

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

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 today. 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.

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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

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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.

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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, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished neither shall it be, until the end of man; neither from that time henceforth and forever.

“Wherefore, because 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.

* “Nothing can be more erroneous than to suppose that the revelations given to one individual, people, or generation are suf-

ficient 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 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

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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

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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 mutilated, 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

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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

*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 today 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.

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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.

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

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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.”

*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.”

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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 *backwoods* 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.

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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,

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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*.

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2. But still more: this supposition charges the Lord Jesus Christ with the cruellest 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 Prophecies 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 today, 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. I: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.” . . .

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“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

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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 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

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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.” John 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.” John 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

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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

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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 Prophecy.*

For instance, how it fairly soars with ill-concealed triumph over Bible methods in its prophecy. The prophecies of the Book of Mormon are usually conveyed *in the precise language that records their fulfillment*. 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.

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“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

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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

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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 prophesying; 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 today 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,

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for *their good* have I written them.” And then hurries on to his own *plainer* and *more satisfactory* prophesying.”

“But behold I proceed with mine own prophesying 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 prophesying; 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

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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

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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 and 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 John 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

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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 and*

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.”

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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 apostles 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

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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-*

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natural the characters, and the more absurd the combinations, the better the panorama seems to suit the strange ge-

nus 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

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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*

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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 insignificant 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

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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!

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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 came 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

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confidence with which we have repeated the Roman officer's honest praise: "Never man spake like this man" (John 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:

<i>Jesus' words anticipated by Nephi, Alma, and others in the Book of Mormon.</i>	<i>Jesus' words as recorded in the New Testament</i>
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<p>"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).</p>	<p>"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." John 10: 9, 14, 16.</p>
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<p>"He layeth down his own life, that he may draw all men unto him."—page 100(N. Ed. 112).</p>	<p>"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.</p>
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<p>"He that endureth to the end, the same shall be saved."—111 (N. Ed.124).</p>	<p>"But he that shall endure unto the end, the same shall be saved." Matt. 24: 13.</p>
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<p>"And there are ye in this straight</p>	<p>"Strait is the gate, and narrow is</p>
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and narrow path which leads to eternal life; yea, ye have entered in by the gate.” (Id 111).

“But behold, I say unto you, that ye must pray always and not faint.”—112 (N. Ed. 126).

“Ye shall pray unto the Father in the name of Christ.”—(Idem).

“Nevertheless not my will will be done.”
—132 (N. Ed. 148).

“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).

“Except they humble themselves and become as little children.”—151 (N. Ed. 169).

the way, which leadeth unto life.” Matt. 7: 14.

“Men ought always to pray and not to faint.” Luke 18:1.

“Whatsoever ye shall ask the Father in my name,” John 16: 23.

“Nevertheless not my will, but thine be done.” Luke 22: 42.

“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25: 34.

“Except ye be converted and become as little children.” Matt. 18: 3

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).

“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).

“Taking no thought for themselves what they should eat, or what they should drink, or what they should put on.”—298(N. Ed. 329).

“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).

“Abraham saw of his coming, and was filled with gladness, and did rejoice.”—(Idem).

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.

“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.

“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 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.” John 3; 14, 15.

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“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 ye shall also forgive one another your trespasses.”—199 (N. Ed. 222).

“Behold I am born of the Spirit.”
“Marvel not that all mankind. . . must be born again; yea, born of God.”—202 (N. Ed. 225).

“For the Spirit saith if ye are not born again ye cannot inherit the kingdom of God.”—228 (N. Ed. 253).

“Sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets.”— 222 (N. Ed. 247).

“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.

“If ye from your hearts forgive not every one his brother their trespasses.” Matt. 18:35, also Matt. 6:14, 15.

“Born of the Spirit.”
“Marvel not that I said unto thee, ye must be born again.” John 3:6,7.

“Except a man be born again he cannot see the kingdom of God.” John 3:3.

“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.

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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

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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 cease, 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 secret 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, John 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).

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“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 dis-

ciples 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

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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!!