

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

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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.

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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. 2) 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 forth, 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!

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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 wall 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

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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

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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 smaller 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-

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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

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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 Caesar, 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 Antigonos 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."

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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 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!!*

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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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"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

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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 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

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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

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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 they 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

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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 anyway 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.

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"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 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 Newtament, 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 and *inspired translation* direct from ancient plates that have been preserved without transcription or change, pure from their original fountain.

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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 Gentile, 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

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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 shall 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 dif-

ferently 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.”—

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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 and 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.

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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, and 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

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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

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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 typical, 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)

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“. . . . 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

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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 in 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.)

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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)

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“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.)

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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 meager 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 if 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!*

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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 *of times 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

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unsophisticated angel, in fact *precisely such a person as to his mental caliber 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*.