other books and epistles written by inspired prophets, seers and apostles, and referred to in Scripture, be as worthy of a place in the Bible as any that human wisdom has already compiled? Would it have been any more a violation

of the caution (in Rev., 22:18) for the compilers to have added the book of Gad the seer, with the collection called the Bible, than it was for them to add to the volume the book of Ezekiel, the book of Solomon's Songs, the book of Matthew, the book of James or any other book of the collection."—"Divine Authenticity of the Book of Mormon," by Orson Pratt, p. 130.

This is an old infidel objection to the Bible that has been assiduously peddled over the world for two hundred years and more. And though fully and completely answered a hundred times, yet is just as boldly thrust forward to-day as ever, because it is found exceedingly effective among a certain class of people who are not acquainted with the facts, and who are glad to pick up something against the Word of God, because they *hate* it, and are anxious to find it untrue. But why a man in high standing in a professedly Christian church, an accredited *apostle*, should be willing to give the sanction of his name and character to such a bundle of malicious falsehoods, designed to cast doubt and distrust upon the Word of God, that he *professed to love*, we cannot understand.

The *gist* of the above objection to the Bible is found in the question, "How do we know that the compilers of the Bible found even the one-hundredth part of the manuscripts that were sacred"?

It will be the purpose of this article briefly to tell our readers *how* we know.

And not to mix things that God has been very careful to keep separate, we will first give attention to the Old Testament:

I. It is frankly conceded that there are quite a number of books mentioned in the Old Testament that have furnished any amount of food for the attacks of infidelity, because not found in our collection or in any collection of the Holy Scriptures. For instance, in Numb., 21st chapter, we have a quotation from the "Book of the Wars of the Lord." In Joshua and Samuel we have the book of "Jasher" mentioned. In 1st Sam., 10:25, we have an account of Samuel's writing a book and laying it up before the Lord. In 1st Kings, 11:41, is mentioned "the Book of the Acts of Solomon," while in 1st Chron., 29:29, three strange books are found in one verse—the "Book of Samuel the Seer," the "Book of Nathan the Prophet," and the "Book of Gad the Seer." Besides these the

Apostle Jude quotes from "the Prophecy of Enoch, the Seventh from Adam," and the martyr Stephen mentions facts relative to Moses not found in our Bibles, etc., etc.

Now in reference to these books supposed to be lost, please bear in mind—

1. The probabilities are, *they are not lost.* It is, in fact, almost universally conceded that the books mentioned as the "Book of Samuel the Seer," the "Book of Nathan the Prophet" and the "Book of Gad the Seer" are simply those portions of the books of Judges, 1st and 2d Samuel and the Kings, that these different prophets wrote out. And the same may be said of the other books mentioned. The word "book" in the Old Testament means any writing, however small. If merely a short letter, it was called a book. So far as we can know, all the books named above* are fragments or portions of the books now found in the Old Testament, but known by other names so long as they existed in separate fragments."

It is believed, for the best of reasons, that the various books of the Old Testament were not written out in full and put together as we now have them till after the captivity at Babylon. The universal tradition among the Jews anciently was that *Ezra* the scribe, with the help of other wise men, was inspired of God to do this work—collect together all the various materials that had been accumulating during all the previous ages, and put them into shape and for the first time in the history of the Jews furnish them a *complete* book.

The probabilities then, are that the books mentioned *are not lost.* But whether lost or not, please bear in mind two other self-evident statements:

2. Because a book is mentioned in the Bible furnishes no proof whatever that it was written under direction of the Holy Spirit; and

3. Very much was said and perhaps written under the immediate

* There is not a particle of evidence that the apostle Jude quoted from a book known as the "Prophecy of Enoch," or that Enoch ever wrote a book of any kind. The evidence is all the other way. No written language existed. And it is more than probable that this one sentence quoted by the apostle Jude is all the prophesying Enoch ever did. It is at least all that the Holy Spirit thought worth perpetuating.

direction of the Holy Spirit that had to do simply with *local matters* and was never designed to form a part of the scriptures of truth. For instance, Jesus was constantly preaching for three and a half years—often said more in a single day than we have reported in the entire four gospels. He performed miracles by the thousand, possibly tens of thousands, but only *forty* of them are recorded for us, enough to be a fair sample of the whole. The same was true of the Apostles after the day of Pentecost—they said and did a thousand things *under the direct inspiration of the Holy Spirit too*, that were not considered of such value to the whole world as to be left on record.

The question, therefore, becomes exceedingly interesting and practical, *have we any means of knowing certainly and positively whether the Old Testament, as we find it to-day, is perfect and complete, all that God designed to be preserved for the world?*

We have. And it is evidence the most satisfactory and conclusive. Jesus Christ and his Apostles, when under the direct inspiration of the Holy Spirit, gave their full and entire assent to the volume of the Old Testament *as it existed in their day.*

"Suppose a merchant in San Francisco receives a large order from a firm in Liverpool for several cargoes of wheat. He goes to the Merchants' Intelligence Office and satisfies himself that the Liverpool house is perfectly solvent. But he has never had any correspondence with that house before, and so does not certainly know that the signature is genuine. Just then one of his neighbors, whom he knows to be a true man, and who has recently returned from England, steps in with a strange gentleman, and introduces him as a son of the senior partner, and himself a member of the firm. The San Francisco merchant shows the letter to the young Englishman. 'Yes!' he says, 'that is all right; that is my father's signature.' Then he proceeds to explain the letter. There is no longer any doubt or delay in filling the order.

"Now, can we authenticate the Bible in any such way? We *can* authenticate the Bible in this very way. The Son of God, the Lord Jesus Christ, has visited our world as the Word of God, *on this very business*, to declare God's word to us. He has read the Bible carefully, as much of it as was then written, and he has directed the writing of the remainder. He has given us his opinion of it repeatedly in direct statements; has quoted many passages from it, and explained them, and exposed and reprobated the additions which the Scribes and Pharisees would have made to the Bible by their traditions. We can trust the testimony of Jesus

unhesitatingly. All Christians acknowledge Him as the Truth, and no infidel has dared to charge Him with falsehood. . . .

". . . It is exceedingly interesting to turn over the leaves of Christ's pocket Bible, to mark where it opens of itself to His favorite passages; to see where his tears have fallen on the page; to notice the texts He has underlined for His own soul's nourishment, and to follow His course of reading and marking all over the book from Genesis to Malachi."*

There are in the New Testament nearly *two hundred direct quotations* from the books of the Old Testament, besides very many indirect allusions to them. Every book now found in the Old Testament, except *seven* of the smaller, is quoted from in the New Testament, and has thus secured heaven's seal to its genuineness and its divinity. And because seven of the smaller are not quoted from directly, there is no lack of evidence, as we shall see, that they were found, every one of them, in the Bibles Jesus and His Apostles used; and formed, as they now do, an integral portion of "Moses, the Prophets and the Psalms," the three general divisions into which the Holy Scriptures were separated in the time of Christ.

But what is still more to our present purpose, *no other books are quoted from.* Not one of the "vast number of professedly inspired manuscripts, scattered through the world," according to our excellent Apostle Orson Pratt, received so much as the slightest attention from our Lord Jesus Christ. In fact there is nowhere in the New Testament so much as a hint that there is any chasm, any lack whatever; no book lost, no command or precept wanting. On the contrary they are frequently and unhesitatingly held up as perfect and complete, as an all-sufficient rule of life, able to make one wise unto salvation. If they were considered perfect and complete as they then existed, that is, perfect and complete for the purposes for which the Old Testament was given, as the preparation for Christ, the schoolmaster that leads up to Christ, aye, more, the completed temple of truth that only required a living Christ within to fill it with the divinest beauty and completeness and glory—if there was found in the Old Testament as it existed in

* "*The Testimony of Christ to the Truth of the Old Testament*," by Rev. Robert Patterson. Pub. by H. L. Hastings, No. 47 Cornhill, Boston.

New Testament times everything that was needed, all that the great Author cared to preserve for the world to read—why, then, of course, there is no occasion to go farther back. We need not be concerned *who* wrote the different books of the Old Testament, or *when* or *how* it was written, or whether any books or parts of books have been lost. *The Christian asks no higher authority or better voucher than Jesus himself and his Apostles when under the direct inspiration of the Holy Spirit.*

Hence the only question that concerns us is, *what books* belonged to the Old Testament in the time of Christ and his Apostles. Did they read the same Old Testament you and I read, the same books with the same contents essentially as now?

Fortunately the student of history finds abundant material for the satisfactory solution of this question. The Old Testament existed in the time of Christ in two languages—in the *Hebrew* and in the *Greek*. The Greek version was a translation from the Hebrew, made in Alexandria, Egypt, some *two hundred* years before Christ. It speedily became the common version of the people all over the world where the Greek language was known, and remained so for several centuries after Christ. The Hebrew text, however, was tenaciously clung to by the Jewish writers of those times, of whom we have quite a large number, both before and during and after the time of Christ, whose writings have, in part, come down to us. Some of them wrote commentaries upon the Old Testament, or paraphrases; some wrote *about* the different books, or the authors of the different books of the Old Testament. We have works of fiction founded upon the histories of the Old Testament, and traditions in reference to every portion.

The Old Testament in Hebrew was regarded with so much veneration that the most scrupulous care was taken in transcribing it. They not only give us the names of the various books found in it, counted the words and tell us the number—they even inform us which is the *middle word* and where the *middle letter* may be found. And the fact that the Jews were from the first the bitterest opponents of the Christians and jealously guarded the Hebrew text as the latter did the Greek, makes the solution of the question before us all the more satisfactory and complete. For *collusion* between

the two was simply impossible, and any attempted change in the one would have been immediately discovered and exposed by the other.

II.—Inasmuch as a large portion of the evidence relied upon to prove the identity of the Old Testament used by the Saviour and his Apostles with the Old Testament in our hands to-day, is the same evidence used to identify the *New Testament* of the early Church with ours of to-day—we will combine these two questions and consider them together.

Have a great many of the best things in the New Testament *been taken out of it* by a great and abominable church *since* the Apostles' day, as the Book of Mormon tells us? Or is it true that from a vast number of inspired manuscripts of equal value a few were selected by weak, imperfect men, centuries after Christ, as a man claiming to be an apostle of the Lord Jesus Christ is pleased to tell us?

Such a piracy of Holy Scripture could not have occurred *later* than 350 A. D., because there are now in existence copies of the Bible that are between fifteen and sixteen hundred years old, copies written out by hand not later than 350 years after Christ—250 years after the death of the Apostle John. There are *four* of these old manuscripts of the Bible now in the possession of scholars, known as the Alexandrian, the Vatican, the Ephraim and the Sinaitic manuscripts of the Bible, besides quite a number of fragments or portions of the Bible that are nearly as old. And these old copies of the Bible contain precisely the same books as are found in our Bibles to-day, *and no others;* and with precisely the same contents.

If, therefore, a "great and abominable church" took out of the Bible its most precious and valuable portions, the theft must have occurred *after* the close of the first century, or the death of the Apostle John, and *previous* to the year 350 A. D. It could not have occurred before John died, for he would have exposed it, and it could not have occurred after the year 350 since we have Bibles that were written at that time, and find that ours of to-day *agree with them.*

Let us briefly review a small portion only of the evidence at hand,

that no such piracy occurred or was possible during the period in question:

In the first place, a large number of Christian writers flourished during this period, many of whose productions have come down to us. During the Fourth Century (from A. D. 300 to A. D. 400) a large number of ponderous volumes were written by such men as Athanasius, Epiphanius, Eusebius, Jerome, Rufinus, Augustine, Cyril, Gregory of Nazianzem, Philaster, Chrysostom and Basil.

During the Second and Third Centuries there have come down to us the writings of such men as Arnobius, Lactantius, Victorinus, Origen, Gregory of Cæsarea, Dyonysius, Cyprian, Caius, Hyppolytus, Portuensis, Ammonius, Julius Africanus, Tertullian, Clement, Theophilus, Athanagorus, Irenæus, Melito, Tatian, Justin and Papias. Add to these Ignatius and Polycarp of the First Century, whose lives extended far into the Second Century, who, with Barnabas, Clement of Rome and Hermas, were cotemporary with the Apostles themselves, lived and labored with them.

Now the point we wish to make is this: from the hundreds of large volumes written during this period by these men and others like them, all directly or indirectly connected with the Bible, defending or explaining it, it is comparatively an easy task to identify their Bible with ours or to satisfy us of the change, if it were changed during that period. And the facts are, as has often been declared by those best qualified to know, that from the numerous commentaries, harmonies, exegeses, and paraphrases, from the theological discussions, the doctrinal treatises and apologies written in defense of Christianity, and from the sermons, the epistolary correspondence and such like writings of the first four centuries of the Christian era, from these alone could be collected such a vast body of quotations, direct and explicit, from the different books of the Bible, as to nearly if not entirely restore the Bible to the world, if by any means during the middle ages or at any other period, past or future, it had been or shall be lost.

The experiment has actually been tried, as the following narrative will show. (The person referred to is the late Sir David Dalrymple, better known to literary men abroad by his title, Lord Hailes, a Scottish Judge):

"I was dining some time ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie, who was slain in Egypt at the head of the British army, and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?'

"The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

"'I remember it well,' said I, 'and have thought of it often, without being able to form any opinion or conjecture on the subject.'

"'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses (I forget which), which satisfied me that I could discover them also. 'Now,' said he 'here was a way in which God concealed or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the Gospels from the world, never would have thought of; and though they had, they never could have effected their destruction.'

"The labor of effecting this feat must have been immense; for the Gospels and Epistles would not be divided into chapters and verses as they are now. Much must have been effected by help of a concordance. And having been a judge for many years, a habit of minute investigation must have been formed in his mind.

"The facilities for investigating this question are ample and easily accessible to any intelligent student. The Ante-Nicene Library, published by T. and T. Clark, of Edinburgh, comprises some twenty-four octavo volumes, averaging about five hundred pages each. In these twelve thousand octavo pages of printed matter are comprised nearly all the extant writings of some fifteen or twenty of the most eminent Christian authors who lived *before*

the year A. D. 325, when the Council of Nice was convened. One of the volumes also contains such remains of those spurious, uncanonical and fictitious Gospels, Acts, etc., as have come down to us from early ages. In these twelve thousand pages, all of which are accessible to skeptics in English translations, which can be compared with the originals by those who are competent to do so, will be found an overwhelming avalanche of evidence upon the question of the origin of the New Testament Scriptures.

"These men, some of whom were cotemporary with the apostles, and others who, as their immediate successors, were well acquainted with their associates and cotemporaries, give in these writings the most positive and unmistakable evidence as to the New Testament books which they received, and as to the estimation in which those books were held. They quote passage after passage, and page after page of the same Scriptures that are quoted to-day and read in every Christian assembly. They quoted the books which we quote; they quoted them as we quote them; they received them as we receive them, and this long before the Council of Nice or any other council had anything to say about the canon of the Scriptures.

"Polycarp, who was martyred A. D. 155 or 156, after having served Christ eighty-six years, and who was, during some thirty years of his long Christian life, cotemporary with the Apostle John, whose disciple he was; quotes in his Epistle to the Philippians nearly forty passages from our New Testament; and Justin Martyr, who wrote about A. D. 140, or some forty years after the decease of the Apostle John, quotes again and again the very words which we now read in the New Testament. In the writings of Irenæus, A. D. 178; Clement, A. D. 194; Tertullian, A. D. 200; * and Origen, A. D. 230, are to be found 8723 quotations from the New Testament, including *every book* which we *accept as canonical.*

"In the sixth chapter of his *Demonstration of the Truth of the Christian Religion*, Dr. Keith records the number of quotations from the New Testament which can be seen in works which are still extant, by the writers whom we have named. He reports seven hundred and sixty-seven (767) passages quoted by Irenæus, from every book in the New Testament except the third Epistle of John, and the Epistle of Jude, three hundred and eighty-nine (389) passages quoted by Clement, from every book except the Epistle of James and the second and third Epistle of John, and the Epistle of Jude; eighteen hundred and two (1802) passages, or, if repe-

* Herrmann Rönsch, a learned German writer, occupies more than 500 pages of his *Das Neue Testament Tertullians*, with an exhibition, in parallel columns, of the New Testament quotations made by Tertullian alone, placed side by side with the passages he referred to as they *now stand* in the New Testament itself; and Tertullian wrote 125 years *before* "the Council of Nice compiled the New Testament."

titions are included, more than *three thousand* passages, quoted by Tertullian, from every book in the New Testament except the Epistle to James, the third of John, the second of Peter, and the Epistle of Jude; while the works of Origen yet extant contain five thousand seven hundred and sixty-five (5765) quotations from the New Testament, including every book contained therein, and *excluding all of the so-called apocryphal books, about which infidels sometimes talk so freely.* Many works of Origen and other authors of those times have perished, but it is probable that if Origen's entire writings had been preserved, if the New Testament had been lost, it could have been reconstructed from them alone.

"The learned, conscientious, accurate, and painstaking critic, Dr. S. P. Tregelles, when speaking of Origen, who died about A. D. 254, says: In his writings he makes such extensive use of the New Testament, that although a very large number of his works are lost, and many others have come down to us only in defective Latin versions, we can in his extant *Greek* writings alone (I speak of this from *actual knowledge* and *examination*), find cited at least *two thirds of the New Testament;* so that, had such a thing been permitted as that the Gospels, and some of the other books, should have been lost, we might restore them in a great measure by means of the quotations in Origen."*

It may be more satisfactory to the reader, if we present a few specimens from the ancient writings mentioned above.

Polycarp, for instance, was an immediate disciple of the Apostle John, by whom he was appointed bishop of Smyrna. Of his various writings, only one Epistle has come down to our times. But "in this he has nearly *forty* allusions to the different books of the New Testament." The following are specimens:

"Do ye not know that the saints shall judge the world? as Paul teaches."

"For I trust that ye are well exercised in the holy scriptures, as in these scriptures it is said: 'Be ye angry and sin not; let not the sun go down upon your wrath.'"

"We remember what the Lord said also in his teaching, 'Judge not that ye be not judged; forgive and it shall be forgiven you: be merciful and ye shall receive mercy: with what measure ye measure, it shall be measured back to you': and 'blessed are the poor and they who are persecuted for righteousness sake for theirs is the kingdom of heaven.' 'Christ Jesus, who bore our sins in his own body on the tree; who did no sin, neither was guile found in his mouth.'"

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* "Who Made the New Testament," by H. L. Hastings, 47 Cornhill street, Boston, Mass.

Irenæus was a disciple of Polycarp, had conversed with many who had been instructed directly by the apostles, and other immediate disciples of Jesus Christ. He was the author of many works, only five of which remain. "In these," says Mr. Horne, "he has shown himself to be well acquainted with heathen authors, and the absurd and intricate notions of the heretics, as well as the scriptures of the Old and New Testaments. . . . . Considering the age in which he lived, and his access to the original sources of information, the testimony of Irenæus to the genuineness and authenticity of the New Testament, gives to such of his writings as are extant a perpetual interest and value in the Christian Church: for his quotations are so numerous and, many of them are so long, as to afford undoubted evidence that the books of the New Testament which were known to the disciples of Polycarp are the same books which have descended to the present age."

"We have his testimony in one form or another to *every one of the books of the New Testament, except the three smallest*, Philemon, 3d John and Jude."

This is the way he quotes scripture: "Again writing to the Romans, Paul says: 'Whose are the fathers and of whom concerning the flesh Christ came, who is God over all blessed forever more.'"

"This also Paul manifestly proves in his Epistle to the Corinthians, saying: 'Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud.'"
"Paul, in his second Epistle to the Corinthians says: 'In whom the God of this world hath blinded the eyes of them that believe not.'"

"The Apostle Paul says in his Epistle to the Galatians: 'Wherefore then serveth the law of work? It was added until the seed should come to whom the promise was made.'"

"As also blessed Paul says in his Epistle to the Ephesians, 'For we are members of his body, of his flesh and of his bones.'"

How easy from such quotations to learn that Irenæus had the same Bible, with the same books and the same contents you and I have to day.

And thus, if space permitted, we might continue by the hour quoting from one author and another, until the whole vast literature of the early Church had been examined.—And when from thousands

and tens of thousands of direct quotations, almost the entire Bible had been reproduced, every book and every chapter, and almost every verse just as we have it now—and *no other books* or parts of books in the remotest manner alluded to as inspired of God—could any one after such evidence have hardihood enough to say that the most valuable and precious portions of the Bible were "taken away" by "a great and abominable Church"; or that some uninspired men "centuries after John had finished his manuscript" had the presumption to "select a few" out of a "vast number" of professedly inspired manuscripts and dub their selection with the comprehensive name "the Bible"? A falsehood that has not the merit of even a tinge of truth in it—fabricated out of "full cloth" without a shadow of foundation in fact.

And it would add not a little to the conclusiveness of the evidence already adduced, to learn more definitely the character of the writings referred to. They were almost exclusively controversial. Our readers can readily understand that the writers of the *first* century, who had been cotemporary with the apostles, and heard the gospel directly from their lips, were more inclined to quote from *memory*, and usually from what they themselves had heard the apostles say, instead of what the apostles had written. They quote *oral* rather than *written* testimony. But at the beginning of the *second* century a complete change is observed. Heresies arose, and were dividing the churches. There was Cerinthus, who denied the divinity of Christ — Marcion, who rejected all the books of the New Testament except the first thirteen of Paul's Epistles and the gospel by Matthew. There were the Ebeonites, who, directly the contrary, rejected all the Epistles of Paul because they believed all Christians should keep the law of Moses, and Paul taught differently. There were the Gnostics, the Nazarenes and a host of other heresies, with various views of truth, corrupting this or that doctrine of the Bible.

And to meet all these diverse errors was the object of nearly all the Christian writers of the second century. Hence they were forced to appeal directly to the *written* word. And when they quoted a passage, it would not do to depend upon memory — they must look up the passage, and quote it exactly as written: for a single variation would be picked up at once and used against them by sharp

critics who were watching every possible opportunity to gain some advantage. Hence both the heretical writers, and the orthodox Christian fathers were very careful in their quotations.

And this, as the reader can readily see, makes the evidence of identity all the more complete and valuable to us. Had they quoted scripture as many do to day, in a loose, off-hand, inaccurate manner, half the time mixing two or more passages together, or quoting as Paul's or Peter's language something John, David or Isaiah said—it would have been far more difficult to prove the identity of our Bible with theirs. But when they are found to be exceedingly careful, not only naming the author, but often the book and the very place where the passage can be found, and then writing it down just as they find it, with the points and inflections of the Greek all carefully copied—then the evidence of identity becomes as complete and conclusive as the most ardent could desire.

Still farther evidence of identity may be found in the writings of the heretics already mentioned. When Marcion, for instance, tells us that he cannot accept the gospels by Mark and Luke and John, nor of the Epistles of Peter and John, and explains why — because of certain doctrines plainly taught in said books, directly contrary to his ideas of truth—and goes so far as to quote the passages to which he objects, which upon comparison are found to be just as we have them to day—this furnishes us the very strongest possible evidence that those books have come down to us precisely *as he read them in the beginning of the second century*. Or when he quotes Paul's language believing it to be inspired of God, and then tries to ring out of it a meaning utterly foreign to the plain common sense teaching of the passage — this also affords striking proof, not only that the passage existed then substantially as it does to day; but also that it had been become fixed and unchangeable in the current literature of the time. For had it been possible, he would have changed the passage to suit his own views, instead of laboring so hard to twist out of it a meaning that never belonged to it. And especially had there been in existence a "*vast number* of professedly inspired manuscripts," Marcion, Cerinthus and men of his ilk, would certainly have hunted them through, and found something they could triumphantly have produced as an offset to the hated declarations of

Paul, or Peter, or John, in the "few scattered manuscripts" that now bear their name.

Still farther—will the reader pardon a brief allusion to another class of testimony upon this subject quite as satisfactory and conclusive as that already adduced—and certainly beyond the suspicion of interested motives in favor of the Bible.

We refer to the testimony of the *open and avowed enemies of Christianity.*

There was *Celsus*, an Epicurean philosopher, who flourished in the Second Century, the first real infidel of any note who took up the pen against the Bible and the Christian religion. In his treatise Celsus not only mentions by name, but also quotes passages from the books of the New Testament, so that it is certain we now have the identical books to which he refers. For instance, he refers to the star seen at the birth of Christ; the adoration paid him by the Magi at Bethlehem; the murder of the infants by Herod, because deceived by the wise men; the appearance of the angel to Joseph and his flight into Egppt. We are informed of the descent of the Spirit in the form of a dove, and the voice from Heaven at the Saviour's baptism in Jordan; of his temptation in the wilderness, and his conversation with the woman of Samaria at the well. Celsus acknowledges the miracles of Christ, and those of healing the sick, feeding five thousand men and raising the dead are expressly mentioned, though they are attributed to magical influence. Several passages in the Saviour's sermon on the mount are quoted verbatim, and his predictions relating to his sufferings, death and resurrection are recorded. With equal exactness are the closing scenes in the life of Jesus mentioned, the treachery of Judas, Peter's denial of his Master, His being bound, insulted, beaten with rods and crucified; the gall and vinegar offered him, blood and water flowing from his pierced side, and the earthquake and the darkness that accompanied the crucifixion. He even mentions some of the words uttered by the Saviour upon the cross, the appearance of the angels at the sepulchre, and Christ's manifestation of himself to Mary Magdalene and the disciples afterwards. All proving beyond a doubt the identity of the Gospel history as read by him and accepted and believed by the Christians then, with the history as read by ourselves to-day in the four Evangelists.

The testimony of Porphery (the most noted infidel of ancient times) is quite as much to the point as that of Celsus. Though he lived a hundred years later, yet his thorough knowledge of all kinds of history, his skill in the different languages in which the Bible was at that time published, his extensive acquaintance with the Christians and their history, his philosophical mind, his keen and careful method of thought, places him by universal consent foremost among the adversaries of the Christian religion.

A little after Porphery the Emperor Julian lived and wrote bitterly against the Christian religion and the Christians' Bible. This man, at the head of the greatest empire the world has ever known, certainly possessed every needed advantage for ascertaining the whole truth in reference to the Bible as it then existed, whether the whole of it or any part of it was a forgery, whether it had been changed, taken from or added to, whether a great and abominable church had eliminated its most precious portions, whether a council of self-appointed censors had taken upon them to select out from a vast number of sacred writings, of equal claim and equal value, a few that in their weak and perverted judgments were best adapted to the wants of the world.

Reader, the testimony of such men as these is absolutely conclusive upon the point under discussion. It is testimony wrung out from the most bitter enemies of the truth. The testimony of men who not only possessed every facility for ascertaining the facts, but whose excessive hate inspired them to press to the utmost every possible advantage. And yet these men quote from the same books we now possess and no others, used substantially the same language, and mention the same facts found in the Bibles we possess to-day. And with all their ingenuity in digging up every conceivable objection to the word of God, and their zeal in culling every page of history to find some plausible pretext for rejecting it, and though one of them lived within a hundred years of the age of the Apostles, yet they never seemed to have discovered that the Bible received and loved by the Christians of their day was, after all, but a very small portion of the real Scriptures; and that this small portion had been sadly changed and perverted and honeycombed of the truth.

It was left to modern infidelity and the author of the Book of Mormon to discover these damaging facts, and especially was it left

to the versatile pen of apostle Orson Pratt to ask the stunning question, "How do we know that the compilers of the Bible found even the one-hundredth part of the manuscripts that were sacred?"

Our space is more than occupied, and yet it is due the candid reader and the subject before us that some additional facts should be stated.

1. It is true that during the First and Second Centuries many books were written purporting to be lives of Christ and lives of the Apostles. But *it is not true* that any one of these books was ever accepted as inspired of God, as Mr. Pratt so positively states.

"In reality they are all, without exception, infinitely beneath the canonical Gospels in all respects."—Michel Nichols.

"Before I undertook this work I never realized so completely as I do now the impassible character of the gulf which separates the genuine Gospels from these.

"Any statement made now, that the spurious Gospels were ever regarded in the church as inspired and true, must arise from ignorance or malicious misrepresentation, and must be condemned as false and deceitful."—B. H. Cowper, in Preface to Apochryphal Gospels.

"Their real demerits, their mendacities, their absurdities, their coarseness, the barbarities of their style, and the inconsequence of their narratives have never been excused or condoned."—Bishop Ellicot in Cambridge Essays for 1866.

2. The controversy that arose in the early church over the canon of the New Testament was over books now found in the New Testament and not over a single one of these various other uninspired histories above mentioned.

3. There never was any controversy about the four Gospels, the Acts of the Apostles, the thirteen Letters of Paul, the 1st Peter and the 1st John. The controversy was over the Epistle to the Hebrews, James, 2d Peter, 2d and 3d John, Jude and the Revelations, and for reasons that are very easily understood.

4. It must not be forgotten that the Apostle John outlived all the other apostles from twenty to thirty years, and that all the books now found in the New Testament except a portion of his own writings, had, before his death, come into circulation among the churches, and were recognized as inspired of God and a part of the scriptures of truth. Paul's letters were thus rated even before the death of

Peter (see 2d Peter, 3:16). If any of the books now found in the New Testament *were not inspired* certainly the old patriarch John, who loved the Churches and loved the truth, *would have branded them as such.* And if there existed in his day any other books not found in our list that were really inspired by God and were of value to the churches and to the world—it would have been cruel indeed on his part to have kept silence, and leave the Christian world in ignorance of such invaluable treasures.

5. A great amount of capital has been made out of the *supposed corruptions* that have during the ages crept into the received text of the Holy Scriptures through mistakes of transcribers, supposed interpolations, etc. — But that all the changes or corruptions taken together do not materially alter the sense of a single chapter, and do not take from or add to a single one of the doctrines the "precious things" of the Bible—any reader of these pages can easily ascertain for himself by comparing King James' version of the Bible with the Revised Version recently completed—or better still, by looking over the vast number of quotations from the Bible found in the writings of the first *three* centuries, already referred to, and compare them with the corresponding passages in our Bibles to day.

For a brief but very satisfactory discussion of this whole subject, the reader is referred to "The Corruptions of the New Testament" by H. L. Hastings, No. 47 Cornhill, Boston. Price, 15 cents.

APPENDIX B.

SOME TALL LIEING.

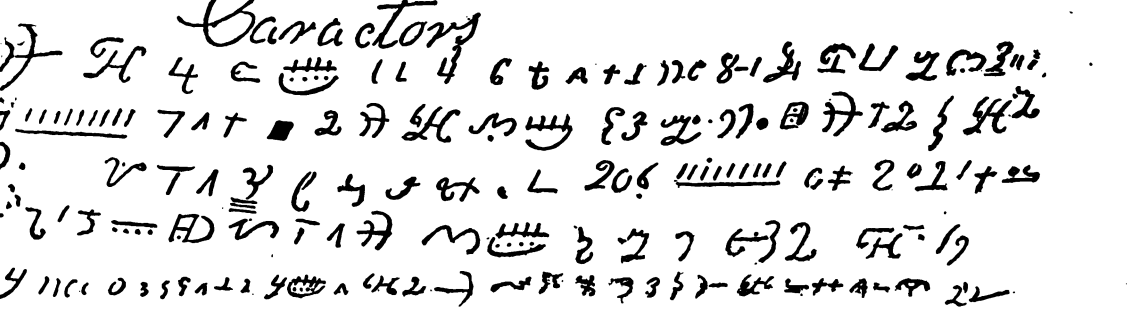
The Modern Prophet, Seer and Revelator, Joseph Smith, relates the following:

"Some time in this month of February the afore-mentioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows: 'I went to the city of New York and presented the characters, which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyrian and Arabic, and he said that they were true characters. He gave me a certificate certifying to the people of Palmyra that they were the true characters, and that the translation of such of them as had been translated was also correct. . . . . I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.'"—See Pearl of Great Price, Liverpool Edition of 1851, p. 45.

The author regrets the necessity of stating that the above account by Martin Harris, so fully and decidedly endorsed by the prophet, Joseph Smith and made a part of the "Pearl of Great Price," one of the four books accepted by the whole Mormon Church as inspired of God, is flatly contradicted, not only by Professor Anthon himself, but by at least two of the leading apostles and authors of the church, Orson Pratt and his brother, Parley P. Pratt.

"In a letter bearing date January 17, 1834, Professor Anthon distinctly denies having seen a translation of any kind, and asserts that the characters which Harris showed him *were anything but Egyptian.* Mr. Anthon says in this letter that the copy exhibited by Harris contained characters arranged in columns, imitating Greek and Hebrew letters, crosses, flourishes, Roman letters inverted, and that these perpendicular columns were terminated by a clumsily drawn circle, divided into several compartments, decked with various strange marks, evidently copied from the Mexican calendar given by Humboldt, but so copied as to conceal the source from which it was taken." Remy & Brechesly, Vol. 1, p. 245.

Caractors



Mr. David Whitmer, the only living witness to "the Divine Authenticity of the Book of Mormon" is nearly 82 years of age, and resides in the town of Richmond, Mo. An enterprising Correspondent of the "Philadelphia Press" visited the old man at his home a little while ago, Oct. 9th. And besides gaining interesting information regarding the origin of the Book of Mormon, Smith's early history etc., he secured two interesting cuts, one of which we have already presented to our readers (see p. 117). The other we take pleasure in presenting here, together with the following description by the above correspondent:

"At this particular stage of the recital an inspection of a copy of the hieroglyphics made from the first of the gold plates by Joseph Smith and preserved with the same solicitude that is thrown around the original manuscript, becomes of curious interest. The accompanying cut is a perfect facsimile of the little sheet which it took Joseph Smith a whole week to copy, so particular was he that the characters should be perfectly reproduced, and that the "reformed Egyptian" language should be shown up in all its native simplicity, for, it must not be forgotten, there was a singular significance in the errand which this scrap of paper was destined to perform.

"Martin Harris, who had received a similar 'visitation' to that recounted of the other two witnesses, was despatched to New York with this copy of the gold plate, which he presented to Professor Anthon, with a request for the learned linguist to read it, in fulfilment of a prophecy of Isaiah, which is here literally applied and which reads:

"And the word of the Lord has become unto them as the leaves of a book which are sealed, and which is delivered unto him that is learned, saying: Read this, I pray thee, and he saith, I can not, for it is sealed, etc."

The above cut is reduced to *two-thirds* the original size, and aside from this a comparison with the cut upon page 261 shows but little difference.

A few years later Professor Anthon wrote another letter, quoted by Apostle Orson Pratt in his "Divine Authenticity of the Book of Mormon," page 295, as follows:

"In the year 1841 Professor Anthon wrote a letter to an Episcopal minister, in New Rochelle, Westchester county, near New York, in answer to an inquiry made by the minister in reference to the words and characters said to have been presented to him. Professor Anthon's letter was written with permission to publish, its avowed object being to put a stop to the spread of the fullness of the gospel contained in the Book of Mormon. We here give a short extract from it, taken from a periodical entitled, 'The Church Record,' Vol. I, No. 22:

"'Many years ago, the precise date I do not recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained.

"'A brief examination convinced me that it was a mere *hoax*, and a very clumsy one, too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew and all sorts of letters, more or less distorted, either through unskilfulness or from actual design, were intermingled with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac.'"

Apostle Orson Pratt evidently accepts this statement of Professor Anthon as a true recital of the facts, for he prefaces it by this statement, "After obtaining the Book of Mormon through the ministry of the angel, 'out of the ground,' Mr. Smith transcribed some of the original characters upon paper and sent them by the hands of Martin Harris, a farmer, to the city of New York, where they were presented to Professor Anthon, a man deeply learned in both ancient and modern languages. Mr. Harris very anxiously requested him to read it, *but he replied that he could not.* None of the learned have as yet been able to decipher the characters and hieroglyphics which are found among the ancient ruins in almost every part of America. The written language of ancient America is a sealed language to this generation."

On page 24 of the same book Apostle Pratt is still more positive. After quoting the prophecies of Isaiah, "Behold, I will proceed to do a marvellous work among this people, even a marvellous

work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." He adds, "All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the '*words* of a book' which he found, as before stated, to Professor Anthon. But *it was a sealed writing to the learned professor*—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, who was found in the person of Mr. Smith."

His brother, Parley P. Pratt, evidently takes the same view.

"In the meantime, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman named Martin Harris to the city of New York, where they were presented to a learned gentleman named Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them, *but was unable to decipher them correctly*."

We have still another testimony: Mr. David Whitmer, one of the *three witnesses*, who is yet living in Richmond, Missouri. In a recent interview, Dec. 15, 1885 (See *Deseret Evening News* of Thursday, Dec, 24, 1885), he said:

"In this connection, it might also be mentioned that Martin Harris, one of the witnesses to the transaction, a farmer in the same county, and a man of simple mind and taste, was sent by Smith with a copy of the characters to Professor Anthon, a professor of languages in Columbia College, and author of several well-known works, who pronounced the language inscribed on the plate *Reformed Egyptian*" (*f*)

Reader, here is a very clear case of disagreement, and it looks very like somebody has told a lie, for all these statements cannot be true, If Martin Harris, with the Prophet Joseph as his endorser, told the *truth*, then Professor Anthon and the two *Pratts* have told a falsehood. And if either of these parties told the truth, the old patriarch David Whitmer did not, for his statement agrees with neither. The reader must take his choice of the stories. However, a careful examination of the characters themselves, as exhibited on pages 261 and 342 will hardly leave a doubt as to whose statement is entitled to credence.