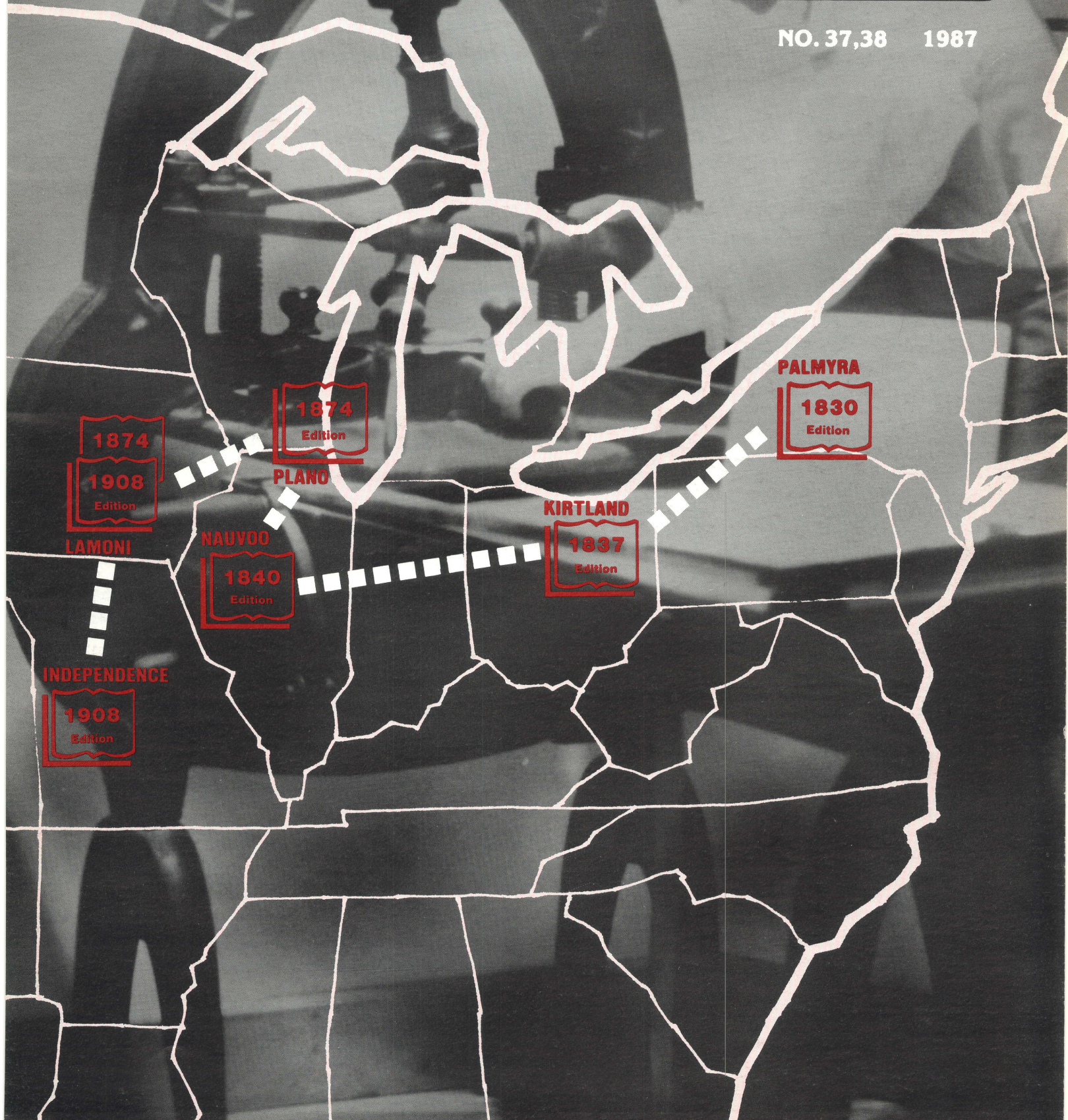




# ZARAHEMLA RECORD

NO. 37,38 1987



1874

1908  
Edition

LAMONI

1874

Edition

PLANO

NAUVOO

1840  
Edition

INDEPENDENCE

1908  
Edition

KIRTLAND

1837  
Edition

PALMYRA

1830  
Edition

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The *Zarahemla Record*, the journal of the Zarahemla Research Foundation, is published on a quarterly basis. The *Record* is sent to all annual contributors to the Foundation. Contributions of any amount may be mailed to Zarahemla Research Foundation, P.O. Box 1727, Independence, MO 64055.

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The work of Zarahemla Research Foundation is funded completely by your donations.

**Credits**

*Cover* Printing press in Grandin's print shop where the 1830 Book of Mormon was printed. Photo by Raymond C. Treat. Map overlay by J. Robert Farley.

*Photos* Photos in figures 1, 6, and 10, and photo of the Original manuscript in figure 11 are courtesy of the Church Archives, The Church of Jesus Christ of Latter Day Saints, Salt-Lake City, Utah.

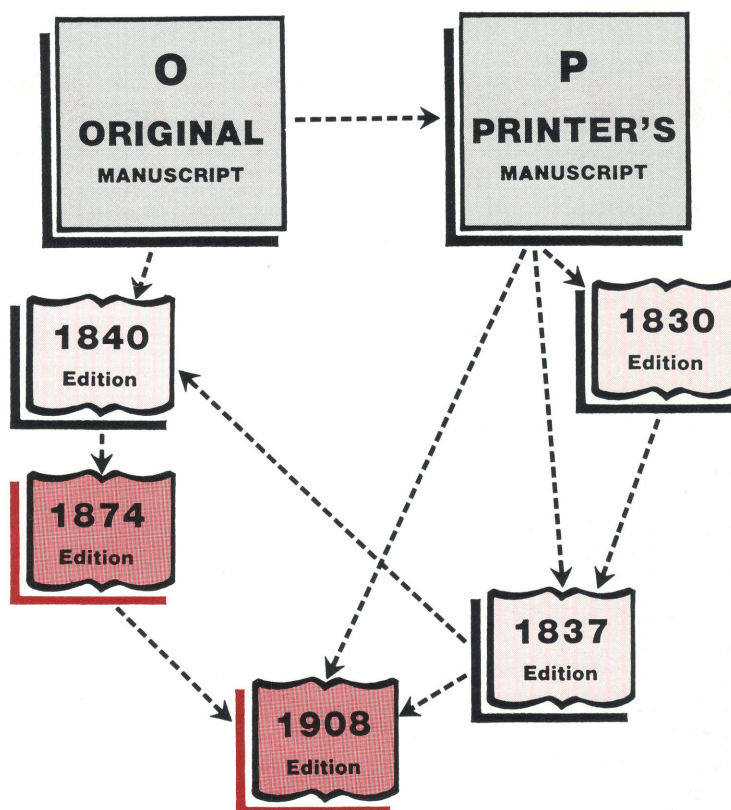
Photos of the Printer's manuscript in figures 5, 7, 8, 9, and 11, and photos in figures 4, 7, 11, 12, and 13 are courtesy of the Library-Archives, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri.

Photos in figures 2 and 3 by Raymond C. Treat.

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## PART II: EDITIONS OF THE

**TABLE 1**  
SEQUENCE AND RELATIONSHIPS  
of  
Book of Mormon Manuscripts and Editions



Editions produced during Joseph Smith's lifetime are lightly shaded (1830, 1837, 1840). The 1874 and 1908 editions were produced during the Reorganization period.

**TABLE 2**  
EDITIONS PUBLISHED DURING  
JOSEPH SMITH'S LIFETIME

Edition	Publisher	Location	Printer	Copies
1830	Joseph Smith, Jr.	Palmyra, NY	E.B. Grandin	5,000
1837	Parley P. Pratt & John Goodson	Kirtland, OH	Olivery Cowdery	*5,000
1840	Ebenezer Robinson	Cincinnati, OH	Shepard & Stearns	2,000
	Don Carlos Smith	Nauvoo, IL	Robinson	2,000
	Second impression [1841] Third impression [1842]	Nauvoo, IL	Joseph Smith	1,500
TOTAL COPIES				15,500

\*Ebenezer Robinson indicated that only 3,000 copies were made of the 1837 edition. In that case, the total copies would be 13,500. This total does not include the 1841 European edition.

# BOOK OF MORMON

# Gold Plates, Foolscap, & Printer's & Ink

## Review

Part I of this series presented the history and descriptions of the two Book of Mormon manuscripts – the Original and the Printer's.

By way of review, the Original manuscript is the one which was actually written by the scribes as Joseph Smith translated from the plates, by the "gift and power of God." This manuscript was placed in the cornerstone of the Nauvoo House in 1841. When it was removed in 1882, the discovery was made that the manuscript had suffered extensive water damage. Only about one-third of the pages of the Original manuscript exist today. Most of the pages, which Bidamon distributed to individuals over a number of years, are currently in the possession of the LDS church.

By divine commandment, a copy was made of the Original manuscript for use by the printer. This is called the Printer's manuscript. It was retained by Oliver Cowdery until his death in 1850 when it passed to David Whitmer. The RLDS church purchased the Printer's manuscript from Whitmer's heir in 1903. It is virtually 100% complete.

We also noted in Part I that there are a few differences between the two manuscripts, even though the Printer's was copied from the Original. Most of the differences are simple copying errors (word changes or omissions), many of which were corrected before the 1830 edition was printed. However, some were never corrected.

## Overview

This article will present a study of five editions of the Book of Mormon – the 1830, 1837 and 1840 editions, which were published during the lifetime of Joseph Smith, Jr., and the 1874 and 1908 editions, which were published during the Reorganization period. Table 1 shows the sequence and relationships of these five editions and the two manuscripts. Table 2 summarizes the basic information about the editions printed during Joseph Smith's lifetime, including publisher, location, printer and number of copies printed.

by Shirley R. Heater

## 1830 EDITION (Palmyra)

The copyright for the Book of Mormon was applied for and obtained by Joseph Smith, Jr., on June 11, 1829. The copyright certificate is shown in figure 1. The title page, which accompanied the application (as required by law), was published in the *Wayne Sentinel* in Palmyra, New York, on June 28, 1829.

When Joseph first proposed to E. B. Grandin, printer of the *Wayne Sentinel*, that he print the Book of Mormon, Grandin declined, thinking the venture would be unprofitable. A bid from Elihu F. Marshall of Rochester was turned down because his prices were too high. Another printer, Thurlow Week, also declined twice before Grandin finally agreed to enter into a contract to print 5,000 copies for the sum of \$3,000. Joseph's mother, Lucy, recounts that an agreement was drawn up and signed by all interested parties to the effect that Martin Harris was to pay half the printing cost, and Joseph and Hyrum the remainder (Smith 1912:169). In a revelation to Martin Harris given through Joseph in March 1830 (near the completion of the printing of the Book of Mormon), the Lord chastises Martin for not having paid his debt:

"And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God.

"Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family.

"Pay the debt thou hast contracted with the printer. Release thyself from bondage." (D&C 18:3b, 5c-d)

Although Martin ultimately sold off one hundred and fifty acres of his two hundred and forty acre farm which he used as collateral, he stated in an interview several years later, "I never lost one cent. Mr. Smith paid me all that I advanced . . ." (CH 1:52).

Grandin's printshop was located on the third floor of a building which housed a book bindery on the second floor and a bookstore and library on the first. The First Edition of the Book of Mormon was offered for sale on March 26, 1830, at Grandin's bookstore, seen in figure 2. It sold for \$1.25 to \$1.75.

## Printing Methods

**A** brief description of printing methods in 1830 makes it easy to understand and account for some of the errors contained in the Palmyra edition. Each letter and punctuation mark was selected, set, inked and printed by hand, using a single-pull Smith press, shown in figure 3.

John Gilbert, principal typesetter and pressman for Grandin, described the layout:

The Bible [also called "Gold Bible," refers to the Book of Mormon] was printed 16 pages at a time, so that one sheet of paper made two copies of 16 pages each, requiring 2500 sheets of paper for each form of 16 pages. There were 37 forms of 16 pages each,—570 pages in all. (Woods 1958)

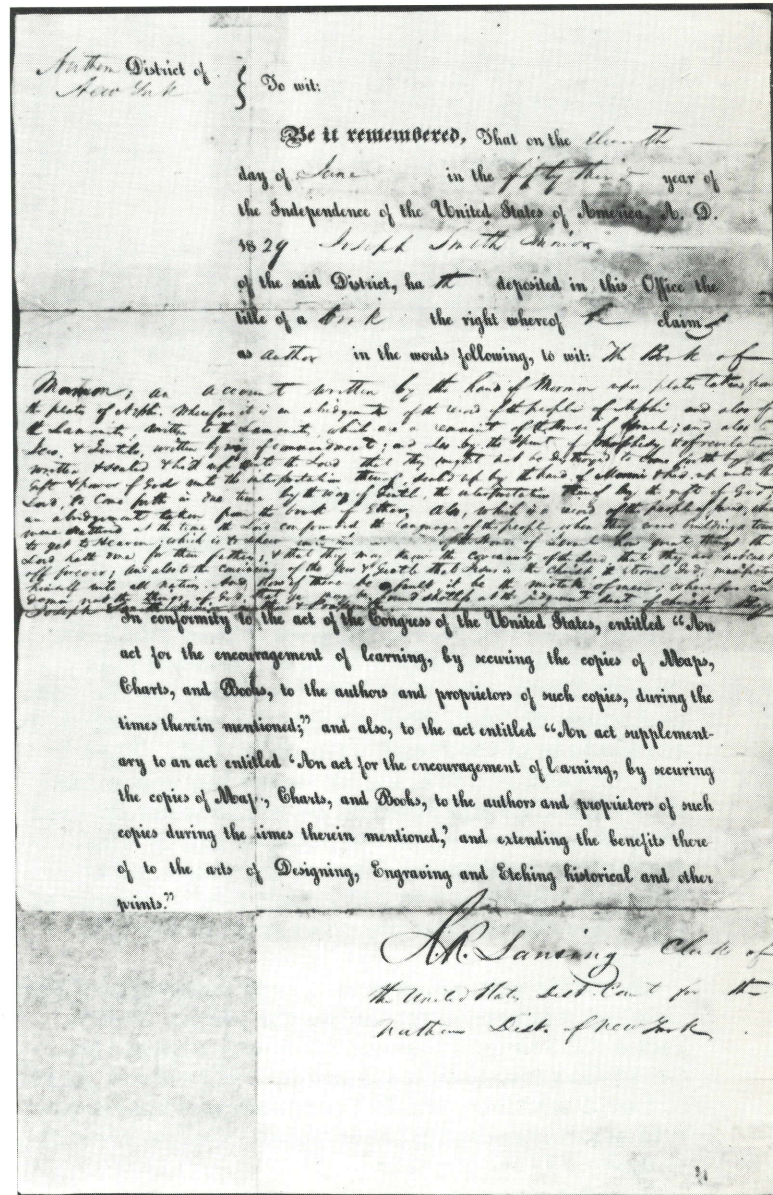
Loose type shifted or fell out in the process of inking, resulting in displaced or missing letters. Other errors may have been the result of misreading the manuscript, not remembering how something was spelled in preceding verses, setting type in the wrong order, selecting type from the wrong case, or having the wrong type in the case.

After a number of sheets were printed, they were proofed. Where errors were discovered, the set type was immediately corrected. However, the already-printed sheets which contained the original errors were not discarded, but were used in final copies of the Book of Mormon. This process of proofing and correction continued throughout the printing, resulting in minor differences among copies of the First Edition of the Book of Mormon (Jenson 1973).

Actually, it is remarkable that more errors did not occur, considering that the Printer's manuscript (like the Original) was written continuously with no punctuation nor paragraphing (both of which were determined by the printer). It also contained many archaic or misspelled words and introduced at least 280 new words. Gilbert further stated:

Every Chapter, if I remember correctly, was one solid paragraph, without a punctuation mark, from beginning to end. . . Names of persons and places were generally capitalized, but sentences had no end. The character or short &, was used almost invariably where the word and, occurred, except at the end of a chapter. I punctuated it to make it read as I supposed the Author intended, and but very little punctuation was altered in proofreading. (Ibid)

Gilbert also explained that, following the general practice of printers of the day, "as he printed the sheets of the Book he folded each first perfect sheet and laid it in a drawer of his table." In later years



**Fig. 1.** Joseph Smith's copyright application for the Book of Mormon was made on June 11, 1829. His description of the book was taken from the book itself. He stated that the words were "a literal translation taken from the very last leaf, on the left hand side of the collection or book of plates" (T&S 3:943). Joseph is identified as "Author and Proprietor" to conform with the requirements of law, but in the 1837 and all following editions, "translator," or "translated by," is used.

Gilbert gave these sheets to his landlord, banker Pliney T. Sexton, in payment for back rent on the home he leased from Sexton. Sexton had a case built for the folded, uncut sheets and kept them in the bank vault. However, he occasionally displayed them or showed them to personal friends or distinguished visitors. These "form proofs" were also exhibited at the 1893 World's Fair along with Gilbert's statement concerning the printing of the 1830 Book of Mormon. Sexton's heir sold the proofs to Wilford C. Wood in 1942 for \$350 and a silver fox jacket. The complete



**Fig. 2.** Grandin's print shop, where the first edition of the Book of Mormon was printed, was located on the third floor of this building in Palmyra, New York. The book was bound in the second-floor bindery and sold in the bookstore on the first floor.



**Fig. 3.** A hand-operated, single-pull Smith press was used to print the 1830 edition of the Book of Mormon. According to typesetter and pressman John Gilbert, two copies of sixteen pages were printed at a time on each sheet or form.

set of uncut sheets (which are actually only half-sheets) are in the Wilford Wood Collection and were used by him to produce the first photo reproduction of the 1830 First Edition. He titled it *Joseph Smith Begins His Work* (Wood 1958).

**Description of 1830 Edition**

The First Edition (1830) of the Book of Mormon consisted of 588 pages, including the title page, copyright information and a one-and-a-half page preface written by Joseph Smith, Jr. The title page lists Joseph Smith as “Author and Proprietor” (fig. 4), because, by law, only the author and owner of a published work could hold the copyright. However, Joseph made it clear in the preface that he “translated, by the gift and power of God.” (In the 1837 edition and all subsequent editions, the word “translator” is used in place of “author.”)

The testimonies of the three witnesses and eight witnesses appeared on unnumbered pages after the Book of Moroni, following the order on the Printer’s manuscript. There was no index. The book measured 4-½” by 7-¼” and was bound in brown calf. The name BOOK OF MORMON was stamped in gold letters on a black leather label on the spine.

The titles of the different books and the divisions of chapters had been written on the Original and Printer’s manuscripts. However, many of the book titles appear as insertions above the lines on the Printer’s manuscript and what we have of the Original. Frequently, incorrect chapter numbers were entered – and then corrected – on the manuscripts. Headings (or superscriptions – see section below) may have served as division indicators.

Third and Fourth Nephi both carried the same title, “Book of Nephi,” until the 1953 printing of the RLDS 1908 edition. However, the LDS in their 1920 edition first named them “Third Nephi — The Book of Nephi” and “Fourth Nephi — The Book of Nephi.”

All editions followed the chapter divisions indicated on the manuscripts until the 1879 LDS edition which divided the books into shorter chapters. Subsequent LDS editions use the shorter chapters, but RLDS editions retain the original chapter divisions indicated on the manuscripts.

Verses were not numbered in the 1830 edition.

**Superscriptions.** The printer was responsible for italicizing the headings which appear at the beginnings of a few books and several places within books. These introductory summaries – or superscriptions – were written by the books’ authors or the abridger. Figure 5 shows the superscript for the Book of Helaman on the Printer’s manuscript.

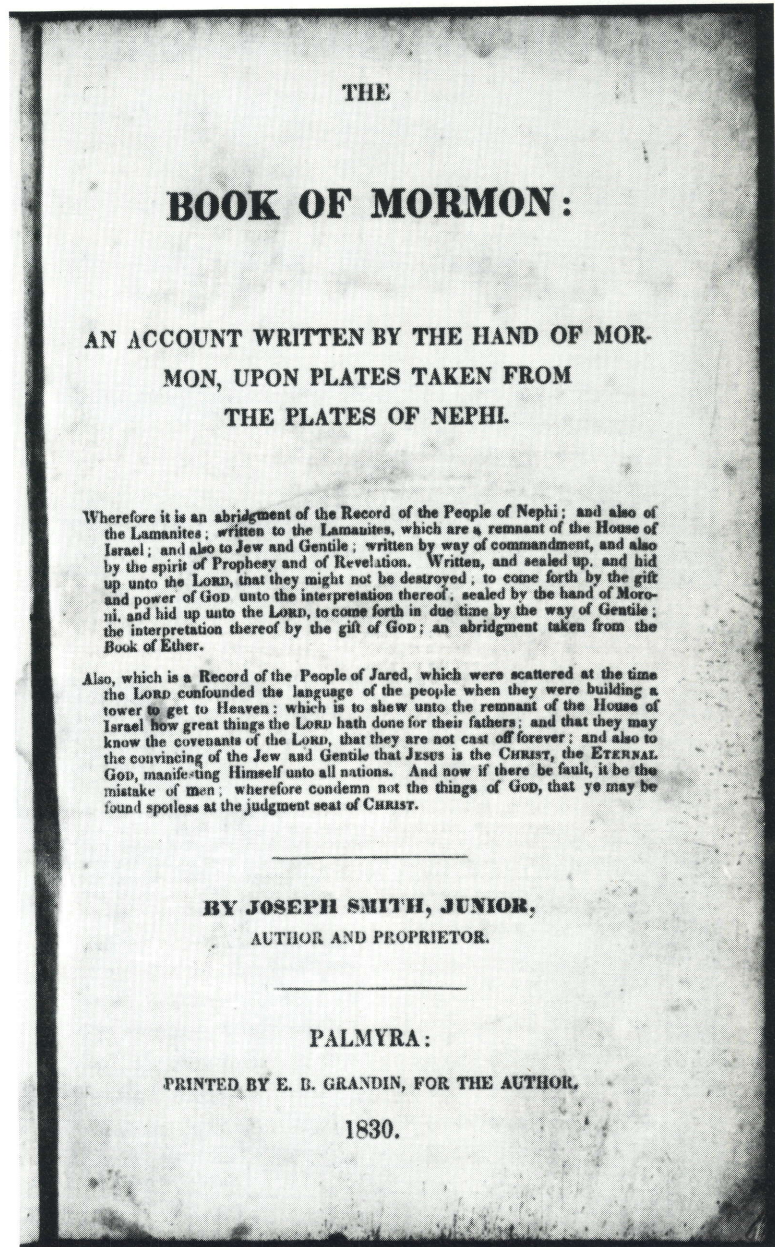


Fig. 4. Title page of the 1830 Palmyra edition. Note that Joseph is listed as “Author and Proprietor.”

It is possible that the following were intended to be superscriptions, but were not italicized by the printer:

- |                             |            |
|-----------------------------|------------|
| 2 Nephi 5:1                 | Moroni 3:1 |
| 2 Nephi 8:17 (Isaiah 2:1)*  | Moroni 4:1 |
| 2 Nephi 10:1 (Isaiah 13:1)* | Moroni 5:1 |
| Jacob 2:1                   | Moroni 8:1 |
| Moroni 2:1                  |            |

\*The *Ryrie Study Bible* identifies these verses from Isaiah as superscriptions. The *NIV Study Bible* calls them introductory headings. Most Old Testament writings begin with superscriptions.

the account of Helaman his Son & also Ghiblon <sup>his</sup> ~~son~~ <sup>son</sup> ~~son~~ <sup>son</sup>  
 The Book of Helaman Chapter 1  
 An account of the Nephites their wars & contentions & their dissen-  
 sions - And also the prophecies of many Holy Prophets before the coming of Christ  
 according to the Record of Helaman which was the Song of Helaman & also according  
 to the Records of his Sons even down to the coming of Christ - And also among of the  
 Lamanites are converted - An account of their conversions - An account of the  
 righteasness of the Lamanites & the wicked <sup>new</sup> abominations of the Nephites according  
 to the Record of Helaman his Sons even down to the coming of Christ which is  
 called the Book of Helaman ~~the~~ And now behold it came to pass  
 in the commencement of the fortieth year of the reign of the Judges over the people of Jeru-  
 salem there began to be a serious difficulty among the people of the Nephites for behold Pahe-  
 ron had died & gone the way of all the earth therefore there began to be a serious  
 contention concerning who should have the judgment seat among the brethren which

**Fig. 5.** An example of an introductory heading or superscription on the Printer's manuscript which introduces the Book of Helaman. The printer for the 1830 edition italicized the superscription in an unnumbered paragraph form. A total of twenty-two superscriptions are italicized in the 1830 edition; at least nine other places conform to the style but were not italicized by the printer. The italicized superscriptions as they appeared in the 1830 edition were carried over into the 1908 edition.

Bible scholars are divided over the origin of these headings in the Old Testament. Because they believe that oral traditions were first circulated and later written down, some conclude these headings or introductory comments were added at a later time and were not part of the original writings (Tucker 1971:71). We know from the Book of Mormon that this style of writing was on the plates of brass. Therefore, the use of this writing device was familiar to the Book of Mormon writers.

**Index.** The first Book of Mormon index, a four-page list of references, was prepared by an unknown author and printed in Kirtland in 1835. It was called *References of the Book of Mormon* and consisted of 254 phrases which followed the story line in chronological order by book and page number. It was unbound, and appears to have been "tipped in" (glued in as an insert) in some volumes of the 1830 and 1837 editions.

The first European edition, published in 1841, included an *Index* prepared by Brigham Young and Willard Richards. The *Index* was almost twice as long

as the 1835 *References* and included approximately 38 percent of the entries from *References*. A report by Underwood (1984) compares *References* and *Index*.

**First printed extracts.** Portions of the Book of Mormon were printed in newspapers before printing of the actual book was completed. The title page, in compliance with copyright requirements, was printed in the *Wayne Sentinel* on June 28, 1829. Excerpts of the text also appeared illegally in a paper called the *Palmyra Reflector*. The publisher was Esquire Abner Cole, an ex-justice of the peace, who wrote under the pseudonym Obediah Dogberry. Cole printed his satirical paper at Grandin's print shop in the evenings and on Sundays. The front page of the January 2, 1830, issue (shown in figure 6) reproduced 1 Nephi 1:1-27 (without the superscription). The January 13 issue reproduced 1 Nephi 1:28-46, and a January 22 "Extra" edition included Alma 20:25-44.

The printing of these extracts from the Book of Mormon clearly violated Joseph's copyright. However, complaints by Hyrum Smith and Oliver Cowdery were ignored by Cole. They contacted Joseph, who was out of town, and he returned to Palmyra to exert his sole right to publication. Lucy Mack Smith relates the details of

# THE REFLECTOR.

Know then thyself, presume not God to scan!  
The proper study of mankind is MAN \* \* \* \* \* Pope.

BY O. DOGBERRY, Esq.]

PALMYRA: JANUARY 2, 1830.

[NEW SERIES—NO. 2.]

[From the Book of Mormon.]  
THE FIRST BOOK OF NEPHI.  
HIS REIGN AND MINISTRY.

CHAPTER I.  
I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make, to be true; and I make it with mine own hand; and I make it according to my knowledge.

For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed. Wherefore it came to pass, that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.

And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the Heavens open; and he thought he saw God sitting upon his throne,

surrounded with numberless courses of angels in the attitude of singing and praising their God.

And it came to pass that he saw one descending out of the midst of Heaven, and he beheld that his lustre was above that to the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a Book, and bade him that he should read.

And it came to pass that as he read, he was filled with the spirit of the Lord, and he read saying, We, wo unto Jerusalem! for I have seen thine abominations; yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof, many should perish by the sword, and many should be carried away captive into Babylon.

And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the Heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish! And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him. And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my days—

Behold I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life.

Therefore, I would that ye should know that after the Lord had shewn so many marvellous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the Book, manifested plainly of the coming of a Messiah, and also the redemption of the world.

And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out and stoned and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will shew unto you that the tender mercies of the Lord is over all them whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

For behold it came to pass that the Lord spake unto my father, yea, even in a dream, and sayeth unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful, and declared unto this people the things which I commanded thee, behold they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

(To be Continued.)

this incident (1912:176-179). Thereafter Cole was a bitter opponent of Joseph and his "Gold Bible." In June and July, 1830, he published in his paper a trite, thinly veiled mockery of the Book of Mormon, entitled "The Book of Pukei," which related stories of Nephite treasure, money diggers, magicians, a rusty sword, magic stone, stuffed toad, and familiar spirits (Kirkham 1951:273ff). One cannot help but wonder if Cole's contrived tale is the origin of the toad story and money-digging related by E.D. Howe in *Mormonism Unveiled* (1834).

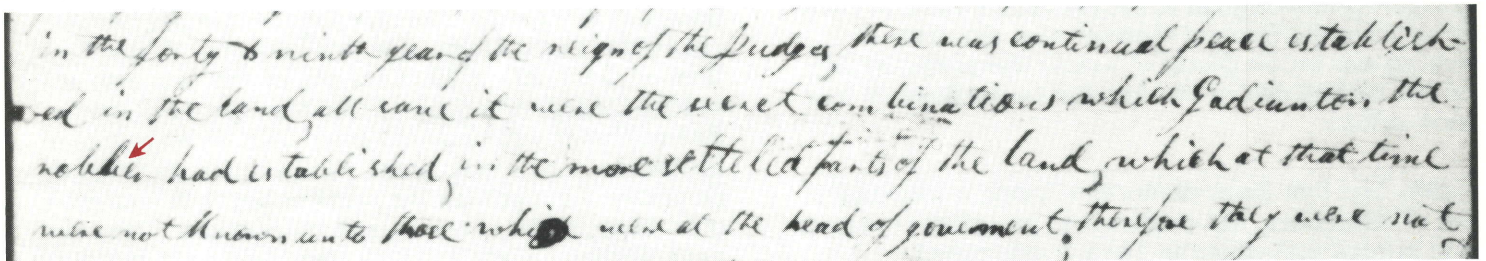
## TABLE 3

### 1830 EDITION WORD CHANGES

Verse	Printer's Manuscript	1830 Edition
1 N 2:63	beheld a <i>strait</i> and narrow path	straight
*1 N 3:219	whose <i>foundation</i> is the devil	founder
2 N 1:58	Lord hath <i>covenanted</i> this land	consecrated
2 N 1:120	the great <i>Mediator</i> of all men	mediation
*2 N 3:42	visited <i>me</i> in so much mercy	men
*2 N 13:6	take away the <i>sin</i> of the world	sins
*Jac 1:1	concerning <i>these</i> small plates	the
*Jac 2:6	that I <i>must</i> testify unto you	might
*Jac 2:55	<i>commandments</i> of the Lord	commandment
Jac 2:55	which was given unto our <i>father</i>	fathers
Jac 5:41	against them with their <i>arms</i>	armies
*Mos 11:190	after <i>wading</i> through	wandering
*A 1:88	to save and <i>protect</i> this people	preserve
A 6:30	over the <i>churches</i> of God	church
*A 16:82	a <i>greater</i> tendency to lead	great
A 18:1	be <i>cut</i> off from his presence	cast
*A 26:101	the <i>joy</i> of our whole army	foes
*Hel 2:21	Gadianton the <i>robber</i>	nobler
*3 N 3:30	prophets of the <i>Lord</i> unto death	land
*3 N 9:25	Jesus <i>beheld</i> them as they	blessed
*3 N 10:18	covenant of my <i>peace</i> be removed	people
*4 N 1:9	that they did <i>build</i> cities again	fill
*Morm 4:96	ye shall <i>have</i> my words	hear
*Eth 1:16	thy <i>family</i> and also Jared	families
*Eth 1:78	in me shall all mankind have <i>life</i>	light

\*In the 1908 edition, these verses have been corrected to read according to the Printer's manuscript.

Fig. 6. First Nephi 1:1-27 appeared illegally on the front page of the January 2, 1830 issue of the *Palmyra Reflector*, printed on the same press as the Book of Mormon. A word-for-word comparison shows only one word changed: the seventh line, second column should read "above that of the sun at noon-day;" "to" is written in place of "of." The paragraphing and punctuation follow the original typesetting.



(a) PRINTER'S MANUSCRIPT

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BOOK OF HELAMAN.

the secret combinations which Gadianton the nobler had established, in the more settled parts of the land, which at that time were not known unto those which were at the head of

Fig. 7. The typesetter misread the word "robber" in the phrase "Gadianton the robber" (Helaman 2:21) on the Printer's manuscript (a) and set it to read "Gadianton the nobler" in the 1830 edition (b); see arrows. The error was corrected in the 1837 edition.



## Comparison with Manuscripts

The typesetter obviously made errors while setting the type for the printing of the 1830 edition. An example of the typesetter's misreading of a word on the Printer's manuscript is shown in figure 7. The word "robber" on the Printer's manuscript appears as "nobler" in the 1830 text. See Table 3 for additional examples of words which were changed and Table 4 for examples of words which were omitted.

### TABLE 4

#### 1830 EDITION OMISSIONS

Verse	Reference
*1 N 3:196	they <i>both</i> shall be established in one
2 N 2:35	and I will make <i>one</i> a spokesman for him
2 N 8:62	And it shall <i>all</i> come to pass
Jac 5:44	born in tribulation in a <i>wild</i> wilderness
*Omni 1:44	interpreting languages <i>and</i> in all things
Mos 1:104	they shall consider him <i>as</i> a man
*Mos 11:22	which they called <i>the city of</i> Helam
*Mos 11:60	I will covenant with <i>this</i> my people
Mos 11:69	and they called <i>the name of</i> the valley Alma
A 3:28	his image in your <i>own</i> countenances?
*A 8:69	<i>I will</i> if it be according to the spirit
A 16:6	in the <i>commencement of the</i> seventeenth year
*A 16:157	<i>And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow.</i>
*A 25:8	but as ye have <i>once</i> rejected these things
A 29:31	as many of the Lamanites that were prisoners
*Hel 3:83	to the place of the judgment <i>seat</i>
*3 N 2:23	Now the chiefest among all the <i>chief</i> captains
*Morm 2:10	they did again boast in their <i>own</i> strength

Italicized words appear on the Printer's manuscript but were omitted in the 1830 edition. \*The italicized words in these verses were restored in the 1908 edition.

#### 1837 EDITION (Kirtland)

There are indications that as early as 1833, a second edition of the Book of Mormon was being considered. In a letter dated June 25, 1833, and addressed to William W. Phelps in Independence, Joseph Smith, Jr., wrote "as soon as we can get time we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you." In addition to publishing *Evening and Morning Star*, W. W. Phelps was also preparing the Book of Commandments and a book of hymns selected by Emma Smith.

On July 20, 1833, less than a month after the date on Joseph's letter, W. W. Phelps' press and office were destroyed by a mob. Oliver Cowdery was then directed to purchase a replacement press and set up a publishing office, this time in Kirtland. This was accomplished by the end of 1833. However, a second edition of the Book of Mormon wasn't published until the winter of 1836-37.

## Description of 1837 Edition

The 1837 (Kirtland) edition of the Book of Mormon contained 619 pages, thirty-one more than the 1830 edition. As noted earlier, the word "translator" (instead of "author") appeared under Joseph Smith, Jr.'s name on the title page. As in the 1830 edition, the testimonies of the witnesses are placed at the back of the book, followed by a note "To The Reader." Smaller than the 1830 edition, the 1837 edition was pocket-sized (4" by 6") and bound in brown calf with the name stamped on a red leather label on the spine. Book titles, chapter divisions, paragraph divisions and italicized headings (superscriptions) are the same as those in the 1830 edition. And again, there are no verse numbers.

Although the 1837 edition was printed by Oliver Cowdery, the preface is signed by P. P. Pratt and J. Goodson, who are also listed as publishers. Their stated intent had been to combine the Book of Mormon and the Doctrine and Covenants into a one-volume book. However, they included a notice at the end of the book that this combination was not practicable. The preface also indicates that 5,000 copies were to be printed. Ebenezer Robinson, who published the 1840 edition, stated that only 3,000 copies had been made of the 1837 edition (Stocks 1979:48). If Robinson's statement is correct, it would help explain why so few copies of the 1837 edition have been located. Refer to Table 2.

## Comparison with Printer's Manuscript and 1830 Edition

The Printer's manuscript was used as the basis for the 1837 edition. Some of the errors which had occurred in the 1830 edition – including over 100 typographical errors – were corrected. An additional 75 typesetter's misreadings were corrected to conform to the Printer's manuscript.

Other editorial changes – deletions, word changes and additions – were made directly onto the Printer's manuscript at that time and incorporated into the 1837 edition. Examples of both deletions and word changes made on the Printer's manuscript are shown in figure 8. Additional editorial changes were made while setting the type and do not appear on the manuscript. Four instances in which the phrase "the Son of" was added to the 1837 edition are illustrated in figure 9. Two of the additions are written on the Printer's manuscript. Two others were added during typesetting and are not recorded on the manuscript. Table 5 lists some of these 1837 changes and additions which you may wish to note in your Book of Mormon.

Although some changes simply corrected English grammar, others altered meanings. And some changes (e.g., removing repetitious phrases) directly affected the Hebrew poetic forms which occurred naturally in the manuscripts.

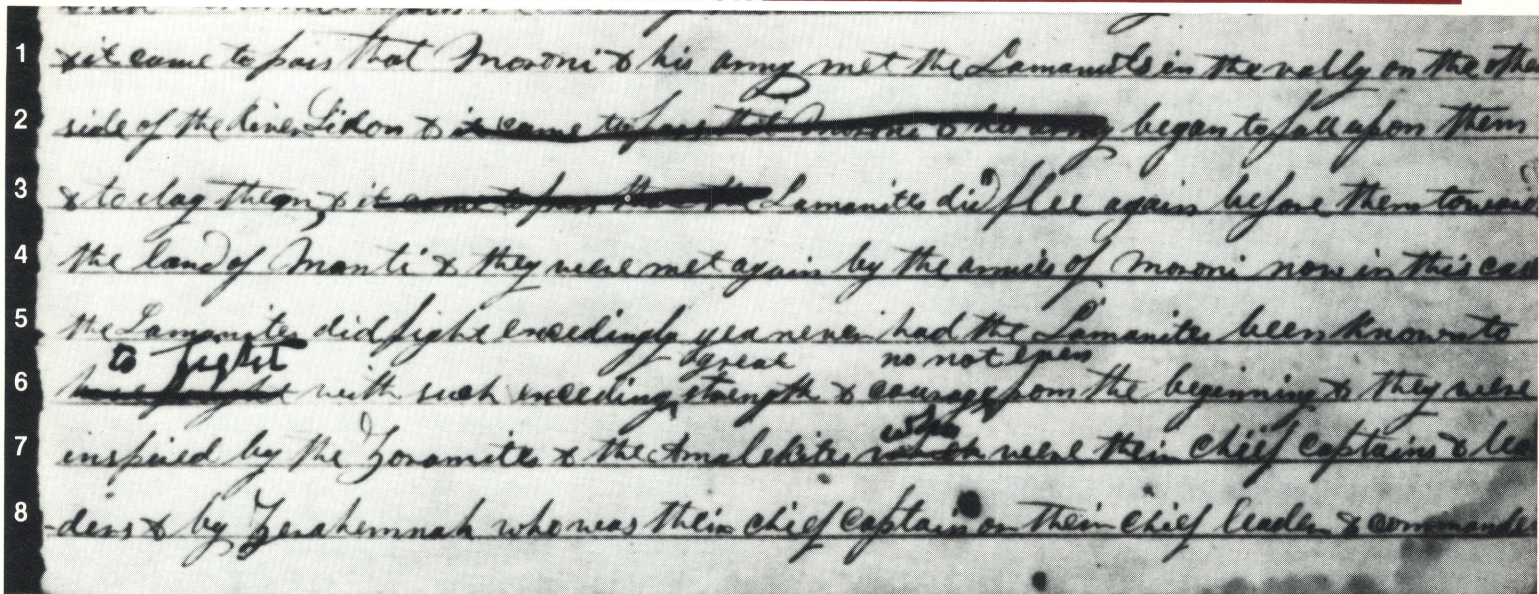
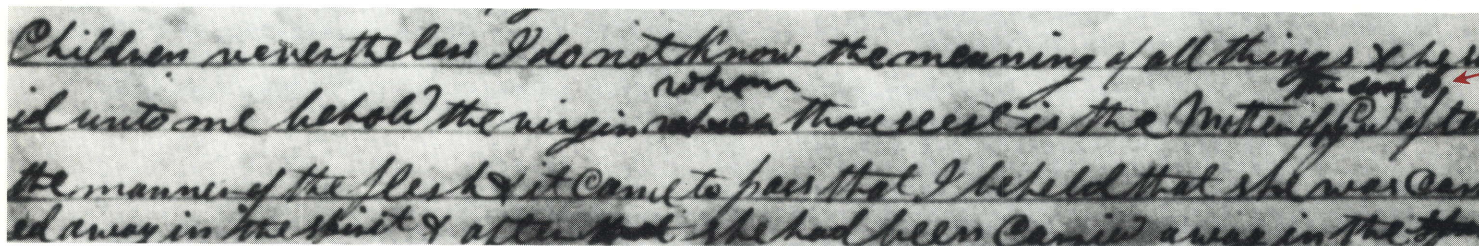
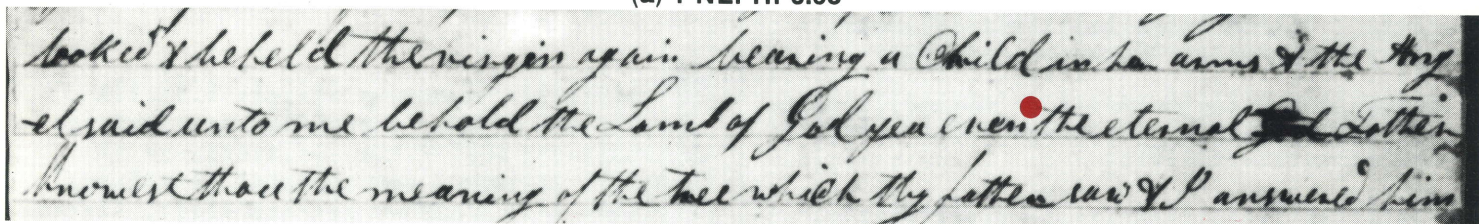


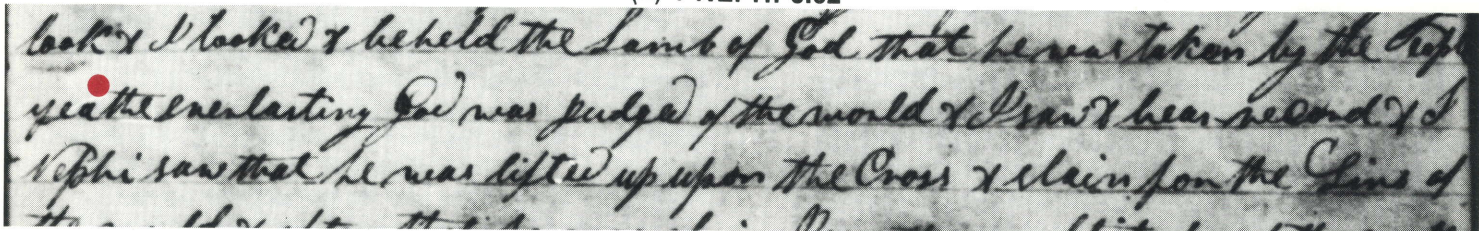
Fig. 8. Editorial deletions made directly on the Printer's manuscript for the 1837 edition appear in bold strike outs. In line 2, the phrase "it came to pass that Moroni and his army" has been deleted from Alma 20:45. In line 3, "it came to pass" has been deleted. Word changes were also made directly on the Printer's manuscript for the 1837 edition. In line 6 the words "have fought" (which appear in the 1830 edition) have been struck out and "to fight" inserted above the line. In line 7, "which" is changed to "who," a grammatical correction made throughout the 1837 edition. In Hebrew, the word *asher* may be translated either "which" or "who."



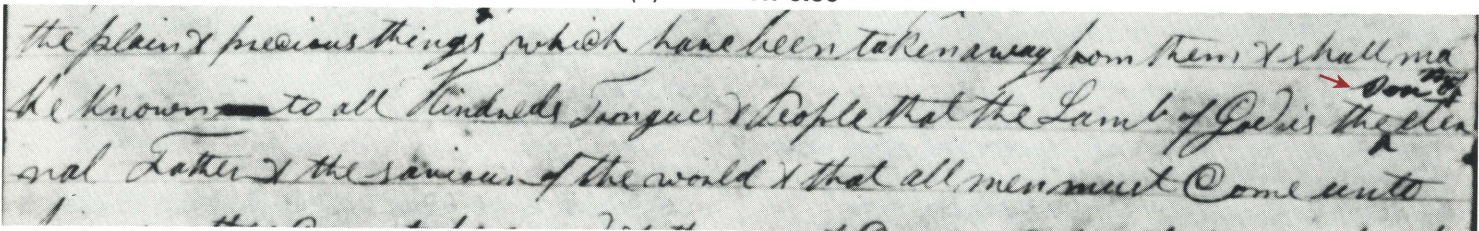
(a) 1 NEPHI 3:58



(b) 1 NEPHI 3:62



(c) 1 NEPHI 3:86



(d) 1 NEPHI 3:193

Fig. 9. Examples of four editorial additions in the 1837 edition. In 1 Nephi 3:58 (a), the phrase "the Son of" is written in above the line (see arrow) on the Printer's manuscript. In verse 62 (b) and verse 86 (c), the phrase "the Son of" is added in the 1837 edition but was not written on the Printer's manuscript; the positions of the added words are indicated by dots. "Son of the" is written on the Printer's manuscript (see arrow) verse 193 (d). All four of these additions were retained in the 1908 edition.

**TABLE 5**

**1837 WORD CHANGES AND ADDITIONS**

Verse	Reference	Mss & Editions
<b>WORD CHANGES:</b>		
1 N 3:127	and <i>Jesus Christ</i> which is the Lamb of God and <i>the Messiah</i> who is the Lamb of God	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
1 N 3:141	devil that he was the <i>founder</i> of it devil that he was the <i>foundation</i> of it	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
1 N 3:179	remain in that <i>state of awful woundedness</i> remain in that <i>state of awful blindness</i> remain in that <i>awful state of blindness</i>	O P 1830 *P <sub>37</sub> 1837 1840 1874 1908
1 N 3:236	whose <i>founder</i> is the devil whose <i>foundation</i> is the devil	P 1830 P <sub>37</sub> 1837 1840 1874 1908
1 N 4:60	devil is the <i>preparator</i> of it devil is the <i>father</i> of it devil is the <i>foundation</i> of it	O P 1830 *P <sub>37</sub> P <sub>37</sub> 1837 1840 1874 1908
2 N 11:93	devil... is the <i>founder</i> devil... is the <i>foundation</i>	P 1830 P <sub>37</sub> 1837 1840 1874 1908
2 N 11:93	yea, the <i>founder</i> of murder Yea, the <i>foundation</i> of murder	P 1830 P <sub>37</sub> 1837 1840 1874 1908
Mos 9:170	king <i>Benjamin</i> had a gift from God king <i>Mosiah</i> had a gift from God	P 1830 1837 1840 1874 1908
<b>ADDITIONS:</b>		
1 N 2:43	for behold, me thought I saw for behold, me thought I saw <i>in my dream</i>	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
1 N 3:58	the mother of God the mother of <i>the Son of God</i>	O P 1830 P <sub>37</sub> 1837 1840 1874 1908
1 N 3:62	the Lamb of God yea even the Eternal Father the Lamb of God yea even <i>the Son of the</i> Eternal Father	O P 1830 1837 1840 1874 1908
1 N 3:86	the Everlasting God was judged <i>the Son of the Everlasting God</i> was judged	O P 1830 1837 1840 1874 1908
1 N 3:193	the Lamb of God is the Eternal Father and Savior the Lamb of God is the <i>Son of the</i> Eternal Father and Savior	P 1830 P <sub>37</sub> 1837 1840 1874 1908
2 N 6:40	their torment is a lake of fire and brimstone their torment is <i>as</i> a lake of fire and brimstone	P 1830 P <sub>37</sub> 1837 1840 1874 1908
3 N 10:12	forget the shame of thy youth forget the shame of thy youth <i>and shalt not</i> <i>remember the reproach of thy youth</i>	P 1830 1908 1837 1840 1874
4 N 1:29	there were churches which professed there were <i>many</i> churches which professed	P 1830 1837 1840 1874 1908

O = Original manuscript  
P = Printer's manuscript  
P<sub>37</sub> = changes written on the Printer's manuscript and incorporated into the 1837 edition.  
\*P<sub>37</sub> = Wording in 1837 edition differs from this change written on the Printer's manuscript.

**1840 EDITION (Nauvoo)**

**A** third edition of the Book of Mormon, published in 1840, was prepared without benefit of the Printer's manuscript, from which the 1830 and 1837 editions were produced. Oliver Cowdery had taken the Printer's manuscript with him when he left the church in 1838. However, Joseph Smith still had the Original manuscript in his possession, and there is evidence that a few changes made in the 1840 edition were

based on that manuscript. (As shown previously, there are some differences between the Original and Printer's manuscripts.)

**Description of the 1840 Edition**

**T**he 1840 edition is referred to as the Nauvoo edition, even though the first "impression" was printed in Cincinnati, Ohio. The publishers were Ebenezer Robinson and Don Carlos Smith, who also published *Times and Seasons*. The photo in figure 10 shows the building in Nauvoo where the other printings were done. The size of the book is the same as the 1837 edition (4" by 6"), but it contains only 571 pages, as compared to 619 in the 1837 edition. The text was based on the 1837 edition and incorporated minor corrections based on the Original manuscript.

There were three different printings of the 1840 edition. Only 2,000 copies were made at the first printing. A second printing of 2,000 copies was made in 1841 and a third printing of 1,500 copies in 1842.

The 1840 edition is the first to contain two "title pages." The first page is a shorter version of the title page that had appeared in previous editions. It carries the title, "The Book of Mormon / Translated by Joseph Smith, Jr." and includes publishing information. The following words were also added: "Third Edition / Carefully Revised by the Translator." The full title page, as taken from the plates which contain the summary written by Moroni, is placed following the first shorter title page. The 1840 edition is also the first to add the name "Moroni" at the end of these two paragraphs.

This form of two title pages was retained in subsequent RLDS editions, but dropped in LDS editions.

On the title page of the 1842 (third) printing of the 1840, these words have been added: "Fourth American, and Second Stereotype Edition." This is the

only edition which states that Joseph Smith is the printer. "Junior" has been deleted from Joseph's name. (His father had died in 1841.)

**Comparison with Manuscripts and Previous Editions**

**A**s stated before, some changes in the 1840 edition were obviously based on the Original manuscript. Because one-third of the Original manuscript is all that remains today, only a partial analysis can be made. In the following list, the itali-



**Fig. 10.** The Times and Seasons Building in Nauvoo, Illinois, where the second and third printings of the 1840 edition of the Book of Mormon were probably published.

cized words appear only on the Original manuscript, but not on the Printer's. They had been omitted during copying. Hence, they do not appear in either the 1830 or 1837 editions (which were based on the Printer's manuscript). The words were restored in the 1840 edition.

- 1 N 2:61 but they would not come unto me *and partake of the fruit* (see fig. 11)
- 1 N 3:28 and the way is prepared *for all men* from the foundation of the world
- 1 N 5:204 they were near to be cast *with sorrow* into a watery grave

Other types of corrections made in the 1840 edition were words omitted or changed in the 1830

edition and errors on the Printer's manuscript which had never been corrected.

Just as with the 1837 edition, some editorial changes and additions were made in the 1840 edition which do not appear in the Original, Printer's, 1830 or 1837. In 2 Nephi 12:84, the word "pure" replaces the word "white." The phrase, "or out of the waters of baptism," was added in 1 Nephi 6:8 following "out of the waters of Judah." This phrase was retained in the 1874 RLDS edition, but removed in 1908. The 1981 LDS edition still contains this phrase.

## 1874 EDITION (Plano & Lamoni)

**T**he Reorganized church did not produce its own edition of the Book of Mormon until 1874, fourteen years after the Reorganization took place. Until then, they used what was known as the Brooks-Huntley edition. This edition, which was based on the 1840 Nauvoo edition, was first published by James O. Wright in New York as a commercial venture. When it didn't sell as well as he had expected, Wright sold either the plates or unbound sheets to Russell Huntley. The 4,000 copies produced from these plates (or sheets) contained a new introduction written by Elder Zadok Brooks, who was head of "The Church of Christ," a small splinter group near Kirtland, Ohio. After the Brooks organization was dissolved in 1862, the Reorganization acquired Huntley's supply of books and distributed them until 1873. By 1874, the Reorganization recognized that they needed to produce an edition of their own.

### Description of the 1874 Edition

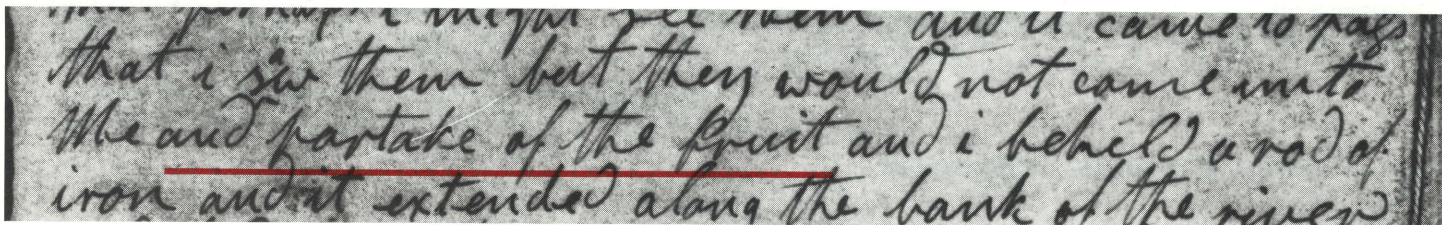
**T**he 1874 edition was published in Plano, Illinois (fig. 12). Following the two title pages are the

**Fig. 11.** The 1840 edition (a) restored the phrase "and partake of the fruit" in 1 Nephi 2:61 as it appears on the Original manuscript (b); both phrases are underlined. This phrase had been omitted during copying of the Printer's manuscript (c) and had not appeared in the 1830 or 1837 editions; the position of the missing words are indicated by a dot.

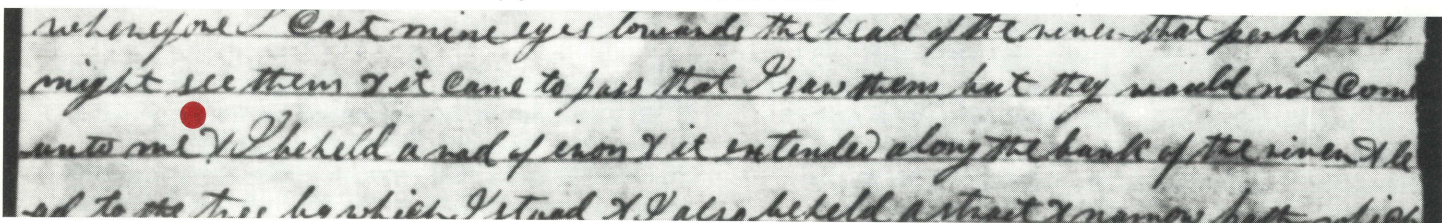
of the fruit also, ~~wherefore, I cast mine eyes towards the~~  
**head of the river, that perhaps I might see them.**

And it came to pass that I saw them, but they would not come unto me, and partake of the fruit. And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod

(a) 1840 EDITION



(b) ORIGINAL MANUSCRIPT



(c) PRINTER'S MANUSCRIPT



**Fig. 12.** The 1874 Book of Mormon was published in this building in Plano, Illinois.



**Fig. 13.** A new Herald publishing plant was built in Lamoni after the fire of 1907 destroyed the original building. The 1908 Book of Mormon was printed here until facilities were moved to Independence in 1921.

testimonies of the witnesses, a sequencing which first occurred in the 1841 European edition and was followed by James O. Wright in his edition. In previous editions, the testimonies had been placed at the end of the book.

The 1874 edition added a new eight-page index preceding the First Book of Nephi. This double-column index listed chronological subject information by both verse and page number. In one of the printings of the 1874 edition (in the early 1900's) there appears at the back of the book a pronunciation key and a nine-page pronouncing vocabulary which also gives the verse reference for each word.

The text of the 1874 edition was based on the 1840 edition, with a few minor changes. Paragraphs follow the same division used for the first three editions, with only a few alterations. This edition also incorporates verse numbers, based on the 1852 LDS European edition, which was the first to use verse numbering.

Many printings were made of the 1874 edition, usually only 500 at a time. The last printing, in 1907, identifies itself as the "Thirty-third Edition."

In 1881, publishing activities of the Reorganization were moved to Lamoni, Iowa. A new two-column alphabetized concordance was added at the back of an 1899 printing of the 1874 edition. A large-print, or "pulpit" version, was published from 1892 to 1926. In this large-print version, the text is reset into double columns and the paragraph structure further altered to produce an increased number of shorter verses. These changes were possibly influenced by the new LDS format which was introduced in 1879. In that format, Orson Pratt divided each book into smaller chapters. He also reversioned the text, and his new system of chapters and verses is still used in the LDS Book of Mormon. Table 6 compares the numbers of chapters and verses in the various editions.

In 1893, a special volume called "The Two Records" was produced by the Reorganization. It included the large-print Book of Mormon and the In-

spired Translation New Testament bound together. It was available for about fourteen years (Stocks 1986:139).

## 1908 EDITION

**I**n 1884, a committee was appointed to compare the Printer's manuscript in David Whitmer's possession with different editions of the Book of Mormon. Their report was printed in the August 23, 1884 issue of *Saints' Herald* (Kelley, et al. 1884:545-548) and was the first published information noting differences between the Printer's manuscript and the 1830 Palmyra edition. As a result of their study, the committee recommended that future editions conform to the Printer's manuscript.

The Reorganized Church purchased the Printer's manuscript from David Whitmer's heir in 1903. In 1906, a committee was appointed by the General Conference to produce a new edition of the Book of Mormon. On January 5, 1907 – while this work was in progress – the Herald publishing and bindery offices were completely destroyed by fire, as were the church offices, library, and historian's office, located in the same building. Fortunately, the newly acquired Printer's manuscript was safely stored in a fire-proof vault. The minutes of the Reversionification Committee, as it was called, were destroyed in the fire. The committee met and summarized their work up to that point, and continued on to the completion of their task. As a result of the committee's work, the 1908 edition was produced, a major step toward correcting errors – including omissions – which had occurred in the earlier editions. Of course, the most valuable source for determining those errors was the Printer's manuscript.

A new office building, including the printing plant where the 1908 edition was printed, was built after the fire of 1907 (fig. 13).

## Description of 1908 Edition

One of the major changes introduced in the 1908 edition was the total versification of the text. Verses were divided, increasing the total to a phenomenal 8,701 verses compared to 1,280 in the 1830 edition (see Table 6). The 1908 verse numbering system is still used in Reorganization editions.

In the early printings of the 1908 edition, a paragraph symbol (¶) was placed at the beginning of those verses which corresponded to the original paragraph division of the 1830 edition. Apparently a major decision was made to maintain the chapter divisions as indicated on the manuscripts. Therefore, the 1908 edition has the same chapter divisions as the two manuscripts.

The 1908 edition with its new versification, the 1874 edition (printed through 1907) and the large-print Lamoni edition (published until 1926) were all in circulation simultaneously. With so many different versification systems being used, the use of references in preaching and in printed materials must have been very complicated.

New features were added in subsequent printings of the 1908 edition, some of which have been retained in the current printing. Following is a listing of some of those features in selected printings:

**1913 Printing** – A forty-four-page index was added at the end of 777 pages of text. It is a revised and expanded version of the “Concordance” included in the large-print Lamoni edition. Twenty-five cross references from the Old Testament were also included at the bottoms of appropriate pages.

**1946 Printing** – Page ix was added at the front. It lists each book’s title, on what page that book begins, how many chapters that book contains and the approximate dates in history covered by its story line.

**1948 Large-Print Version** – This version added headlines and dates at the top right-hand margins, cross references along the margins and asterisks to highlight dating in the text. The page listing the book titles, number of chapters and dates was revised to give the book name, its abbreviation, and the page number where it could be found.

**1953 Printing** – Chronological entries and marginal references were moved from tops to bottoms of pages. Paragraph indications (related to the 1830 edition) were removed in this version. Also, for the first time, the titles, “Third Book of Nephi” and “Fourth Book of Nephi” were used rather than “The Book of Nephi” used for both books in all preceding editions.

In 1966, an edited (revised) version of the 1908 text was published. It deleted over 9,000 words, incorporated word and punctuation changes and modernized grammar. Verse numbering is the same as in the 1908, but this version employs a “paragraphing” form in which most of the “paragraphs” are made up of several verses grouped together. The text is printed in double columns and occupies 374 pages as compared to 777 pages in the 1908 edition. A pronunciation guide appears at the end, preceding the index.

**TABLE 6**  
**CHAPTER AND VERSE COMPARISONS**

BOOK	CHAPTERS			VERSES					
	1830 1840	1837 1840	RLDS 1874-1908	LDS 1879-1981	1830 1840	1837 *1874	LDS 1879-1981	RLDS **1892	RLDS 1908
1 Nephi	7		7	22	199	199	618	628	986
2 Nephi	15		15	33	151	151	779	853	1,172
Jacob	5		5	7	53	53	203	245	309
Enos	1		1	1	7	7	27	35	46
Jarom	1		1	1	6	6	15	25	32
Omni	1		1	1	15	15	30	44	54
W. of Morm.	1		1	1	6	6	18	19	27
Mosiah	13		13	29	146	146	785	774	1,072
Alma	30		30	63	402	400	1,878	1,935	2,575
Helaman	5		5	16	76	75	507	446	565
3 Nephi	14		14	30	110	110	785	648	863
4 Nephi	1		1	1	11	11	49	46	59
Mormon	4		4	9	27	27	227	251	279
Ether	6		6	15	52	51	433	427	489
Moroni	10		10	10	19	19	163	156	173
<b>TOTAL</b>	<b>114</b>		<b>114</b>	<b>239</b>	<b>1,280</b>	<b>1,276</b>	<b>6,517</b>	<b>6,528</b>	<b>8,701</b>

(Adapted from Stocks 1986:145.) \* 1874 edition checked was a 1905 printing. Even though the total number of verses within a book in the 1874 may be the same as in the 1830, in some instances paragraph divisions are different. \*\*1892 version checked was a 1902 printing of this large-print 1874 edition.

## Comparison with Printer's Manuscript and Previous Editions

When the committee which compared the Printer's manuscript with the editions of the Book of Mormon made its report in 1884, they noted:

"...changes...made and published to modernize the form of speech; those who made the changes, believing that the sense was not to any extent affected thereby. But be that as it may, we your Committee earnestly recommend that the future editions of the book be made to conform to the Manuscript as it now appears in the Palmyra Edition which is corrected by us, to fully agree with the Manuscript."

Work did not begin on a new Book of Mormon until twenty-two years later, in 1906, after the church had received the Printer's manuscript from David Whitmer's heir. A committee was formed by General Conference resolution "to investigate and prepare a uniform plan for the divisions of chapters and verses, and if thought advisable, to prepare or adopt a system of references." Thus, this committee's original intent was only to unify a system of chapter and verse division, and prepare a concordance. Later, in the spring of 1908, a sub-committee expanded the scope of its task to compare the "Original" manuscript (actually the Printer's manuscript) with the 1837 Kirtland edition. The changes for the 1908 edition were written directly on a large-print 1892 edition.

Some of the word changes and omissions, which occurred in the 1830 edition, were corrected in the 1908 edition to make it conform to the Printer's manuscript. Examples of these types of corrections are noted in Tables 3 and 4.

However, the earlier committee's recommendation that the new edition be made to conform to the unedited Printer's manuscript was not fully adopted. The Preface of the 1908 edition states that the text was "made to read according to the Manuscript." Thus revisions for the 1837 edition – word changes, deletions and additions – written directly on the Printer's manuscript were usually retained. Some of the 1840 restorations from the Original manuscript were removed because they were not on the Printer's manuscript. Fragments of the Original were not yet available for comparison.

Some editorial changes were also made in the 1908 edition which do not appear on the manuscripts or in any of the previous editions. For example, in 2 Nephi 8:45, the word "healer" in the phrase "I will not be a healer" was changed to "ruler." And in Ether 1:95, "[Mosiah?]" was inserted following "King Benjamin."

While the conference resolution directed the committee "to prepare or adopt a system of references," no concordance was made available by the Reorganization until the publication of Stark's Concordance in 1950.

## Foreign Editions

Six of the eight foreign language translations of the Book of Mormon by the Reorganization are based on the 1908 edition. They are German (c1911),

Italian (1923), Spanish (1960, 1979), Japanese (1971), Korean (1973), and Mandarin Chinese (1974). The first foreign version by the Reorganization was a Hawaiian translation, printed in 1898. A Danish and Norwegian version was also published in 1903.

## Conclusion

We have seen that the editions of 1830, 1837, and 1840 were punctuated and paragraphed by the printer, and followed the chapter and book divisions on the manuscripts.

The first verse numbering system appears in the 1852 European edition (LDS), which for the most part followed the paragraph division set forth in the 1830 Palmyra edition. In the Reorganization period, the first RLDS version (1874) followed this numbering system. The first original versification by the Reorganization appears in the 1892 version and greatly increases the number of verses in each chapter. The 1908 edition further divides the text into even shorter verses, but retains the chapter division of the 1830 edition as recorded on the manuscripts.

Within the text of the Book of Mormon, we have found that no edition is error-free. Though the errors of some editions were corrected in subsequent printings, each new edition introduced other editorial changes, deletions or additions. In spite of the many criticisms through the years regarding "thousands of changes," only a few of these variations are significant to the understanding of the text. And now because of the availability of the manuscripts, we are almost always able to discover the correct words in those places where variations occur. Our appreciation grows for those involved in printing the editions as we gain a greater comprehension of the magnitude of the task.

The Book of Mormon is a treasure to be prized. And it is truly impressive that it has come down to our day virtually intact.

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# A Request From ZRF President Ray Treat

Dear Believer,

ZRF needs your help. We are commanded to share that which we know of Jesus or we will be led into temptation (3 Nephi 8:56-57). For Book of Mormon believers, this especially means sharing the Book of Mormon.

Most church members of your acquaintance are unaware of the tremendous things the Lord has been doing for the Book of Mormon in the last nine years. And most are also unaware of the work of the Zarahemla Research Foundation to research and prepare materials for the Book Of Mormon Breakthrough (BOMB) when we must be ready to share the Book of Mormon with the rest of the world.

We need the help of more Book of Mormon believers in this work of preparation. This is what we're asking: Will you tell at least one other believer about the work of the Zarahemla Foundation? We will send you a sample *Record*, catalog of materials and sample copy of First Nephi from the *Study Book of Mormon* to share with that person. Or your contact can write directly to us for the above-mentioned materials. In this way, we can double our outreach.

We can't do it without your help. Thank you.

Your co-worker in Christ,

*Raymond C. Treat*

Raymond C. Treat, President  
Zarahemla Research Foundation



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