

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 12, 1857.

BIBLE AND BOOK OF MORMON.—We publish in this number the dates of the oldest manuscripts of the Bible known at the present age. The oldest manuscripts of the Old Testament date from the twelfth century of the Christian era; the oldest of the New Testament date from the sixth century. The history of the text of the former, from the return of the Jews from captivity till the twelfth century, is wholly unknown. The history of the text of the latter, from the first century to the sixth, is also unknown. The oldest manuscripts now known are full of errors and contradictions; and, indeed, it is not known whether they are the genuine copies of the original in one single chapter. Of the sixty-six books of the Old and New Testaments, there is not one of the originals to be found with which to compare the present copies. And it is expressly stated by the learned, that in the copies of the New Testament only, there are no less than “*one hundred thousand different readings,*” or an average of some ten or twelve variations for every verse. These different readings have been introduced by the wickedness of evil and designing men, and by the carelessness of copyists or early transcribers. And how are the learned to correct these hundred thousand variations? They have no original manuscripts for a standard to compare them with: they have no inspired men to reveal them anew. We defy the world to bring forward one witness only, who has seen the original of any one book of the Bible, during the last thousand or fifteen hundred years. We will go further. We challenge the world to produce even a true copy of the original, and prove it to be such. Such a copy has not been seen for ages.

The *Brass Plates*, mentioned in the Book of Mormon as being deposited in the hill Cumorah, contain the only true and genuine copy of the Old Testament Scriptures, down to the days of Jeremiah, of which the world have any knowledge.

The *Gold Plates*, or the original of the Book of Mormon, has been seen by twelve men in the nineteenth century: but neither the original nor a true copy of any one book of the Bible has been seen by the world, for the last fifteen centuries.

The correctness of the translation of the English version of the Book of Mormon has been testified to by the ministry of an holy angel to four witnesses, including the translator. But the English Bible was not translated from the original manuscripts of the sacred writers; and, therefore, neither angels nor men could testify to its being a correct translation of such originals.

A holy angel testifies to four witnesses that the Book of Mormon was translated “*by the gift and power of God:*” but the English translation of the Bible is acknowledged to be a production of human wisdom from perverted, corrupted manuscripts, containing upwards of a “*hundred thousand different readings.*”

From a comparison of the external evidences of the two books, it will be most clearly perceived, that those, establishing the divine authenticity of the Book of Mormon, are immensely superior to those establishing the divinity of the English Bibles. Indeed, these latter are not divine in their present state, but merely the words of uninspired translators from copies containing an immense number of different readings without any original standard of correction.

The world frequently say, “*Why do not the Saints show the Plates of the Book*

of Mormon?" We answer, that they have been shown to twelve men, and you have their testimony. Why do you not believe them? When you can find a man that has seen any of the originals of the Bible, your question will come with a little more grace. The infidel has far more reason to challenge you to show him the Bible original, than you have to challenge the Saints to exhibit the Book of Mormon original; for the latter has been seen by many, but the former has been seen by no one for upwards of fifteen centuries.

NEW SETTLEMENT.—Elder H. S. Eldredge writes from St. Louis, "We have just received a line from brother Snow, dated 9th July, fifteen miles above Kearney, north side of the *Platte*. They were progressing well. The new settlement on Beaver river, about one hundred miles from Florence, is called Genoa. Brother Snow states that the brethren have fenced in about nine hundred acres, and the prospects are very good, and a few men of capital could do well and confer a great benefit to the place at present. There is plenty of room for small farmers, and great prospects in these new regions."

DR. BRINDLEY AND THE "JOURNAL."

(From the "*Birmingham Journal*.")

On Thursday evening, Dr. Brindley held one of his anti-Mormon meetings at the Music Hall, the announced and special object of which was to prove that all the *Journal* had said as to the riots in Thorpe Street and Cambridge Street was "utterly untrue," "without the slightest foundation," and "a pure invention of the writer." There were probably a thousand persons present, and our friend, Mr. Alderman Allday, was called on to preside. With some preliminary talk about the disgrace and scandal which the alleged riots were calculated to bring upon "Christian truth," the Doctor proceeded to arraign the *Journal* on two indictments, some of the audience showing their peculiar fitness to serve as jurors in the case by thus early bawling out, "Burn the *Journal*." He then read the greater portion of our account of the riot in Thorpe Street, on the evening of Sunday, the 26th ultimo, taking care to omit those passages which referred to subsequent disturbances in the same locality, which declared our utter want of sympathy with Mormonism, or which admitted that Dr. Brindley was "in the habit of exhorting his auditors not to commit any act of violence." To read our remarks on these three heads would not have suited

his purpose. As to the Thorpe Street Sunday evening riot, he denied, in the first place, that the words "damn him," were attached to the sentence written on the doorway, "Brigham Young has forty-two wives;" and in support of this he brought forward a man named Allsop, who declared that he didn't see those words. We could have brought forward five hundred people who would have said the same. Our reporter asserts that he *did* see the words, and his evidence would be taken in preference to that of fifty people who could merely say they didn't. The next great point was that Dr. Brindley's address on that occasion had no reference to the iniquities of Mormonism, as our reporter "understood" it had. On the contrary, the Doctor had been engaged in expounding "perhaps the highest mystery of Christianity;" and as if his own assurance that we were mistaken on this simple point would not be taken, the Doctor called a number of witnesses in corroboration! We give way to such overwhelming testimony. He then worked himself up into an alarming fury over his right to read and explain the Scriptures to his fellow-sinners in the highways and byeways of England. Clerical gentlemen, from whom he should