THE BOOK of MORMON DEFENDED by B.H.ROBERTS

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II. NEPHI.

the remarks made in the Tabon the 8th of November could be construed into a "challenge" to a public discussion of the Book of Mormon-as the writers of headlines on sente of the morning papers seem to think they could-when the challenge was accepted, the courtesy of debate was accepted, would certainly require that the accept-sace of the challenge should be otherance of the challenge should be otherwise than from ambush. I mean that I am entitled to know the name of my opponent, that I may judge somewhat at his character and standing. And why should the gentleman remain in cog? Is he ashamed to be known as one in such a discussion? Or is it eggging in such a discussion? Or is it a precaution he takes so that if his arrument does not rise to the expectation gument does not rise to the expectation of his friends, he may remain unknown behind the mystery of a single initial? If the first supposition be true, it is a difficulty he could easily have avoided; if the second suggestion be the true reason for his remaining unknown, he is to be commended for his curping. is to be commended for his cunning. I need say nothing of his courage.

AS EXPECTED.

When on Saturday my attention was called to the editorial announcement that the alleged "challenge" had been accepted, and an article against the Book of Mormon would appear in The Tribune's Sunday issue, I remarked to g friend that I thought I could write an answer to the much-heralded article ithout seeing it; and when on Sunday without seeing it, and it is a read the Unknown's production I felt I had not been over-confident in the assertion, so closely has he followed in the well-beaten, not to say worn out, tath of anti-Mormon argument. What a world of trouble Alexander Campbell would have saved many inferior dis-putants had he only stereotyped the obsections he urged against the Book of Mormon in 1831! They then could have pointed to his utterances and said:
"Them's my arguments." For from
the days of Mr. Campbell until now,
anti-Mormon geniuses have but rehashed the great man's arguments, with a uniform decadence in their strength, in proportion to the distance in time from which they are removed from him who first fashioned them. But now to the Unknown's "argu-

THE TIME OF WRITING.

1. The Unknown states the fact that Nephi wrote between 600 and 500 B. C. and then presents what he calls the first difficulty that I am to overcome. "How could a writer," he asks, "claiming to live at that time make repeated otations from the writings of Christ's apostles who were not born until 600 years after the time when Nephi wrote?" He then charges that Nephi motes "passage after passage" from the writings of Christ's apostles, Mat thew, John, Paul, Luke, Peter, etc. gives what he calls just "two or three examples" of such quotations. The gentleman very much overstates the difficulty he presents, by making it appear that the alleged quotations are very numerous, when the fact is that the two or three cases he cites virtually exhaust the alleged quoted passages se far as the New Testament is concerned. In order that your readers may see how filmsy the charge here made is, I set down the quotations in question. (a) Nephi describing his father's vision of the future coming of the Messiah says: And he spoke also concerning a proph-t who should come before the Messiah to prepare the way of the Lord; yea, even he should go forth and cry in the wilderness, 'Prepare ye the way of the Lord, and make His paths straight; for there standeth one among you hom ye know not; and He is mightier an l, whose shoe's latchet I am not orthy to unloose. And much spake my father concerning this thing. make this appear as a plagiarism from the New Testament the Unknown puts together two passages: "I baptize with water; but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose," (John 1., 26, 27). "In those days came John the Baptist, preaching in the wilderness of Judea" (Matthew lib.). Of course, the story of the man who said he could prove that the Bible who said he could prove that the Bible commanded every one to hang himself, may be commonplace; but it illustrates may be commonplace; but it illustrates the methods of the Unknown in making out his case of plagiarism. The proof was supplied in this way: He quoted the passage, "and Judas went out and hanged himself." Then from another passage, from another book, he quoted these words, "Go thou and do likewise." It must be remembered that the Nephites carried with them into the wildemess the Jewish Scriptures, and Lehi was doubtless familiar with the predic-Isaiah concerning this same prophet that should go before our Lord to prepare the way before him, translated in our English version as follows: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert an highway for our God." (Isalah xl., 2) is it more remarkable that the Lord should reveal to Lord when the

charge that on the same page quoted above. Nephi makes "several quotations from the writings of Paul in the xi of Romans, about the 'olive tree,' and the 'branches broken off, with others grafted in.'" etc., the gentleman, if acquainted with the prophets of Israel, ought to know that this simile is not original with Paul; but that the ancient prophets used it in illustration of Israel and the judgments that should come upon the people. Moreover, in addition to our books of Jewish Scriptures the Nephites had some of the writings of the other prophets of Israel, notably the book of Zenos, in which was given at great length this simile of the tame olive tree and the branches the tame olive tree and the branches being broken off and others grafted in, etc., from which book, unquestionably, Nephi obtained his ideas.

QUOTATION FROM PETER.

The Unknown's charges that Nephi quoted from the words of Peter, which I give here, followed by the passage from Nephi. Peter: "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy phophets since the world began." Nephi: "Behold, it is wisdom in God that we should obtain these records, that we may preserve unto our children the lanmay preserve unto our children the language of our fathers; and also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the spirit and power of God, since the world began and power of the spirit and the spirit and power of the spirit and gan, even down unto this present time." The omissions that are made in order to bring words together to establish the charge of plagarism, will exhibit to what straits the Unknown is driven to make out his case.

One other thing the Unknown seems to have overlooked, viz., that the Book of Mormon is a translation of the ideas and prophecies of men deriving their knowledge concerning the Messiah and things associated with His life either from the old Jowish Scriptures, which from the old Jewish Scriptures, which were in their possession, or from the revelation of God direct to them; and that the translator, Joseph Smith, being more or less familiar with New Testament and Old Testament expressions in making the translation, at times used Bible phraseology in representing ideas akin to those found in Jewish Scriptures. See also my remarks un-der heading No. 3, where this defense is more fully stated.

SHAKESPEAREAN QUOTATION.

2. The Unknown fairly revels in the Shakespeare many generations before our great English poet was born; and indulges in the sarcasms which Campbell and more than a score of anti-"Mormon" writers have indulged in who have mimicked his phraseology. Now the fact is there are two passages in Job which could easily have supplied both Shakespeare and Lehi with the idea of that "country from whose bourn no traveler returns." That this may appear I give the passages from Shakespeare, Job and Lehi. It should be remembered always that the Ne-phites had the Jewish scriptures with them, including the book of Job; hence Lehi could have obtained his idea from the same source whence Shakespeare obtained his.

Shakespeare: "That undiscovered country from whose bourn no traveler

comfort a little, before I go whence is shall not return; even to the land o darkness and the shadow of death."
(Job, 19;20, 21). "When a few years
22). are come, then I shall go the way
whence I shall not return" (Job, 16;
Lehi: "Hear the words of a parent
whose limbs ye must soon lay down in
the cold and silent grave from whence

no traveler can return."

It will be observed that the passage from the Book of Mormon follows Job more closely than it does Shakespeare both in thought and diction; and this for the reason, doubtless, that Lehi had been impressed with Job's idea of going to the land whence he would not return. and Joseph Smith being familiar with Job, and yery likely not familiar with Shakespeare, when he came to Lehi's thought, expressed it nearly in Job's

phraseclogy. FROM THE NEW TESTAMENT.

3-The Unknown asks me again how it is that Nephi, living in the sixth century B. C., can quote numerous passages, about "300 from the New Testament alone, and whole chapters from the Ribbs which our English version of the Bible, which did not come into existence for more than 2.000 years after he wrote." When the Unknown says that there are 300 quotations from the New Testament alone in the writings of Nephi, if he meant that, he simply makes a colossal misrepresentation, for there is no such number of passages in Nephi from the number of passages in Neph from the New Testament alone, nor, in fact, in the whole Book of Mormon. But as I think he must have meant this asser-tion to apply to the whole Book of Mor-mon, I will take no advantage of his misstatement as to confining that num-ber to Nephi, but will meet the larger 2) a Is it more remarkable that the Lord should reveal to Lehi what the should reveal it to Isaiah? (b) With reference to the Unknown's to the Book of Mormon by means of the

2. For behold, I say unto you, That as many of the Gentiles as will repent, are the covenant people of the Lord;

and as many of the Jews as will not repent, shall be cast off; for the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of

3. And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the abook of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be bmany which shall believe the words which are written; and they shall carry them forth unto the cremnant of our seed.

4. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

5. And the gospel of Jesus Christ shall be declared damong them; wherefore, they shall be restored unto the eknowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

6. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a fwhite and delightsome people.

7. And it shall come to pass that the Jews which are scattered, also shall sbegin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

8. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the hrestoration of his people upon the earth.

9. 'And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked;

10. For the time speedily cometh, that the Lord God shall cause a igreat division among the people; and the wicked will he destroy: and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

PROPHETIC PAGE FROM THE BOOK OF MORMON.

We herewith present the predictions on page 122 of the Book of Mormon, which were the subject of Elder B. H. Roberts' remarks on Sunday, Nov. 8, and which he said no one could successfully account for, considering the direct fulfillment of part of them, the others being in process of fulfillment, on any other hypothesis than that the writer was inspired. This was construed into a "challenge" to the world for a general discussion of the Book of Mormon, and on which the gentleman signing himself "M" based his criticism.

We call attention to the prophecies in their order, and think it will be found difficult to cite a single page of Scripture no larger than this containing more numerous or more important predictions. (1) It is decreed that many shall believe the Book of Mormon-for such the context proves the book referred to in the prediction to be-fulfilled; (2) those who believe the Book of Morman will carry it to the Lamanites (Indians)-fulfilled, (See History of the Church, vol. i, pages 118, 120 and 182-5, also various missions to the Indian tribes in the west); (3) Lamanites to hear the Gospel and to know of their fathers-fulfilled as to many of them; ultimately to become a delightsome people -in progress of fulfillment; (5) Jews to begin to believe in Christ and gather to the land of their forefathers-seen to be in progress of fulfillment in Zionite movement, and in the change of attitude among many Jews towards Jesus of Nazareth; (6) the work of God to begin among all nations in bringing to pass the restoration of his people-in progress of fulfillment in binding together all the nations of the earth by means of instant communication and rapid means of travel both over land and sea; the highways are cast up and all things prepared for the return of God's covenant though scattered people, the redemption of Zion and the establishment of Jerusalem. Even a superficial consideration of this prophetic page will disclose how far away from the subject of Elder Roberts' remarks is the

nspiration of God and the aid of Urim and Thummim, it is generally supposed that this translation occasioned the Prophet no mental or spiritual effort, that it was purely mechanical: in fact, that the instrument did all and the Prophet nothing, than which a greater mistake could not be made. All the circumstances connected with the work of translation clearly prove that it caused the Prophet the utmost exertion, mental and spiritual, of which he was apable, and that while he obtained the facts and ideas from the Nephite characters, he was left to express those ideas in such language as he was mas-ter of. This, it is conceded, was faulty, hence here and there verbal defects in the English translation of the Nephite record. Now when the Prophet perrecord. Now when the Prophet per-ceived from the Nephite records that Isaiah was being quoted; or when the Savior was represented as giving in-structions in doctrine and moral precepts of the same general character as those given in Judea, Joseph Smith undoubtedly turned to those parts of the Bible where he found a translation, substantially correct, of those things which were referred to in the Nephite records, and adopted so much of that translation as expressed the truths common to both records; and since our English version of the Jewish scriptures was the one the Prophet used in such instances. such instances, we have the Bibie phraseology of which the Unknown complains, and of which this, in the judgment of the writer, is the adequate explantion to all of that class of his

WHAT GIVING AWAY.

4-What the Unknown describes as 4—What the Unknown describes as Nephi giving himself away is based on my unknown friend's inability to comprehend a very simple fact. He says that in the 31st chapter of the second book of Nephi, the writer, forgetting that he was pretending to write in the sixth century B. C., treats the baptism of Christ as actual history. That is, he holds, the writer changes from prophecy to narrative. The fact is that some time previous to this (see I Nephi chapter 11) the baptism of Jesus had been shown in vision to Nephi, hence to him had become as an accomplished fact, after which, according to this chapter quoted by the Unknown, the voice of the Son of God (then a pre-existent Spirit) came unto Nephi, saying,
"He that is baptized in my name, to
him will the Father give the Hory
Ghost like unto me; wherefore, follow me, and do the things which ye have seen me (i. e., in vision) do." Now Nophi, with this in mind, points out to his brothers in the next verse how, by forowing their Lord and Savior down into the water, "according to his word" (t. e., given previously in Nephi's vistons promises them that they shall then receive the Holy Ghost. All of which considerations demonstrate that the gen-tleman has not understood the chapter

over which he grows vulgarly hilarious | moral truth, but here is at least one by such expressions as "whooped up," | that I commend to his consideration: by such expressions as "whooped up."
"Holy Moses, preserve us!" and his ref-erence to "Boss Tweed."

NO NEW TRUTH. 5—The next charge of the Unknown is that the Book of Mormon makes known no moral or religious truth, no, "not one item," and then the gentleman resorts to a thing which to say the least of it looks strangely out of place in a discussion of this description, and reminds one of the methods of a low order of politicians, who, when unable to maintain their part of a controversy by reason, arrogantly offer to bet, usually at large odds, that their yide will prevail. large odds, that their side will prevail; and if the wager for any cause be not with turkey-cock pride they strut about, as if they had demonstrated the truth of their contention. Now

"Fools mock, but they shall mourn." It is quite original to the Book of Mor mon, as are the other quotations which follow, but I will not trouble the gen-tleman for his hat, even though it be a Stetson, as up to date I have been able to clothe my own head without an etfort to win wagers or prizes, ever the Unknown may ever the Unknown may stands out pretty clearly from his article that he is not familiar with great ticle that he is not familiar with great ticle that he is not familiar onestions. He moral and religious questions. He seems not to be aware that the Jews for many ages have been asking this same question of the Christian, i. e., they demand to know what moral and religious truth Jesus taught the world that was not already taught by Jewish rabbis; and no later than in the Octo-ber number of the Open Court, a fa-I do not know what our Unknown mous rabbi parallels the choicest moral friend would regard as a spiritual or aphorisms of Christ's teachings with

tleman makes it quite clear that he is not familiar with the book he attempts not familiar with the book he attempts to criticise. In trying to make it appear that Nephi "jumbles up his own history and contradicts himself" the Unknown astonishes us with the statement that Nephi was a Jew, and learnedly tells us that his seed or the remant of it will inevitably be Jews and Nephites and not Lamanites, and hence the prophecies concerning the Lamanites could not apply to the remnant of Nephi's seed. As a matter of fact Lehi, and hence all of his sons, were of the tribe of Manasseh, and Nephi was speaking with reference to both his own and his brother Laman's descendants of whom the Indians are the remnant. When I reached this part of the gentleman's production I thought I was not only entitled to know who it was I was to meet in discussion, but also to have an opponent who ion, but also to have an opponent

there has not arisen within the last two centuries an anti-Christian disputs of, but who makes the same claims in behalf of the moral and spiritual teachings of Buddha; and not only do they claim that Christ's moral truths were borrowed from now.

borrowed from more ancient teachers, but that the principal events or like life also from His birth of a virgin to His resurrection as a God, were stolen from myths concerning Old World heroes and teachers. When Mossiah came to the New World, He had the same announcements to make concerning Himself and His relations to the world, the same ethical and spiritual

world; the same ethical and spiritua doctrines to teach; and as He had bee

accustomed to state those decirines in brief, aphoristic sentences while in Judea, it is not strange that the scape things were given to the Nephites, in their language, much in the same order; which Joseph Smith observing, and finding these truths substantially stated in our English Bible, adopted, where he could do so consistently, the language of that book. Still there are certain statements of moral and spiritual ideas that the Unknown will find it difficult to parallel from the Bible, a few examples of which I here give: "Wickedness never was happiness." "The Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which he commanded them." "I give unto men weaknesses that they may be humble, and my grace is sufficient for all men that humble themselves before me. Then let the gentleman take into consideration the exclusiveness of the Jews, and of the Christians also, for matter of that, and then centurplate the following passage which breathes such a spirit of universal charity and joins the hands of all the great noral teachers among all nations into one splendid brotherhood: "The Lord deth

teachers among all nations into one splendid brotherhood: "The Lord doth

grant unto all nations, of their own nation and tengue, to teach His word yea, in wisdom, all that He seeth fi-that they should have; therefore we see that the Lord doth counsel in wis-

see that the Lord doth counsel in wis-dom, according to that which is just and true." Then let the Unknown parallel from the Bible the following great spiritual truth from the Book of Mormon: "Adam fell that men might be; and men are that they might have

be; and men are that they might have joy." A sentence which tells, as it is told howhere else, the purpose of man's existence. The limits of this article preclude the mention of historical and doctrinal truths which the Book of Mormon makes known to the world. Also consideration of the gentleman's effort to explain away the existence.

effort to explain away the existence and force of the prophecies in the Book

and force of the prophecies in the Book of Mormon to which I alluded in my Tabernacle discourse, and which may be found at page 122 of the current edition of the Book of Mormon. I esteem what he has there said of so little importance that I shall pass it without comment as its weakness and inaccuracy will be apparent to all who read it. Indeed at this point the gentleman makes it outs clear that he is

CHAP. XXX.

AS TO THAT "SORROW.

A word as to the "sorrow" which the gentleman experiences when he sees a man of my "ability" (shades of flattery, leave us!) "foolig away his time and the sees at bottles 50c and \$1.00. Trial bottles free at Z. C. M. I. Drug Store. word as to the "sorrow" which the

at least was acquainted with the sub

rup as a divine reveiation that which intelligent millions of the American spie are persuaded is fabrication." but a jewel was lost to the anticistians of the first or second centry by the Unknown being born in the second, incread of the first century; but an elequent appeal he could have alle for instance, to the misguided all who waisted his chought and time aul, who waisted his thought and time an effort (I will not say useless one) o bolster up such a delusion as the Tristian religion was at that time hought to be! A delusion which the in-elligent militons of civilized Rome rearded as the vilent of all deceptions, gain, how estentialiously the Un-nown could have said to Paul, if the ter was really in carnest to know character of the men who originatthis Christian delusion, that he could he could have learned that Christ was a blasphemer, a disturber of the peace, a menace to the authority of Rome, the consort of vile Galllean pensants, an associate and sympathizer with women of questionable reputation, and who, at last, for the peace and good order of the community in which He lived, was duly crucified between two thieves. He was buried and His sepulcher guarded, but His vile associates bribed the soldier guards, stole His body, and then gave it out that He was risen from the dead; and on these falsehoods arose the fabric known as the Christian church! There would be no resisting such an appeal as this be no resisting such an appeal as this if only some one had arisen with the intelligence to have advanced it. Undoubtedly Paul would have ceased his labors, and perhaps Christianity Itself would not have survived such an attack, and hence many anti-Christians may regret that this unknown gentle-man did not live in the period when his services would have been so effectlve. But since the Unknown, through no fault of his, however, missed his no fault of his, howover, missed his opportunity in that age, he exerts his abilities in this, and appealingly says to me, if I would know the real "truth about the Book of Mormon, and the character of the men who manufactured it," I should read the "Origin and Progress of Mormonism." by that well-informed and reliable historian, Pomroy Tucker!" Shades of primer days, not to say days of the bib and the rattle! After nearly a century of existence, despite the efforts of its enemien to destroy it, after surviving as Mormonism has all the floods of fulsehood and absurdity hurled upon it, are we now to turn back to what Pomroy Tucker has said in order to get the 'exact truth' concerning Mormonism and the character of the men who brought it forth? I must inform the Unknown, whatever acter of the men who brought it forth? I must inform the Unknown, whatever he may think of me, that I must suppose myself utterly incorrigible, for I have read Pomroy Tucker years ago, and also recently, and if he will call on me I will point out to him several score of other anti-Mormon writers I have read, of like ilk with Tucker, and yet I am not reclaimed. Deliberately and proudly, I take my stand with the people whom these writers have maligned. le whom these writers have maligned, nd whose doctrines and history they nisrepresent, and announce my abso-ute faith-notwithstanding even the

argument of the Unknown—In the di-vinity of the Book of Mormon. Re-spectfully, B. H. ROBERTS. Salt Lake City, Utah, Nov. 27, 1903. A Boy's Wild Ride for Life,

With family around expecting him to die, and a son riding for life. 18 miles, to get Dr. King's New Discovery for Consumption, Coughs and Colds, W. H. Brown, of Leesville, Ind., endured death's agonies from asthma; but this wonderful medicine gave instant rolled. conderful medicine gave instant relie and soon cured him. He writes: "I now sleep soundly every night." Like mar-velous cures of Consumption, Pneu-monia, Bronchitts, Coughs, Colds and

TRANSPORTING CANNON UP A MOUNTAIN SIDE.

Herewith is shown a method in vogue in mountainous countries of moving horses or mules. As may be imagined,



ven the large number of men engaged illustration find their task no easy one, or skillful handling is required to prevent it from overturning.

A PROBLEM FOR SCIENCE.

The accompanying illustration shows the skull of a rabbit which was shot by a gamekeeper on the estate of a well cannon over ground inaccessible to known millionaire. It differs from the ordinary rabbit skulls by reason of the peculiar tusklike formation of its teeth. and herein will be found a pretty probem for science to solve. Did the teeth



take this formation owing to this individual rabbit's peculiar environment or are they a survival of a period when all abbits had tusks? Those interested in the doctrines of evolution will find the problem exceedingly interesting.

HEAVY POSTAL BUSINESS.

The total transactions of the United transporting the gun shown in the States post office for the fiscal year amounted to more than \$1,026,731,408. This is the first time that it has passed the billion dollar mark,

FAIR APOSTLE OF OCCULT.



Miss Glessman, who merely poses as interpreter to the famous Thibetan Mahatma, to whose occult family she belongs, is already deeply read in the all herself and is believed to be reaching for the place left vacant by Mme. Blavatsky. It is even asserted by some that she is a reincarnation of the famous Russian theosophist



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