

men. Therefore the failures of monogamy, and the fact that in the absence of the legitimate order, it is compelled to have recourse to a perverted polygamy, proves itself a vicious system, and that if there is any true order it must be found in an undistorted polygamic form.

Mormon Society having the correct systems, in theory, form, and practice, is based upon the right foundation. It remains for us to show in the following pictures, that its spirit and developments correspond. But let it not mistakenly be supposed we have to show that it has reached perfection, in order to substantiate our po-

sition that it has the true faith and right institutions. It must be remembered that "Mormonism" finds society almost in the lowest state of degeneracy, and that out of such society its members are first taken. Repentance and remission of sins is a work of the present, but full and complete regeneration of man and society is a *work of time*. In other words, progression and perfection is a *growth*. If we show a contrast favourable to "Mormon Society" against "English Society," and that the former is indeed travelling in the path of regeneration, this is all we have undertaken to do.

(To be continued.)

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## ORIGINALS OF THE BIBLE AND BOOK OF MORMON.

### MANUSCRIPTS OF THE NEW TESTAMENT.

1st. *The Alexandrian Manuscript*.—This was probably made in the sixth century of the Christian Era. Cassimir Oudin says the tenth. It was deposited in the British Museum in 1753. Cyril, Patriarch of Constantinople, presented it to Charles the First, in 1628, by his ambassador, Sir Thomas Roe. It was written by the Monks for the use of a monastery of the order of Acæmets, i.e., *vigilant, never sleeping*. Its original text is no longer visible; written with uncial letters; no intervals before the words; it has been altered from the Latin version, and was written by a person who was not master of the Greek language. (The authority for the above is found in the writings of Cassimir Oudin, Wetstein, &c. &c., as quoted by Bishop Marsh, in his *Michaelis's Introduction*, vol. ii., page 185, and following.)

2nd. *The Vatican Manuscript*, noted 1209. This is said to be written in the sixth century. It was probably written by the Monks of Mount Athos; first heard of as being in the possession of Pope Urban the 8th. Deposited in the Library of Paris: some of the leaves are wanting; the ink, in some places, faded; the letters have been retouched by a skilful and faithful hand. (See Unitarian Editors of the improved version of the New Testament, and Marsh, *in locis*.)

3rd. *The Cambridge Manuscript*, or *Codex Bezae*. "Perhaps of all the manu-

scripts now extant, this is the most ancient."—*Bishop Marsh*. Theodore Beza used it for his edition of the New Testament. It was found at Lyons, in the monastery of St. Irenæus, in A.D. 1562. Beza himself owns of it, that it should rather be kept, for the avoiding of offence of certain persons, than to be published. It is deposited in the University Library at Cambridge: Uncial letters; no intervals between the words; is very ungrammatical. It varies from the common Greek text in a greater degree than any other. (As authority, see Unitarian Editors, &c. *Bishop Marsh*, vol. ii., page 229.)

4th. *The Clermont, or Regius Manuscript*, 2245. This dates from the seventh century. It was found in the monastery of Cluny, called Clermont, from Clermont in Beauvais, where it was preserved; thirty-six leaves of it were stolen by one John Aymon, and sold in England, but since recovered. It was deposited in the Royal Library at Paris. It is Greek and Latin; and contains the Epistles, but that to the Hebrews by a later hand; like other Græco-Latin Codices, the Greek has been accommodated to the Latin. (As authority, refer to Wetstein, Unitarian Editors, Professor Schweyhäusen, quoted by Bishop Marsh, vol. ii., page 245, *et circiter*.)

5th. *The Ephrem Manuscript*. This is said to have been written in the seventh century. It was first discovered by Dr. Allix, in the beginning of the eighteenth



century. It is deposited in the Royal Library at Paris, and is in great disorder; there are many leaves lost; many wholly illegible; and the whole is effaced to make room for the works of Ephrem, the Syrian, under which the sacred text may be *perhaps* deciphered by transparency. (See Unitarian Editors of the improved New Testament.)

6th. The manuscripts from which our present text was taken are not known. Their age or antiquity is entirely unknown. Up to the year 1749, they were deposited at Alcala, i.e., Comptutum, in Spain. The Librarian sold them to one Toryo, who dealt in fire works, as materials for making skyrockets. (See Marsh's *Michaelis*, vol. ii., part i., page 441.)

Beside these, there are above twenty other manuscripts in large letters, of different portions of the New Testament; and some hundreds in small characters. It appears from the superscriptions of very many manuscripts of which we are in possession, that they were written on Mount Athos, where the monks employed themselves in writing copies of the Greek Testament. Some manuscripts, ascribed to the highest antiquity, have been discovered to be composition of impostors, as late as the seventeenth century, for the purpose of foisting in favourite doctrines, and imposing on Christian credulity. The Montford and Berlin MSS. for instance. — *Marsh*, vol. ii., page 295.

#### ANCIENT VERSIONS OF THE NEW TESTAMENT.

1. The Peshito, the most ancient Syriac version, brought into Europe, A.D. 1552; printed at Vienna at the expense of the Emperor Maximilian.

2. The Philoxenian, a later Syriac version, made in the sixth century, under the inspection of Philoxenus, Bishop of Hierapolis. Published at Oxford by Professor White, A.D. 1778.

3. The Coptic, in the ancient dialect of the Lower Egypt, still read, though it is not understood.

4. The Sahidic, in the ancient dialect of the Upper Egypt.

5. The Ethiopic, used in Abyssinia. First published at Rome, A.D. 1548, by three Ethiopian editors.

6. The Armenian, made in the fifth century. No genuine copies in existence.

7. The Persic; there are two of this class: neither very ancient; the one a translation from the Syriac, the other from the Greek.

8. The Latin, sometimes in distinction, called the *italic*. These very translations of the Greek text, as it stood in the most ancient manuscripts, were in general use in an age that precedes the date of any manuscript now extant.

9. The Vulgate is that Latin first corrected and published by the Monk St. Jerome, A.D. 384, by order of Pope Damasus, and by the Council of Trent pronounced authentic; so that no one may dare or presume, under any pretext, to reject it.

All the French, Italian, and Spanish Bibles that were published before the sixteenth century, were taken wholly from the Latin.—*Marsh's Michaelis*, vol. ii., page 7.

#### EDITIONS OF THE GREEK TESTAMENT.

1. The Complutensian Polyglot, so called from Complutum, the ancient name for Alcala, a Spanish University, and polyglot—*of many tongues*. Published at the expense, and under the management of the celebrated cardinal, statesman, and warrior, Francis Ximenes de Cisneros, the 22nd of March, 1520, by permission of Pope Leo X. Only 600 impressions were taken off.

2. A.D. 1516. Erasmus, at Basle, in Switzerland, published an edition, from a few manuscripts found in that neighbourhood; a second, a third, and, lastly, in A.D. 1527, a fourth, in which, to obviate the clamour of bigots, he introduced many alterations, to make it agree with the edition of Cardinal Ximenes.

3. A.D. 1550. Robert Stephens,\* a learned printer, at Paris, published a splendid edition, in which he availed himself of the Complutensian Polyglot. It abounds with errors, though long supposed to be a correct and immaculate work.

4. A.D. 1589. Theodore Beza, successor to John Calvin, at Geneva, published a critical edition, in which he made use of Robert Stephen's own copy, with

\* He first introduced the present division of the text of the New Testament into verses.—*Michaelis*, vol. ii., part i., page 527.



many additional various readings,\* from fifteen manuscripts, which had been entrusted to the collation of Henry Stephens, the son of Robert, a youth of eighteen years of age.

5. A.D. 1624. Elzevir Edition, published at Leyden, at the office of the Elzevirs, who were the most eminent printers of their time. The editor is unknown. This edition differs very little from the text of Robert Stephens; a few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscripts. The reputation of the Elzevirs for correctness of typography, and the beauty of this specimen, raised it to the pinnacle—it was unaccountably taken for granted, that it exhibited a pure and perfect text. This, therefore, became the standard of all succeeding editions, and constitutes at this day *the received text*.

#### EUROPEAN TRANSLATIONS.

A.D. 900. Valdo, Bishop of Frising, caused the Gospels to be translated into Dutch rhyme.

A.D. 1160. Valdus, Bishop of \_\_\_\_\_, caused them to be turned into French rhyme. We may guess how closely the original would be adhered to in these poems.

A.D. 1360. Charles the Wise is said to have caused them to be turned into French prose.

A.D. 1377. John Trevisa translated them into English.

The art of printing was discovered A.D. 1444; the first printed book in England was published by Caxton, A.D. 1474, the 13th of the reign of our Edward IV. Before this our countrymen, generally, must have been entirely ignorant of the text of Scripture.

A.D. 1517. William Tyndal made the best English translation of the New Testament, and was put to death for having done so.

A.D. 1611. The seventh, of our king James the First, that is, 246 years since, is the date of our present English translation; in the preface to which, the translators admit, that they themselves did not

\* The number of the various readings is admitted to be at least one hundred and thirty thousand.

know whether there were any translation, or correction of a translation, in existence, in King Henry the Eighth or King Edward's time. The ground of objection adduced by the puritans against the Church of England Liturgy, to King James the First, at Hampden Court, was, that it maintained the Bible as there translated, which they said was a most corrupt translation. In the justice of this complaint, originated our present translation under patronage of that "Most high and mighty prince, James," which the Roman Catholics, with equal justice complain, that it egregiously Protestantizes, and purposely gives a rendering to innumerable phrases, devised to hide and disguise their original and essentially monkish and papistical significancy.—*Ward's Errata of the Protestant Translation, and Johnson's Historical Account of the several English Translations of the Bible.*

#### MANUSCRIPTS OF THE OLD TESTAMENT.

"The sacred books of the Old Testament have come down to our times in MSS., the oldest of which date from the twelfth century. Nothing is known of the history of the text previous to that period after the return of the Jews from their captivity."—*Encyclopædia Britannica, Eighth Edition, vol. iv., page 695.*

#### DIVISION OF THE BIBLE INTO CHAPTERS AND VERSES.

"The division of the Old Testament into chapters as they still stand in the English, is of Christian origin, and has been ascribed by Bale, Bishop of Ossory, the celebrated antiquarian, to Stephen Langton, Archbishop of Canterbury, who died in A.D. 1227, and by others to Cardinal Hugo de Sancto Caro, who flourished about the middle of the same century. This arrangement was made for convenience of reference, in a concordance for the Latin Bible which was constructed at this time. But the sub-division of the chapters into verses had not yet been introduced, and for the purpose of referring more easily to a particular sentence, Hugo placed the first seven letters of the alphabet along the margin of each page. From the Christians this capitular division was borrowed by the Jews, and transferred to the Hebrew Bible. Rabbi Isaac Nathan



made use of it in the preparation of a Hebrew concordance in 1438; and it was first inserted in the printed Hebrew text by Daniel Bomberg, in his edition of 1525. The numbering of the verses was first employed in the Hebrew Psalter, printed by Henry Stephens in 1509. In the Latin translation of the Bible made by Sanctus Pagninus of Lucca, and published at Lyons in 1528, there is a division throughout into verses, marked with Arabic numerals on the margin. The system of Pagninus was adopted by Robert Stephens in the New Testament in 1551, and in the whole Bible in 1555; after this time the practice of numbering the verses became general." — *Encyc. Britan.*, vol. iv., page 695.

#### PRINTED EDITIONS OF THE HEBREW BIBLE.

"The Jews took advantage of that new and beautiful art, which in the middle of the fifteen century superseded the labours of the calligraphists; and copies of the Hebrew Scriptures were among the earliest printed books. So early as 1477 the Psalter was printed, probably at Bologna, with the commentary of Kimchi interspersed among the text. The Pentateuch was printed at the same place in 1482, with the Targum of Onkelos, and the commentary of Solomon Jarchi. Ruth, Lamentations, Ecclesiastes, and Esther, appeared the same year. A few years later appeared the *former* prophets, viz., Joshua, Judges, Samuel, and Kings, with Kimchi's commentary; and these were soon after followed by the *later* prophets, viz., Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The Hagiographa first appeared at Naples in 1487. The entire Hebrew Bible was first printed at Soncino in 1488; another edition, which has neither date nor place, is supposed to have appeared at Soncino. The third complete edition is that of Brescia in 1494; it was edited by Rabbi Gerson, and was the edition which Luther used in making his German version. The first edition of the Hebrew Scriptures, published under the auspices of Christians, was the Complutensian Polyglot, prepared at the expense of Cardinal Ximenes. It was completed in the year 1517, but did not appear till 1522, at Alcalá, in Spain. Daniel Bomberg's first edition of his Rabbinical Bible, in four volumes folio, was published at Venice

in 1518. His second edition, which was followed by several others, is the parent of our present Hebrew Bibles. The Antwerp Polyglot (1569), in eight volumes folio, contains the Complutensian text, collated with Bomberg's; and Hutter's edition (1587), presents a mixed text taken from the Antwerp, Paris, and Venetian editions. Other accurate editions were published by Buxtorf (1611 and 1618), by Moses Ben Simeon of Frankfort (the Amsterdam edition 1724), and by Athias (1661 and 1667), with a preface by Leusden. The second edition of Athias formed the basis of Van der Hooght's, published in 1705, and which may be regarded as the *textus receptus*. The elaborate editions of Kennicot and De Rossi, contain an immense collection of various readings, as do also the editions of Munster, Michaelis, Houbigant, Jahn, and the Polyglots." — *Encyc. Britan.*, vol. iv., page 697.

#### EXTENSIVE CIRCULATION OF THE BIBLE.

"In the last report of the British and Foreign Bible Society for 1853, it is stated that the Society had promoted the distribution, printing, and translation of the Scriptures in 170 languages, not less than one hundred of which had never before been reduced to print, while 25 had previously no written language at all; and that it had been the means of circulating not less than 45,000,000 copies of the Bible; of which number 18,000,000 had been distributed in Great Britain and Ireland, 17,000,000 in Europe, 8,000,000 in America, and 2,000,000 among the Jews, Mahometans, and heathens in other parts of the world. . . . The Central Prussian Society has issued since its commencement upwards of a million and a half copies of the Scriptures; a million copies have been circulated in Sweden, during the last thirty-two years; the French and Foreign Bible Society, distributed last year 28,000 copies. The Russian Society at St. Petersburg, instituted in 1813, before its suspension by an imperial ukase in 1826, had 289 auxiliaries and branches, and had printed 861,105 Bibles and Testaments in various languages and dialects. . . . "The Edinburgh Bible Society . . . distributes annually about 3,500 Bibles, a large portion of which are Gaelic copies of the Scriptures circulated in the Highlands



and Islands of Scotland, and in the colonies."

"The American Bible Society" issued during the year 1853, "666,015 Bibles and Testaments."—*Encyc. Britan.*, vol. iv., page 704.

NOTES ON THE ORDER OF THE PLATES OR RECORDS OF THE BOOK OF MORMON.

(Based upon a collation of numerous passages found in that Book.)

The order in which the Records were written, and the order in which the Nephites possessed some of them, are rather different. The following is the order in which they were written.

1st. *The Book of Ether*, on twenty-four plates of gold, probably made and commenced to be engraven by the brother of Jared, Moriancumer, (Cowd. Lett., p. 30), and afterwards coming into the possession of Ether, were finished by him, as he dwelt in the cavity of a rock. They were afterwards hidden by him, and eventually discovered by the people of Limhi, from whom they were transferred to king Mosiah, who translated them, and conferred them on Alma. They were then handed down until, with the other records, they fell into the possession of Ammaron, who hid them all up in the hill, Shim, from whence they were obtained by Mormon, who afterwards hid them again in the hill Cumorah. From thence they were obtained by Moroni, who translated and abridged a portion of their contents, omitting the former part, which comprised the history of the Antediluvians, from the days of Adam and of the posterity of Noah till the building of the great Tower. The plates were then buried in Cumorah.

2nd. *The Large Stone with Engravings* was brought to Mosiah by the people over whom he was made king; but where it was found, or how they came in possession of it, or in what language its contents were written, or what became of it, is not stated. Mosiah having translated its contents by the gift and power of God, discovered that it contained an account of one Coriantumr, and the slaying of his people; also a few words concerning his fathers who came out from the Tower at the time the Lord confounded the language of the people, and upon whom the severity of the Lord fell according to His

judgment. The bones of this people lay scattered in the land northward.

3rd. *The Brazen Plates* were obtained by Nephi from the house of Laban at Jerusalem, the Lord having commanded Lehi to send his sons for that purpose. The engravings on these plates, in the Egyptian language, consisted of the five books of Moses; a record of the Jews from the beginning down to the reign of Zedekiah, king of Judah; the prophecies of the holy Prophets from the beginning, even down to the commencement of the reign of Zedekiah; many of Jeremiah's prophecies, and a genealogy of the predecessors of Lehi.\* It was prophesied by Lehi that these plates should descend to his posterity. Accordingly they were handed down from one generation to another.

4th. *Lehi's Record* was the first possessed by the Nephites, of which the Book of Mormon gives any account. It contained many of his visions, dreams, and prophecies; but upon what material they were written, or what became of them, the Book of Mormon does not particularly state. It is most probable, however, that they were engraven on metallic plates, and were handed down with the other records from generation to generation. (Mos. xiii. 1.) Of this record Nephi made an abridgment upon the small plates,—which were the second set made by him, and are the same upon which he then wrote,—which comprises chapter 1 and 2 of the 1st Book of Nephi. A more particular copy of Lehi's Record was engraven on the first or large plates of Nephi.

5th. *Nephi's First or Large Plates* were made of ore, by Nephi, at the command of the Lord, soon after his arrival on the continent of America, and contained the record, genealogy, and prophecies of himself and his father, the greater part of their proceedings in the wilderness, together with an account of the reigns of the kings, and the wars, contentions and destructions of the people. These plates were possessed, engraven, and handed down by the kings, and were called the plates of Nephi. Having, with the rest of the records, been hidden in the hill Shim by Ammaron, they were, after his death, exhumed by Mormon, whom

\* Lehi was a descendant of Manasseh. (See Alma viii. 1.)



Ammaron had instructed to do so when he should have arrived at the age of 24. Mormon, then, in the fulfilment of the instructions of Ammaron, wrote thereon a full account of all the wickedness and abominations, and all things which he himself had observed concerning the Nephites and Lamanites, and finally hid them up in the hill Cumorah, with the other records which he had also exhumed from the hill Shim, having previously engraved on plates of his own making an abridgment of these the large plates, which he gave to his son Moroni.

6th. *Nephi's Second or Small Plates* were made by him, at the command of God, for the especial purpose that there should be engraven thereon the more plain and precious parts of the ministry, prophecies, and things of God. They contained but a very brief account of the history of the Nephites and Lamanites. In common with the first plates, they were called the Plates of Nephi. They were also called the Plates of Jacob, and were handed down from one prophet to another, together with the larger plates (and other records), with which they were associated by king Benjamin. These small plates of Nephi were put by Mormon with his abridgment.

7th. *The Plates or Records of Zeniff*, containing the records of his people from the time they left the land of Zarahemla, were commenced by Zeniff, who was probably the brother of Amaleki, (Omni 15; Mos. vi. 1,) and were handed down till they came into the possession of king Limhi, from whom they were transferred to king Mosiah, when the subjects of those two kings became united as one people. The record of Zeniff was afterwards embodied in the record of Mosiah on the large plates of Nephi, which had been handed down till they fell into the possession of king Mosiah. The plates of Zeniff were then most probably handed down from generation to generation, together with the other plates and records.

8th. *Mosiah's Translation of 24 Plates of Gold* is briefly mentioned as having been made and handed to Alma, the son of Alma, by king Mosiah.

9th. *Mormon's Abridgment of the Large Plates of Nephi* down to the latter period of his own life, was engraved on plates made with his own hands, and was conferred by Mormon on his son Moroni, who also engraved thereon a few words by way of conclusion to his father's abridgment, also an abridged translation of the book of Ether, also a sacred revelation given to the brother of Jared, and a book of his own, in which he gives the latest particulars concerning the Nephites and Lamanites.

*Many other large Records* were possessed by the Nephites, but of which we have no further account than the simple statement of the fact. (Helaman ii. 4.)

#### PLATES OF THE BOOK OF MORMON.

Nephi's Second or Small Plates, and the Plates of Mormon, containing his Abridgment of the Large Plates of Nephi, remained in the hill Cumorah until the 22nd of September, 1827, when they were intrusted, by a holy angel, in the hands of Joseph Smith, together with the Urim and Thummim, found with them. Mr. Smith translated a part of them into the English language by the gift and power of God, and issued the first printed edition in the spring of 1830, called the Book of Mormon. These Plates were exhibited by an angel to Oliver Cowdery, David Whitmer, and Martin Harris, who were informed by the voice of the Lord, at the same time that they had been translated correctly. Eight other men also testify that they saw the Plates with the engravings thereon, and handled them. The testimony of these eleven witnesses is prefixed to the printed editions. The sealed portion of these plates contained a sacred revelation given to the brother of Jared, which Mr. Smith was neither permitted to translate nor loose the seal. By commandment of the Lord, the Plates were again hid up to come forth in due time, with all the other sacred Records of ancient America, for the benefit of the righteous, and of the house of Israel.

It was a judicious resolution of a father, when being asked what he intended to do with his girls, he answered—"I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become like her, wives, mothers, and heads of families, and useful and ornamental members of society."