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Submitted by

Edwin G. Guebart.

1924

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MORMONISM AND THE BIBLE

The inception of Mormonism took place in 1830, when on the 6th of April of that year Joseph Smith Jr. organized the "Church of Jesus Christ of the Latter Day Saints" at Fayette, Seneca County, New York. In November of the same year Sidney Rigdon, a preacher of the Reformed Baptists or Campbellites at Mentor, Ohio, joined the new sect with the majority of his congregation. Since the West seemed to the Mormons to be the land of their future destiny, Smith and his followers moved in that direction and settled at Kirtland, Ohio. This took place in the year of 1831. The new-comers were regarded with distrust by the inhabitants of Kirtland, who charged them with strange practices among themselves and with raids on their neighbors' stock. Thereupon, Smith in company with Rigdon and others made a tour of inspection thru a part of the West and selected a locality that promised richness of soil and abundance of water. An alleged revelation announced, that this place, later known as Independence and situated in Jackson County, Missouri, was the site designated by the Lord, where the Messiah would come for His thousand years' reign of temporal power. "Missouri...is the land which I (God) have appointed and consecrated for the gathering of the saints: Wherefore this is the land of promise, and the place for the city of Zion.Behold, the place which is now called Independence, is the center place."¹ About twelve hundred of the Saints moved to Independence, Mo. in the year of 1838.

1. Doctrine and Covenants, p. 214f, sec. 57, 1-3.

Smith ruled, that since the Saints were building a city for the reception of Christ, none of a different faith be allowed to reside within the limits of the town. As the settlement grew, the Mormons made the boast, that they would soon possess the entire surrounding country. General Clark, who commanded the militia, and put an end to the riot which soon followed, said that the Mormons had as their final object: "Dominion, the ultimate subjection of the State and the Union to the laws of a few men called the presidency.... These people have banded themselves together in societies, the object of which was, first, to drive from their society such as refused to join them in their unholy purposes, and then to plunder the surrounding country, and ultimately subject the State to their rule."¹

To prove that this is not an unjust representation, Bruce Kinney, D. D., quotes from the sworn statement of T. B. Marsh, a president of the Twelve Apostles, in October, 1838: "'The plan of Smith, the prophet, is to take the State; and he professes to his people to intend taking the whole United States and ultimately the whole world. The prophet inculcates the notion, and it is believed by every true Mormon, that Smith's prophecies are superior to the law of the land. I have heard the prophet say that he would yet tread down his enemies and walk over their dead bodies; that if he was not let alone, he would be a second Mohammed to this generation.'"¹

The inhabitants about the town of Independence became indignant at the system of monopoly of the Mormons. They held meetings and

1. Bruce Kinney, D. D.: Mormonism the Islam of America, pp. 21-22.

determined to burn the building, where the official Mormon newspaper, "The Star", was published. The Mormons organized a militia and protected their property. A guerilla war was waged. At last the governor of the State took a hand and declared, that the Mormon disturbances were a menace to the peace of the commonwealth and ordered the state militia to maintain order. The Mormons were compelled to deliver up their leaders for trial, to lay down their arms, to sign over their property as an indemnity for the expense of the war, and to leave the state at once. Smith was given up to the authorities, but escaped and fled to Illinois. His disciples, in theutmost misery, made their way across the prairies. They scattered and settled in different states. Smith joined the Illinois flock of his sheep. He reported to them that the Lord had changed his mind, and that not Independence but a town to be built in Illinois was destined to be the capital of Christ's earthly kingdom. A site was selected on a large tract of land on the Mississippi River, in Hancock County, Illinois. The name of Commerce of the small village there was changed to "Nauvoo", which, according to Smith, is from the Hebrew and signifies "beautiful situation". "Largely thru the influence of John C. Bennett, the Illinois legislature, on December 14th, 1840, granted to Nauvoo a charter and the new Zion became an important city. Some of the clauses in the charter bestowed exceptional and far-reaching power, in some respects, almost equal to that of the State of Illinois. It was the only city in the State whose charter empowered the city officers to issue writs of habeas-corpus... And as the city council had authority to 'make any ordinance not

repugnant to the Constitution of the United States' or the State of Illinois, one can easily comprehend the almost unlimited power embodied in the Nauvoo charter. In every respect the municipality of Nauvoo was an imperium in imperio, and responsible only to the State authorities. In addition to the unusual civil powers embodied in the Nauvoo charter, a clause permitting the organization of the militia, and creating the office of lieutenant-general, and subordinate offices was granted by the Illinois legislature.... Under the authority of the charter, the Nauvoo Legion was organized, and on February 3rd, 1841, Governor Carlin commissioned Joseph Smith lieutenant-general.¹ Smith was absolute dictator, and as such laid his plans in such a manner, that none save those whom he could implicitly trust were elected to office. But in spite of all precaution, numerous charges were again made against the Mormons. The end of Smith's career was near. Smith had indulged in polygamy. When the elders of the Church clamored rebelliously against the Prophet's exclusive license, Smith, with the help of others, cautiously laid the foundation of a new doctrine, which was destined to prove a strength instead of a weakness to the Church. But because of strong opposition, Smith did not dare to boldly advocate the new doctrine of polygamy, hoping that the agitation against him would soon cease.

However, decent inhabitants of the town and of the surrounding country became indignant and in order to expose the scandal on a grand scale, they resorted to printer's ink. On June 7th, 1844, they

1. Joseph F. Gibbs: Lights and Shadows of Mormonism, p. 93f.

published the first and last number of the "Nauvoo Expositor." The late scandal and other flagrant misdeeds, such as immorality, speculation with the moneys of the Church, theft, fraud, and encroachments upon the rights of the State, were boldly set forth. Smith was frightened by the publicity. His fright changed to anger, and he procured an order from his corrupt and servile municipal court, declaring the new journal a public nuisance. He incited a mob to destroy the press. Indignation meetings were held, and a warrant was served on Smith and members of the city council, charging them with riot. Smith fell back on the habeas corpus clause of the Nauvoo charter, and refused to be arrested. Preparations for an active campaign against the Mormons were made, and a general state of disorder prevailed. Governor Ford of Illinois sent word to Smith, that it would be best for him to surrender, and promised him protection. Smith and the city council complied and left for Carthage, where they were placed in jail. Governor Ford had ordered out the militia, but, for some unaccountable reason, he disbanded his forces again. From organized militia, the men became an armed mob. They marched to the jail and killed Smith and his brother Hiram. This took place June 27th, 1844.

The death of Smith did not spell the end of the Mormon Church. Mormon propagandists made the most of the martyrdom of their first Prophet. In Brigham Young, who succeeded to the autocracy, the Mormons could boast of a most able leader. He took hold of matters with an iron hand and led his followers into the unknown West toward

a new Promised Land, that God had revealed to him. Altho the winter of 1847 was fortunately mild, yet many hardships were endured. After a weary journey, the expedition finally reached the goal--Utah.

At this time (1845-1848) the United States waged war on Mexico for the conquest of the new territory. Upon the conclusion of this war Utah, together with California, Nevada, Arizona, and New Mexico, became the property of the United States.

The Mormons knew, that the new territory would be invaded by fresh colonists, and they, therefore, exerted every effort to growth and expansion. Missionaries redoubled their efforts. Farms were offered to converts in England and in the eastern part of the United States. Salt Lake City, the headquarters of the Mormons, grew to be a thriving town in Utah. Farms sprung up in the surrounding country. The difficulty of proper water-courses was met by a system of irrigation. All products necessary for work and to sustain life were produced by the Saints themselves.

Looking to the future, Brigham Young applied to the Government at Washington to admit the Saints' Zion into the Union as a state under the name of Deseret, the "Land of the Honey Bee."¹ Young even went so far as to ask that the western limit of his state be extended to the Pacific Ocean. After much deliberation under the administration of President Fillmore in 1850, it was decided to admit the land of the Mormons into the Union as a territory. Young was

1. The Book of Mormon, Book of Ether, ch. 2, 3, p. 480.

appointed territorial governor. He was not slow to take advantage of this new power. Public moneys and lands were used to further the growth of the Church. "That the Prophet-Governor, Brigham Young, believed that the spiritual and secular had been merged in him and that the latter must be subservient to the former, is evidenced by the following excerpt from a sermon delivered by him in the old Salt Lake tabernacle, Feb. 18, 1855: 'My kingship, my presidentship, and all shall bow to that eternal priesthood which God has bestowed upon me. I have been Governor of this Territory ever since it has been one, and in all my official transactions I have acted in accordance with the priesthood. I never will infringe upon it with anything I may operate in my office; let them all go by the board, before I will be brought into a position that causes me to infringe upon my priesthood. In all my doings,...if I continue to be Governor of this territory, I shall magnify my office by my priesthood.'¹

President Buchanan deposed Young as Governor of Utah. Mr. Cummings was appointed to this office, and was acknowledged by Young.

In 1862 an unsuccessful attempt was made to obtain statehood for Utah.

In 1870 a so-called Liberal Party was formed by merchants, who protested the one man power of Young. The latter and other prominent men of the Church were arrested on numerous occasions. The Mormon elected authorities of the territory and the Federal authorities were in a constant squabble. The administration of justice

1. Joseph F. Gibbs: Lights and Shadows of Mormonism, p. 169. Quotation of sermon fr. "Journal of Discourses", Vol. II, p. 188.

was almost hopelessly disorganized.

After having been indicted of polygamy, of which was openly guilty, Brigham Young died in 1877.

John Taylor became the presiding authority of the Church. Drastic measures of the Government regarding the practice of polygamy forced him from public view, and he died in exile, July 25, 1887.

Wilford W. Woodruff then succeeded to the Church Presidency. In 1893 a magnificent temple was dedicated in Salt Lake City. Under the administration of President Grover Cleveland, Utah was admitted into the Union as a state in 1894. Woodruff died in San Francisco on September 2, 1898.

Lorenzo Snow was the next leader. He met pressing financial obligations by issuing two bond issues aggregating a million dollars. He impressed the fact on his people, that they must pay their tithes and offerings. Snow died in 1901. Joseph F. Smith was chosen to take his place.

Financially and industrially the Mormon Church as a great trust owns Utah, one of the richest states in mineral wealth, agricultural products, and manufacturing resources in the Union. The wilderness of 1846 has been made a golden garden by Mormon energy. The tithing system nets the Church about \$2,600,000 yearly.

Mormonism is not confined to Utah, but has spread to Idaho, Wyoming, Colorado, Arizona, Nevada, Oregon, Canada, and Mexico. Throuout Europe the campaign of the missionaries continues.

Under the leadership of Zenas H. Gurley and Jason W. Briggs, a number of Mormons, who did not acknowledge the Presidency of Brigham Young, organized a separate branch at Beloit, Wisconsin, in June, 1852. The official name of this branch is, "The Reorganized Church of Jesus Church of Latter-Day Saints." The Mormons of this branch believed, "that the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Jr., in fulfillment of the law and promises of God."¹ That Smith himself desired this, is inferred from the words, "And from this time forth I appoint unto him (Hyrum Smith, brother of Joseph) that he may be a prophet, and a seer, and a revealer unto my Church as well as my servant Joseph."² Accordingly, Joseph Smith III, the son of the first Prophet, was elected President in the year 1860. Because of this policy, these particular Mormons are also called "Josephites". Their headquarters was changed to Plano, Ill., then to Lamoni, Iowa, in 1881, then to Independence, Mo.

The Josephites reject the Church in Utah, the polygamy doctrine, the blood atonement, polytheism, that Adam is man's God, and that Utah is Zion. They confess the Trinity, but adopt the Book of Mormon and the Book of Covenants, in which the Trinity is not confessed.

1. Chas. A. Shook: The True Origin of Mormon Polygamy, p. 149.

2. Doctrine and Covenants, p. 441, Sec. 124, 94--quoted in "Scrap Book of Mormon Literature", by Ben E. Rich, Vol. II, p. 460.

Another branch of Mormonism, the very small in number, exists at Independence, Mo., under the name of "The Church of Christ", or "Hedrikites". The latter term has its origin in the name of the founder, Granville Hedrik.

Aside from polygamy, the teachings of the Mormon sects and of the parent Church in Utah are substantially the same. The superstructure of each varies in detail, but the foundation of each is essentially identical. "Plant the seed sown by the 'Prophet' Smith, and we will always reap the terrible harvest of Utah Mormonism...There may be restraints to stunt the natural crop into one of less open evil, like Josephitism; but even this will spring from the same root and have almost the same characteristics."¹ We shall, therefore, not enter upon a discussion of the variations and modifications of the principles of Mormonite sects, but consider Mormonism in its original setting and in its essential meaning.

The source books of Mormon doctrine are designated in the preface of the Compendium. "We consider the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and Articles of Faith our guide in faith and doctrine."² Altho the Bible is mentioned first, yet its position as an authority on Mormon doctrine is distinctly a secondary one. In the Articles of Our Faith Joseph Smith says: "We believe the Bible to be the word of God, as far as it is translated correctly;

1. Rev. John D. Nutting, Pamphlet: Reorganized or Josephite Mormonism, p. 9.

2. From preface of "A Compendium of the Doctrines of the Gospel."

we also believe the Book of Mormon to be the word of God."¹ Another statement of Joseph Smith: "We believe everything which God has revealed, everything which he reveals now, and we believe that he will yet reveal great and important things that pertain to the kingdom of God."²

Book of Mormon The Keystone of the Mormon religion is not the Bible but the "Book of Mormon." "These last records, which thou hast seen among the Gentiles, shall establish the first (Bible),... 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 (in the records of the Mormons), as well as in the records of the twelve apostles of the Lamb; wherefore they both shall be established in one; for there is one God and one Shepherd over all the earth."³ The "one" in "both shall be established in one," of course, means the Book of Mormon, which is, according to these words, a later and more complete revelation than the Bible.

Contents of Book of Mormon In imitation of the Bible, the Book of Mormon is divided into fifteen different books, which are named after their alleged authors as follows: 1 Nephi, 2 Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Alma,

1. Art. 8 of "Articles of Faith."

2. Pearl of Great Price, p. 80.

3. Book of Mormon, p. 25, 1 Nephi 13, 40-41.

Helaman, 3 Nephi, 4 Nephi (the Disciple of Jesus Christ), Mormon, Ether, and Moroni. Historically, these books cover a period of about twenty-six centuries and describe two distinct nations, the Jaredites and the Nephites. The Book of Ether is an abridged history of the former, the other fourteen of the latter.

According to the Book of Mormon, the first people to inhabit America were the Jaredites, who came from the tower of Babel at the confusion of tongues under Jared and his brother, the latter being a prophet of the Lord. The Josephites say, that the Jaredites journeyed northward into Armenia and from there westward over southern Europe to Sapin, whence they sailed in eight light barges¹. and finally landed on "the east coast of Central America, near the Mouth of the river Motagua."² The Brighamites maintain, that the Jaredites went eastward and finally landed on the west coast of Central America. At any rate, it is agreed, that the Jaredites were "directed continually by the hand of the Lord,"³ and that, after a voyage of "three hundred and forty and four days, they did land upon the shore of the promised land,"⁴ namely Central America. Here they are said to have founded a government, to have built large cities, to have practiced

1. Book of Mormon, Book of Ether 1, 5.

2. Report of Committee on American Archeology, p. 70.--Committee appointed at the General Conference of the Reorganized Church, held at Lamon, Iowa, April 6-19, 1894, for the purpose of preparing a map of Book of Mormon history.

3. Book of Ether, 2, 6.

4. Book of Ether, 6, 11-12.

the arts and customs of an advanced civilization. From Central America, the Jaredites are said to have spread northward until, finally, they included within their boundaries all the territory of the present United States. After about sixteen hundred years, two powerful political factions became involved in a fierce war of extermination. The savage battling finally narrowed down to a handful of warriors on both sides. "When the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz."¹ A hand to hand struggle between the two leaders ended in the death of Shiz.² This final battle took place at "Hill Ramah", also called Mt. Cumorah, or Riplah, in western New York about 600 B.C. Of the entire nation only Coriantumr and Ether, a prophet, remained. Ether wrote a history of his people on a set of plates and "hid them in a manner that the people of Limlie did find them."³

About the time the terrible war mentioned above was desolating North America, there was dwelling, according to the Book of Mormon, at Jerusalem at the beginning of the reign of Zedekiah, King of Judah, a prophet by the name of Lehi. Lehi had four sons, namely Laman, Lemuel, Sam, and Nephi. Because of the wickedness of the city, Lehi was commanded by God to take his family and depart into the wilderness.⁴ The family of Ishmael was induced to join Lehi.⁵

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1. Book of Mormon, p. 509, Book of Ether, 15, 23.
 2. Book of Mormon, p. 509, Book of Ether, 15, 29-31.
 3. Book of Mormon, p. 509, Book of Ether, 15, 33.
 4. Book of Mormon, p. 3, 1 Nephi 2, 2.
 5. Book of Mormon, p. 13, 1 Nephi 7, 22.

After eight years Nephi, by the command of God, built a ship, and the two families launched out into the Indian Ocean.¹ After a stormy voyage,¹ they landed on the coast of Chili, not far from the thirtieth degree, south latitude."² Nephi at once began to keep a record of his people. This was about 590 B.C. In course of time, Lehi died, and the company broke up into two contending factions, the Nephites and the Lamanites, named after the sons Nephi and Laman, who led in the quarrel and divided the two families. The Nephites were enlightened, civilized, and righteous, while the Lamanites were ferocious and wicked.³

Sometime after the division, the Nephites moved northward into what is now Colombia and Venequela, then called Zarahemla, where they discovered a colony of people called Mulekites or Zarahemlaites, who had come over from Jerusalem about the time of its destruction by Nebuchadnezzar, under Mulek, one of the sons of Zedekiah. Here, too, Coriantumr, the last of the Jaredites, was found. A divine vision had directed him to this new people of the Lord. The Nephites and the Zarahemlaites merged into one people.⁴

The Nephites sent out colonies into Central America and Mexico and, finally, into the United States, so that in the short space of one thousand years, notwithstanding their wars with the Lamanites, they inhabited the greater portion of North America. Christian

1. Book of Mormon, p. 34-40, 1 Nephi 17-18.

2. Report of Committee on American Archaeology, p. 11.

3. Book of Mormon, p. 108, Book of Jacob, 1, 13-14.

4. Book of Mormon, p. 129-132, Book of Omni.

churches were organized and flourished. A few days after Jesus' crucifixion, resurrection, and ascension in Judea, he is alleged to have appeared to his people in America in his human body, and remained forty days, preaching, performing miracles, ordaining twelve apostles, and otherwise establishing the faith of his people.¹ A few years later the whole country is reported converted. The entire population of both continents, the Lamanites of South America and the Nephites of North America, was enrolled in Christian churches. For nearly two hundred years a complete millennium prevailed.²

However, increased wealth and prosperity brought about religious declension and apostasy from the faith. The apostates assumed the old name of Lamanites and their old hatred of religion. The religious element, the Nephites, were not strong enough to cope with the wicked Lamanites. The decisive battle was fought about 400 A.D. near "Hill Cumorah" in western New York, the same place where about a thousand years before the Jaredites had been wiped out. The Nephites were all exterminated, except Mormon and twenty four others.³ Most of the escaped Nephites joined the infidel Lamanites, who thus came into full possession of both continents, where they were found, it is alleged, by Columbus upon the discovery of America.

Before the war of extermination had ended, Mormon, the leader of the Nephites, gathered up all the records of his predecessors and

1. Book of Mormon, p. 421ff, 3 Nephi 11ff.

2. Book of Mormon, p. 456-459, 4 Nephi.

3. Book of Mormon, p. 470, Book of Mormon 6, 11.

made an abridgment of their writings on golden plates, which he then turned over to his son Moroni. Mormon was hunted down and killed by the Lamanites. Moroni hid himself from his enemies, finished the record of his people upon the plates, and deposited them in the sacred "Hill Cumorah",¹ near Palmyra, New York. Moroni then ascended into heaven.

Alleged origin This Moroni, it is alleged by the Mormons, appeared at different times to Joseph Smith Jr. in the form of an angel and revealed, that the fullness of the Gospel would at some future time be made known unto him. Joseph was informed, that he was chosen of God to bring about the purposes of a new and glorious Gospel dispensation.² Finally, Moroni revealed to Smith the hiding place of the ancient records of God's people, who had lived in America. "Moroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me (Smith), and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them, by means of which I translated the plates. And thus came the book of Mormon."³ Smith "discovered" the records at the foot of the sacred "Hill Cumorah" on the 22nd of September, 1827. The plates had the appearance of gold. Each plate was about six inches wide, eight inches long, and not quite as thick as common tin.

1. Book of Mormon, p. 472f, Book of Mormon 8.

2. For complete account see "Pearl of Great Price", p. 81-101, and "History of the Church of Jesus Christ of Latter-day Saints," Vol. I, ch. 1-6.

3. Compendium, p. 305.

They were filled with engravings, Smith says, in Egyptian characters and bound together in a volume as the leaves of a book, with three rings running thru the whole. With the records a curious instrument was found, called Urim and Thummim, which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.¹ Thru the medium of these huge spectacles, Smith maintains, that he translated the record.²

Oliver Cowdery, David Whitmer, and Martin Harris assisted Smith in preparing the Book of Mormon for publication. These three men made a formal testimony regarding the authenticity and integrity of the Book of Mormon. Soon after, another testimony was obtained from eight other witnesses, who had been permitted to view the plates.³

When the translation of the Book of Mormon was completed, the copyright was secured, June 11, 1829, by Joseph Smith Jr., "Author and Proprietor." The work of publication, which occupied seven months, was placed in charge of Mr. Egbert Grandin, of Palmyra, New York, who agreed to print five thousand copies for the sum of three thousand dollars. Martin Harris paid the bill. J. H. Gilbert set the type.

True origin A close examination of the character of Joseph Smith Jr. furnishes a fitting introduction to the true origin of the Book of Mormon.

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1. Apostle Parley P. Pratt: "A Voice of Warning", p. 73--quoted in "The True Origin of the Book of Mormon", p. 4--Chas. A. Shook.
 2. Cf. Whitmer's Address, p. 12, quoted in "True Origin of Book of Mormon", p. 6.
 3. Both testimonies at the beginning of the Book of Mormon.

The early life of Joseph Smith Jr. was spent in an environment of superstition and deception that well fitted him for the part he was to play as the prophet of "the new dispensation." His father was a man of questionable veracity and indolent habits. He spent most of his time practicing ceremonies of a mysterious nature, in order that he might discover lost mines and buried treasure. Joseph's mother indulged in dreams and was a fortune-teller.¹ With these examples before him, it was quite natural, that Joseph Jr. also fell into questionable habits and engaged in dark practices. The characteristics of the Smith family were well known throughout the immediate neighborhood. "We, the undersigned, have been acquainted with the Smith family for a number of years,...and we have no hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money....Joseph Smith, Senior, and his son Joseph, were in particular considered entirely destitute of moral character and addicted to vicious habits."²

The most damaging piece of evidence against the character of Joseph Smith, Jr. is that of Oliver Cowdery, the chief scribe of Smith in preparing the Book of Mormon, and one of the three witnesses to that book. "There was a time when I thought myself able to prove to the satisfaction of every man that the translator of the Book of

1. Mrs. Dr. Horace Eaton: "Handbook on Mormonism", p. 1.

2. Statement of Fifty-One Citizens of Palmyra, New York. -- Quoted in Chas. A. Shook's "True Origin of the Book of Mormon", p. 34f.

Mormon was worthy of the appellation of a Seer and a Prophet of the Lord, and in which he held over me a mysterious power which even now I fail to fathom; but I fear I may have been deceived, and especially so fear since knowing that Satan has led his mind astray.... These are facts which I am rehearsing, and if they shall be called in question, I am able to establish them by evidence which I can bring forward in abundance. ...Honored of the Lord...to serve as scribe during the translation of the Book of Mormon,...I did seriously wonder whether the prophet and I were men in our sober senses when we would be translating from plates through 'the Urim and Thummim' and the plates not be in sight at all. ...I could rehearse a number of things to show either that I was then deceived, or that he has since fallen from the lofty place in which fond affection had deemed him secure. ...The gospel has been perverted and the Saints are wandering in darkness. ...I assure them of the truth of what I have written...It is disgraceful to be led by a man who does not scruple to follow his own vain imagination, announcing his own schemes as revelations from the Lord."¹.

The corrupt character of Joseph Smith, Jr. being an open book to all upright and common-sense people of the community, it was quite natural, that the first news of Smith's discovery of the golden records of the American Indians was received with general derision. It was a well known fact, that Joseph imitated his father, digging in the hills of the country-side. Some of their excavations had been made

1. Cowdery's "Defense in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints." -- Quoted in Shook's "True Origin of the Book of Mormon", p. 50-54.

at Cumorah Hill, and it was now jokingly referred to as "Joe Smith's Gold Hill."

The true story of the origin of the Book of Mormon soon became known. Eighteen years before Joseph Smith is said to have met the angel of the Lord on Cumorah Hill, a retired minister, living in northern Ohio, by the name of Solomon Spalding, became deeply interested in a study of ancient America, taking particular interest in certain famous mounds found in his locality. He conceived the idea of writing a historical romance. The resulting volume was entitled "The Manuscript Found." Spalding used anew the already old idea, that the American Indians were the descendants of the lost ten tribes of Israel, whose wanderings he traced for the space of a thousand years, from the time of the reign of King Zedekiah of Judah to the fifth century A.D. The son of one Nephi, Mormon, the fictitious final compiler of the thousand years record, was credited with having buried the entire manuscript before his death. The book was painstakingly completed in 1812, fifteen years before Smith's "discovery", and a copy then given for publication to a printer in Pittsburg, Pa., by the name of Patterson. However, when Spalding refused to write a title page and a preface, the story was not printed, and the manuscript was allowed to gather dust for several years. The author died without seeing his romance in print.

About this time, a preacher of chameleon faith by the name of Sidney Rigdon, afterwards one of the pioneers of Mormonism, became acquainted with Mr. Patterson and frequently visited his printing

establishment. One day he discovered Spalding's discarded manuscript, covered with rubbish and dust. He became deeply interested and read it repeatedly. Rigdon is strongly suspected of having stolen the manuscript. "My recollection is that Spalding left a transcript with Patterson for publication. The publication was delayed until Spalding could write a preface. In the meantime the manuscript was spirited away, and could not be found. Spalding told me that Sidney Rigdon had taken it, or was suspected of taking it."¹ A transcript of Spalding's story was actually seen in the hands of Rigdon. "In 1822 or 3 Rigdon took out of his desk a large MS. stating that it was a Bible romance purporting to be a history of the American Indians. That it was written by one, Spalding, a Presbyterian preacher whose health had failed and who had taken it to the printers to see it it would pay to publish it. And that he (Rigdon) had borrowed it from the printer as a curiosity."² "During my visit, Mr. Rigdon went to his bedroom and took from a trunk which he kept locked, a certain manuscript. ...His wife exclaimed: 'I mean to burn that paper.' He said: 'No, indeed, you will not; this will be a great thing some day.'"²

It is immaterial, whether Sidney Rigdon stole the original manuscript of Spalding, or copied it, or reproduced it from memory. The fact remains, that Rigdon possessed himself of the facts of the story.

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1. Testimony of Joseph Miller, a close friend of Spalding's. -- Quoted in Shook's "True Origin of the Book of Mormon", p. 119.
 2. Testimonies of Rev. John Winters, M.D., and Mrs. Dunlap, a niece of Mrs. Rigdon. -- Quoted in Shook's "True Origin of the Book of Mormon", p. 120-121.

Some time between 1823 and 1825 Rigdon heard of Joseph Smith as a rising "fortune teller and money-digger", and immediately decided, that Smith was the man he had been waiting for, who would be of help to him in perfecting a new system of theology. "Early in the summer of 1827, a 'mysterious stranger' seeks admittance to Joe Smith's cabin. The conferences of the two are most private. This person... was Sidney Rigdon, a back-sliding clergyman, at this time a Campbellite preacher in Mentor Ohio."¹ "During some of my visits at the Smiths, I saw a stranger there who they said was Mr. Rigdon. He was at Smith's several times. ...Some time after that tales were circulated that Young Joe had found or dug from the earth a book of plates which the Smiths called the Golden Bible."¹

Rigdon and Smith concocted the whole plan of the Book of Mormon. The following proof bears witness that the two were together during the winter preceding the publication of the Book of Mormon. "During the winter previous to the appearance of the Book of Mormon, Rigdon was in the habit of spending weeks away from home, going no one knew whither. He often appeared preoccupied and he would indulge in dreamy, visionary talks, which puzzled those who listened. When the book of Mormon appeared and Rigdon joined in the advocacy of the new religion the suspicion was at once aroused that he was one of the framers of the new doctrine, and that probably he was not ignorant of the authorship of the Book of Mormon."²

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1. Testimonies of Mrs. Dr. Horace Eaton, and Abel D. Chase. -- Quoted in Shook's "True Origin of the Book of Mormon", p. 130-131.
 2. Testimony of Zebulon Rudolph. -- Quoted in Shook's "True Origin of the Book of Mormon", p. 151.

The intimate relation between the "Book of Mormon" and "Manuscript Found" has been established beyond a doubt by those who were in a position to judge and render a final verdict. "After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where "Manuscript Found" was written. A woman preacher...read...copious extracts from the Book of Mormon. The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother."¹ -- "I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spaulding."² -- "On hearing the account (of the Book of Mormon)...it seemed to reproduce in my mind not only the narrative, but the very words, as they had been imprinted on my mind by reading Spaulding's manuscript."³ -- "I fully believe that this Book of Mormon is mainly and wickedly copied from it" (Manuscript Found).⁴

That Spaulding's romance is the basis of the Book of Mormon, is furthermore conclusively demonstrated by the internal evidence. The basic ideas of both are essentially identical.

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1. Testimony of Mrs. Davison, wife of Solomon Spaulding. -- Quoted in Shook's "True Origin of the Book of Mormon", p. 79-82.
 2. Testimony of Martha Spaulding -- Quoted in the above mentioned book, p. 97.
 3. Testimony of Mr. Miller -- Quoted by Shook in the above-mentioned book, p. 104.
 4. Testimony of Dr. Cephas Dodd (Dr. of Spaulding). See Shook, p. 120.

Because of the fact, that the Mormons refuse to accept a second manuscript of Spalding, but identify "Manuscript Found" with "Manuscript Story", an earlier romance attempted by Spalding but abandoned in favor of "Manuscript Found", we quote as evidence from "Manuscript Story". The last-mentioned narrative gives an account of a party of Romans, who, at the time of Constantine, were driven from their course on a voyage to Britain and thrown on America's Atlantic coast. There they came in contact with two native tribes, the Sciotaus and Kentucks. A history of these aboriginal tribes is then given. The author of this history is a Roman by the name of Fabius, who is represented as writing it on twenty-eight rolls of parchment in the Latin language and afterward depositing it in an artificial cave. Spalding discarded the story, because he wished to go further back in history and write in the old Scriptural style, so that his story might appear more ancient. The essential features of "Manuscript Story" were then incorporated by Spalding in "Manuscript Found". The latter grew out of the former. Therefore, quoting "Manuscript Story" is essentially quoting "Manuscript Found."

Both the "Manuscript Story" and the Book of Mormon are said to have been found under a stone. "As I was walking...I happened to tread upon a flat stone. ...I discovered a number of characters, which appeared to me to be letters. ...With the assistance of a lever I raised the stone. ...I found an earthen Box ...when I had removed the cover I found that it contained twenty-eight rolls of parchment...in the Latin language."¹ Smith's description of the

1. M.S., p. 11f. -- Quoted by Shook in "True Origin of the Book of Mormon, p. 156f.

finding of his plates is as follows: "Under a stone of considerable size, lay the plates deposited in a stone box. ..Having removed the earth and obtained a lever...I...raised it up...and there indeed did I behold the Plates."¹.

The "Manuscript Story" and the Book of Mormon both agree in describing a great storm at sea during the voyage which brought the people they describe from the Old World to the New. "A tremendous storm arose and drove us into the midst of the boundless ocean. ...Then it was that we felt our absolute dependence on that almighty and gracious Being who holds the winds and floods in his hands."². -- "There arose a great storm, yea, a great and terrible tempest. ...My brethren began to see that the judgments of God were upon them."³.

Both records declare, that the ancient Americans believed in the Great Spirit. "The Speaker extended his hands. ...Hail, ye favorite children of the Great and good Spirit, who resides in the Sun who is the father of all."⁴. -- "Many said that Ammon was the Great Spirit, and others said he was sent by the Great Spirit...to afflict them because of their iniquities."⁵.

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1. Church History, Vol. I, p. 16. See Shook, "True Origin of the Book of Mormon", p. 157f.
 2. M.S., p. 15 -- Quoted by Shook, p. 158f.
 3. Book of Mormon, p. 38-40, 1 Nephi 18. Quoted by Shook, p. 159.
 4. M. S., p. 23 -- Quoted by Shook, p. 160.
 5. Book of Mormon, p. 246, Book of Alma 19, 25-27.

Fabius, after reaching the American shores, reasoned as follows on the revolution of the earth: "Whereas, if according to the platonic system, the earth is a glòbe and the sun is stationary, then the earth by a moderate velocity...performs her revolutions."¹ The Book of Mormon says: "Yea, if he say unto the earth, Move, it is moved... and it appeareth unto man that the sun standeth still..for sure it is the earth that moveth, and not the sun."²

In both accounts high priests are spoken of. "Lambdon was ordained high Priest and his four assistants chosen."³ -- "Alma was appointed to be the first chief judge; he being also the high priest."³

These few references may suffice to show that the ideas of Spalding are plainly reflected in the Book of Mormon. Upon comparing the Book of Mormon with "Manuscript Found", the evidence is all the more convincing. Both have the ancient inhabitants coming from the city of Jerusalem under the leadership of Lehi and Nephi. The entire historical outline, in short, of both accounts are identical. The striking similarity of the Book of Mormon in historical content with "Manuscript Found" was immediately recognized by those who were well acquainted with the facts of Spalding's romance, as referred to and quoted above in the external evidence of the Book of Mormon. The use of expressions and proper names peculiar to "Manuscript Found", such as Lehi, Nephi, Laman, Mormon, Maroni, Coriantumr, etc., were

1. M.S., p. 29 -- Quoted by Shook, p. 161.

2. Book of Mormon, p. 383, Book of Helaman 12, 15.

3. M. S., p. 63. -- Book of Mormon, p. 174, Mosiah 29, 42. See Shook, p. 162f.

taken over into the Book of Mormon. In the famous Braden-Kelley Debate twentythree essential points in both accounts were, upon sworn testimony, established as being identical. Finally, both stories are written in biblical style. The Book of Mormon is undeniably a plagiarism of "Manuscript Found."

The large amount of matter that cannot be identified with Spalding's romance is Rigdonism. Rigdon was the man behind the scenes in putting the Book of Mormon together. He it was, who rewrote "Manuscript Found", retaining only the historical outline, proper names and certain Scriptural expressions, but adding a large amount of religious matter and relating the whole in his own style. This vital connection of Rigdon with the origin of the Book of Mormon has been established beyond a doubt. He foretold the coming of a new revelation long before the Book of Mormon appeared. "I know that Sidney Rigdon told me there was a book coming out as much as two years before the Mormon book made its appearance."¹ -- "Sidney Rigdon preached for us...For a few months before his professed conversion to Mormonism, it was noticed that his wild, extravagant propensities had been more marked. That he knew before of the coming of the Book of Mormon is to be certain. ...He gave a wondrous description of...antiquities found in some parts of America...He said there was a book to be published containing an account of those things. He spoke of these in his eloquent, enthusiastic style."² --

1. Testimony of Adamson Bentley -- Cf. "True Origin of Book of Mormon", by Shook, p. 122.

2. Testimony of Darwin Atwater -- Cf. Shook, p. 123.

"He (Rigdon) remarked to me that it was time for a new religion to spring up."¹ That Rigdon prepared the way for the Mormon delusion is, furthermore, attested to by "Doctrine and Covenants", "Behold,.. I say unto my servant Sidney, I have looked upon thee and thy works. ...Behold thou wast sent forth, even as John, to prepare the way for before me, and before Elijah which should come, and thou knewest it not."² Notwithstanding the last words, Rigdon well knew the fraud he had prepared. It was evidently this guilty feeling that prompted him to palm off his new revelation upon the religious world thru the assistance of others, namely Smith and Cowdery. The story of the original plates was but a clever and attractive scheme, agreed upon by Rigdon and Smith, to cover up the true origin of the Book of Mormon.

The true character of the Book of Mormon is, furthermore demonstrated by an analysis of it on the subject of "American Anthropology and Archaeology".

The claims of the Mormons on this point are rather sweeping and extravagant, to say the least. "The Book of Mormon statements have since been verified by facts, the later and best authorities concurring with the Book of Mormon idea."³ -- The students of American antiquities will find upon a careful examination that no discovery has thus far been made which in a single instance contradicts

1. Testimony of Dr. S. Rosa --Cf. Shook, p. 124.

2. Doctrine and Covenants, p. 155, sec. 35, 3-4.

3. Report of the Committee on American Archaeology, p. 96, quoted by Shook, p. 58.

the record of America's great and glorious past, as found in the Book of Mormon."¹ -- "So the 'Book of Mormon' still stands like a very Gibraltar, undisturbed by ridicule, scathing criticism, or scientific demonstration."² A rigid investigation on the point in question reveals quite the contrary.

The Book of Mormon teaches, that the first inhabitants of America, the Jaredites, came from the tower of Babel. "The account I give, from the tower down until they were destroyed."³ They were all exterminated, except the prophet Ether and Coriantumr. The latter was later found among the Mulekites, a Jewish colony, by the Nephites, who, as related, came from Jerusalem. This history of the Jaredites and Nephites the Mormons claim to be the only true account of the origin of the red race in America. According to this account, the American is an offshoot of the Semitic branch of the Caucasian race. The radical change in color from white to red or coppery is explained as being a punishment of God for willful and persistent disobedience. "That inasmuch as they will not hearken unto thy word, they shall be cut off from the presence of the Lord. ... And he had caused the cursing to come upon them. ...Wherefore, as they were white, and exceeding fair and delightful, that they might not be enticing unto

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1. Elder Etzenhouser in "The Book Unsealed", quoted by Shook in "Cumorah Revisited."
 2. Presidency and Priesthood", p. 286, quoted by Shook in "Cumorah Revisited."
 3. Book of Mormon, p. 478, Book of Nephi 1, 5.

my people, the Lord did cause a skin of blackness to come upon them. ...And because of their cursing..they did become an idle people, full of mischief and subtelty, and did seek in the wilderness for beasts of prey."¹. To prove that the ancient Americans were of the white race, Mormons confidently refer to so-called "white Indians", e.g., the Yurucares of Bolivia, the tribes of the Upper Orinoco, the Mandaus of the upper Missouri, the Menominees of Wisconsin, and the Kolosch of the Northwest coast.

However, we may state, first of all, that the red race has not the extremes in variation of color as the Ethiopian and the Caucasian. The former has the wide range of the yellow Hottentot to the coal-black tribes of the tropics, while in the latter the color variations run from the blue-eyed, blond-haired Teuton to the dark-skinned Arab. The light color of some of the American tribes, therefore, does not prove that they are white in the technical sense. The whiteness of many of these tribes has been grossly exaggerated. The Menominees, for example, are not truly white but are of an ash color. D'Orbigny says, that the fair complexion of the Yurucares is due to their residence in the dense forests in a hot, humid atmosphere, which bleaches the skin.² The Mandans have light complexions, but also have other characteristics which are distinctly Indian. And not all of them are light. The white Indians of the upper Orinoco differ "from other Indians only by a much less tawny skin, having at the same time the features, the stature and the smooth straight, black hair of

1. Book of Mormon, p. 61, 2 Nephi. 5, 20-24.

2. "The American Race", p. 297, referred to by Shook in "Cumorah Revisited", p. 144.

their race." Brinton says, that the color "is not a question of descent but of climatic surroundings and mode of life."¹ Then too, some of the tribes owe their light color to an admixture with the whites since the discovery of America. The Borroanes of Chile, for example, owe the peculiarities of light eyes, fair complexion, and red hair to descent from women taken in Spanish towns.²

The theory of white Indians in the technical sense is, therefore, unsupported by facts. Shook pointedly says, "there is as much reason for claiming that the ancient Americans were a black race as that they were white, ...for the Kaws of Kansas, Short declares, 'are nearly as black as the negro', and Winchell informs us that the 'ancient Indians of California, in the latitude of forty-two degrees, were as black as the negroes of Guinea." And invariably the light-complexioned tribes are lower in point of culture than are many of those which are darker skinned. And this is inconsistent with the theory that they are descendants of the civilized and enlightened Nephites."³

The Book of Mormon states, that the American Indians are direct descendants of the Children of Israel. "Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel."⁴--

1. "The American Race", p. 271, referred to by Shook in "Cumorah Revisited", p. 144.

2. "American Antiquities", p. 262. Shook in "Cumorah Revisited, p.146.

3. Shook, "Cumorah Revisited," p. 147.

4. Book of Mormon, Preface on Title Page.

"And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendent of Joseph; yea, even that Joseph, who was the son of Jacob, who was sold into Egypt."¹ In refutation of this absurd claim, we state in general, that analogies cannot be considered positive evidence of a connection between nation and nation, for it is a well-known fact that peoples wholly unrelated and having no contact with one another very often possess striking similarities in habit, custom, and rite. In particular we state, that the analogies cited by the Mormons do not hold good but break down at one point or another, for most of the customs, habits, and rites are entirely unlike those of ancient Israel, while the few that are said to possess Jewish features are so faintly similar as to need a liberal amount of touching up to make these features recognizable. Some customs are not exclusively Jewish, but are to be found among other nations.

Thus, it is claimed that the American Indians are divided into tribes like the children of Israel, and that they, therefore, must be of Israelitish descent. But this proves nothing, for other nations such as the Mongolians and Africans, are also divided into tribes. Instead of the unified system of government of the tribes of Israel, there were many different forms of tribal government in America. In some tribes chieftainship was hereditary; in others,

1. Book of Mormon, p. 10, 1 Nephi 5, 14.

elective; and in still others the head of the tribe assumed his place simply thru the pressure of public opinion, without the formalities of an election.¹ Some of the tribes had one chief, others had a number. In some cases the power of ruling was invested in one person, in others again in councils. To contend, therefore, that there was but one form of tribal government in America, and that this form was cast in a Jewish mold, is absurd and contradicted by facts.

"The first and most striking fact amongst the North American Indians that refers us to the Jews is that of their worshipping, in all parts, the Great Spirit, or Jehovah, as the Hebrews were ordered to do by divine precept, instead of a plurality of gods."² This is another baseless claim of the Mormons. The original words for "God" in all the American tongues do not express the idea of a personality, but designates simply the supernatural in general, the incomprehensible, and the unknown. Even the more advanced nations, the Aztecs, Mayas, and Peruvians, were not monotheistic, but had many gods. The religion of the last-mentioned consisted in hero worship. From this high order the religion of the Americans ranged down to the lowest forms common among men, e.g., sky worship, spirit worship, fetich worship, and animal worship. The "Great Spirit"³ was not originally the god of the red man. When the missionary came to

1. "North Americans of Yesterday", p. 416 --Referred to by Shook in "Cumorah Revisited", p. 185.

2. Lectures, p. 244 -- Quoted by Shook in "Cumorah Revisited", p. 186.

3. Cf. Book of Mormon, p. 242, Alma 18, 26ff.

America, it was found, that the word or words for God were not definite enough to express the idea of a divine personality. The term "Great Spirit" was then invented. "In no Indian language could the early missionaries find a word to express the idea of God. Manitou and Oki meant anything endowed with supernatural powers, from a snakeskin or a greasy Indian conjurer up to Manabozhio and Jousheka."¹ "Of monotheism, either as displayed in the one personal, definite God of the Semitic races, or in the pantheistic sense of the Brahmins, there was not a single instance on the American continent."² -- "The 'Great Spirit' so popularly and poetically known as the god of the red man, and the 'Happy Hunting-ground',...are both of them but their ready conception of the white man's God and Heaven. This is evident from a careful study of their past as gleaned from the numerous myths of their prehistoric existence."³

With the collapse of the Jehovah theory, the notions of a theocracy also fall. "The Indians also, agreeable to the theocracy of Israel, think the Great Spirit to be the immediate head of their state, and that God chose them out of all the rest of mankind as his peculiar and beloved people."⁴ Since the American Indians originally did not have a knowledge of the Jewish Jehovah, they likewise

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1. "The Jesuits in North America", p. 79 (Parkman) -- Quoted by Shook in "Cumorah Revisited", p. 391
 2. Myths of the New World, p. 69 (Brinton) -- See Shook, Cumorah Revisited, p. 391
 3. Second Report Bureau American Ethnology, pp. 52-53. See "Cumorah Revisited", p. 391
 4. The Ten Tribes of Israel, p. 141 (Jenkins), "Cumorah Revisited"; p. 187.

could not have had a conception of a theocracy. It is simply impossible to maintain, that they believed in divine government as did the Children of Israel, when their gods were mere fetiches, deified animals, apotheosized men and the elements and the phenomena of nature.

As proof that the Book of Mormon gives a true account of history of the ancient Americans, Mormons point to the similarity of certain Indian rites and ceremonies with those of the Jews. "An image of the tutelary deity of the Aztecs was made of the flour of maize, mixed with blood, and after consecration by the priests, was distributed among the people, who, as they ate it, 'showed signs of humiliation and sorrow, declaring it was the flesh of the deity.' ...Aztec baptism, in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored 'that the sin, which was given to us before the beginning of the world, might not visit the child, but that, cleansed by these waters, it might live and be born anew.'¹ Prescott then correctly comments: "It is true, these...rites were attended with many peculiarities... But the fathers fastened their eyes exclusively on the points of resemblance. They were not aware that the cross was the symbol of worship, of the highest antiquity, in Egypte and Syria; and that rites, resembling those of communion and baptism, were practiced

1. Prescott, Conquest of Mexico, Vol. III, pp. 383-387 -- See Shook, Cumorah Revisited, p. 420f.

by pagan nations, on whom the light of Christianity had never shone."¹. Nothing can be proved by similarity of worship, for such similarity also exists among other heathen nations and tribes.

The Book of Mormon teaches, that the ancient Americans originally spoke the Hebrew language. "And if our plates had been sufficiently large we should have written in Hebrew."². In general we state, that in identifying an Indian word with a Hebrew word, theorists have too often yielded to the temptation of adding or omitting a sound in order to make the resemblance closer and the identification more plausible. If there are any striking similarities, they are purely accidental. It takes something more than a few verbal resemblances to prove lingual relationship.

Languages may be grouped together in three grand divisions, the monosyllabic, the polysynthetic, and the inflectional. The Chinese and Tibetans, for instance, belong to the monosyllabic group. The languages of the Americans and Turanians belong to the polysynthetic group, and those of the Aryans and Semites to the inflectional group. Upon close examination, this fundamental structural difference between the Hebrew and Indian languages at once becomes apparent. The chief peculiarity of the Indian language is the power to express an entire thought in a word of many syllables, known as a "bunch word".³.

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1. Prescott, Conquest of Mexico, Vol. III, pp. 383-387 -- See Shook Cumorah Revisited, p. 420f.
 2. Book of Mormon, p. 478, Mormon 9, 33.
 3. Winitawtigeginaliskawlungtanawnelitisesi--"They will by that time have nearly finished granting favors from a distance to thee and me". -- Native Races, Vol. III, p. 555 (Bancroft).

This is entirely foreign to the Hebrew, which is highly inflected. Nouns in the Indian language are connotive, while in Hebrew they are denotive. Adjectives rarely occur in the Indian languages, but are very frequent in Hebrew. Prepositions and connectives are very rare, and articles are not found in the Indian language, while in Hebrew there are connectives, a relative pronoun and an article. There are no such things as tenses in the American languages, while in Hebrew there are tenses. The Hebrew does not classify things into animate and inanimate classes as the Indian gender does. In contrast to the Indian language, the Hebrew employs the dual but sparingly, does not form its plurals by reduplication, and does not possess frequentatives. "No theories of derivation from the Old World have stood the test of grammatical construction. All traces of the fugitive tribes of Israel, supposed to be found here, are again lost."¹ "It has been asked if our Indians were not the wrecks of more civilized nations. Their language refutes the hypothesis; every one of its forms is a witness that their ancestors were, like themselves, not yet disenthralled from nature."² The Indians did not speak a language but many languages. Brinton³ informs us, that there are 180 stocks in the two Americas, each having its own distinct tongue, which is divided and subdivided into numerous languages and dialects.

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1. Prehistoric Races, p. 319 -- Quoted by Shook in Cumorah Revisited, p. 482.
 2. History of the United States, Vol. III, p. 265 (Bancroft). Quoted by Shook in Cumorah Revisited, p. 482.
 3. Essays of an Americanist, p. 320-321.

The number of the many variations has been variously estimated and range up to thirteen hundred, six hundred of which Bancroft found north of the Isthmus of Panama. However, there is a certain relationship which puts them all into a distinct class. "The researches of the few philologists who have given American languages their study have brought to light the following facts. First, that a relationship exists among all the tongues of the northern and southern continents; and that while certain characteristics are found in common throughout the languages of America, these languages are as a whole sufficiently peculiar to be distinguishable from the speech of all the other races of the world."¹.

According to the Book of Mormon, the ancient Americans spoke and wrote not only the Hebrew but also the Egyptian language. "We have written this record...in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech."² The period of time in which this invented language was in use, was about one thousand years, and the countries inhabited by those who employed it were, according to the Mormons, Peru, Ecuador, Colombia, Central America, Mexico, and the United States. However, archaeological research discloses that the ancient American tribes were not uniform in their manner of writing, and that only those who inhabited Central and Southern Mexico,

1. "Native Races", Vol. III, p. 553 (Bancroft) -- See Shook, Cumorah Revisited, p. 483.

2. Book of Mormon, p. 478, Mormon 9, 32.

Yucatan, and Guatemala had progressed far enough to employ marks to represent sounds. The writing of the tribes south of the Isthmus of Panama and north of the northern boundary line of Mexico was purely ideographic in character. On the absence of phonetic writing in Peru, Bancroft says: "The More ancient nations have left nothing to compare with the hieroglyphic tablets of Central America, and the evidence is far from satisfactory that they possessed any advanced art in writing."¹ "None of the tribes north of Mexico had made the discovery that marks can represent sounds."² This introductory evidence is already damaging to the theory of the Mormons. The Book of Mormon states, that there was a very large amount of literature in existence as early as forty-five years before Christ.³ And at the time of the great millennium, when practically all Lamanites were converted, the literature must naturally have increased. We should, therefore, expect to find the same evidences of an ancient civilization in every portion of both continents. The reformed Egyptian characters should then be found in thousands of places. But the above proves, that no universal written language ever existed, and that the great majority of tribes did not know the value of phonetic writing.

The actual evidence, therefore, narrows down to the writings of Mexico and that of the Mayas of Central America. Altho the

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1. Native Races, Vol. IV, p. 792 (Bancroft). See Shook, Cumorah Revisited, p. 508.
 2. North Americans of Yesterday, p. 39 (Dellenbaugh). See Shook, Cumorah Revisited, p. 509.
 3. Book of Mormon, p. 364, Helaman, 3, 15.16.

Mexicans employed signs for certain sounds, the phonetics were mingled with symbols and ideograms, which far exceed them in number. It can, therefore, be stated without reserve, that the Mexicans had not progressed far beyond the ideographic stage. The writing of the Mayas, though further advanced than that of the Mexicans, had not yet reached the alphabetic stage. "The Maya writing is ideographic in principle, and probably avails itself, in order to complete its ideographic hieroglyphs, of a number of fixed phonetic signs."¹.

"The more I study these characters the stronger becomes the conviction that they have grown out of a pictographic system similar to that common among the Indians of North America."². In contrast to the written language of the Assyrians; the written languages of the Mexicans and Mayas still retained the pictorial value of the syllabic signs. Since the highest developed written language of ancient America, namely that of the Mayas, does not stand the test, it naturally follows, that the ancient Americans did not use characters identical with Egyptian, Chaldean, Assyrian, Greek, Hebrew, and Roman characters, or any other language, whether reformed or not. "The American hieroglyphics contain no element to prove their foreign origin, and there is no reason to look upon them as other than the result of original native development."³.

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1. Essays of an Americanist, p. 200. See Shook, Cumorah Revisited, p. 515.
 2. Discovery of America, by Fiske, Vol. I, p. 132, Footnote.
 3. Native Races, Vol. II, p. 551 (Bancroft). See Shook, Cumorah Revisited, p. 519.

Unfortunately for the Mormon cause, Joseph Smith preserved a specimen of the characters found upon the plates, from which he claims to have translated the Book of Mormon. Under pressure of public opinion, Smith was obliged to submit a sample of the character to Dr. Charles Author, one of the best philologists in the country at that time. Dr. Anthon's verdict was: "This paper was...a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks....copied in such a way as not to betray the source whence it was derived... The paper contained anything else but 'Egyptian hieroglyphics'".¹ This verdict stands. Charles H. S. Davis, a philologist of note, said: "I am familiar with Egyptian, Chaldaic, Assyrian and Arabic, and have considerable acquaintance with all of the Oriental languages, and I can positively assert that there is not a letter to be found in the fac-simile... that can be found in...any Oriental language, particularly of those you refer to; namely, Egyptian, Chaldaic, Assyrian and Arabic."² Another prominent scholar, Dr. Charles E. Moldenke of New York, said:

1. Testimony of Dr. Author. Quoted by Shook in "Cumorah Revisited", pp. 523-525.

2. Quoted by Shook in "Cumorah Revisited", p. 530.

"It is impossible to find in any old inscription, 'Egyptian, Arabic, Chaldic and Assyrian' characters mixed together. The simple idea of finding Egyptian and Arabic side by side is ridiculous and impossible. ...None bear a semblance to Egyptian or Assyrian." Instead of "Reformed Egyptian", or any other kind of language, the "Caractors", as spelled by Smith, are nothing but deformed English. This fact has been established by comparing the characters with English letters, figures, and signs.

We could easily multiply discrepancies, but the above fundamental claims of the Book of Mormon are sufficient to prove the gross and hopeless disagreement with the facts of American anthropology and archaeology. Altogether aside from religious content, the Bible stands head and shoulders above the Book of Mormon. For example, while the physical characteristics of Palestine are woven as a web into the pages of Bible history, the Book of Mormon is unable to appeal to a single geographical fact in confirmation of its pretended history, except the general one, that there was a "land northward" and a "land southward."¹ The "inspired" author of the Book of Mormon was evidently unhampered by geographical restraints. A book which states, that Christ was to be born at Jerusalem², simply cannot be historically accurate. The searchlight of investigation, on the other hand, has detracted nothing from the historical soundness of the Bible,

1. Book of Mormon, p. 463, Book of Mormon 2, 29.

2. Book of Mormon, p. 212, Alma 7, 10.

and as man continues to delve into the mysteries of archaeology, its seeming discrepancies are cleared away as the mist before the piercing rays of the sun.

Thus, an analysis of the origin of the Book of Mormon undeniably reveals, that its claim of superseding the Bible as a revelation of God is unequivocally absurd. Smith himself unwittingly gave his so-called revelation a mortal blow, when he wrote on the title page, "By Joseph Smith, Jr., Author and Proprietor". Since the Book of Mormon does not pretend to be an independent revelation, but is supposed to be a translation of some ancient plates, Smith could not be its "Author and Proprietor." His error is virtually a confession of fraud. This blunder was corrected in subsequent editions, and a corresponding correction was made in the solemn testimony of the eight witnesses. Thereafter, Smith was not the "Author and Proprietor", but only the "Translator". The little moral value that the Book of Mormon possesses is purloined from the Bible, and the historical matter is a plagiarism of Spalding's fantastical story, "Manuscript Found". The book, therefore, is a fraud from beginning to end. Disregarding its religious value, it does not even enjoy a respectable reputation in secular literature. Its historical statements clash with the facts of American archaeology in such a great measure that we are obliged to relegate it to the realm of mythology, and there permit it, because of its shameless effrontery, to occupy a very lowly position.

Doctrine and Covenants Altho the Book of Mormon is the foundation of Mormonism and is the object of the highest esteem of the Mormons, yet the book "Doctrine and Covenants" is considered as being the final norm of Mormon doctrine. This book is composed of seven lectures on faith and one hundred and thirty-six alleged revelations from God, said to have been received by Smith, Cowdry, Rigdon, Partridge, and John Whitmer. Most of the "revelations" were given to Smith, or to some one in his presence. A person, therefore, gains the impression, that the Lord could not be trusted to give a revelation unless Smith was at hand to see that everything was in order. The general form of these revelations do not even remotely suggest a divine source. They are clothed in a rembling, mechanical style. Borrowing from the Bible in style and in substance is everywhere in evidence. The subject matter of many of the revelations is of trivial import. Matters which ordinary common sense might be expected to take care of are paraded with the solemn sanction of divine mandates. Sometimes a smile can hardly be suppressed, as, for instance, upon reading the revelation concerning the details of a stock company and the erection of a boarding house at Nauvoo.^{1.}

The revelations proved to be a handy fire-excape for Smith. Whenever he found himself in a quandary, he could easily resort to a "revelation", and thus clear away any threatening difficulty. A conspicuous example is the message of Smith dated May, 1829.^{2.}

1. Doctrine and Covenants, Sec. 124, 111 before and following pp.429-447.

2. Doctrine and Covenants, Sec. 10, p. 97ff.

Martin Harris was permitted to take the manuscript containing the first part of the so-called translation of the Book of Mormon, and show the curious pages to his wife and others. The manuscript mysteriously disappeared and did not come to light again. Smith was, in consequence, in a dilemma. He was not able to produce an exact duplicate of the lost pages. Should he, therefore, work over the material, and should the lost manuscript then be brought forward, the original copy would prove beyond the slightest shadow of a doubt, that Smith's "inspired" translation was a fraud pure and simple. He simply could not deny the damaging evidence. To save himself from this haunting consequence, Smith availed himself of a "revelation", which warned him that designing men had planned to change and pervert the contents of the missing pages, and directed him to substitute other matter for that which they contained.

However, the revelation which caps the climax in this respect is the one permitting polygamy. The divinely inspired Book of Mormon spoke emphatically against plural marriages. "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord...For there shall not any man among you have save it be one wife; and concubines he shall have none."¹ Smith endorsed this precept of monogamy in two distinct revelations. "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else."² -- "Marriage is ordained of God unto man;

1. Book of Mormon, p. 111, Jacob 2, 24-27.

2. Doctrine and Covenants, p. 170, Sec. 42, 22.

wherefore it is lawful that he should have one wife, and they twain shall be one flesh."¹ Later, when Smith was exposed as indulging in polygamy, and when others clamored against his exclusive license, Smith relieved the tense situation by the simple means of resorting to another one of his ready-made revelations, which permitted polygamy. "If he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him, ...therefore he is justified."² This "revelation" nullifies the other two revelations and the Book of Mormon. Now, if all are divinely inspired--and they are, according to the Mormons--which is correct, and which is the will of God, The conclusion which this situation demands is evident. It is simply and absolutely a mockery of divine knowledge and foresight to presume, that God would, in one instance, denounce a practice in no uncertain terms, and then, in a later instance, approve of that same practice in exalted words. What kind of God would that be, who contradicts himself, and who cannot decide on the value of a thing and anticipate situations, The evidence is plain. Smith was in danger of his life, and in order to save himself he used his handy fire-escape--the revelations. This one instance alone is sufficient to convey an adequate idea of "Doctrine and Covenants" as a whole. The tenor of the entire book is one which does not even remotely approach the exalted character of the Bible. Many another book, which

1. Doctrine and Covenants, p. 197, Sec. 49, 15-16.

2. Doctrine and Dovenants, p. 473, Sec. 122, 62-whole section.

does not claim to be inspired, has a better moral tone and more dignity. As an authority which is to supplement and even supersede the Bible, "Doctrine and Covenants", therefore, deserves no consideration, except it be condemnation in toto.

Pearl
of Great
Price

Another Mormon authority is the "Pearl of Great Price". It is composed of the Book of Moses and the Book of Abraham, both being paraphrases of the story of creation, interspersed with direct quotations from the King James version of the Bible, and an alleged inspired translation of a small portion of the book of Matthew, and a part of Smith's autobiography concerning the origin of the Book of Mormon, and Smith's thirteen short statements which embody the Mormon Creed, called "Articles of Faith." All told, there are only one hundred and three small pages of coarse print. The moral tenor of Pearl of Great Price may be quickly determined by considering the origin of the "Book of Abraham". A traveling showman appeared in Kirtland, Ohio and exhibited a number of Egyptian mummies, a few of which he sold to the Saints. Upon closer inspection of the mummies, some papyri were discovered. They were brought to Smith, who at once set to work to "translate" the result being the Book of Abraham, not by actual translation, of course, but by pure fabrication. The Mormons claim, that the original papyri were destroyed in the Chicago fire in 1871. But unfortunately for the cause of Mormonism, Smith copied some pictures found with

"Articles of Faith" also quoted in full in Bruce Kinney's Mormonism, The Islam of America.

the Egyptian hieroglyphics. He explained what each of them meant. One of them is a picture of a man lying on a table. Above his head flutters a bird. At his feet stands a man with some sort of instrument. Under the table are four beast-like figures, each one having a different head. The man on the table, Smith said, was Abraham, and the other man was an idolatrous priest about to offer up Abraham as a sacrifice. Such an idea alone is enough to condemn the "Pearl of Great Price", for no such thing ever happened. The bird, Smith said, was the Angel of the Lord, and the four figures beneath the table were idolatrous gods. While transcribing the papyrus, Smith, of course, claims to have been inspired. "Aided by the inspiration of the Almighty, Joseph was enabled to make these translations."¹ However, when a copy of the picture in question was sent to eight² of the foremost Egyptologists, the verdict of each was, that the drawing represented the familiar liturgical process of embalming the dead. The bird they all declared to be the soul of the man leaving the body. The four figures below the table are the Canopic jars, one containing the stomach, one the intestines, one the heart, and one the liver of the dead man. The heads of the jars are those of a man, an ape, a jackal, and a hawk, the four genii who are the sons of Horus. This demonstrates the fraudulent character of the "inspired" Pearl of Great Price. A book which attempts to supplement the Bible and substantiates the now disproven miraculous origin of the Book of

1. The Life of Joseph Smith, by Geo. Q. Cannon, p. 180 -- Quoted by Wm. Edw. Biederwolf in "Mormonism Under the Searchlight," p. 28.

2. Mentioned in "Mormonism Under the Searchlight", p. 30.

Mormon is in the same class with the latter. The general contra-Biblical character of the "Articles of Faith" in Pearl of Great Price is shown by Article eight: "We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God."¹

Inspired Bible Translation The Pearl of Great Price is not used to any great extent by the Josephite Mormons, but is supplanted as an authority by Smith's "Inspired Translation" of the Bible, which, in turn, is little used by the Utah Mormons. Since the "Inspired Translation" is an authentic work of Smith, and since it is considered as an authority by a large number of Mormons, we must needs give it passing attention. First of all, it is claimed to be a translation from the original text. The remarkable part of the "translation" is the incredibly short period of time it required. "It was begun in June 1830, and was finished July 2, 1833."² The King James English Bible was translated not by one uneducated man, but by forty-seven of the best Hebrew and Greek scholars of Great Britain and required the time from 1604 to 1611. The Revised Version of the English Bible was attended to by eighty English and American scholars who labored from 1870 to 1885. Thus, Smith completed his "translation" in less than half the time necessary for the forty-seven men to produce the King James' Version, and in about one fifth the time

1. Article eight, Pearl of Great Price, p. 80.

2. Preface to the "Inspired Translation."

required by the eighty mature scholars to render the Revised Version. Since Smith was very much occupied with other things during this time, such as writing his "Doctrine and Covenants" and traveling about and looking after things in general, only a fraction of the three years was actually spent in "translating". There are no indications that Smith ever studied Greek and only a few indications that he acquired a very superficial knowledge of Hebrew. And the evidence seems to show that, Smith knew no Hebrew whatever at this time. A prominent Mormon writer¹. admits, that Smith did not know Hebrew or Egyptian, when he published the Book of Mormon. And the Saints' Herald of Jan. 5, 1923 editorially states that "The Inspired Version is in fact the Authorized Version (King James) with certain corrections added by inspiration and certain omitted portions restored."². This plainly and officially gives the lie to all claim of "translation". In the second place, the "Inspired Translation" claims to be a "correction" of the Bible. It seems passing strange, that the eighty learned authors of the Revised Version, who had access to a great number of original manuscripts, found comparatively little correcting to do, the actual corrections confining themselves to language and not at all affecting even a single doctrine. Any omitted portions from the original sources would naturally have been discovered. Notwithstanding this fact, Smith arbitrarily not only alters and adds words but entire verses and sections of new substance. For example,

1. Reynolds, "Story", p. 372.

2. Quoted in Rev. John D. Nutting's pamphlet "The Fraud of the 'Inspired Translation' of the Bible."

between chapters 3, 31 and 6, 13 of Genesis Smith inserts two hundred and seven verses of his own concoction. Needless to say, there is not a trace of this additional matter in the original Hebrew. The "Inspired Translation", therefore, is neither a translation nor a correction, least of all inspired.

Bible over
against new
revelations

Over against these "new revelations", considered as a whole, the Bible takes a very emphatic position.

First of all, the Bible leaves no room for "new" revelations. "I have not shunned to declare unto you all the counsel of God," Acts 20, 27. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16, 31. The finality of revelation thru the Son is most emphatically stated. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son," Hebr. 1, 1-2. The Bible condemns those who would preach another Gospel. "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1, 8. Even tho it were true, that an angel gave Smith new revelations, he would be included in the above condemnation. The Bible closes with a warning concerning those who corrupt God's Word by adding or detracting. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of prophecy, God shall take away his part out of the book of life, and out of the holy city," Rev. 22, 18-19.

An analysis of the character of Joseph Smith, the founder of Mormonism, and an analysis of the origin and general make-up of the authoritative books on Mormon doctrine has conclusively shown, that Mormonism, even on general principles, is altogether incompatible with the teachings of the Bible. To give a more definite idea as to what extent Mormonism differs from the Bible, we shall, in the following discuss the principal doctrines of Mormonism. We proceed from the external to the internal evidence.

Mormon doctrine on God

Concerning God, Mormon sources on doctrine reveal the following. "The passages are numerous in the inspired writings which indicate a plurality of gods.

In the account of creation, in the Book of Abraham, the plural 'gods' is exclusively used."¹ -- "The word translated 'God' in the first chapter of our version of the Bible...should be rendered 'Gods'"². -- "Are there many Gods than one, Yes, many."³ The great number of gods is accounted for by an endless series of physical begettings on the part of previous gods. "If Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that he (God the Father of Christ) had a Father also... was there ever a father without at first being a son,...Sons of God... from before the foundation of the world."⁴

1. Pearl of Great Price, p. 67, Compendium, p. 170.

2. Roberts, Doc. of Deity, p. 139.

3. Catechism by Eld. Jacques, p. 13. -- See Pamphlet, The Truth about God, p. 47.

4. Joseph Smith, June, 1844. -- Quoted by Roberts, Doc. of Deity, p.232-3.

Being born physically, the gods are of human origin. "What sort of being was God in the beginning, ...God himself was once what we are now, and is an exalted Man...like yourselves in all the person, image, and very form as a man...and you have got to learn how to be Gods yourselves...the same as all Gods have done before you."¹ Man himself, therefore, is capable of becoming a god by a progressive series of changes and by fulfilling the supreme requirements of psychic evolution. "Men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their Father in Heaven."² -- "Through the essence and power of the Godhead, which is in him (man)...he is capable of rising from the contracted limits of manhood to the dignity of a God."³ Men who have risen to the exalted heights of the gods will actually be gods in every particular. "Every man who is eventually made perfect...will become like them (gods) in every respect, physically and in attributes and powers."⁴ Those who were married by Mormon rites here on earth, and who have finally reached the fulness of celestial glory in becoming gods, continue the marriage relation eternally. "Then shall they (those of both sexes who are sealed in marriage for eternity) be Gods be-

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1. Joseph Smith, Millenia Star Vol. 23, p. 245, Quoted by Roberts, Doc. of Deity, p. 266-7.
 2. Apostle P. P. Pratt in "The Prophet", May 24, 1845, Quoted by Roberts, Doc. of Deity, p. 257.
 3. Pres. John Taylor, "Mediation and Atonement", p. 140.
 4. Parley P. Pratt, "Key to Theology", p. 40.

cause they have no end."¹ Hence, all gods continue to have bodies of flesh and bone. "There is no other God in heaven but that God who has flesh and bone."² -- "Each of these Gods...is subject to the laws which govern...even the most refined order of physical existence."³ Being human, all gods are naturally concerned about material things. In fact, every one of them is able to create. "Again it follows that in the use of this power...any one of these gods may create, organize, people, govern, control, exalt, glorify, and enjoy worlds on worlds and the inhabitants thereof."⁴

Which one of these many gods is the creator of the earth, and to which one of them we owe our existence, Brigham Young has been kind enough to reveal to us. "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! when our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do."⁵ Many Mormons do not subscribe to this, the Josephites most emphatically not. Possibly the latter do not, because Brigham Young uttered the

1. Doctrine and Covenants, p. 467, Sec. 132, 20.

2. Jos. Smith, Compendium, p. 287.

3. Parley P. Pratt, Key to Theology, p. 44.

4. Parley P. Pratt, Key to Theology, p. 41.

5. Brigham Young, Jour. of Disc., Vol. 1, p. 50. Millen. Star, Vol. VI.

statement. According to the Mormon idea of "living oracles" this statement, coming from Young, the President of the Church, was "inspired."

The doctrine of plurality of gods is not found in the Book of Mormon, but the very opposite is taught. "Is there more than one God, And he (Amulek, the messenger of God) answered, No."¹ Neither was polytheism at first taught in the "Doctrine and Covenants," but after the publication of the Pearl of Great Price, the revelations of Smith are radical on this point. Thus it is seen, that the present doctrine of polytheism is a development. As such it is in discord with the Bible, which does not admit of any development in doctrine.

The Mormon teaching of polytheism is essentially pagan. All pagan peoples have believed, that there are many personal gods, and that each had a beginning by birth from human or divine-human parents. Since the gods are both male and female, the sex idea has always been a prominent feature. This fact accounts for the moral corruption intimately connected with heathen worship. Such was the worship of Baal (Num. 25, 3-9) and Ashtoreth (Judg. 10, 6-16) in Old Testament times; of Venus in Rome, of Aphrodite in Greece, of Isis in Egypt. Such is paganism in parts of India and elsewhere today. Like those of the Mormons, the pagan gods are only human beings grown larger, and not one of them is really a God at all. All are very finite, never infinite, None are omnipotent, nor omniscient. In

1. Book of Mormon, p. 223, Alma 11, 28-29. Cf. also Alma 14, 5; Mosiah 15, 4; Alma 11, 44; Mormon 7, 7; 2 Nephi 32, 21, e tc.

short, none are perfect, none are holy, but more or less subject to the vices of man. This brief characterization of pagan deities pretty well agrees with the Mormon doctrine of polytheism.

In sharp contrast, the Bible denounces the idea of many gods. "For though there be that are called gods, whether in heaven or in earth ... But to us there is but one God." (1 Cor. 8, 5-6). -- The Lord He is God in heaven above and on earth beneath. There is none else. (Dt. 4, 39). -- "I am the first, and I am the last; and besides me there is no God." (Isa. 44, 6). If in anything, the Bible is most emphatic against any kind of idolatry. Compare the scathing denunciation of idolatry with its degrading consequences in Rom. 1, 21-32.

Over all gods, Mormons teach, is a "Presidency of Grand Head, who is the Father of all."¹ He lives on a mythical planet called Colob, which rotates but once in a thousand years. Hence, a thousand years are to him as one day.² This chief god is not more exalted than the other gods, but enjoys this distinction only because of his age and subsequent fatherly authority. The "Grand Head" is also a material being. "The Father has a body of flesh and bones as tangible as man's".³ -- "He is in the form of man, and is, in fact, of the same species, and is a model of perfection, to which man is destined to attain."⁴ The chief god is not eternal but is

1. Parley P. Pratt, Key to Theology, p. 40.

2. Pearl of Great Price, p. 61.

3. Doctrine and Covenants, p. 462, Sec. 130, 22.

4. Millen. Star, Vol. II.

a part of the elements, which are eternal. "Man was also in the beginning with God...The elements are eternal. ...The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples."¹ He is not omnipotent. He "is subject to the laws which govern, of necessity, even the most refined order of physical existence."² Therefore, he is also not omnipresent. "It is, therefore (because other gods have certain places in the universe for themselves) an absolute impossibility for God the Father...to be everywhere personally present."³ -- "This being cannot occupy two distinct places at once."⁴ Altho the Mormons confess, "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost,"⁵ they by no means mean to confess the triune God. After citing a part of the Athanasian Creed concerning the Trinity, James C. Talmage says: "It would be difficult to conceive of a greater number of inconsistencies and contradictions expressed in words as few."⁶ Parley P. Pratt considers the doctrine of the Trinity as belonging to "the senseless theories and absurdities"⁷ of Christendom. Whether the above article of faith means three gods or two

1. Doctrine and Covenants, p. 330-31. Sec. 93, 29-35.

2. Parley P. Pratt, Key to Theology, p. 42.

3. Parley P. Pratt, Key to Theology, p. 45.

4. Millen. Star, Vol. VI.

5. Articles of Faith, Art. 1 in Pearl of Great Price.

6. The Articles of Faith, p. 48.

7. Key to Theology, p. 33.

gods and an attribute of both does not seem to be settled by Mormons. J. C. Talmage holds that there are three individuals, physically distinct from each other.¹ Parley P. Pratt says, that the Father and the Son are two individuals and that the Holy Ghost is a power, not a person, proceeding from both.² According to Doctrine and Covenants, the Holy Ghost is the mind of the Father and the Son. "There are tow personages who constitute the...supreme power over all things...They are the Father and the Son...(the son) possessing the same mind with the Father, which mind is the Holy Spirit."³ Then again, according to the Book of Mormon, the Father and the Son seem to be the same person in different form. "God shall come down among the children of men...And because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son."⁴ -- "Behold, I am Jesus Christ. I am the Father and the Son."⁵ Whichever of these views is held by the majority of Mormons, is only of relative importance. The fact remains, that the Mormon God is not the Bible God.

The God of the Bible is a spirit. "God is a spirit," Jno. 4, 24. He is eternal. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting

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1. The Articles of Faith, p. 38f.
 2. Key to Theology, p. 39, 40, 43f.
 3. Doctrine and Covenants, P. 54f. Lecture 5.
 4. Book of Mormon, p. 163, Messiah 15, 1-4.
 5. Book of Mormon, p. 484, Ether 3, 14.

to everlasting, thou art God," Ps. 90, 2. He is omniscient. "O Lord, ...Thou knowest my downsitting and mine uprising, thou understandest my thought afar off...For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether," Ps. 139, 1-4. He is omnipresent. "Can any hide himself in secret places that I shall not see him, saith the Lord. Do not I fill heaven and earth, saith the Lord," Jer. 23, 24. He is omnipotent, "For with God nothing shall be impossible," Luke 1, 37. The God of the Bible is a triune God. "For there are three that bear record in heaven, The Father, the Word, and the Holy Ghost: and these three are one," 1 John 5, 7. The Son is from eternity. "The Lord possessed me in the beginning of his way, before hid works of old. I was set up from everlasting, from the beginning, or ever the earth was," Prov. 8, 22-23. The Son is God. "This (Jesus Christ) is the true God and eternal life," 1 John 5, 20. The above proves, that the Son is a personality distinct from the Father. Yet they are not two gods, but they are of one essence. "I (Christ) and my Father are one," John 10, 30. "I am in the Father and the Father in me," John 12, 11. The Holy Ghost is not merely the power or mind of the other persons of the Godhead but likewise a distinct personality. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15, 26. The Holy Ghost is God. "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ...thou hast not lied unto men, but unto God," Acts 5, 3-4. The Holy Ghost is of one essence with the

Father and the Son. The Holy Ghost proceeds from both, because they have all things in common. "He (the Spirit) shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you," John 16, 14-15. To repeat, there are three distinct persons. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," 2 Cor. 13, 14. Yet all three are one. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," 1 John 5, 7.

The God of the Mormons, therefore, is so far removed from the God of the Bible, that there is no comparison possible. The Mormon God compares very favorably with the pagan God, which fact proves that the Mormon doctrine of God is of human origin. On the other hand, the God of the Bible is exalted over all things earthly to such an extent and so far above anything which man has ever thought of, that the only and evident conclusion is, that the Bible doctrine is a divine revelation.

Crea- Concerning creation, Parley P. Pratt says: "It is a self-
tion evident truth, which will admit of no argument, that nothing remains nothing. Nonentity is the negative of all existence. This negative possesses no property or element upon which the energies of creative power can operate."¹ That is to say, something

1. Parley P. Pratt, Key to Theology, p. 43.

cannot be created out of nothing. It is, therefore, concluded, that the elements of the universe are eternal. "There has always existed a boundless infinitude of space. Intermingled with this space there exist all the varieties of the elements,...which...taken together compose what is called the Universe. The elements...are eternal, uncreated, self-existing. Not one particle can be added to them by creative power. Neither can one particle be diminished or annihilated."¹. Creation then, according to the Mormons, was merely an organization of the scattered self-existing elements. "We (the gods) will take of these materials, and we will make an earth,...and they organized and formed the heavens and the earth."².

Origin of man At the time of this organization of the universe, man already existed. "We first recognize him (man), as an organized individual or intelligence, dwelling with his Father in the eternal mansions. This organized spirit we call a body, because, although composed of the spiritual elements, it possesses every organ after the pattern....This individual, spiritual body was begotten by the heavenly Father, in His own likeness and image, and by the power of procreation... In its heavenly home, it lived and moved as a free and rational intelligence. ...It was placed under certain laws and was responsible to its great Patriarchal Head. This has been called a 'First Estate'....The spirits which kept their first estate, were permitted to descend below, and to obtain a taber-

1. Parley P. Pratt, Key to Theology, p. 44.

2. Pearl of Great Price, p. 41.

nacle of flesh in the rudimental existence in which we find them in our present world, and which we will call a second estate. In passing the veil which separates between the first and second estates, man becomes unconscious, and, on awakening in his second estate, a veil is wisely thrown over all the past."¹. This unique "creation" of man is substantiated by James E. Talmage. "It is fair to infer, that if His (Christ's) earthly birth was the union of a pre-existent immortal spirit with a mortal body, such also is the birth of every member of the human family."².

The Bible doctrine of creation has no affinity whatever with that of Mormonism. The elements are not eternal. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made by things which do appear," Hebr. 11, 3. Here it is expressly stated, that the universe was not created by means of materials already existing, and if not from self-existing elements, then out of nothing. Unlike the God of the Mormons, the God of the Bible is not bound by eternal material laws, but he does whatsoever He pleases, Ps. 115, 3. Nothing is impossible with Him, Luke 1, 37. He, therefore, can create out of nothing. The only thing that God used in creating the heavens and the earth was His great power, Jer. 32, 17. In the beginning, before anything except God existed, God "created" the heaven and the Earth, Gen. 1, 1.

1. Parley P. Pratt, Key to Theology, p. 51-52.

2. James E. Talmage, the Articles of Faith, p. 199.

Man had no preexistence. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2, 7. Man derived his life from God, and that took place at the time of creation, not before. Then man "became" a living soul. He, therefore, was not in existence before. Man cannot become, what he is already. Thus, the very first pages, yea the very first words of the Bible are ample evidence, that (to prove that) Mormonism is radically at variance with the Bible, which is supposed to fit into the Mormon system.

Sin Just as radical is the Mormon doctrine of sin and its consequences. Sin was foreordained and was an essential part in God's plan regarding man and his destiny. "Mortality...was an essential element in the divine plan respecting the earth and its appointed inhabitants; and as a means of introducing mortality the Lord placed before the progenitors of the race a law, knowing full well that transgression would follow."¹ -- "Yet it was foreordained, and the first man was predestined to partake of that fruit, in order that the greater and real purposes of God might be fulfilled."² At the time of the temptation, Eve did not know the importance and the far-reaching significance of the part she played in the Fall. She was simply "deceived by the sophistries of the serpent-fiend."³ Neither was Satan aware of the fact, according to the Mormons, that he was helping God to bring the foreordained Fall to pass. "Yet,

1. James E. Talmage, The Articles of Faith, p. 72.

2. Sermon by Smith, Dec. 25, 1910--in Scrapbook of Mormon Literature, Ben E. Rich, Vol. II, 555.

3. Articles of Faith, Talmage, p. 72.

his diabolical effort, (Satan was a spirit who did not stand the test of the "First Estate", because he aspired to the glory of the Father, and because he wanted to "redeem" man by compulsion¹) far from being the initiatory step toward destruction, contributed to the plan of man's eternal exaltation."² On the other hand, Adam consciously and knowingly furthered God's plan. His action, therefore, is to be highly commended. Man is deeply indebted to him. "Adam's part in the great event was essentially different from that of his wife, he was not deceived; on the contrary he deliberately decided to do as Eve desired, that he might carry out the purposes of His Maker with respect to the race of men, whose first patriarch he was ordained to be."³ The purposes of the Maker were primarily propagation of the human race. In consequence of Eve's transgression, Adam could not meet this essential divine requirement, because he was immortal and Eve mortal, and in that relation no children could be produced." He (Adam) and his wife had been commanded to multiply and replenish the earth. Adam was still immortal; Eve had come under the penalty of mortality; and in such dissimilar conditions, the two could not remain together, and therefore could not fulfill the Divine requirement. On the otherhand, Adam would be disobeying another command by yielding to his wife's request. (This, however, would not

1. Talmage, Articles of Faith, p. 65; also Pratt, Key to Theology, p.52.

2. Talmage, Articles of Faith, p. 72.

3. Talmage, Articles of Faith, p. 72.

be essentially evil, because the transgression was foreordained). He deliberately and wisely decided to stand by the first and greater commandment (namely, the one concerning the propagation of the human race); and, therefore, with a full comprehension of the nature of his act, he also partook of the fruit that grew on the Tree of Knowledge."¹ Adam, therefore, "fell that men might be."² Had the first parents remained immortal, they would have been unable to produce children, the great command of God, because they would have remained in a state of innocency. "And they would have had no children; wherefore they would have remained in a state of innocence, having no joy; for they knew no misery; doing no good, for they knew no sin."³ After the Fall, Adam and Eve were not conscious of having done anything evil and of having caused all the misery and discomfort to which man is heir, but quite to the contrary. They felt as tho they had thereby opened the way to new joys, which would ultimately give the human race every opportunity to rise to divine exaltation. "Adam blessed God.. saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have jey, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we never should have had seed, and never should have known good and evil, and

1. James E. Talmage, *The Articles of Faith*, p. 68.

2. *Book of Mormon*, p. 54f, 2 Nephi 2, 25.

3. *Book of Mormon*, p. 54, 2 Nephi 2, 23.

the joy of our redemption, and the eternal life which God giveth unto all the obedient."¹ This is corroborated by Talmage, "Our first parents are entitled to our deepest gratitude for their legacy to posterity,--the means of winning glory, exaltation, and eternal lives, on the battlefield of mortality. But for the opportunity thus given, the spirits of God's offspring would have remained forever in a state of innocent childhood, sinless through no effort of their own; negatively saved, not from sin, but from the opportunity of meeting sin; incapable of winning the honors of victory because prevented from taking a part in the battle."² The ills and pains of man are considered as necessary evils, which serve the greater plan. "From Father Adam we have inherited all the ills to which flesh is heir; but such are necessarily incident to the knowledge of good and evil, by the proper use of which knowledge man may become even as the Gods."³

Original sin in the form of the inherited ills does not affect man's relation to God. "We believe that men will be punished for their own sins, and not for Adam's transgression."⁴ This, of course, stands to reason, for if God intended man to fall, and if the Fall was but the door to greater possibilities for man's glory, man should not be held responsible for the transgression that all this made possible.

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1. Pearl of Great Price, p. 12f. (Writings of Moses).
 2. Talmage, the Articles of Faith, p. 73.
 3. Talmage, the Articles of Faith, p. 73.
 4. Articles of Faith, Art. 2, Pearl of Great Price, p. 79.

"The taint of inherited sin,"^{1.} of which Talmage speaks, possibly refers to the ordinary and common inherited ills of man. At any rate, the expression loses all significance in the light of other utterances by Talmage. "The Church holds and teaches as a strictly scriptural doctrine, that man has inherited among the inalienable rights conferred upon him by his divine Father, absolute freedom to choose the good or the evil as he may elect."^{2.} Accordingly, man is not innately inclined to sin in consequence of the Fall, but rather the opposite. He has the will to choose between the good and the evil and the ability to act accordingly. "Men are free according to the flesh...And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil."^{3.} Complete exemption from any evil consequences of original sin is expressed by the following. "This universal salvation and redemption (Christ's atonement) of the whole human family from the endless penalty of the original sin, is effected without any conditions whatever on their part; that is, they are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve...it will make no difference in relation to their redemption, both body and soul, from the penalty of Adam's transgression."^{4.}

1. Talmage, The Articles of Faith, p. 89.

2. Talmage, Articles of Faith, p. 54.

3. Book of Mormon, p. 55, 2 Nephi 2, 27.

4. Apostle Orson Pratt, in The Articles of Faith (Talmage, p. 96, Note 2.

How different is the Bible doctrine of the origin of sin and its consequences! Sin was not preordained. God is not the cause of sin. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee," Ps. 5, 4. -- "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man," James 1, 13. God does not delight in sin and transgression, hence, he did not and could not tempt man with the avowed purpose of causing him to fall. The cause of sin is to be sought elsewhere, namely in the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning," 1 John 3, 8.

Man was not forced to sin. He did so of his own free will, and that, not because of his interest in some plan of God, but because of his evil desire, prompted by Satan, to be like God. "Every man is tempted, when he is drawn away of his own lust, and enticed," James 1, 14. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise (like God), she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat," Gen. 3, 6.

The transgression of Adam and Eve did not open the door to divine exaltation and immortality. "The day that thou eatest thereof thou shalt surely die," Gen, 2, 17. And that this death does not simply mean mortality in the sense of a means of entering into a more glorified state, but eternal death, we gather from parallel passages.

In Rom. 6, 23, death, the wages or penalty of sin, is contrasted with the gift of eternal life, made possible through the atonement of Christ. Hence, death must be taken in the sense of eternal death. Immediately after the Fall, the Savior was promised, not to save from temporal but from eternal death. In place of being a means of becoming like God, the Fall was the cause of losing the image of God. "And have put on the new man, which is renewed in knowledge after the image of him that created him," Col. 3, 10.

The taint of the original sin of Adam and Eve is to be found in the entire human race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5, 12. -- "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Ps. 51, 5.

The taint of original sin is enough to condemn man eternally. "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation. ...For if by oneman's offence death reigned by one...Therefore as by the offence of one judgment came upon all men to condemnation," Rom. 5, 16-18. In consequence of Adam's transgression, man is by nature under God's wrath, Eph. 2, 3. He is dead in trespasses and sin, Eph. 2, 1. Notwithstanding the contention of Orson Pratt, "They are not required to believe or repent, or be baptized, or do anything else, in order to be redeemed from that penalty" (of Adam's transgression),¹ the Bible says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him," John 3, 36. -- "He that believeth not shall be damned,"

1. The Articles of Faith, Talmage, p. 96, Note 2.

Mark 16, 16. Even tho it were possible for any man not to sin, he nevertheless could not be saved, because of the taint of original sin, except by belief in Jesus Christ. Of course, such a thing is impossible.

As already indicated, Mormons maintain, that man has the ability to abtain from sin.¹ "Behold, I gave unto him that he should be an agent unto himself."² -- "Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other."³ Just as the Fall was necessary for the spiritual unfolding of man, so sin is also considered as an integral part of the great plan of God. "A knowledge of good and evil is essential to the advancement which God has made possible for His children to achieve; this knowledge can be best gained by actual experience, with the contrasts of good and its opposite before the eyes; therefore man has been placed upon the earth subject to the influence of good and wicked powers, with a knowledge of the conditions surrounding him, and the heaven-born right to choose for himself."⁴ Sin, therefore, is considered as an objective thing, which man can avoid, if he wants to. It only becomes subjective, in as much as man does not make use of the knowledge, which he by nature has to distinguish between right and wrong.

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1. Talmage, Articles of Faith, p. 54; Book of Mormon, p. 55, 2 Nephi 2, 27.
 2. Doctrine and Covenants, p. 146, Sec. 29, 35.
 3. Book of Mormon, p. 54, 2 Nephi, 2, 16.
 4. Talmage, The Articles of Faith, p. 55f.

Punishment for sin, therefore, is not so much a manifestation of God's wrath, but simply a natural result of evil. It is just like any other law of nature. In applying this natural law, God does not manifest wrath but mercy. "Punishment is inflicted upon the sinner, for disciplinary and reformatory purposes."¹ Such punishment will be graded according to the sin, but in no case will the punishment be eternal. "The false doctrine that the punishment to be visited upon the erring souls is endless, that every sentence for sin is of interminable duration, must be regarded as one of the most pernicious results of unenlightened sectarianism. It is but a dogma of unauthorized and erring churches.... True, the scriptures speak of everlasting burnings, eternal damnation, and the vengeance of eternal fire, as characteristics of the judgment provided for the wicked; yet in no instance is there justification for the inference that the individual sinner will have to suffer the wrath of offended justice forever and forever. The punishment in any case is sufficiently severe without the added and supreme horror of unending continuation. Justice must have her due; but when 'the uttermost farthing' is paid, the prison doors shall open and the captive be free."²

According to the Bible, there is no free will of man after the Fall. There is no spiritual progress or advancement possible, for man is dead in trespasses and sin, Eph. 2, 1. The thoughts of man always follow the line of least resistance in spiritual matters. They

1. Talmage, The Articles of Faith, p. 61.

2. Talmage, The Articles of Faith, p. 63.

always follow in the well-worn groove of evil. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. 6, 5. -- "The imagination of man's heart is evil from his youth," Gen. 8, 21. Being wholly concerned with evil thoughts, man has no understanding whatever of spiritual matters. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. It is absolutely foreign to the nature of man after the Fall to strive to become like God. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," Eph. 4, 18. There is, therefore, no connecting link between man and God after the Fall. Man does not try to please God, but does the very opposite "Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be," Rom, 8, 7. -- "There is none that understandeth, there is none that seeketh after God," Rom. 3, 11. Hence, man has not a free will to do good. "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one," Rom. 3, 12. In order to do good, man must be completely regenerated. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3, 5. Any ability which the regenerated man has to do good is to be ascribed to God, not to man. "For it is God which worketh in you both to will and to do of his good pleasure," Eph. 3, 13. -- "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," 2 Cor. 3, 5.

In contrast to the Mormon faith, the Bible teaches that the ultimate punishment for sin is everlasting destruction from the presence of the Lord, and from the glory of His power," 2 Thess. 1, 9. -- "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25, 41. -- "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night," Rev. 14, 11. There is no "inference" necessary, for the words are plain and unequivocal. They cannot be mitigated in any way.

Redemp-
tion

Mormons teach, that there are more than one Savior from sin. Just as there is a large and ever increasing number of gods and worlds, so there is a corresponding number

of Saviors. "The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again."¹

"There never was, and there never will be, a world created and redeemed except by the shedding of the blood of the Savior of that world."²

Robert C. Webb says, that the idea is suggested, "that the drama of redemption as carried out in this world is a necessary and eternally significant procedure, which has been duplicated in other worlds and universes from eternity and always involving that a divine personage should assume the full nature of man, should lay down his life and take it again and thereby provide a means by which the souls of all true believers should be exalted to become partakers in the divine nature."³

1. Joseph Smith, Compendium, 261.

2. Brigham Young - "Wilford Woodruff", Cowley, 447-8.

3. Robert C. Webb, Real Mormonism, p. 183-4.

The Bible does not approve of this phantastical idea. It recognizes but one Savior for all men. "For there is one God, and one mediator between God and men, the man Jesus Christ," 1 Tim. 2, 5.

Jesus Christ is considered by the Mormons as the Savior for this world. An incarnation of this Savior, Christ, is not spoken of. He did not assume the form of man in order to become a Savior, but he was a man from the very beginning and descended to the earth in the same form he originally possessed. "The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man... and is called the Son because of the flesh."¹ Consequently, Mormons do not distinguish two natures in Christ. They maintain, that there is no essential difference between God and man in nature. "On account of the double relationship of Jesus Christ -- with God the Father on one hand, and with man on the other -- many have adopted the creed, that 'two whole and perfect natures' were blended in the person of Jesus Christ; that he was every way a God, and every way a man; as if God and man were two distinct species. This error came by reason of not knowing ourselves....Gods, angels and men are all of one species, one race, one great family."² Mormons confess, that Christ received the fulness of divine glory, not from eternity but at the time of his baptism. "And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father...And, I, John, saw that he received not of the fullness at the first, but received grace for grace. And he received not of the fullness at first, but continued from grace

1. Doctrine and Covenants, p. 59, Lec. V

2. P. P. Pratt, Key to Theology, p. 33.

to grace, until he received a fullness; And thus he was called the Son of God, because he received not of the fullness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son. And I, John, bear record that he received a fullness of the glory of (God) the Father."^{1.}

In performing the work of redemption, Mormons say, Christ really only absolutely atoned for the original sin of Adam and merely conditional for the actual sins of men. "His blood was shed for the sins of the whole world. For original sin unconditionally, for actual sin conditionally. Mankind had no part in the commission of the original sin, they perform nothing in the redemption therefrom...No conditions are required as preliminaries to redemption from original sin; it was committed by Adam, it was atoned for by Jesus Christ. But as each person is guilty of his own sins, so he must comply with the condition which will entitle him to the full benefits of Christ's atonement for his own sins."^{2.} Christ, therefore, really did not absolutely atone for the sins of the world, but merely demonstrated to man, how it was done. "He (Christ) kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin."^{3.} Hence, redemption or salvation is to be attained, not on the basis of Christ's atonement, but on the

1. Doctrine and Covenants, p. 329, Sec. 93, 11-16.

2. Chas. W. Penrose, Mormon Doctrine, p. 15.

3. Doctrine and Covenants, p. 54f, Sec. V, 2.

basis of individual obedience and good works. "There is but one price set on forgiveness for individual transgressions, and this is alike to all, and that price at which may be bought the pearl beyond all price, is obedience to the laws and ordinances of the Gospel."¹ --

"We believe that, through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel."²

Every opportunity is given man to save himself by obedience.

If he does not do so in this life, more opportunities are awaiting him after death. "The spirit world is not the heaven where Jesus Christ, his Father, and other beings dwell, who have by resurrection or translation, ascended to eternal mansions...but it is an intermediate state, a probation, a place of preparation, improvement, instruction, or education, where spirits are chastened and improved, and where, if found worthy, they may be taught a knowledge of the Gospel. In short, it is a place where the Gospel is preached, and where faith, repentance, hope and charity may be exercised, a place of waiting for the resurrection or redemption of the body; while, to those who deserve it, it is a place of punishment, a purgatory or hell, where spirits are buffeted till the day of redemption."³

-- "No soul will be punished for sin beyond the time required to vindicate justice and to work the needed reformation for which ends alone punishment is imposed."⁴

1. Talmage, "The House of the Lord," p. 65.

2. Pearl of Great Price, Articles of Faith no. 3, p. 79.

3. Parley P. Pratt, Key to Theology, p. 132.

4. Talmage, The House of the Lord, p. 91.

In working out a way for salvation, the Utah Mormons--not the Josephites--teach, that in some particular cases man must atone for sins by shedding his own blood! Brigham Young advocated this pernicious and repulsive doctrine. "There are sins that men commit for which they cannot receive forgiveness in this world or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilled upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; whereas, if such is not the case, they will stick to them and remain upon them in the spirit world....I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further, I have had men come to me and offer their lives to atone for their sins."¹

-- "Will you love your brothers and sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood, That is what Jesus Christ meant (by 'love thy neighbor as thyself'). ...If he (your neighbor) wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it...I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. The wickedness and ignorance

1. Brigham Young, Journal of Discourses, Vol. IV, 53, 54.

of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force."¹ The doctrine is not practiced at the present time by the Mormons, but was taught and practiced, when they dared to do so. In the history of Utah and Mormonism many have been ruthlessly slain in harmony with its teaching. The stigma of "Blood atonement" still rests on Mormonism, because it has never been officially repealed and openly discredited. Young as President was a representative of God to Mormons, and therefore, his utterance concerning "blood atonement" had divine significance for Mormons. Since this doctrine has not been officially renounced by any succeeding President thru a new revelation, it is theoretically still in force to-day.

A few sins, however, Mormons maintain to be unpardonable. Among these is the unpardonable sin of apostasy from the Mormon Church. "That are found to have apostatized, or to have been cut off from the church...in that day, shall not find an inheritance among the saints of the Most High."² -- "Ye that hear me not will I curse, that have confessed my name, with the heaviest of all cursings."³ Another sin that is placed in this class is second adultery. "He that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."⁴ Finally, the sin against the Holy Ghost and the sin of murdering an innocent

1. Brigham Young, Journal of Discourses, Vol. IV, p. 219, 220.

2. Doctrine and Covenants, p. 302, Sec. 85, 11.

3. Doctrine and Covenants, p. 163, Sec. 41, 1.

4. Doctrine and Covenants, p. 171, Sec. 42, 25-26.

man are unpardonable. These last two are identified as one by the following. "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after you have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord."^{1.}

The plan of salvation as outlined in the Bible is an altogether different one than the one just discussed. An incarnation of Christ, the Savior, is clearly taught. It is a fundamental doctrine. "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost," Matt. 1, 18. -- "And knew her not till she had brought forth her firstborn son: and he called His name Jesus," Matt. 1, 25. -- "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law," Gal. 4, 4. -- "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same," Hebr. 2, 14. The Son, however, did not first come into existence at the incarnation, but was begotten of the Father from eternity. "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was," Prov. 8, 22, 23. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God," John 1, 1, 2. -- "No man hath seen God at any time; the only-begotten Son,

1. Doctrine and Covenants, p. 468, Sec. 133, 27.

which is in the bosom of the Father, He hath declared Him," John 1, 18. Hence, there is a duality of natures in Christ. He has a divine nature and a human nature. The two cannot be identified as one, because "God is a Spirit" (John 4, 24), and "a spirit hath not flesh and bones, as ye see me (Christ) have," Luke 24, 39. The divine and the human nature in the one person--Christ--is attested to by the following. "Whom do men say that I, the Son of Man, am? ...And Simon Peter answered and said, Thou art the Christ, the Son of the living God," Matt. 16, 13-16. -- "Concerning His Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," Rom. 1, 3-4.

A dual nature was absolutely necessary, for Christ had to be divine in order to be able to satisfy the justice of God, and at the same time human in order to be an adequate substitute for man. A perfect man at best could only have redeemed himself. The Bible states, that even this is impossible, for "we are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64, 6. Much less, then, can any man redeem others. "None of them can by any means redeem his brother, nor give to God a ransom for him," Ps. 49, 7. The Savior, then, had to be not only human but also divine. "God will redeem my soul from the power of the grave (Sheol--hell)," Ps. 49, 15. "As for our redeemer, the Lord of hosts is his name, the Holy One of Israel," Is. 47, 4.

Being begotten of the Father from eternity (Prov. 8, 22, 23), Christ, then, did not receive divine glory at baptism first, but

possessed it from the very beginning. "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17, 5.

The effect of Christ's atonement is placed in a different light by the Bible. Christ was not a mere example. Man has not the ability to redeem himself and please God. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one," Rom. 3, 12. Christ's task, then, was not simply to atone for original sin but also for actual sin. This He did. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous," Rom. 5, 19. "Who was delivered for our offenses, and was raised again for our justification," Rom. 4, 25. No restriction whatever is made. The following passage removes all doubt. "The blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1, 7. True, the Bible speaks of the sin against the Holy Ghost (Matt. 12, 31.32; Mark 3, 28.29; Luke 12, 10), but does not identify it with shedding the blood of an innocent man. It is not a sin committed in one act, but in a succession of acts, or better it is a state, which consists in willfully and persistently blaspheming and resisting the Holy Ghost and the Word of Truth. This sin is not forgiven, not because the mercy of God is not comprehensive enough, not because the atonement of Christ was insufficient and inadequate, but because the perpetrator of this sin obstinately and stubbornly resists the means of grace.

The means of grace are not good works and "obedience to the laws and ordinances of the Gospel." Man is not justified by vurtue of good works, but by faith. "therefore we condlude that a man is justified by faith, without the deeds of the Law," Rom. 3, 28. "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, ...for by the works of the Law shall no flesh be justified," Gal. 2, 16. Salvation is offered without any conditions. "By the righteousness of One the free gift came upon all men unto justification of life," Rom. 5, 18.19. Faith is simply accepting the grace of God earned by the atonement of Christ. However, faith is not a virtue or good quality in man, whereby he of himself obtains salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast," Eph. 2, 8.9. Faith, then, as the means of grace, is simply believing in Christ and His work of atonement. "But to him that worketh not, but believeth on Him that justified the ungodly; his faith is counted for righteousness," Rom. 4, 5. "For ye are all the children of God by faith in Christ Jesus," Gal. 3, 26.

The way of salvation thru faith in Christ Jesus is open at all times in this life, but not after death. "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth," Prov. 11, 7. The Bible recognizes no middle ground or place of probation. The rich man in hell was told, "between us and you there is a great fulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence," Luke 12, 26.

Final salvation, according to Mormons, is one of degree. The first degree is termed "celestial glory" and can only be attained by true Mormons, who have obeyed the commandment concerning polygamy and eternal marriage.¹ The second degree is called "terrestrial glory", and is allotted to those who were not Mormons but nevertheless led an upright life.² The lowest degree is "telestial glory", and is reserved for those, "who have led lives exempting them from the heaviest punishment."³ Each degree has various grades.⁴

The Bible indicates degrees of honor in heaven, or in the state of salvation (Dan. 12, 3; Matt. 19, 28; 20, 23), but nowhere speaks of degrees of the state of salvation itself. The Mormon contention is based on the idea of more or less punishment within salvation itself, according to which some are disqualified for the higher degrees of glory because they did not live up to the standards required in this life. The Bible knows of no such system of demeriting. The Bible does not divide and subdivide the state of salvation. Salvation is the same for all. The question at issue is clearly one of honor, not one of glory. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away," Rev. 21, 4. There will be no penance for failures in this life. "In Thy presence is fullness of joy," Ps. 16, 11. All who will be in

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1. Doctrine and Covenants, Sec. 132, 19-21; 131, 1-4; 76, 69-70.
 2. Doctrine and Covenants, Sec. 72, 71-80.
 3. Doctrine and Covenants, Sec. 72, 81-88; Talmage, The Articles of Faith, p. 95, 416ff for above.
 4. Articles of Faith, p. 420.

the Lord's presence in salvation will receive a fullness of joy and glory. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Is. 35, 10. There are no restrictions, no class legislation, no party lines.

Bap- The sacrament of baptism, according to Mormons, was not
tism first instituted by Christ shortly before his ascension, but
 was instituted by God immediately after the Fall. "And it
 came to pass...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 became quickened in the inner
 man."¹.

As indicated by the above, Mormons insist on immersion as the only correct form of baptism. "Then shall ye immerse them in the water."² -- "Baptism...is the complete immersion in water of a repentant believer...The ordinance must be performed correctly...Any other kind of baptism is spurious and of no effect."³.

Infant baptism is not practiced, because Mormons teach, that infants are innocent and without sin. "The Latter-day Saints are opposed to the practice of infant baptism, which indeed they believe to be a

1. Pearl of Great Price, p. 22, Writings of Moses.

2. Book of Mormon, p. 422, 3 Nephi 11, 26; also Doc. and Cov. p. 128, Sec. 20, 73-74.

3. Chas. W. Penrose, Mormon Doctrine, p. 15.

sacrilege in the eyes of God... It needs no remission of sins, for it is sinless; and should it die before it has become contaminated by the sins of earth, it will be received again without baptism, into the presence of its God." ^{1.} A curse is even pronounced upon any one who would defend infant baptism. "He that supposeth that little children need baptism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity, wherefore, should he be cut off while in the thought, he must go down to hell." ^{2.} Children are not capable of exercising faith. "Infants are without sins; they are unable to exercise faith, or to understand repentance!" ^{3.} They are exempt from the temptations of Satan. "They cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable unto me." ^{4.} When they "begin to become accountable" is decided by Doctrine and Covenants. "And their children shall be baptized for the remission of their sins when eight years old." ^{5.}

As a general rule, baptism is not repeated. "Repeated baptisms of the same person are not sanctioned in the Church." ^{6.} However, a person must be rebaptized upon becoming a member of the Mormon Church, or upon rejoining, after having left the Church. "A repetition of the

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1. Talmage, The Articles of Faith, p. 127.
 2. Book of Mormon, p. 516, Moroni 8, 14.
 3. Scrapbook of Mormon Literature, by Ben E. Rich, Vol. II, 329.
 4. Doctrine and Covenants, p. 147f, Sec. 29, 47.
 5. Doctrine and Covenants, p. 251, Sec. 68, 27.
 6. Talmage, The Articles of Faith, p. 147.

baptismal ordinance on the same individual is allowable under certain specific conditions. Thus, if one, having entered the Church by baptism, withdraws from it, or is excommunicated therefrom, and afterwards repents and desires to regain his standing in the Church, he can do so only through baptism."¹.

Proxy baptism for the dead is strongly urged by Mormons. "As baptism is essential to the salvation of the living, it is likewise indispensable to the redemption of the dead."² According to this, a person may become a Mormon even after his death, if someone is kind enough to be baptized for him. This favor the departed may accept and thus become eligible for a higher state of glory, or he may reject it, for he is not under obligations to accept. Since "family love" is one of the greatest joys of heaven, every one should be vitally concerned about the salvation of his family. "One of the principles underlying the doctrine of salvation for the dead is that of the mutual dependence of the fathers and the children."³ A person's glory will not be complete and perfect, if his family is not brought to salvation intact. The method by which a person may gather scattered members of his family and advance them in the state of salvation is by proxy baptism. "The plan of God provides that neither the children nor the fathers can alone be made perfect; and the necessary union is effected

1. Talmage, The Articles of Faith, p. 144.

2. Talmage, The Articles of Faith, p. 152. Doc. & Cov., Sec. 127-128.

3. Talmage, The Articles of Faith, p. 122.

through baptism and associated ordinances for the dead."¹ "The fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while in the body."²

Baptism, according to Mormons, is not per se a means of grace, but a mere outward act of obedience. "The initiatory ordinance is baptism by water, to be followed by the higher baptism of the Holy Ghost; and as a result of this act of obedience, remission of sins is granted."³ Baptism, therefore, is considered merely as an act of initiation into the Mormon Church. "The candidate for admission into the Church...is properly required to give evidence of this spiritual sanctification by some outward ordinance, prescribed by authority as the sign or symbol of the new profession."⁴ Grace is not granted by the means of the act of baptism itself, but as a result or consequence of that act. It is not the being baptized in a passive sense, but the being baptized in an active sense that brings forgiveness. "As a result of this act of obedience, remission of sins is granted."³ -- "God commands him, who believes the Gospel to repent and be baptized. He obeys and honors God's Word by simple, child-like faith and obedience. Therefore, God honors him according to the promise and forgives his sins."⁵ Not baptism, but fulfilling the commandments brings

1. Talmage, The Articles of Faith, p. 155.

2. Penrose, Mormon Doctrine, p. 40.

3. Talmage, The Articles of Faith, p. 122.

4. Talmage, The Articles of Faith, p. 122.

5. "The One Baptism" (Reorganized Mormons), p. 11.

forgiveness. "And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins."¹

The Bible knows of no baptism of Adam. Not a single passage even remotely refers to it. 'Tis true, divers washings and many different kinds of Levitical baptisms were employed by the Jews (Gen. 35, 2; Ex. 19, 10; Num. 19, 7). Thus, the priests were baptized at their consecration, Ex. 29, 1-9; 40, 12. Any defilement of the body by the priests had to be removed by washing, Ex. 30, 17-21; 40, 30-32, Ps. 26, 6; 73, 13. If an Israelite had defiled himself, he had to wash his clothes and body, Lev. 11, 24-28, 39, 40; 5, 2; 22, 4-6. There was a baptism for those who had recovered from leprosy, Lev. 13, 6.34. Then there were the ceremonial washings and baptisms, Lev. 15, 1-29; Num. 19, 11-22; Dt. 21, 1-9. The most interesting of the Jewish washings was the baptism of proselytes, who were immersed in water, after being instructed and after having confessed the Jewish faith. When John, therefore, came with his baptism, it was nothing new to the Jews. In outward form, his baptism was related to the ceremony of the baptism of the proselytes.² John took an ancient custom and made that a distinctive feature of his work. Indeed, John's baptism had some points of agreement with the baptism of Jesus. He baptized by divine command, Luke 3, 2.3; John 1, 33; Matt. 21, 25; Luke 7, 30. His was a baptism in and with water, Matt. 3, 11;

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1. Book of Mormon, Moroni 8, 25; also Doc. & Cov. Sec. 20, 37.

2. Theol. Quarterly, 13, 219-232; Edersheim, "Life and Times of Jesus the Messiah," 1, 273; 2, 745.

Mark 1, 8; Luke 3, 16; John 3, 23. It was a baptism unto repentance, for the forgiveness of sins, Mark 1, 4; Luke 3, 3. But in spite of all this, the baptism as instituted by Christ was entirely different. When Paul came to Ephesus, he rebaptized some who had been baptized by John, Acts 19, 1-16. John's baptism is consistently called a "baptism of repentance." It was administered to adults only, to such as had reached an age of discretion and could confess their sins, Matt. 3, 6; Mark 1, 5. On the other hand, the baptism of Christ is for all, including children, Acts 2, 39, 41; Col. 2, 11. The baptism of Jesus works and transmits forgiveness of sins as a gift which has been earned (by Christ), whereas the baptism of John pointed forward to the winning of this precious gift thru the redemption to be made by Christ. The baptism of John, therefore, was typical and preparatory, just as his preaching. The conclusion reached by means of this discussion is, that the baptism instituted by Jesus was and is different from all the preceding baptisms and washings. Its form was indeed similar to others, but its inherent nature and the effect produced by it was and is different. The baptism of Jesus actually forgives sin and is a direct means of grace. This cannot be said of all the other baptisms and washings referred to. It must be conceded, that the Mormons are at least consistent on this point, for they do not consider baptism as a special means of grace but merely as a kind of initiation. As such their baptism was in existence before that of Christ's, but it is clear, that their baptism is not Christ's. The Mormon line of argumentation breaks down at the very

beginning, for it cannot be proved from the Bible, that baptism was instituted by God at the time of Adam. Christ would not have commanded his disciples to baptize the Jews, if any one of the other baptisms and washings had been identical with His baptism and of the same significance.

The Bible does not insist on immersion. It might appear plausible that cups and pots (Mark 7, 4) were immersed in ceremonial washings, but that the couches of the dining-room were also dipped in water every day, is clearly out of the question. The prescribed form of ceremonial purification was the sprinkling of consecrated water. "And Moses took half of the blood and put in in basin; and half he sprinkled on the altar...and sprinkled it on the people," Ex. 24, 6-8. "And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them," Num. 8, 7. "And a clean person shall take hyssop, and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons," Num. 19, 18, 19. "Then will I sprinkle clean water upon you, and ye shall be clean," Ezek. 36, 25. "And it shall come to pass afterward that I will pour out of my Spirit upon all flesh," Joel 2, 28. The fulfillment of this prophecy of "pouring out" of the Spirit--not immersing--took place on Pentecost. Christ says, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts 1, 5; "And when... Pentecost...was fully come...there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost," Acts 2, 1-4. The idea of pouring out of

the Spirit is more clearly illustrated by the following passage "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished...because that on the Gentiles was poured out the gift of the Holy Ghost," Acts 10, 44-45. First of all the phrase "fell on them" is significant, but the most important fact is, that not βαπτίζω but ἐκχέω is used, which means pour out and never has the meaning to immerse. When three thousand souls were converted and baptized on Pentecost, it is quite out of the question, that such a large number were immersed on one and the same day. (Acts 2, 41). The time and effort required by the apostles and the resulting confusion make that quite impossible. When Philip baptized the eunuch of the Queen Candace of Ethiopia (Acts 8, 27ff), there were no rivers available in which the eunuch might have been immersed. But to revert to the evidence first mentioned, the washings of Mark 7, 4, could not all imply immersion. And in Hebr. 9, 10 the ἵδα πόποις βαπτισμοῖς, which is of the stem βαπτίζω, could not all mean immersion. We conclude, therefore, that the Bible does not insist on immersion, but rather prefers the method of sprinkling as a means of purification. No express command for or against immersion in baptism is mentioned. Hence, immersion may be used, but dare not be insisted upon as the only method prescribed by the Bible.

Infants need baptism as well as adults. They are not innocent. They are sinful. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," John 3, 6. Because born of

the flesh, they are sinful, for "the carnal mind is enmity against God," Rom. 8, 7. They do not become sinful some time after birth or at the time of birth, but their very conception is sinful, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Ps. 51, 5. Hence, infants are in need of baptism. This need is recognized and certainly included in the Lord's command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28, 19. Infants are undeniably included in "nations." Baptism took the place of circumcision, which was performed on the eighth day. Hence, baptism was not attended to some eight years after birth, but within a short time after birth. "In whom also ye are circumcised with the circumcision made without hands," Col. 2, 11. The Bible gives definite examples of entire families being baptized; which beyond a doubt included children of a tender age. Lydia and her entire household were baptized, Acts 15, 15. The jailor and his household were baptized, Acts 16, 33. Paul baptized the household of Stephanas, 1 Cor. 1, 16. Peter said, "Repent and be baptized...for the promise is unto you and to your children," Acts 2, 38-39. Little children are benefited by baptism and are able to believe, for Christ Himself says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10, 14.15. Hence, baptism of infants is not only permitted by the Bible, but commanded.

The Bible nowhere demands the rebaptism of the same person. It is not an initiatory ceremony into any church here on earth. Therefore, any person who is baptized in the name of the Father, and the Son, and the Holy Ghost is correctly baptized, and he need not have the ceremony repeated upon entering another church.

In order to support their doctrine of baptism for the dead, Mormons point to 1 Cor. 15, 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all, Why are they then baptized for the dead," Granted, that ὑπὲρ τῶν νεκρῶν means for the benefit of the dead or in place of the dead, Paul does not thereby wish to sanction such a rite as a doctrine, but uses that practice of certain sects or sect as a proof for his argument for the resurrection of the dead. The meaning then is, what stronger proof would you want than the fact, that the idea of resurrection is so inherently a part of human nature, that people go to the extreme of having themselves baptized for the benefit of those who have already died. However, ὑπὲρ may also have another meaning, namely a local one. This meaning Luther considered the proper one, "Was machen sonst, die sich taufen lassen ueber den Toten," This is the fundamental meaning of ὑπὲρ and would not be forced in this passage. The idea then expressed is, that people had themselves baptized locally over the dead body or grave of a sainted believer as a confession of their belief, that the blessings of Christ's resurrection are transmitted by baptism, and that the baptized believers will rise to eternal life with Christ. They thereby expressed their belief in the resurrection,

and Paul argues, that such a custom would be foolish, absurdly so, if there were no resurrection. But the point is, what does the rest of the Bible say about baptism for the dead, or about anything that can be done for the dead, "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth," Prov. 11, 7. "If a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be," Eccl. 11, 3. "The soul that sinneth, it shall die," Ezek. 18, 20. Hence, there is no hope for a sinner after death. It is personal faith that saves, and not anything done by proxy, whether in this life or the next. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 16. According to the faith of a person at the time of his death will he be judged. "It is appointed unto man once to die, but after this the judgment," Hebr. 9, 27. There is, therefore, no second chance after death.

The Bible does not ascribe any value to the mere outward act of being baptized. The person being baptized merits nothing. It is not the person being baptized, but the act of baptism, itself connected with God's Word that brings about forgiveness of sins. Baptism is not an act of initiation into the church, whereby the person being baptized shows his willingness to obey the regulations of the Church. Baptism is of itself, per se, a means of grace. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2, 38. "Arise and be baptized, and wash away thy sins, calling on the name

of the Lord," Acts 22, 16. Thru baptism man becomes a child of God, not first thru obedience to the law. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ," Gal. 3, 26,27. Good works are absolutely a zero in baptism. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost," Tit. 3, 5f.

The baptism of the Mormons, therefore, is not the baptism of the Bible, for they have stripped it of its essential meaning and purpose. In the last analysis, the Mormon baptism is not a baptism at all. They may indeed say, "I baptize you in the name of the Father and of the Son and of the Holy Ghost,"¹ but the meaning put into these words is an altogether different one from the Bible. The Trinity is not accepted by Mormons, and, therefore, their baptism is meaningless, yea, it is more than that, it is a blasphemy, for the name of the Triune God is used in vain.

Lord's Supper Mormons teach, that Christ appeared to the Nephites in America shortly after the ascension and established the sacrament of the Lord's Supper, just as He had done among the Jews.² Regarding the significance of the elements of the sacrament, the Mormon doctrine is the same as that of the Reformed Church. The

1. Doctrine and Covenants, p. 128, Sec. 20, 73.

2. Book of Mormon, 3 Nephi 18, 1ff; 20, 1ff; Moroni 4, 1ff; 5, 1ff; Doctrine and Covenants, Sec. 20, 75-79; 27, 2-5.

elements are merely emblems of and merely signify the body and blood of Christ. "Christ used bread and wine as the emblems of His body and blood; and...He has revealed His will that the Saints meet together often to partake of bread and wine in this commemorative ordinance."¹ Accordingly, the Lord's Supper is merely a memorial ceremony. And as such, it naturally follows, that it is not a means of grace. "The sacrament has not been established as a specific means of securing remission of sins; nor of any other special blessing."² As in the case of baptism, so also the partaking of the Lord's Supper is only an act of obedience. "Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you."³

Mormons are indifferent as to the elements used in the Lord's Supper. "But the Lord has also shown that other forms of food and drink may be used in place of bread and wine...'For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament'... Upon this authority, the Latter-day Saints administer water in their sacramental service, in preference to wine concerning the purity of which they are not assured. However, in the vineyard districts of the Church territory, wine has been generally used."⁴

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1. Talmage, The Articles of Faith, p. 179f; Doc. and Cov., Sec. 20, 40.
 2. Talmage, The Articles of Faith, p. 179.
 3. Book of Mormon, 3 Nephi 18, 10.
 4. Talmage, The Articles of Faith, p. 180 -- "Revelation" fr. Doctrine and Covenants, Sec. 27, 2.

The Bible knows of no institution of the Lord's Supper other than than instituted by Christ among the Jews before His suffering and death. The bread and wine are not mere emblems or symbols. The body and blood of Christ is actually administered in the Lord's Supper. "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, He gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many," Mark 14, 22-24. The words *τὸ αὐτὸ ἐστὶν τὸ αἶμα μου* and *τὸ αὐτὸ ἐστὶν τὸ αἶμα μου* are unequivocal and admit of only one meaning. *ἔστιν* can only mean is and nothing else, not signify, etc. These words were spoken by Christ Himself, and He always used the plainest of words, which could not be misunderstood. The Bible teaches, that both bread and wine and the body and blood of Christ are present in the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10, 16. The sacrament is a direct means of grace and administered for the express purpose of forgiving sins. "Jesus took bread... and said, Take, eat; this is my body. And he took the cup...saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins," Matt. 26, 26-28. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," 1 Cor. 11, 29. So then, the power of God operates in this sacrament. Finally, the Bible admits of no substitutes for

bread and wine. Jesus took Bread (Matt. 26, 26), therefore, no other food may be used. Only wine is to be used. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," Matt. 26, 29. "The scripture cannot be broken," John 10, 35, therefore, so substitutes are to be used. "Teaching the to observe all things whatsoever I have commanded you," Matt. 28, 20. Christ says, "This do in remembrance of me.... This do ye, as oft as ye drink it," 1 Cor. 11, 24-25.

Poly- The most pernicious of Mormon doctrines is that of polygamy.
gamy It came not as a result of "revelation", but the revelation came as a result of polygamy. Smith introduced it because of practical necessity. He had freely indulged in polygamy, and when the elders of the Church protested against his exclusive license, Smith acted on the advice of a friend to "get a revelation that polygamy is right, and all your troubles will be at an end,"¹ and invented the doctrine of plural wives in order to justify the immorality which the ignorance and credulity of the female worshippers rendered so easy. "The Revelation on Celestial Marriage"² came to Smith on the 12th of July, 1843. No sooner did the members of the High Council and other leading Mormons learn, that their Prophet had received a "revelation" authorizing polygamy, than a number followed his example.

1. Shook, The True Origin of Mormon Polygamy, p. 78.

2. Doctrine and Covenants, Sec. 132.

On the other hand, a large and influential element rebelled, and refused to obey the revelation. By spring of the next year, the Mormons were divided into two contending and irreconcilable factions, one supporting Smith and polygamy, the other denouncing both. The trouble came to a climax at Nauvoo, when several prominent Mormons were cut off from the Church because of apostasy. These apostates, with the help of others, published the Nauvoo Expositor. A riot ensued, as already related, which ended in Smith's assassination. Those who did not follow the leadership of Young, but formed the Josephite sect did not and to this day do not sanction polygamy. They try to explain away Smith's licentiousness and "revelation", but, of course, the facts in the case are too well founded.¹ Under pressure of public opinion, polygamy was strenuously denied by Mormons for nine years, but was practiced in secret. For example, in France Elder John Taylor used language in 1850 which could only be interpreted as meaning, that the charge of teaching and practicing polygamy was a slander against the Latter Day Saints, yet at the same time he had four wives in Utah.²

However, when Brigham Young had firmly established himself in Utah and felt secure, he publicly announced polygamy as a doctrine of the Mormon faith on the 29th of August, 1852, at a meeting held in the tabernacle at Salt Lake City, Utah. At the morning service, Apostle Orson Pratt defended the doctrine in a lengthy discourse.

1. Shook, The True Origin of Mormon Polygamy, Ch. 7-8.

2. John Hyde, Mormonism, pp. 13-15.

He said: "We shall have to break up new ground. It is well known, however, to the congregation before me, that the Latter Day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith."¹ At the afternoon session, Brigham Young read Smith's revelation, and polygamy officially became an integral part of Mormonism. With the public promulgation of the doctrine, polygamy was freely indulged in. It was practiced without much effective opposition from the Federal Government for the thirty years following.

The first enactment against polygamy was the Morrill bill of 1862, which became a law by the signature of President Lincoln in July of that year. However, Mormons ignored it on the grounds that it was unconstitutional. They claimed, that there was a radical difference between bigamy, which the state laws mentioned, and polygamy, which was not directly mentioned. The distinction made by Mormons was, that bigamy is practiced secretly and without the consent of the first wife, that it is a matter of lust and deception, while polygamy is a divine and holy law, therefore, any laws passed in opposition to polygamy would be an invasion of their religious rights.

The Poland bill followed and was made a law by President Grant in July, 1874. A test case was then arranged, Elder Geo. Reynolds

1. Journal of Discourses, Vol. I, p. 54; See Shook, Origin of Polygamy, p. 200.

being arrested on the charge of polygamy. The case was carried thru the lower courts to the Supreme Court of the United States, which, on Jan. 6, 1879, unanimously confirmed the constitutionality of the law against bigamy and polygamy, and sentenced the offender to the penitentiary.

The next step in anti-polygamy legislation was the passage of the Edmunds act of March, 1882. Polygamy was made punishable by disfranchisement. No polygamist could hold office or vote. It is estimated, that fully twelve thousand names were stricken from the registration rolls. In 1887 a supplemental law was passed, which is known as the Edmunds-Tucker law. This law required certificates of all marriages to be filed in the offices of the probate courts, whose judges were appointed by the President of the United States. Congress, furthermore, ordered the Supreme Court to disincorporate the Mormon Church and to confiscate its property. All the cattle, crops, lands, stocks, and bonds of the Mormon Church were seized by the civil authorities sent from Washington and turned into the custody of the United States Courts. An energetic effort was made to enforce the law against polygamists. Arrests were made wherever possible.

Realizing at last, that they were fighting a hopeless battle, President Woodruff issued his celebrated "Manifesto"¹ on Sept. 25, 1890, which declared the intention of the Mormon people to submit to the law. The Manifesto was accepted as authoritative and binding by

1. Shook, True Origin of Mormon Polygamy, p. 203f.

the general conference of the Mormon Church in 1890 and in 1891. The President of the United States, Benjamin Harrison, then issued a proclamation of amnesty, which restored to the Church all its escheated property, refranchised all from this right had been taken, and permitted all prisoners to return to their homes. Under the administration of President Grover Cleveland, Utah was admitted into the union as a state in 1894. A state constitution was adopted which forever abolished polygamy, and was subscribed to by Mormon leaders.

However, Mormon promises did not ring true. Mormons "played politics." They submitted to the law, because forced to do so, but they had no intention of giving up polygamy so easily. High officials of the Mormon Church went right on with their polygamous practices. The very next year after the adoption of the constitution, Apostle A. H. Carmon transgressed it by taking a new wife. Apostle Teasdale did likewise soon after. Other transgressors were Apostles John W. Taylor and M. F. Cowley. Ample evidence of the continuance of polygamy was brought to light in the Reed Smoot case. This Apostle was elected to the United States Senate, and Mormons rejoiced. However, an investigation followed as to the question of seating Smoot (1904-1907). On the witness stand President Joseph F. Smith admitted, that he wilfully transgressed the polygamy law. "They (his wives) have borne me children since 1890 and I have done it knowing the responsibility and knowing that I was amenable to the law."¹ This opinion

1. J. F. Gibbs, Lights and Shadows of Mormonism, p. 520.

regarding polygamy was general among Mormons. In spite of a majority report unfavorable to Smoot from the Committee on Privileges and Elections, he was seated by a vote of forty-two to twenty-eight, eighteen senators being paired. The real vital question at issue was sacrificed on the altar of partisan politics. The Republicans were afraid of losing strength.

In order to evade conviction, Mormons did not issue any certificate of marriage to a new wife. No legal evidence could then be pointed to. If the issue be forced, the plural wife would, in humble devotion to Mormonism, acknowledge an illegitimate offspring.^{1.} This is illustrated by the following. A witness before the Senate Committee swore that she was an unmarried mother, but when David Eccles died, the richest man in the Mormon Church, she claimed a share of his estate and got it.

Biederwolf^{1.} also says, that marriage ceremonies were either performed in the dark, or the officiating priest covered his face, so that the contracting parties, if ever questioned, would not be able to reveal the priest's identity.

With such underhand methods in vogue, it is safe to say, that polygamy is not a dead issue among Mormons down to the present day. In a recent criticism on "The Life of Brigham Young," printed by the Ladies' Home Journal, we find the following. "A prominent elder of"

1. W. E. Biederwolf, Mormonism under the Searchlight, p. 67.

the church, and president of one of the highest institutions of learning of the Mormon faith--is a notorious polygamist. The prophet of the church knows this. And the prophet of the church does not do anything about it. Worth J. Kilgrow, an elder of lesser degree, recently entered into polygamous marriage with a girl of sixteen years of age; and when Gentiles raised an objection, Worth J. Kilgrow was arrested for contributing to the delinquency of a minor."¹ Of course, such examples in high places is an encouragement to others.

The practice of polygamy is difficult to stop, because the doctrine concerning it is so generally accepted. Every orthodox Mormon believes in polygamy as a divine principle. "The younger element of the Mormons defend the doctrine very ardently. It is taught in their textbooks and circulated through the mails."² "Matrimony... is a divine institution, and hence should be divinely directed."³ In order to be "divinely directed," the contracting parties must be "sealed" in the Mormon Temple in accordance with the eternal marriage revelation. Marriages not so performed are only for a time. "In the complete ceremony of marriage, as prescribed by the Church, the man and the woman are placed under a covenant of mutual fidelity, not 'until death do you part,' but 'for time and all eternity.'"⁴ Without being thus sealed for time and eternity, a person will not

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1. Polygamy a Lively Corpse, --Northwestern Lutheran, Vol. 12, No. 6, March 22, 1925, p. 92.
 2. William Earl La Rue, B.D., The Foundations of Mormonism, p. 149f.
 3. Penrose, Mormon Doctrine, p. 48.
 4. Talmage, The Articles of Faith, p. 457.

attain the highest degree of glory. "In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter in to this Order of the Priesthood (meaning the new and everlasting covenant of marriage.) And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom."¹ "No man or woman, separate and single, can attain the fulness of celestial glory. Perfection of being, happiness, exaltation or dominion, is unattainable by either sex alone."² The highest glory consists in providing physical bodies for heavenly spirits. "Would you, like your heavenly Father, prompted by eternal benevolence and charity, wish to fill countless millions of worlds, with your begotten sons and daughters, and to bring them through all the gradations of progressive being, to inherit immortal bodies, and eternal mansions in your several dominions, If such be your aspirations...This is the place where family organization is first formed for eternity."³ Of course, the glory will be all the greater, if a man has more than one wife sealed to him. "It was a law of the ancient Priesthood, and is again restored, that a man...may...receive and secure to himself, for time and all eternity, More Than One Wife."⁴ Mormons commit the blasphemy of claiming that Christ Himself took the polygamous and eternal marriage route to the highest glory of

1. Doctrine and Covenants, Sec. 131, 1-4.

2. Penrose, Mormon Doctrine, p. 48.

3. Parley P. Pratt, Key to Theology, p. 170; Doc. and Cov., Sec. 132, 19-20.

4. Parley P. Pratt, Key to Theology, p. 171.

heaven. "This path has been trodden by the eternal Father, by His son Jesus Christ and by all...who are exalted to a fulness of joys celestial."¹ Christ was married at Cana. "It will be borne in mind that once on a time there was a marriage in Cana of Galilee... no less a person than Jesus Christ was married on that occasion. If He was ever married, His intimacy with Mary and Martha and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper, to say the best of it. I will venture to say that if Jesus Christ was now to pass through the most pious countries in Christendom, with a train of women such as used to follow him, combing His hair, anointing Him with precious ointments, washing His feet with tears and wiping them with the hair of their heads, and unmarried, or even married, He would be mobbed, tarred and feathered and rode, not on an ass, but on a rail."² -- "Now let us inquire concerning the wives of Jesus; there were several holy women who greatly loved Jesus and when He rose from the dead He appeared first to these women or at least to one of them, namely Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives."³ Those who do not follow Christ's example in respect to the celestial marriage plan will not attain perfect glory, but will only be allowed to bask in the glory of others. They will be bachelor angels and as such must be servants and run errands for others. "For these angels did not abide my law, therefore they

1. Parley P. Pratt, Key to Theology, p. 181.

2. Orson Hyde, Journal of Discourses, Vol. IV, p. 259.

3. Orson Pratt, "The Seer", p. 159. -- Quoted by Biederwolf, p. 35.

cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition to all eternity, and from henceforth are not Gods, but are angels (servants) of God, forever and ever."¹.

It does not at all disturb Mormons, that the Book of Mormon has an unequivocal statement against polygamy. "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. ...For there shall not any man among you have save it be one wife; and concubines he shall have none."² Mormons say, that this statement is qualified and limited by the word "otherwise" in the following passage. "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."³ Mormons say, that God has decided "otherwise", therefore, the command against polygamy does not apply anymore. A later revelation supersedes an earlier one, even if contrary. In accordance with this principle, President Woodruff once said: "Compared with the living oracle these books (Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) are nothing to me."⁴.

In the last analysis, the doctrine of polygamy is a matter of vital importance to every orthodox Mormon, for Prophet Smith has

1. Doctrine and Covenants, Sec. 132, 17.

2. Book of Mormon, Jacob 2, 24-27.

3. Book of Mormon, Jacob 2, 30.

4. At a Conference, Apr. 5, 1897 -- Quoted by B. Kinney, Mormonism, The Islam of America, p. 115.

revealed, that no one can reject it and be saved. "For all those who have this law revealed unto them must obey the same; For behold ! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."^{1.}

It can be seen, therefore, what a powerful appeal the doctrine of polygamy has to Mormons. Whether they like the ethics of it or not, they submit to it because of fear of losing celestial glory. Mormon women especially feel the tyranny of it. Helen Mar Whitney, the enthusiastic advocate of this doctrine, admitted, "Had it not been for a powerful testimony from the Lord, which gave me a knowledge for myself that this principle is of celestial birth, I do not believe that I could have submitted to it for a moment...At times it was like the tearing of my very heart-strings."^{2.} Such being the facts in the case, it is very evident, that polygamy will never be a dead issue. Quite to the contrary.

Mormons point to the fact, that polygamy was practiced in the Old Testament, and by the very men of God. But the Bible does not sanction the practice. The facts are simply set forth in an objective manner. Polygamy was not approved of, but only tolerated by God. In fact, special words of criticism and condemnation are unnecessary, for the practice of polygamy condemned itself. What do the facts say? Upon close examination of the individual cases, the facts invariably

1. Doc. and Cov., Sec. 132, 3-4.

2. Helen Mar Whitney, Why We Practice Plural Marriage, p. 9.

disclose, that the practice of polygamy was the cause of much sorrow and discomfort, both domestically and religiously. Whenever one of the ancient fathers in the faith indulged in polygamy, they invited trouble, and the records show, that they invariably got it. To prove that God did not approve of polygamy,^{1.} we point to the very first pages of the Bible. If God would have thought polygamy to be such a glorious thing, He would have instituted it at the very beginning. He would then have given Adam more than one wife. But Gen. 1, 27 says, "male and female created He them," not females. Referring to the institution of marriage, Matt. says, 19, 4-5: "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh." The twain shall be one flesh, not the three, four, etc. shall be one flesh. See also Eph. 5, 31. Since, the Mormon leaders take the lead in the practice of polygamy, we quote 1 Tim. 3, 2: "A bishop then must be blameless, the husband of one wife." Of course, Mormons twist this passage to mean "at least one," but if that was the intended meaning, it would have been expressed so. One, in any language, excludes a plurality. We might well apply the words of Rev. 22, 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

If Mark 12, 25: "For when they shall rise from the dead, they neither marry, nor are given in marriage." Mormons agree and say:

1. Dt. 17, 17: "Neither shall he multiply wives to himself, that his heart turn not away."

"Correct! Therefore, do it now!" However, the Bible clearly states, that the marriage relation will not continue after death.¹ Rom. 7, 2: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Another clear example is Luke 20, 34-5: "The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage." Here Christ is not speaking of being married in heaven, but of the continuation of marriage in heaven, for Christ was asked, who of seven brothers would claim the one woman, whom all had married. As far as celestial marriage being the final and acid test of salvation is concerned,--that is so absurdly foreign to the Bible that it deserves and requires no special refutation.

Washing
of feet

Mormons place the ordinance of the washing of feet on the same level with baptism and the Lord's Supper.

"And ye shall not receive any among you into this school (school of the prophets) save he is clean from the blood of this generation: And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me."² Accordingly, Mormons claim, that this ordinance is also able to wash away sin.

1. Gal. 3, 28: "There is neither male nor female: for ye are all one in Christ Jesus."
2. Doctrine and Covenants, Sec. 88, 138-141.

John 13, 14: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," cannot be quoted to prove the ordinance mentioned above. Christ is not speaking of something which is to take place only once, as baptism, or only from time to time, as the Lord's Supper, but he is speaking of something which a Christian is to do every day throuth his life. Acts of love and of humbleness are meant, nothing else. Christ does not here institute a sacrament or any kind of efficacious ordinance, but only lays down a rule of practical Christian living. "For I have given you an example that ye should do as I have done to you," John 13, 15.

Sabbath rest Mormons teach the Old Testament Sabbath rest. "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. ...And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy be full."¹ -- "And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."² The Sabbath-rest is an ordinance of salvation.

1. Doctrine and Covenants, Sec. 59, 9-12.

2. Doctrine and Covenants, Sec. 68, 29.

The Sabbath-rest is not a hard and fast rule. "The sabbath was made for man, and not man for the sabbath...The Son of man is Lord also of the sabbath," Mark 2, 27-8. The Sabbath-rest with its regulations is a thing of the past. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ," 2 Cor. 2, 16-17. The mere mechanical observance of any day contributes nothing to salvation. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain," Gal. 4, 10-11. Finally, any day may be observed. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks," Rom. 14, 5-6.

Laying on
of hands

The laying on of hands is also an "ordinance of the Gospels". "An apostle is an elder, and it is his calling to baptize...And to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost."¹ Thru the ordinance of laying on of hands, a person is admitted into the church. "Like that of baptism, it is

1. Doctrine and Covenants, Sec. 20, 38-41.

one by which mankind are admitted into the church of God."¹ It is to take place after the ordinance of baptism. "After thou hast been baptized by water...you shall have a remission of your sins, and a reception of the Holy Spirit by the laying on of hands."² The Holy Ghost is not conferred upon any one except thru this ordinance.

"There is a set mode by which this great gift is conferred upon mankind...To obtain the gift of the Holy Ghost, the necessary conditions must be complied with. ...The method by which it is conferred is, the laying on of hands by men who have themselves received it and have been called of God and ordained to administer it."³ The Holy Ghost is conferred because of the obedience of the person submitting to this ordinance. "As it (Holy Ghost) is bestowed through obedience, so it may be withdrawn through disobedience."⁴ The gift of the

Holy Ghost is not only one of an internal, but also of an external nature. "Its (gift of Holy Ghost)internal fruits are faith, knowledge, wisdom, joy, peace, patience, temperance, long suffering, brotherly kindness and charity. Its external gifts are manifested in prophecies, visions, discernments, healings, miracles, power over evil spirits, speaking in various tongues, interpretation of tongues, etc. These several gifts are distributed according to the will of God among the various recipients of the Holy Ghost."⁵ -- "We believe in the gifts of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc."⁶

1. Mormon Literature in Scrapbook of Ben E. Rich, Vol. II, p. 330 -- Words of Elder Edw. F. Parry, Liverpool, England.

2. Doc. and Cov., Sec. 55, 1.

3. Penrose, Mormon Doctrine, p. 16f.

4. Penrose, Mormon Doctrine, p. 18.

5. Penrose, Mormon Doctrine, p. 17.

6. Pearl of Great Price, p. 80, Art. 7.

Mormons especially refer to Acts 8, 14-17, where Peter and John were sent to Samaria to substantiate rumors, that the people there had received the Gospel. The apostles found, that they had already been baptized, and they, therefore, extended to the new converts the hand of fellowship and bestowed the Holy Ghost upon them by laying on of hands. However, if they were already baptized, they were therewith also in possession of God's grace and in full possession of the Holy Ghost which sanctifies. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2, 38. Therefore, all the spiritual gifts were already theirs by and thru baptism. Hence, the apostles did not bestow these spiritual gifts by the laying on of hands. It naturally follows, that the gifts were of an external nature. That this was the case is substantiated by the context, for Simon the Magician offered the apostles money for the power to bestow the gifts. The Magician could not have made any money out of it,--as he would have done, if the power had been granted him,--if the gifts were internal and not external. The apostles, therefore, equipped the believers with extraordinary external gifts, with the power to perform miracles, to speak with strange tongues, and with other peculiar powers of giving evidence of the Spirit's omnipotence and divine majesty. These gifts were bestowed, not because essential for salvation, but because the Lord wished to use them as a testimony and as a confirmation of the Gospel. The Samaritans lived in a new mission field, and, therefore, these external gifts were a decided aid in spreading the Gospel.

However, these gifts served only a temporary purpose. When the Gospel was committed to writing by inspired men, the gifts ceased. Paul fully explains the nature of these gifts in 1 Cor. 12-14. The gifts are not altogether excluded. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," 1 Cor. 12, 11. If the Lord wills it, the gifts may again be put into use. A missionary in a foreign and heathen field may be permitted to make use of miraculous gifts, but only temporarily. When the gifts have accomplished God's purpose, they will again cease. After speaking of various external gifts, Paul says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity," 1 Cor. 13, 13.

So then, we have established from the Bible, that the essential and saving gifts of the Holy Spirit are already given by means of baptism, therefore, the laying on of hands as an ordinance to bestow these gifts is not necessary; secondly, that the special gifts, over and above those of baptism, were only of a temporary nature, and that we have no promise from the Bible, that such external gifts will be bestowed thru an ordinance of laying on of hands. Furthermore, God gives the Holy Spirit without baptism or any other sacrament or ordinance. "If ye then, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11, 13.

Millennialism Mormons teach millennialism. "For in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth. For the great Millennium, of which I have spoken by the mouth of my servant shall come; For Satan shall be bound."¹ "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisiac glory."² All will be converted. "The ushering in of the great millennial day...His kingdom (Christ's) must not only be established from pole to pole and from shore to shore, but His saving power must penetrate to every lost soul of our race in the regions of the damned."³ The heathen will be redeemed but must be the servants of the Saints. "The Latter-day Saints...will then receive an inheritance on the earth, and will build upon and improve the same for a thousand years. The heathen nations, also, will then be redeemed, and will be exalted to the privilege of serving the Saints of the Most High. They will be the ploughmen, the vine-dressers, the gardeners, builders, etc. But the Saints will be the owners of the soil, the proprietors of all real estate, and other precious things; and the kings, governors, and judges of the earth."⁴ "This perfected earth and its saved inhabitants will then be presented to the Eternal Father as the finished work of Christ."⁵

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1. Doctrine and Covenants, Sec. 43, 29-30.
 2. Pearl of Great Price, p. 80, Art. 10.
 3. Penrose, Mormon Doctrine, p. 54.
 4. Parley P. Pratt, Key to Theology, p. 140.
 5. Penrose, Mormon Doctrine, p. 58.

The Bible says, Luke 18, 20-21: "The Kingdom of God cometh not with observation (with outward shew, R.V.); Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." Christ emphatically said, that He would not establish an earthly kingdom. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," John 18, 36. Hence, Christ will not come to establish a millennial kingdom for the believers. The Bible tells the believers to fix their minds and hearts on a heavenly goal. "For our conversation is in heaven," Phil. 3, 20. Therefore, true believers of the Bible do not look forward to an ideal earthly kingdom, but to a perfect and glorious heavenly kingdom. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom to whom be glory for ever and ever," 2 Tim. 4, 18. The believers will be taken from this earth. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know," John 14, 3-4. -- "For the Lord Himself shall descend from heaven... and the dead in Christ shall rise first. Then we (the believers) which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord," 1 Thess. 4, 16.17.

The purpose of Christ's second coming is not to evangelize the world, but to judge it. "When the Son of man shall come in his glory...

And before him shall be gathered all nations; and he shall separate them from another, as a shepherd his sheep from the goats. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire. ...And these shall go away into everlasting punishment; but the righteous into life eternal," Matt. 26, 31-46.

When Christ comes for the judgment, this earth will be completely destroyed and pass out of existence. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, " 2 Pet. 3, 10. It is evident, therefore, that there will be no millennium.

We might easily multiply instances to show the unchristian character of Mormonism, but the cardinal doctrines discussed above are sufficient to demonstrate the radical and irreconcilable difference between the Bible and Mormonism. Its claim of being "The only true and living church upon the face of the whole earth"¹. is absolutely without support and falls into a heap.

The anti-Biblical character of Mormonism is even reflected in its outward organization. "There are, in the church, two priesthoods, namely, the Melchisedek, and Aaronic, in-

1. Doctrine and Covenants, Sec. 1, 30.

cluding the Levitical priesthood."¹ -- "We believe in the same organization that existed in the primitive Church, viz., Apostles, Prophets, Pastors, Teachers, Evangelists, etc."² -- "In every age when the Almighty has had a church or organized body of true worshipers on earth, He has sent among them men who were authorized by Him to act in His name...This delegated power from God to man is called the Priesthood."³ The priesthood of the Old Testament ceased for a time, but was restored through Jesus. "Moses and Elijah held similar authority in their day and retained it when they left the sphere of mortality. And they came and administered in that Priesthood to Jesus on the Mount of Transfiguration. As the Father called Him, so called He the apostles, and so, under divine direction, they called and ordained others. Thus the Priesthood in both orders or branches was continued in the early Christian Church."⁴ The priesthood again ceased. "Through (the) transgression it was again taken from among men."⁵ The priesthood cannot be instituted by man. "The Priesthood is given by ordination. When there is no man living in the flesh, who holds this authority, its restoration can only be effected by the administration of heavenly beings who formerly held it on earth."⁶ The priesthood was again divinely restored through Joseph Smith. "Behold, I (Joseph Smith) will reveal unto you the Priesthood, by the hand of Elijah the prophet."⁷ The priesthood

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1. Doctrine and Covenants, Sec. 107, 1.
 2. Pearl of Great Price, p. 80, Art. 6.
 3. Penrose, Mormon Doctrine, p. 20.
 4. Penrose, Mormon Doctrine, p. 21.
 5. Penrose, Mormon Doctrine, p. 21.
 6. Penrose, Mormon Doctrine, p. 22.
 7. Doctrine and Covenants, Sec. 2, 1.

can only be conferred by ordination by those who are already called and divinely appointed. "We believe that a man must be called of God, by prophecy, and by laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof."¹.

According to the Bible, Christ did institute a priesthood (Hebr. 7) but by doing so, He absolutely abolished the Old Testament priesthood in all its phases. "For there is verily a disannulling of the commandment going before (O.T. covenant) for the weakness and unprofitableness thereof," Hebr. 7, 18. Christ is called a priest after the order of Melchisedek to illustrate the perfect and eternal nature of His priesthood, which is complete in His own person. He, therefore, needs no priests in the technical sense as assistants. "For there is...one mediator between God and men, the man Christ Jesus," 1 Tim. 2, 5. Hence, there was no necessity, that Christ should confer His priesthood upon others. None of the apostles are ever referred to as priests. "Who then is Paul, and who is Apollos, but ministers (servants) by whom ye believed?" 1 Cor. 3, 5. Under the new covenant of Christ, everyone may approach God directly without the aid of a priesthood, and everyone is his own priest in this sense. "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father," Rev. 1, 56. -- "But ye are a chosen generation,

1. Pearl of Great Price, p. 80, Art. 5.

a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," 1 Pet. 2, 9. If every one is his own priest, there is then no need for a priesthood that acts for others.

Neither has the apostleship been extended to the present time. The office of the apostles of Christ was an extraordinary one. It was in its very nature a temporary office. It consisted in bearing witness to the life, teaching, and resurrection of Christ on the basis of personal eye-witness, or under such supervision, or by direct revelation. It consisted in starting and overseeing of churches before there was a complete written Gospel, and in writing most of the New Testament under divine inspiration. These conditions could not possibly be met by anyone in a later age. When the apostles' work was finished, their particular office ceased. When the apostles died one by one, the vacancies were, therefore, not filled.

The right to proclaim the Gospel is not limited to any class of individuals, but to all believers, to the Church as such this office is given. "Therefore, let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours," 1 Cor. 3, 21-22. The church is not under the supervision of a class of individuals, but has the right to act for itself. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church let him be unto thee as an heathen and pub-

lican. Verily I say unto ye (the church) shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," Matt. 18, 17-18. Christ is present wherever a few ordinary Christians are gathered. "For where two or three are gathered together in my name, there am I in the midst of them," Matt. 18, 20. For efficient and organized work, the church appoints individuals to act as its representatives. Such individuals have not the right to preach of themselves, but only inasfar as the church calls them. "And how shall they preach, except they be sent?," Rom. 10, 15. They must be properly qualified men. "And these things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2, 2; 1 Tim. 3, 2-4. Those who are properly trained and properly called by the Church are then recognized as the special servants of God, as the above passages imply.

Ordination by laying on of hands is not necessary. It is true, that the apostles laid their hands on those called by the Church for special work, but it is nowhere commanded that this should be a fixed form. However, ordination is a good custom, for God's blessing will rest upon such an act, if solemnly conducted in accordance with the general principles of the Bible. To repeat, as such, ordination is not necessary to create a preacher of the Word, for he is made a preacher by the call of the church, not by an act of ordination by those already in the special service of God.

The structure of Mormon organization, therefore, is arbitrarily against the Bible. We shall briefly outline the organization.

At the head of Mormon organization stands the First President. He is the seer, revelator, translator, and prophet.¹ He has two counselors. Together they form the First Presidency. They are the three High Priests and as such have jurisdiction over the entire church.

Next, are the Twelve Apostles, who direct the work of the church under the direction of the First Presidency. Then come the Patriarchs, who are especially ordained evangelists to pronounce blessings on the Saints by the laying on of hands. Then there are High Priests, who are local officers for local ministrations. Next, come a body of Elders called the Seventy, who form an appendage to the Apostleship, and are the chief missionary corps of the church. These officers hold the Priesthood after the order of Melchisedek.

At the head of the Aaronic or lesser Priesthood stand the Bishops. Three bishops form the Presiding Bishopric of the church. The bishops supervise the work, which is directed more to earthly affairs. The Priests preach, teach, and baptize, but cannot confer the Holy Ghost by laying on of hands, that being the power of the higher priesthood only. Teachers visit the members and look after their morals. The Deacons attend to general temporal duties. The officers of the Melchisedekian Priesthood may perform any of the functions of the Aaronic Priesthood.

1. Doctrine and Covenants, Sec. 107, 92.

The ladies are also organized in Relief societies to minister to the poor, aged, and afflicted. They promote the welfare of the female element.

The younger women and also the younger men are organized into Mutual Improvement Associations.

Under older supervision even the children are organized into Primary Associations for training in Mormon principles and general conduct.

There is a thoroly organized Sunday School Union.

Education is an essential feature in the Mormon system, and academies and colleges are maintained.

It can be seen, therefore, from the thoro organization of the Mormons, that they mean business. Financially and politically, they own Utah, and even if they were content to confine themselves to Utah, where they have so strongly flourished, there would still be cause enough to condemn their doctrines and even to object to their presence under the American flag, but considering their aggressive missionary policy, Mormonism becomes a real menace to the religious life of the entire country. Its persistent agents are found at work wherever they can gain a foothold. Viewed in a strictly objective manner, Mormonism is perhaps the most complete and artificial monstrosity ever imposed on the weak and credulous. Some one has aptly labeled it as the "religion of the barnyard." It has been said, that the examination of the Book of Mormon by archeologists

and ethnologists was much like calling a group of competent surgeons to make a serious study of the anatomy of a tailor's dummy. But the most dangerous element in Mormonism is not its religious declarations, but the organization that uses them. Without a most clever and insinuating presentation, few would be won over by the teachings of the half fanatical Joseph Smith. Clever advertising of the fable invented by the illiterate dreamer and trickster just mentioned has built up an institution, the rapid growth of which history affords few examples. Therefore, to raise a voice of warning against this unchristian cult is not out of place but, on the contrary, very timely. People who are not clear and safe in Bible doctrine may easily fall a prey to the Mormon monster. And to call the attention of such people to the vivid contrast between Mormon doctrine and Bible doctrine is a service that they will appreciate, upon realizing that they have escaped. The fact that Mormons clothe and sugar-coat their pernicious doctrines in Biblical phrases makes them all the more dangerous to those not informed. However, a rigid test of Mormon doctrine readily reveals how incompatible and antithetical it is with Bible doctrine.

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