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A Defence [sic] of the Book of Mormon

Author(s): T. W. Brookbank

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Abstract: This two-part series presents evidences of the Book of Mormon, including: the Book of Mormon omits the letters *q*, *x*, or *w* from proper names, does not use contractions, indicative of a Hebrew language; omits from the book of Ether references to the priesthood, the law of Moses, stories of Abraham, Isaac, Jacob, Joseph, Moses, and other references that are Israelite, except for commentary inserted by Moroni. Brookbank also argues that Joseph Smith did not use the published writings of Del Rio, who visited ruins in America in 1767, as he translated the Book of Mormon. The second part concludes the series.

expression for the gift of the Gospel of Jesus Christ, that I have been touched with the truth, and that through the grace of God, and I hope partly through my own willingness to accept the truth, I have been able to understand the great plan and purpose and order and organization of the universe, which enables me, a common man with you, to interpret all the affairs of my life and to know what I should do and what I should not do, day by day, in terms of eternal realities that lie at the foundation of the Gospel.

We should be a grateful people. We do have a message to give to the world. We have no higher desire, we who are Latter-day Saints, than to give these truths and many others that have been discussed here at this conference, to all those who have not received them, that the joy that we know may be their joy also.

God be with us and bless us. May He open our eyes day by day to the greater meaning of this marvelous work, which we know as the Gospel of Jesus Christ, I ask in the name of the Lord Jesus Christ. Amen.

A DEFENCE OF THE BOOK OF MORMON.

T. W. BROOKBANK.

(Continued from page 39).

5. THE Book of Mormon makes no use of modern names for cloths, such as, "calico," "muslin," "delaine," "linsey," "broad-cloth" and scores of others.

6. No modern names for many articles of wearing apparel occur in that book, as for examples, "skirts," "pantaloons," "waist-coats," "collars," "cuffs," "gloves," "boots," "shirts," and others.

7. No names for intoxicants familiar to modern times and people are used in it. It makes no mention of whiskey, gin, ale, brandy, punch, porter, beer and so on. The ancient word "wine" does occur.

8. The book does not speak of colleges or universities, nor does it refer indirectly to any such schools of learning.

9. Libraries, art collections, museums and like institutions are not mentioned, nor is their existence in any way implied.

10. Several single words and phrase terms which are in common use among modern English authors are wholly wanting in the pages of that work. To instance some of them, we have, "namely," "as follows," "the following," "to wit," "the foregoing," "the above," "to sum up," "for instance," "for example," "to recapitulate," and so on. Even the rare use of such words was foreign to the ancient Hebrew speech. "*Namely*" is one that does not occur at all in the Biblical scriptures save as a

supplied word, and others of the list are wholly wanting also. "To wit" (to know) does occur in the King James' version in Gen. 24:21 and in 2. Cor. 8:1. "To wit" is found in Gen. 21:26, but in none of these examples does the phrase have the meaning of namely.

The fact that the terms listed above, and some others of a like nature are excluded from the Book of Mormon is sufficient to distinguish that work as one manifesting a remarkable peculiarity among modern English compositions. Where is there another book of its size, either religious or historical, or both combined in one, unless it be the Old Testament, from which the terms in hand and others employed for similar service, are so rigidly debarred? We thus find that the literary style in the Book of Mormon conforms strictly in its observances of this remarkable specialty, which is distinctly Hebraic, with the practice of ancient Hebrew scribes. Perhaps it is more strictly the whole truth to say that the Book of Mormon goes beyond all known Hebraic writings in discarding the use of the terms listed above.

We are now tempted to ask, if it is by studying the description of some ruins down in Central America that Joseph Smith was aroused to the absolute necessity of debarring the said terms from an alleged Jewish fiction, which it was once strenuously claimed he had hashed up out of the Spaulding romance?

11. Christian denominational names in use a century ago throughout the world, are not to be found in the translated Nephite records; nor is Mohammedism spoken of; and the same may be said of the many "isms" of one character or another, which have sprung up among men during the last several centuries. All names also of Christian religious orders such as Jesuits, Franciscans and various others are excluded from that book.

12. No principle of science is mentioned under a modern name; no principle is referred to in any way which the very latest developments do not sustain as sound, scientific teachings.

13. No tariff or free trade questions are noticed.

14. Newspapers and magazines are not spoken of, nor is their existence implied.

15. When giving relative values which obtained in the Nephite monetary system (see Alma chapter II), any statement concerning or involving a *decimal* principle, would have been well-nigh fatal to the claim that the Book of Mormon records are a translation from ancient historical writings. Decimals, as we understand and use them, were not invented until after the beginning of the Christian era.

16. It would have been a paralyzing blunder, in case the Nephites were a fictitious people, had Joseph Smith represented them as making use of *coined* moneys; it would have been equally disastrous had Joseph Smith have given an alleged description

of the stamp on the face of the coins. The coinage of money was not known to the Jews until after B. C. 600. This year marks the date when the Nephite colony set out from Jerusalem for America, known to the emigrants as "the land of promise." The *Jewish Encyclopedia*, says "up to the time of the exile and even later the metals were not coined, but were weighed." (See Exod. 22: 17; 2 Sam. 18: 12; and 1 Kings 20: 39). The Nephite system of monetary values is spoken of as represented by different "pieces," not by "coins," Alma 11: 4. There is here manifest a most gratifying consistency of the Nephite with the Jewish plan for establishing money values.

17. The Book of Mormon does not give even an intimation of the relative value of any piece of the Nephite money when compared with some specified coin of America or of England. The related value of some of the different pieces of Nephite money is given, when their value is considered in relation to commodities. Thus, we find that a sennun of silver or a senine of gold was equal in value to a measure of barley or of any other kind of grain, while a shiblon was the same in value as half a measure of barley. The corresponding values are not given for other Nephite money pieces; still, we may be sure that every one of them, unless very small values might be excepted, has its worth fixed by a specified measure of grain or by some other commodity.

18. No week-day names occur in the book in hand. Not one of the names of the days of the week as they are now used is traceable to an original Hebraic source. They are all flavored so much with the names of heathen gods or subjects of worship that they are a blot on Christian calendars.

19. Names of months are not given in the Nephite records. The naming of them as practiced by moderns was unknown to the ancient Israelites. The Nephites referred to the months as the first, the second, the third, and so on, from the beginning of their year. The Jews in the early days of their history did the same.

20. Special days or seasons of Christian church observance are all passed in silence. Easter, Lent, and not a few others receive no mention.

21. Watches and clocks are not referred to; neither are the hours of the day as measured by such instruments. The use of the term "o'clock" in a single instance would have nullified Joseph Smith's claims.

22. No mention is made of canons, rifles, muskets, shot, shell, ammunition, etc.

23. No reference is made to modern medical practices. Diseases under modern names are not spoken of; neither are modern drugs mentioned.

24. Names of modern beverages do not occur as, tea, coffee, chocolate, etc.

25. No modern geographical names are used. At this point the danger of making some deadly blunder was imminent and constant, in case Joseph Smith had been an impostor. That record contains no names for mountains, none for rivers, none for the inland seas or lakes of Asia which the Babylonian colony under Jared may have crossed in their migration through that country. Why did not Joseph Smith, if an impostor, refer to the "narrow neck of land" as Panama?

26. No place is located by means of latitude and longitude. This convenient and accurate system first came into use about A. D. 382.

27. When writing largely as he did of the Lamanites, who for centuries have been known to English-speaking peoples as Indians, and whom he in his younger days knew by no other appellation, how does it transpire if the Book of Mormon be fictitious, that Joseph Smith never once substitutes the name "Indians" for "Lamanites"?

28. The time of the day when Christ was crucified is correctly given in the Book of Mormon. Making proper allowance for the difference in time between Palestine and the Nephite lands, the Savior was slain in the morning. And so is the fact recorded by Nephi.

29. No reference is made to trial by jury.

30. There is a different point of view from which this matter of what had been left *out* of the Book of Mormon is to be considered. Reference is made to things and matters which with perfect consistency might be spoken of in one part of the book while the mention of them even indirectly in another part would have been a disastrous error.

We find that the book of Ether, which is a sub-division of the Book of Mormon, does not purport to give an outline of the history of an Israelitish people, but of a Babylonian colony. This colony emigrated to the western continent from the vicinity of the Tower of Babel, at the time the Lord confounded man's speech there. They occupied large portions of the Americas until about B. C. 600. It is apparent therefore that nothing pertaining to the Jews, or Israelites can be mentioned. Not only, then, are the things already passed upon in the foregoing remarks to be left out of the book of Ether, but the same is true, also, of scores of other things which pertain to *Israelitish* people. It must be remembered, however, that Moroni, who abridged the Jaredite history about 400 A. D., was himself an Israelite, and that in his abridgment he sometimes digresses to make remarks on his own account, or to give the substance of various communications from the Lord. It is evident that all such non-Etheric portions can not rightly be subjected to the same line of critical study that other portions of it are. Some of the omissions which had to be observed in the abridgment of the Etheric narrative are:

(Continued on page 59).

We must also remove the spirit of indifference shown towards us. This cannot be done by special revival meetings. Truth is not found in auctions, nor strength in strong drink. Indifference can not be overcome by revival meetings any more than weaknesses of the body can be overcome by drugs. Drugs only leave the body weak and staggering—indifferent to the laws of nature; revivals may have the same effect. They may only leave the spirit weak and broken—indifferent to the laws of God.

To overcome indifference and to arouse interest about the Gospel, we must, by our good works, show mankind that so-called "Mormonism" is something which merits consideration. A well-advertised product is seldom received with indifference.

Let us advertise the Gospel by our good works.

A DEFENCE OF THE BOOK OF MORMON.

(Concluded from page 55).

(a) References to the law of Moses; to the writing of the ten commandments by the finger of the Lord; to His descent on Mount Sinai; to a single one of His many marvelous works in behalf of the Israelites.

(b) Abraham, and his calling to be the father of the faithful could not be mentioned; nor could stories relating to Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, and a host of other famous servants of God.

(c) Nothing could be said respecting the Aaronic nor the Melchizedek Priesthoods; nor the Levites; nor the tabernacle nor its location.

(d) Jerusalem, Canaan, Palestine, Egypt, the Dead Sea, the Red Sea, the Jordan, Nazareth, etc., with their sacred and blessed memories could not safely be spoken of unless a knowledge of them is accounted for as coming from the hand of the Lord.

There is a consistency which must commend itself to the serious consideration of every friend or foe of the Book of Mormon. In the foregoing remarks attention has been called to some of the things which had to be left *out* of the Book of Mormon if that work is to commend itself as an authentic record. Much, even pertaining to many of the matters spoken of, has been left for the reader to supply. What has been said is to be understood as being not greatly more than suggestive of what might be said in this same line of investigation.

It will doubtless appear to some of our critics that it would not be difficult for a modern author to avoid making the blunders which have been pointed out in these pages. While the making of mistakes in connection with *some* of the specifications considered doubtless would not be difficult for a writer of this

twentieth century, still not to get mixed up in any of them is a far different matter. Moreover, we are not to view this matter from the standpoint of what a learned modern author might do—from the standpoint of what a trained scholar who has a profound knowledge of ancient lore and history might accomplish, but from the standpoint of what an unschooled youth of almost a century ago did effect. It has never been claimed by the enemies or the friends of Joseph Smith that he was at all familiar with ancient history. He knew but little at most of what the human race has accomplished in science, art, invention, etc. Yet, it is this country youth, who, in a first attempt at producing a book and without an opportunity to revise it, in the face of a multitude of hostile critics, brought the Book of Mormon forth to the world.

Joseph Smith's work has thus far triumphed gloriously over every effort of its enemies to break down its authenticity. It still stands as an unimpeachable record and as a source of truth among the humble followers of the Lord Jesus Christ. The Book of Mormon is the work of God, and it has come to stay.

BRIEF MENTION.

THE Polish Government has recognized the Union of Soviet Republics.

ERNEST CHAUARD of Lausanne was elected President of the Swiss Confederation for 1924. The new Vice-President is Federal Councilor Jean Musy of Fribourg.

GUSTAVE EIFFEL, the engineer who built the famous Eiffel Tower in Paris, and who is remembered for other great engineering feats, died at his home in Paris, in his ninety-second year.

THE estimated value of the gold in the world is placed in round numbers at £1,800,000,000. Of this it is figured the United States has nearly one-half. In the first ten months of 1923, the importation of gold into that country increased by £47,000,000.

THE two hundred sixty-one cities of the United States having a population of 30,000 or more, are living beyond their means, according to statistics given out by the United States Census Bureau. The statistics show that the cost of government per capita in these cities amounts to \$57.38 for the year, against revenues of \$51.81.

UNITED STATES SECRETARY OF LABOR DAVIS sent the Senate and the House Immigration committees a draft of a new immigration bill providing for selection of immigrants abroad, for extension of the quota restriction to all countries in the Western Hemisphere, and for various modifications of the present entry requirements.

THE total area of the Japanese archipelago is 148,756 square miles and the total area of the empire, with Korea and all other possessions, is 230,738 square miles. The population of Japan proper is 56,745,000; the population of the possessions is more than 77,000,000. A considerable