

Introduction

3,913 Changes in the Book of Mormon

In this study we will show that there have been at least 3,913 changes made in the Book of Mormon from the time it was first published in 1830.

In making this study we obtained photocopies of an original 1830 edition of the Book of Mormon, which was donated to the University of Utah Library by the LDS Apostle John A. Widtsoe.

After comparing the first edition of the Book of Mormon with the 1964 edition we marked the changes on the photocopies of the 1830 edition. Therefore, the text is an exact photographic reproduction of the first edition of the Book of Mormon, and the handwriting shows the changes that would have to be made in the text to bring it into conformity with the 1964 edition. We have not tried to show capitalization or punctuation changes in this study.

(In 1981 the LDS Church published a new edition of the Book of Mormon, making a number of additional changes in the text. They also reset the type, thus changing the page numbers from the previous editions.)

It is interesting to note that the LDS Apostle and Historian Joseph Fielding Smith has claimed that there is no truth in the statement that there have been thousands of changes in the Book of Mormon. He was reported as saying the following at the LDS Church fall conference of 1961:

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon, who have made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical — conditions that arise in most any

book that is being published — but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made were made by the Prophet Joseph Smith because under those adverse conditions the Book of Mormon was published. But there was no change of doctrine.

Now, these Sons of Belial who circulate these reports evidently know better. I will not use the word that is in my mind. (*The Improvement Era*, December, 1961, pp. 924-925)

This study will show that there have been thousands of changes in the Book of Mormon and that Joseph Fielding Smith is the one who is not telling the truth. As to his statement that the man who printed the first edition was unfriendly and allowed errors to creep into the book, the famous LDS Historian B. H. Roberts has already stated that the first edition of the Book of Mormon was “singularly free from typographical errors” and that the printer could not be blamed for the many mistakes that are found in the Book of Mormon:

That errors of grammar and faults in dictation do exist in the Book of Mormon (and more especially and abundantly in the first edition) must be conceded; and what is more, while some of the errors may be referred to inefficient proof-reading, such as is to be expected in a country printing establishment, yet such is the nature of the errors in question, and so interwoven are they throughout the diction of the Book, that they may not be disposed of by saying they result from inefficient proof-reading or referring them to the mischievous disposition of the ‘typos’ or the unfriendliness of the publishing house. The errors are constitutional in their character; they are of the web and woof of the style, and not such errors as may be classed as typographical. Indeed, the first edition of the Book of Mormon is SINGULARLY FREE FROM TYPOGRAPHICAL ERRORS. (*Defense of the Faith*, by B. H. Roberts, pp. 280-281; reprinted in *A New Witness For Christ in America*, by Francis W. Kirkham, vol. 1, pp. 200-201)

In a footnote on page 295 of the same book Mr. Roberts stated:

But after due allowance is made for all these conditions, the errors are so numerous, and of such a constitutional nature, that they cannot be explained away by these unfavorable conditions under which the work was published.

John H. Gilbert, the man who helped to print the Book of Mormon, claimed that the Mormons did not want him to correct the grammatical errors which were in the manuscript:

When the printer was ready to commence work, Harris was notified, and Hyrum Smith brought the first installment of manuscript . . . On the second day — Harris and Smith being in the office — I called their attention to a grammatical error, and asked whether I should correct it? Harris consulted with Smith a short time, and turned to me and said: “The Old Testament is ungrammatical, set it as it is written.” . . .

Cowdery held and looked over the manuscript when most of the proofs were read. Martin Harris once or twice, and Hyrum Smith once, Grandin supposing these men could read their own writing as well, if not better, than any one else; and if there are any discrepancies between the Palmyra edition and the manuscript these men should be held responsible. (Memorandum, made by John H. Gilbert, Esq., September 8, 1892, Palmyra, N. Y., printed in *Joseph Smith Begins His Work*, vol. 1, Introduction)

A photograph of the original manuscript of the Book of Mormon which is published in the book, *A New Witness For Christ In America*, vol. 1, page 216, proves that the printer was not responsible for the grammatical errors which appeared in the first edition. A second handwritten manuscript known as the printer’s manuscript also confirms this. (See photo at the end of this introduction.) Photos of the printer’s manuscript can be seen at the University of Utah Library Special Collections. George Reynolds quotes the following from an interview with John H. Gilbert:

“Hyrum Smith always brought the manuscript to the office; he would have it under his coat and all buttoned up as carefully as though it was so much gold. He said at the time that it was translated from plates by the power of God, and they were very particular about it. We had a great deal of trouble with it. It was not punctuated at all. They did not know anything about punctuation, and we had to do that ourselves.”

“Well; did you change any part of it when you were setting the type?”

“No, Sir; we never changed it at all.”

“Why did you not change it and correct it?”

“Because they would not allow us to; they were very particular about that. We never changed it in the least. Oh, well; there might have been one or two words that I changed the spelling of; I believe I did change the spelling of one, and perhaps two, but no more.”

“Did you set all the type, or did some one help you?”

“I did the whole of it myself, and helped to read the proof, too; there was no one who worked at that but myself. Did you ever see one of the first copies? I have one here that was never bound. Mr. Grandin, the printer, gave it to me. If you ever saw a Book of Mormon you will see that they changed it afterwards.”

“They did! Well, let us see your copy; that is a good point. How is it changed now?”

“I will show you (bringing out his copy). Here on the title page it says (reading) ‘Joseph Smith, Jr. author and proprietor.’ Afterwards, in getting out other editions they left that out, and only claimed that Joseph Smith translated it.”

“Well, did they claim anything else than that he was the translator when they brought the manuscript to you?”

“Oh, no; they claimed that he was translating by means of some instruments he got at the same time he did the plates, and that the Lord helped him.” (“The Myth of the Manuscript Found,” *Juvenile Instructor*, 1883 edition, page 59)

According to Joseph Smith’s testimony there should not have been any reason to make changes in the Book of Mormon. He stated that when he and the witnesses went out to pray concerning it, a voice spoke from heaven telling them that the translation of the Book of Mormon was correct:

“. . . we heard a voice from out of the bright light above us, saying, ‘These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.’” (*History of the Church*, Deseret Book Company, vol. 1, pp. 54-55)

On another occasion Joseph Smith stated:

I told the brethren that the Book of Mormon was the most correct of any book on the earth . . . (*History of the Church*, vol. 4, page 461)

The errors in the Book of Mormon were blamed on the fact that it was originally written in “reformed

Egyptian.” On page 538 of the first edition we read as follows:

Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them which have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than that which we have been.

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had none imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof. [Mormon 9:31-34]

On page 564 of the first edition of the Book of Mormon we read as follows:

And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing: for Lord, thou hast made us mighty in word by faith, whereunto thou hast not made us mighty in writing: for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands . . . when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words. And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn . . . [Ether 12:23-26]

For many years the Mormons taught that the Lord had given Joseph Smith a perfect translation of the Book of Mormon, and that all of the errors were errors which were made by the Nephites on the original plates. David Whitmer, one of the three witnesses to the Book of Mormon, made this statement:

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling

parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. (*An Address to All Believers in Christ*, by David Whitmer, 1887, page 12)

Martin Harris (another of the three witnesses) claimed that Joseph Smith received the translation directly from God, and that it was a perfect translation. George Reynolds quotes the following from a letter written to the *Deseret News* by Edward Stevenson:

“Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the prophet and written by Martin, and when finished he would say, ‘Written,’ and if correctly written, that sentence would disappear and another appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.” (“The Myth of the Manuscript Found,” page 91)

George Reynolds, who was a member of the First Council of the Seventy, 1890-1909, made this statement in 1883:

But at the outset it must be recollected that the translation was accomplished by no common method, by no ordinary means. It was done by divine aid. There were no delays over obscure passages, no difficulties over the choice of words, no stoppages from the ignorance of the translator; no time was wasted in investigation or argument over the value, intent or meaning of certain characters, and there were no references to authorities. These difficulties to human work were removed. All was as simple as when a clerk writes from dictation. The translation of the characters appeared on the Urim and Thummim, sentence by sentence, and as soon as one was correctly transcribed the next would appear. (“The Myth of the Manuscript Found,” page 71)

LDS Apostle Orson Hyde claimed that the words appeared on the Urim and Thummim. He wrote a pamphlet in the German language entitled, *A Cry From the Wilderness, A Voice From the Dust of the Earth*. This pamphlet was translated into the English language by Justus Ernst of the Church Historian’s office, and is reproduced in a thesis by Paul R. Cheesman. In this account the following appears:

These were used in the following manner: These two stones, called Urim and Thummim, in diameter

the size of an English crown (coin) only a little thicker, were placed where all light was excluded. The persons using these offered their prayers to the Lord, and the answer became visible, written in letters of light on the Urim and Thummim, but disappeared again soon after. Thus: "The light shineth in darkness; and the darkness comprehended it not." In this manner the sacred records were translated into English. (*An Analysis of the Accounts Relating Joseph Smith's Early Visions, A Thesis Submitted to the Faculty of the Department of Graduate Studies in Religious Instruction, Brigham Young University, May, 1965, by Paul R. Cheesman, page 167*)

Oliver B. Huntington recorded in his journal that in 1881 Joseph F. Smith, who became the sixth President of the LDS Church, taught that the Lord gave Joseph Smith the exact English wording and spelling that he should use in the Book of Mormon:

Saturday Feb. 26, 1881, I went to Provo to a quarterly Stake Conference. Heard Joseph F. Smith describe the manner of translating the Book of Mormon by Joseph Smith the Prophet and Seer, which was as follows as near as I can recollect the substance of his description. Joseph did not render the writing on the gold plates into the English language in his own style of language as many people believe, but every word and every letter was given to him by the gift and power of God. So it is the work of God and not of Joseph Smith, and it was done in this way . . . The Lord caused each word spelled as it is in the book to appear on the stones in short sentences or words, and when Joseph had uttered the sentence or word before him and the scribe had written it properly, that sentence would disappear and another appear. And if there was a word wrongly written or even a letter incorrect the writing on the stones would remain there. Then Joseph would require the scribe to spell the reading of the last spoken and thus find the mistake and when corrected the sentence would disappear as usual. (*Journal of Oliver B. Huntington, Feb. 26, 1881, Huntington Library, San Marino, CA.*)

Non-Mormon writers have criticized the grammar of the Book of Mormon stating that God could not make the many grammatical mistakes that are found in the Book of Mormon. Finally, the Mormon Church leaders became so embarrassed about the grammar that they decided to abandon the idea that God gave Joseph Smith the English that is found in the Book of Mormon; their new idea was that God just gave Joseph Smith the idea and that he expressed it in his own words. The

Mormon Historian B. H. Roberts made this statement:

The fact that such errors in grammar and diction as occur in the translation are just such errors as might reasonably be looked for in the work of one unlearned in the English language.

From this data the following argument proceeds: It is impossible that the alleged translation, whether by divine or human media, could be a word-for-word bringing over from the Nephite language into the English; and if the translation is not such a word-for-word bringing over affair, then it cannot be claimed that the Nephite original is responsible for verbal inaccuracies and grammatical errors. If the Book of Mormon is a real translation instead of a word-for-word bringing over from one language into another, and it is insisted that the divine instrument, Urim and Thummim, did all, and the prophet nothing — at least nothing more than to read off the translation made by Urim and Thummim — then the divine instrument is responsible for such errors in grammar and diction as did occur. But this is to assign responsibility for errors in language to a divine instrumentality, which amounts to assigning such error to God. But that is unthinkable, not to say blasphemous. Also, if it be contended that the language of the Book of Mormon, word for word, and letter for letter, was given to the prophet by direct inspiration of God, acting upon his mind, then again God is made responsible for the language errors in the Book of Mormon — a thing unthinkable.

Rather than ascribe these errors to Deity, either through direct or indirect means, men will reject the claims of the Book of Mormon; and, since the verbal errors in the Book of Mormon are such as one ignorant of the English language would make, the temptation is strong, in the minds of those not yet converted to its truth, to assign to the Book of Mormon an altogether human origin. . . .

Are these flagrant errors in grammar chargeable to the Lord? To say so is to invite ridicule. The thoughts, the doctrines, are well enough; but the awkward, ungrammatical expression of the thoughts is, doubtless, the result of the translator's imperfect knowledge of the English language . . . that old theory cannot be successfully maintained; that is, the Urim and Thummim did the translating, the Prophet, nothing beyond repeating what he saw reflected in that instrument; that God directly or indirectly is responsible for the verbal and grammatical errors of translation. To advance such a theory before intelligent and educated people is to unnecessarily invite ridicule, and make of those who advocate it candidates for contempt . . .

It is no use resisting the matter, the old theory must be abandoned. It could only come into existence

and remain so long and now be clung to by some so tenaciously because our fathers and our people in the past and now were and are uncritical. (*Defense of the Faith*, by B. H. Roberts, *Deseret News*, 1907-1912, pages 278, 279, 295, 306, 307 and 308)

B. H. Roberts claimed that since God did not give the English found in the Book of Mormon, the Church leaders had a right to make changes in it:

Many errors, verbal and grammatical, have already been eliminated in the later English editions, and there is no valid reason why every-one of those that remain should not be eliminated . . . There is no good reason why we should not have just as good a Book of Mormon in the English language as they now have in the French, the German, the Swedish and the Danish . . . for in these translations, it has not been thought necessary to perpetuate the English errors; nor do I believe it necessary to perpetuate them in our English editions . . . the present writer hopes that he will live to see those verbal and grammatical changes authorized. (*Defense of the Faith*, vol. 1, pages 300 and 301)

Joseph Fielding Smith claims that “such changes as were made were made by the Prophet Joseph Smith.” While it is true that Joseph Smith made most of the changes, many changes were made after his death. Dr. Sidney B. Sperry, of the Brigham Young University, admitted that Dr. Talmage made many of the changes in 1920:

The writer happens to know that Dr. Talmage was a stickler for good English and a close student of the text of the Book of Mormon. He knew as well as anyone the imperfections of the literary dress of the First Edition of the Nephite record and took a prominent part in correcting many of them in a later edition of the work (1920). (*The Problems of the Book of Mormon*, Bookcraft, 1964, page 190)

Four important changes were made in the second edition of the Book of Mormon concerning the Godhead. One of the most significant changes was made in 1 Nephi 13:40. It was stated in this verse that the purpose of the Nephite records was to make known that Christ is the Eternal Father. In the first edition we read as follows:

. . . These last records . . . shall make known to all kindreds, tongues, and people, that the Lamb of God is the Eternal Father and the Savior . . . (Book of Mormon, 1830 edition, page 32)

In the 1964 edition it reads as follows:

. . . These last records . . . shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior . . . (Book of Mormon, 1964 edition, 1 Nephi 13:40)

Another important change was made in 1 Nephi 11:18; this is page 25 of the 1830 edition. In the 1830 edition it read: “. . . Behold, the virgin which thou seest, is the mother of *God*, after the manner of the flesh.” In modern editions it has been changed to read, “. . . Behold, the virgin whom thou seest is the mother of *the Son of God*, after the manner of the flesh.” The words *the Son of* were inserted in the middle of the sentence. Verse 21 of the same chapter originally read: “And the angel said unto me, behold the Lamb of God, yea, even *the Eternal Father!*” It was changed to read: “And the angel said unto me: Behold the Lamb of God, yea, even *the Son of* the Eternal Father!” Verse 32 of the same chapter, which is on page 26 of the original edition, was also changed. In the 1830 edition it reads: “. . . the Everlasting God, was judged of the world; and I saw and bear record.” It was changed to read: “. . . *the Son of* the everlasting God, was judged of the world; and I saw and bear record.” Joseph Smith apparently made these changes to support his doctrine of a plurality of Gods.

In Mosiah 21:28 the name of the king has been changed from Benjamin to Mosiah. In the 1830 edition of the Book of Mormon we read as follows:

. . . king *Benjamin* had a gift from God, whereby he could interpret such engravings . . . (Book of Mormon, 1830 edition, page 200)

In modern editions of the Book of Mormon this verse has been changed to read:

. . . king *Mosiah* had a gift from God, whereby he could interpret such engravings . . . (Book of Mormon, 1964 edition, Mosiah 21:28)

According to chronology found in the Book of Mormon, king Benjamin should have been dead at this time; therefore, the Mormon Church leaders evidently felt that it was best to change the king’s name to Mosiah.

Dr. Sidney B. Sperry, of the Brigham Young University, made the following comment concerning this change:

In Mr. Budvarson’s photo reproduction (p. 21) of page 200 of the First Edition he takes pains to

underline “king Benjamin” and points out that in later editions it was changed to read “king Mosiah.” (Cf. Mos. 21:28) Budvarson is correct in this; the prophet Joseph Smith did change the reading in the Second (1837) Edition despite the fact that the original manuscript reads “king Benjamin,” if the manuscript made by Oliver Cowdery and now in possession of the Reorganized Church of Jesus Christ of Latter Day Saints is any criterion. (Cf. “Preface,” page viii of current editions of their Book of Mormon.) The change raises an interesting question. Who was responsible for the reading, “king Benjamin,” in the first place? Was it an inadvertent slip of the tongue on the part of Joseph Smith as he dictated his translation to Oliver Cowdery, or did he translate correctly enough an original error on the part of Mormon, the abridger of the Book of Mormon? The last of these suggestions is probably the correct one, for the fact remains that the reading “king Benjamin” is an out-and-out error, because the king had been dead for some time, and his son Mosiah was his successor with a “gift from God.” (See Mos. 6:4-5; 8:13) What we have here, Mr. Budvarson, is an example of another human error that Joseph Smith was glad to correct. (*The Problems of the Book of Mormon*, page 203)

Five things should be noted concerning Dr. Sperry’s statement. First, he admits that the king’s name was changed from Benjamin to Mosiah. Second, Dr. Sperry admits that the *original manuscript reads king Benjamin*. Third, he states that it *probably read Benjamin* on the original gold plates. Fourth, Dr. Sperry admits that the reading *king Benjamin* would have made a contradiction in the Book of Mormon because king Benjamin *had been dead for some time*. Fifth, Dr. Sperry states that Joseph Smith deliberately altered this to eliminate the contradiction. It is very strange that Dr. Sperry would make such an admission. In other words, Dr. Sperry is admitting that the Mormon Church leaders deliberately falsified this verse to eliminate a contradiction. Dr. Sperry is not only admitting this, but he is also trying to justify their action. On page 191 of his book, Dr. Sperry states:

Our leaders are generally well justified in making the changes that have appeared in later editions of the Nephite sacred record. (*The Problems of the Book of Mormon*, page 191)

Another change involving the names Benjamin and Mosiah is found in the Book of Ether. On page 546 of the first edition of the Book of Mormon we read as follows:

. . . for this cause did king *Benjamin* keep them . . .

In the 1964 edition, Ether 4:1, we read:

. . . for this cause did king *Mosiah* keep them . . .

A change has been made in the First Book of Nephi, evidently in an attempt to strengthen the Mormon claim that baptism was practiced by the people in the Old Testament. This verse is taken from Isaiah 48, and appears as follows in the 1830 edition of the Book of Mormon:

Hearken and hear this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord . . . (Book of Mormon, 1830 edition, page 52)

In modern editions it reads as follows:

Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, *or out of the waters of baptism*, who swear by the name of the Lord . . . (Book of Mormon, 1964 edition, 1 Nephi 20:1)

It is interesting to note that even the signed statement by the eight witnesses to the Book of Mormon has been altered. In the 1830 edition (last page) it read:

. . . that Joseph Smith, Jr. the *Author and Proprietor* of this work, has shewn unto us the plates . . .

In the 1964 edition it reads:

. . . That Joseph Smith, Jun., the *Translator* of this work, has shown unto us the plates . . .

Sometimes claims are made for the Book of Mormon which are not supported by the first edition. LDS Apostle Bruce R. McConkie, made the following statement concerning the word *cherubim*.

In English, the plural of *cherub* is *cherubs*; in Hebrew, the plural is *cherubim*, except that the King James Version of the Bible erroneously translates the plural as *cherubims*. The Book of Mormon (Alma 12:21; 42:2-3) the *Pearl of Great Price* (Moses 4:31) and the Inspired Version of the Bible (Exodus 25:20-22) give the plural as *cherubim*. (*Mormon Doctrine*, Bookcraft, 1979, pages 124-125)

Bruce R. McConkie is correct in stating that it is wrong to add an *s* to *cherubim*. Adam A. Clarke made this statement concerning the word *cherubim*.

Hebrew plurals in the masculine end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. (*Clarke's Commentary on the Bible*, vol. 1, page 56)

In other words, Mr. Clarke means that the word *cherubim* is already in the plural form (*cherub* is the singular) and that to add an *s* to it would be like adding an *s* to the word *geese*.

The word *cherubim* appears three times in modern editions of the Book of Mormon, and is used correctly (as Mr. McConkie stated). This would certainly be evidence in favor of the Book of Mormon if it was not for the fact that in the first edition of the Book of Mormon the word appeared in all three places as *cherubims*, with the *s* improperly added (see the first edition, pages 256, 337, 338). So, what at first appears as evidence for the Book of Mormon becomes evidence against it when the whole truth is known. Two of the changes were made prior to the 1888 edition; however, Alma 12:21 of the 1888 edition still used the word *cherubims*, and was apparently changed at some later date.

On page 703 of his book, *Mormon Doctrine*, Bruce R. McConkie states that "the plural of *seraph* is *seraphim* or, as incorrectly recorded in the King James Version of the Bible, *seraphims*." Upon examination we find that the word *seraphim* is used twice in the Book of Mormon. It is used correctly in modern editions; however, in the first edition it appears as *seraphims*, with the *s* improperly added (see first edition, page 91, lines 28 and 38). The 1888 edition of the Book of Mormon reads the same as the 1830 edition; therefore the changes must have been made at a later date.

In the first edition, page 87, this statement appears:

. . . the mean man boweth down . . .

In the 1964 edition (2 Nephi 12:9) this has been changed to read:

. . . the mean man boweth *not* down . . .

In the first edition, page 303, this statement is made concerning God:

. . . yea, I know that he allotteth unto men, *yea, decreeth unto them decrees which are unalterable*, according to their wills . . .

In the 1964 reprint (Alma 29:4) eight words have been deleted:

. . . yea, I know that he allotteth unto men according to their wills . . .

In 1981 this was changed back to the original wording.

In the first edition, page 328, the following appears:

. . . yea, and that ye preserve these *directors* . . .
And now my son, these *directors* were prepared, that the word of God might be fulfilled . . .

This has been changed to read as follows in the 1964 edition (Alma 37:21, 24):

yea, and that ye preserve these *interpreters* . . .
And now my son, these *interpreters* were prepared that the word of God might be fulfilled . . .

The *interpreters* in the Book of Mormon were used for interpreting languages, whereas the *director* was a ball which was used as a compass (the Lord was supposed to make a spindle in the ball point in the direction the people should go). It is very interesting to note that the 1888 edition of the Book of Mormon reads the same as the first edition, showing that the change was made after that date.

In the first edition of the Book of Mormon, page 31, the following appears:

. . . neither will the Lord God suffer that the Gentiles shall forever remain in that *state of awful woundedness* . . .

In the 1964 edition (1 Nephi 13:32) this has been changed to read:

Neither will the Lord God suffer that the Gentiles shall forever remain in that *awful state of blindness* . . .

On page 214 of the first edition this statement appears:

My soul was *wrecked* with eternal torment . . .

In the 1964 edition (Mosiah 27:29) this has been changed to read:

My soul was *racked* with eternal torment . . .

On page 379 of the first edition this statement appears:

Now the Nephites were guarded in the city of Gid; therefore Moroni *caused that Laman and a small number of men which was appointed* to go with him.

This sentence is incomplete in the first edition; however, in the 1964 edition (Alma 55:7) it was changed to read as follows:

Now the Nephites were guarded in the city of Gid; therefore Moroni *appointed Laman and caused that a small number of men should go with him.*

On page 351 of the first edition we read:

And when Moroni had said these words, he went forth among the people, waving the rent of his garment in the air, that all might see the writing which he had *wrote* upon the rent, and crying with a loud voice . . .

In the 1964 edition (Alma 46:19) this has been changed to read as follows:

And when Moroni had said these words, he went forth among the people, waving the rent *part* of his garment in the air, that all might see the writing which he had *written* upon the rent *part*, crying with a loud voice . . .

On page 353 of the first edition this statement appeared:

. . . the cause of diseases *which was subsequent to man*, by the nature of the climate.

In the 1964 reprint (Alma 46:40) this has been changed to read:

. . . the cause of diseases, *to which men were subject*, by the nature of the climate—

On page 382 of the first edition this statement appears:

. . . for behold, his army had been reduced by the Lamanites because *of the numerority* of their forces *having* slain a vast number of our men . . .

In the 1964 reprint (Alma 56:10) this was changed to read:

. . . for behold, his army had been reduced by the Lamanites because their forces *had* slain a vast number of our men. . . .

On page 342 of the first edition we find the following:

. . . took the *remainder* part of his army and marched . . .

In the 1964 reprint (Alma 43:25) this has been changed to read:

. . . took the *remaining* part of his army and marched . . .

On page 501 of the first edition this statement appears:

. . . for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

In the 1964 reprint (3 Nephi 22:4) nine words have been added:

. . . for thou shalt forget the shame of thy youth, *and shalt not remember the reproach of thy youth*, and shalt not remember the reproach of thy widowhood any more.

On page 305 of the first edition we find the following:

But behold, it is the *effects* of a *phrensied* mind . . .

In the 1964 reprint (Alma 30:16) this has been changed to read:

But behold, it is the *effect* of a *frenzied* mind . . .

On page 236 of the first edition the following statement appeared:

. . . I know that Jesus Christ shall come; yea the Son of the only begotten of the Father . . .

In the 1964 reprint (Alma 5:48) the word *of* has been deleted:

. . . I know that Jesus Christ shall come, yea, the Son, the Only begotten of the Father . . .

On page 555 of the first edition this statement appears:

. . . his sons and to his daughters, *which were not, or which* did not seek his destruction.

In the 1964 edition (Ether 9:2) this has been changed to read:

. . . his sons and to his daughters *who* did not seek his destruction.

On page 538 of the first edition this statement appeared:

... and also that none other people knoweth our language; *and because that none other people knoweth our language*, therefore he hath prepared means for the interpretation thereof.

In the 1964 reprint (Mormon 9:34) nine words have been deleted:

... and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof.

Non-Mormon writers have criticized the Book of Mormon because the words *it came to pass* appear so frequently. It is interesting to note that this expression has been deleted in a number of places. For instance, on page 262 of the first edition we read as follows:

And *it came to pass* that he began to plead for them, from that time forth; but they reviled him, saying: Art thou also possessed with the Devil? And *it came to pass* that they spit upon him . . .

In the 1964 reprint (Alma 14:7) it has been changed to read:

And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him . . .

On page 346 of the first edition this statement appears:

Now I cannot *retain* the words which I have spoken . . .

In the 1964 edition (Alma 44:11) this has been changed to read:

Now I cannot *recall* the words which I have spoken . . .

On page 203 of the first edition we find the following:

... none were consecrated except *it* were just men.

In the 1964 reprint (Mosiah 23:17) this has been changed to read:

... none were consecrated except *they* were just men.

On page 475 of the first edition the following appears:

... because they testified *particular* concerning us, *which is* the remnant of their seed. . . . And *those* things which *testifies* of us, are they not written . . .

In the 1964 reprint (3 Nephi 11:16, 17) this has been changed to read:

... because they testified *particularly* concerning us, *who are* the remnant of their seed. . . . And *these* things which *testify* of us, are they not written . . .

On page 541 of the first edition we find the following:

... and not continue in your iniquities until the fulness *be* come . . .

In the 1964 reprint (Ether 2:11) this has been changed to read:

... and not continue in your iniquities until the fulness come . . .

On page 233 of the first edition we find this statement:

... he *awaked* them out of a deep sleep . . .

In the 1964 edition (Alma 5:7) this has been changed to read:

... he *awakened* them out of a deep sleep . . .

On page 272 of the first edition we find the following:

... and thus we will *reserve* the flocks unto the king . . .

In the 1964 edition (Alma 17:31) this has been changed to read:

... and thus we will *preserve* the flocks unto the king . . .

On page 272 of the first edition this statement appears:

... and they were *not* in number a *very* few . . .

In the 1964 edition (Alma 17:34) this has been changed to read:

... and they were in number *not* a few.

On page 277 of the first edition we find the following:

... and the light of everlasting *light* was lit up in his soul ...

In the 1964 reprint (Alma 19:6) this has been changed to read:

... and *that* the light of everlasting *life* was lit up in his soul ...

On page 406 of the first edition this statement appears:

... they were drowned *up* in the depths of the sea.

In the 1964 edition (Alma 63:8) this has been changed to read:

... they were drowned in the depths of the sea.

On page 382 of the first edition we read as follows:

... therefore it *supposeth* me that I tell you ...

In the 1964 edition (Alma 56:5) this has been changed to read:

Therefore it *sufficeth* me that I tell you ...

One of the most frequent mistakes in the first edition of the Book of Mormon is the use of the word *was* instead of the word *were*. The following are extracts from the first edition of the Book of Mormon in which the word *was* has been changed in later editions to *were*:

... and also of Adam and Eve, which *was* our first parents ... (page 15) [1 Nephi 5:11]

Wherefore, all mankind *was* in a lost and in a fallen state ... (page 22) [1 Nephi 10:6]

And all these things of which I have spoken, *was* done ... (page 23) [1 Nephi 10:16]

... and loosed the bands which *was* upon my wrists ... (page 49) [1 Nephi 18:15]

And great *was* the covenants of the Lord ... (page 66) [2 Nephi 3:4]

... and they were surrounded by the king's guard, and *was* taken, and *was* bound, and *was* committed to prison. (page 169) [Mosiah 7:7]

... and these interpreters *was* doubtless prepared ... (page 173) [Mosiah 8:19]

... and the seats which *was* set apart for the high priests, which *was* above all the other seats ... (page 178) [Mosiah 11:11]

... the arms of mercy *was* extended towards them; for the arms of mercy *was* extended ... (page 189) [Mosiah 16:12]

... both Alma and Helam *was* buried in the water ... (page 192) [Mosiah 18:14]

And the priests *was* not to depend upon the people ... (page 193) [Mosiah 18:26]

... and those that *was* with him. (page 195) [Mosiah 19:18]

... the afflictions of the Nephites *was* great ... (page 198) [Mosiah 21:5]

... many of his people *was* desirous to be baptized ... (page 200) [Mosiah 21:33]

And now there *was* seven Churches ... (page 209) [Mosiah 25:23]

... there *was* many of the rising generation ... (page 209)

... those who committed sin that *was* in the church ... (page 209)

Now the sons of Mosiah *was* numbered ... (page 212) [Mosiah 27:8]

... I had much desire that ye *was* not in the state of dilemma ... (page 241) [Alma 7:18]

... they *was* angry with me ... (page 248) [Alma 9:32]

... the land of Nephi, and the land of Zarahemla, *was* nearly surrounded ... (page 288) [Alma 22:32]

But behold there *was* no wild beasts ... (page 460) [3 Nephi 4:2]

There are also many places where the word *were* has been changed to *was*. The following are extracts from the first edition:

... but it all *were* vain ... (page 142) [Jacob 7:24]

... an army of the Lamanites *were* in the borders ... (page 204) [Mosiah 23:25]

... inasmuch as it *were* possible. (page 224) [Alma 1:32]

Now the object of these Lawyers *were* to get gain ... (page 251) [Alma 10:32]

... every living soul of the Ammonihahites *were* destroyed ... (page 267) [Alma 16:9]

... for the promise of the Lord *were*, If they should ... (page 359) [Alma 48:25]

... there was not a single soul of the Nephites which *were* slain. (page 362) [Alma 49:23]

... because it *were* easy to guard them ... (page 375) [Alma 53:5]

And in this year there *were* continual rejoicing ... (page 414) [Helaman 3:31]

And there *were* but little alteration in the affairs ... (page 450) Helaman 16:12]

... therefore there *were* no chance for the robbers to plunder ... (page 460) [3 Nephi 4:2]

... in the which there *were* so much wickedness ... (page 463) [3 Nephi 5:6]

Behold I *were* about to write them all ... (page 506) [3 Nephi 26:11]

... there *were* no blood shed. (page 519) [Mormon 1:12]

... and I *were* forbidden that I should preach unto them ... (page 519) [Mormon 1:16]

Another common mistake in the first edition of the Book of Mormon is the use of the word *is* when it should read *are*. The following are extracts from the first edition in which the word *is* has been changed to *are* in later editions:

... the tender mercies of the Lord *is* over all ... (page 7) [1 Nephi 1:20]

... the mixture of thy seed, which *is* among thy brethren ... (page 30) [1 Nephi 13:30]

These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which *is* of the twelve apostles ... (page 32) [1 Nephi 13:40]

... there *is*, save it be, two churches ... (page 33) [1 Nephi 14:10]

... and all things that in them *is* ... (page 64) [2 Nephi 2:14]

... and all things are given them which *is* expedient ... (page 65) [2 Nephi 2:27]

... shall be the words which *is* expedient in my wisdom ... (page 67) [2 Nephi 3:19]

But great *is* the promises of the Lord ... (page 85) [2 Nephi 10:21]

And whoredoms *is* an abomination before me ... (page 127) [Jacob 2:28]

... according to his judgments, which *is* just ... (page 150) [Omni 1:22]

... and prophesied of many things which *is* to come ... (page 171) [Mosiah 7:26]

... or any likeness of things which *is* in heaven above, or which *is* in the earth beneath, or which *is* in the water under the earth. (page 184) [Mosiah 13:12]

Behold, here *is* the waters of Mormon ... (page 192) [Mosiah 18:8]

... ye hope for things which *is* not seen, which are true. (page 315) [Alma 32:21]

... Behold, here *is* our weapons of war ... (page 346) [Alma 44:8]

In the following extracts from the first edition of the Book of Mormon the word *much* has been changed to *many* in later editions:

... and wild goats, and also *much* horses. (page 145) [Enos 1:21]

... and destroy the souls of *much* people. (page 217) [Mosiah 29:7]

In the following extracts from the first edition of the Book of Mormon the word *had* has been deleted

and the words *not ought* have been rearranged to *ought not* in later editions:

... lest he should look for that he had *not ought* and he should perish. (page 173) [Mosiah 8:13]

And he told them that these things had *not ought* to be ... (page 220) [Mosiah 29:34]

... and that they had *not ought* to murder ... (page 289) [Alma 23:3]

I had *not ought* to harrow up in my desires ... (page 303) [Alma 29:4]

Another common mistake in the first edition of the Book of Mormon is the use of the word *a* where it does not belong. In the following extracts from the first edition the word *a* has been deleted in later editions:

As I was *a* journeying to see a very near kindred ... (page 249) [Alma 10:7]

And as I was *a* going thither ... (page 249) [Alma 10:8]

... the foundation of the destruction of this people is *a* beginning to be laid ... (page 251) [Alma 10:27]

... he met with the sons of Mosiah, *a* journeying towards the land ... (page 269) [Alma 17:1]

... as Ammon and Lamoni was *a* journeying thither ... (page 280) [Alma 20:8]

... there he found Muloki *a* preaching the word ... (page 284) [Alma 21:11]

... went about from house to house, *a* begging for his food. (page 309) [Alma 30:56]

And Korihor did go about from house to house, *a* begging food ... (page 309) [Alma 30:58]

... Moroni, on the other hand, had been *a* preparing the minds ... (page 358) [Alma 48:7]

And thus Moroni had obtained *a* possession of the city Mulek ... (page 373) [Alma 52:26]

... the armies of the Lamanites are *a* marching towards the city ... (page 389) [Alma 57:31]

... the Lamanites saw that Moroni was *a* coming against them ... (page 403) [Alma 62:31]

... the Lamanites *a* marching towards them ... (page 529) [Mormon 6:7]

In the following extracts from the first edition of the Book of Mormon the word *for* has been deleted in later editions:

... the Lamanites did gather themselves together *for* to sing ... (page 196) [Mosiah 20:1]

... they did prepare *for* to meet them ... (page 225) [Alma 2:12]

... the Son of God, which should come *for* to redeem his people ... (page 239) [Alma 6:8]

Now it was for the sole purpose *for* to get gain ... (page 252) [Alma 11:20]

... preparing the hearts of the children of men *for* to receive his word ... (page 261) [Alma 13:24]

... did pour out his spirit on all the face of the land, *for* to prepare ... (page 268) [Alma 16:16]

... after their many struggles *for* to destroy them ... (page 299) [Alma 27:1]

... free intercourse one with another, *for* to buy and to sell ... (page 422) [Helaman 6:8]

... we depend upon them *for* to teach us the word ... (page 451) [Helaman 16:21]

... they did cast up mighty heaps of earth *for* to get ore ... (page 560) [Ether 10:23]

On page 260 of the first edition the following statement appears:

Behold, the Scriptures are before you; if ye will arrest them, it shall be to your own destruction.

In the 1964 reprint (Alma 13:20) this has been changed to read:

Behold, the scriptures are before you; if ye will *wrest* them it shall be to your own destruction.

A similar mistake is found on page 336 of the first edition:

... some have arrested the Scriptures ...

In the 1964 reprint (Alma 41:1) this has been changed to read:

... some have *wrested* the scriptures ...

The following are extracts from the first edition of the Book of Mormon. The word *arriven* has been changed to *arrived* in later editions.

... when they had *arriven* in the borders of the land ... (page 270) [Alma 17:13]

... wo unto this people, because of this time which has *arriven* ... (page 443) [Helaman 13:24]

The following are extracts from the first edition. The word *respects* has been changed to *respect* in later editions.

... having no *respects* to persons as to those who stood in need ... (page 224) [Alma 1:30]

... they did impart the word of God, without any *respects* of persons ... (page 268) [Helaman 13:24]

The two extracts which follow are from the first edition of the Book of Mormon. The word *fell* has been changed to *fallen* in later editions.

... the multitude beheld that the man had *fell* dead ... (page 278) [Alma 19:24]

But they had *fell* into great errors ... (page 310) [Alma 31:9]

The following extracts are from the first edition of the Book of Mormon. The word *wrote* has been changed to *written* in later editions.

And thus ended the record of Alma, which was *wrote* upon the plates of Nephi. (page 347) [Alma 44:24]

... I have *wrote* unto you somewhat concerning this war ... (page 377) [Alma 54:5]

... therefore I have *wrote* this epistle ... (page 457) [3 Nephi 3:5]

... I have *wrote* them to the intent ... (page 506) [3 Nephi 26:8]

The following are extracts from the first edition. The expression *exceeding afraid* has been changed to

exceedingly afraid in later editions.

... they were *exceeding afraid*; yea, they feared to displease the king ... (page 354) [Alma 47:2]

... they were *exceeding afraid*, lest there were a plan laid ... (page 392) [Alma 58:24]

... the Lamanites were *exceeding afraid* ... (page 415) [Helaman 4:3]

On page 76 of the first edition the following appears:

The Lord God hath *appointed* mine ear ...

In the 1964 edition (2 Nephi 7:5)

The Lord God hath *opened* mine ear ...

On page 74 of the first edition this statement appears:

... my brother *hath* desired *me* that I should speak unto you.

In the 1964 reprint (2 Nephi 6:4) this has been changed to read:

... my brother *has* desired that I should speak unto you.

On page 56 of the first edition of the Book of Mormon this statement appears:

And now it came to pass that after I, Nephi, *after that I* had read these things ...

In the 1964 reprint (1 Nephi 22:1) three words have been deleted:

And now it came to pass that I, Nephi, had read these things ...

The following are extracts from the first edition of the Book of Mormon. The word *began* has been changed to *begun* in later editions.

... it had sprang forth, and *began* to bear fruit. (page 132) [Jacob 5:17]

... they had *began* to possess the land of Amulon, and had *began* to till the ground. (page 204) [Mosiah 23:31]

... they had *began* to settle the affairs ... (page 368) [Alma 51:12]

... had *began* his march towards the land ... (page 372) [Alma 52:15]

... the church had *began* to dwindle ... (page 417) [Helaman 4:23]

On page 568 of the first edition this statement appears:

... the people upon *all* the face of the land were a shedding blood, and there was none to *constrain* them.

In the 1964 edition (Ether 13:31) this has been changed to read:

... the people upon the face of the land were shedding blood, and there was none to *restrain* them.

The following are extracts from the first edition of the Book of Mormon. The word *done* has been changed to *did* in later editions.

... the servant of the Lord of the vineyard, *done* according to the word of the Lord of the vineyard ... (page 132) [Jacob 5:10]

... and this he *done* that he might overthrow the doctrine of Christ. (page 140) [Jacob 7:2]

... all this he *done*, for the sole purpose ... (page 170) [Mosiah 7:22]

... and this they *done* throughout all the land. (page 220) [Mosiah 29:41]

... and this he *done* that he might subject them to him. (page 225) [Alma 2:10]

... this they *done* that they might provide food ... (page 269) [Alma 17:7]

Now this he *done* that he might preserve their hatred ... (page 340) [Alma 43:7]

... this he *done* that he might usurp great power over them ... (page 341) [Alma 43:8]

On page 135 of the first edition we find this statement:

... I had *hope* to preserve, to have laid up fruit thereof ...

In the 1964 reprint (Jacob 5:46) this was changed to read:

... I had *hoped* to preserve, to have laid up fruit thereof ...

On page 138 of the first edition this statement appears:

... and the *fruit* were equal ...

In the 1964 reprint (Jacob 5:74) this has been changed to read:

... and the *fruits* were equal ...

On page 171 of the first edition of the Book of Mormon we find the following:

... and the *effects* thereof, is poison.

In the 1964 reprint (Mosiah 7:30) this has been changed to read:

... and the *effect* thereof is poison.

The following are extracts from the first edition of the Book of Mormon. The word *retained* has been changed to *regained* in later editions.

... to the maintaining those parts of the land, of the which we had *retained* of our possessions ... (page 390) [Alma 58:3]

... that he may support those parts of our country which he hath *retained* ... (page 397) [Alma 60:24]

... and having *retained* many of the Nephites which had been taken ... (page 403) [Alma 62:30]

... even until they had *retained* the one half of their property ... (page 416) [Helaman 4:16]

The extracts that follow are from the first edition of the Book of Mormon; the word *took* has been changed to *taken* in later editions:

... and behold, we have *took* of their wine ... (page 379) [Alma 55:8]

... after they had *took* them, they caused them to enter into a covenant ... (page 402) [Alma 62:16]

... the people of Nephi, which had some years before gone over unto the Lamanites, and *took* upon themselves the name of Lamanites ... (page 438) [Helaman 11:24]

The extracts that follow are from the first edition; the word *gave* has been changed to *given* in later editions:

... and had *gave* them power to gain possession ... (page 380) [Alma 55:20]

... even as I have broken bread, and blessed it, and *gave* it unto you. (page 490) [3 Nephi 18:6]

On page 359 of the first edition this statement appears:

... the Devil would never have *no* power over the hearts of the children of men.

In the 1964 reprint (Alma 48:17) the double negative has been deleted:

... the devil would never have power over the hearts of the children of men.

A similar mistake appears on page 141 of the first edition:

... neither *hath* been, nor *never* will be.

In the 1964 reprint (Jacob 7:9) this has been changed to read:

... neither *has* been, nor *ever* will be.

The extracts that follow are from the first edition; the word *no* has been changed to *any* in later editions.

... have not sought gold nor silver, nor *no* manner of riches of you ... (page 157) [Mosiah 2:12]

... there shall be no other name given, nor *no* other way nor means ... (page 161) [Mosiah 3:17]

... nor murdering, nor *no* manner of iniquity ... (page 218) [Mosiah 29:14]

... they did not fight against God *no* more ... (page 290) [Alma 23:7]

... nor murders, nor *no* manner of lasciviousness ... (page 515) [4 Nephi 1:16]

... neither were there Lamanites, nor *no* manner of Ites ... (page 515) [4 Nephi 1:17]

On page 289 of the first edition this statement appears:

... or Omner, or Himni, nor neither of their brethren ...

In the 1964 edition (Alma 23:1) this has been changed to read:

... or Omner, or Himni, nor *either* of their brethren ...

The two extracts that follow are from the first edition of the Book of Mormon; the word *an* has been deleted in later editions.

And behold, they would have carried this plan into *an* effect ... (page 365) [Alma 50:30]

... we were desirous to bring a stratagem into *an* effect upon them ... (page 384) [Alma 56:30]

On the title page of the first edition (which was supposed to have been translated from the gold plates) this statement appears:

... now if there be fault, it be the mistake of men ...

In the 1964 edition this has been changed to read:

... now, if there are faults they are the mistakes of men ...

In the study that follows we have marked all the changes that we were able to find, including spelling changes from 1830 to the 1964 edition. In most books we would not consider spelling changes to be very important, but when we consider the fact that the early Mormon leaders taught that Joseph Smith received “every word and every letter” of the Book of Mormon directly from God, the spelling changes become significant. Some Mormons now claim that the witnesses to the Book of Mormon made up the story that the translation was given word-for-word to Joseph Smith; J. L. Traughber Jr., however, stated that David Whitmer told him that it was Joseph Smith himself who taught that the Book of Mormon was dictated word-for-word:

... a spiritual light would shine forth, and parchment would appear before Joseph, upon which was a line of characters from the plates, and under

it, the translation in English; at least, so Joseph said. (*Saints' Herald*, November 15, 1879)

Although there have been thousands of changes made in the Book of Mormon, the changes made in some of the other Mormon books are of a more serious nature. Some of the revelations that appear in the *Doctrine and Covenants* have had hundreds of words added to them. There also have been many important changes in the *Pearl of Great Price*. In the book, *Flaws in the Pearl of Great Price*, we reproduced the first edition of the *Pearl of Great Price* with the changes marked. Page 14 of the first edition would have to have 355 words added, 63 words changed, and 4 words deleted to bring it into conformity with the 1989 edition.

The changes made in the Book of Mormon and in Joseph Smith's revelations have apparently caused the Mormon Church leaders some concern, for they fear that their people will find out about them. A few years ago the Mormon leaders allowed one of their members, Wilford Wood, to reproduce (by the photo-offset method) the first edition of the Book of Mormon (under the title of *Joseph Smith Begins His Work*, vol. 1) as well as the *Book of Commandments* and first edition of the *Doctrine and Covenants* (under the title of *Joseph Smith Begins His Work*, vol. 2). The Deseret Press, which is owned by the Mormon Church, did the printing, and the Deseret Book Store, which is also owned by the church, sold them. Since Mr. Wood's reprints did not tell that the revelations and the Book of Mormon had been changed, the church leaders evidently felt that they were safe as long as members of the church did not compare them with present editions. It appears, however, that members of the church did compare the books and found that many changes had been made. On October 9, 1964, a man reported to us that the Deseret Book Store had refused to sell him copies of *Joseph Smith Begins His Work*, volumes 1 and 2. On October 10, 1964, Sandra Tanner went to the Deseret Book Store and asked the clerk concerning these books. The clerk, supposing she was a Mormon, said, "President David O. McKay won't let us sell that anymore." The clerk went on to say, "We've had several people leave the Church because of those books. The priests and ministers of the other churches are using these books to confuse people. Because of the confusion we can't sell them any more. President McKay has taken them out of circulation."

On October 13, 1964, Wesley P. Walters (a minister in Illinois) wrote to the Deseret Book Store requesting copies of *Joseph Smith Begins His Work*, volumes 1 and 2. His letter was answered on October 16, 1964. The answer was as follows:

Thank you for your letter ordering *Joseph Smith Begins His Work* Vol. 1 & 2 by Wilford Wood. We are sorry to inform you that these two books are no longer available.

We are returning your check along with a price list of our books. May we serve you with some of these fine books? (Letter from the Deseret Book Store, dated October 16, 1964)

An employee of the Deseret Book Store later said that these books were OUT OF PRINT. Of course this statement was completely untrue; when we told Wilford Wood that the Church was trying to suppress his books he wrote us a letter in which he stated:

I would like to know if you would permit me to use your letter to show it to President McKay or those responsible for stopping the sale of the books at the Deseret Book Company. The books are sold everywhere else with no complaint . . . There are plenty of books, both volumes, and always will be and anyone who is hurt from the original story of the Prophet Joseph Smith and the foundation of the Church upon which it is built will have to pay the consequences for pretending to love the Prophet Joseph Smith and working against him. (Letter by Wilford C. Wood, dated October 27, 1964)

We understand that Wilford Wood met with the President of the LDS Church but was unsuccessful in his attempt to get the restrictions removed from the sale of his books. After the death of President Joseph Fielding Smith, the Woods were able to get Deseret Book to once again handle both volumes of *Joseph Smith Begins His Work*.

In 1981 a number of changes were again made in the Book of Mormon. See page 18 for a list of major changes between the 1920 and 1981 editions of the Book of Mormon.

For a thorough study of Mormon history and doctrine we recommend our book, *Mormonism—Shadow or Reality?*

— Jerald and Sandra Tanner
(revised 2012)

Major Changes Between 1920 and 1981 Editions of the Book of Mormon

Reference	1920 Edition	1981 Edition
1 Nephi 3:10	come	gone
*1 Nephi 4:35	my father	our father
1 Nephi 4:35		Yea (added after father)
1 Nephi 12:5	fallen	not fallen
1 Nephi 13:4, 5, 26	foundation	formation
*1 Nephi 13:6	foundation	founder
1 Nephi 13:24	plainness	fulness
*1 Nephi 14:9	foundation	founder
1 Nephi 14:15	the great	that great
^1 Nephi 14:17	foundation	founder
1 Nephi 15:12	fathers	father
*1 Nephi 15:35	foundation	preparator
1 Nephi 16:24	word	words
1 Nephi 19:23	book of Moses	books of Moses
*1 Nephi 20:18	commandment	commandments
2 Nephi 1:1	them-how	them, and rehearsed unto them, how
^2 Nephi 2:27	mediation	Mediator
2 Nephi 23:10	her going	his going
*2 Nephi 26:22	foundation	founder
2 Nephi 28:2	----	And (beginning of verse)
2 Nephi 30:6	white	pure
Jacob 2:6	might	must
Jacob 3:5	fathers	father
Jacob 3:11	word . . . soul	word . . . souls
Jacob 7:9	should	shall
^Jacob 7:25	armies	arms
*Mosiiah 14:3	face	faces
*Mosiiah 17:15	suffer even	suffer the pains that I do suffer, even
Mosiiah 22:7	the camp	their camp
^Mosiiah 27:28	wandering	wading
*Mosiiah 29:15	punished according	punished according to the crime which he has committed according
^Alma 1:32	eyes; lying	eyes; persecuting, lying
^Alma 13:10	holy order of	holy order, or
Alma 16:5	whether	whither
Alma 18:7	the Lamanites	these Lamanites
*Alma 29:4	men according	men, yea, decreeth unto them decrees which are unalterable according

Reference	1920 Edition	1981 Edition
Alma 30:5	the seventeenth	commencement of the seventeenth
Alma 30:52	also	always
Alma 31:20	the same	these same
Alma 31:30	iniquity	infidelity
^Alma 32:30	----	(35 words added at the end of verse)
Alma 34:39	temptation	temptations
Alma 37:18	reserve	preserve
Alma 37:36	let thy thoughts	let all thy thoughts
Alma 38:1	cast	cut
Alma 46:31	out into	out with his tents into
^Alma 50:18	were	wax
Alma 52:36	whether	whither
Alma 54:1	the twenty	the commencement of the twenty
Alma 54:8	have rejected	have once rejected
*Alma 55:16	sent	went
^Alma 57:25	foes	joy
^Helaman 9:14	judgment	judgment-seat
Helaman 13:30	I	and
*Helaman 15:13	shall be	shall again be
Helaman 16:3	this	(deleted)
3 Nephi 1:12	the day	that day
^3 Nephi 3:18	the captains	the chief captains
*3 Nephi 3:23	Zarahemla and	Zarahemla and the land which was between the land of Zarahemla and
3 Nephi 3:26	enemy	enemies
3 Nephi 4:19	Because	And because
3 Nephi 6:3	band	land
3 Nephi 12:36	the head	thy head
3 Nephi 16:10	gospel	gospel and shall reject the fulness of my gospel and
3 Nephi 22:10	people	peace
3 Nephi 22:17	rise	revile
Mormon 4:8	their strength	their own strength
^Mormon 6:15	dissented	deserted
^Mormon 9:30	hear	have
^Ether 3:14	light	life
^Moroni 9:24	dissented	deserted
^Moroni 9:24	dissent	desert

* Changed back to 1830 Edition of the Book of Mormon

^ Changed back to printer's manuscript of the Book of Mormon
(Original owned by RLDS Church)

Chart to Locate 1981 Book of Mormon Verses in the Original 1830 Book of Mormon

Since the original 1830 Book of Mormon did not have verses, and had different chapter divisions,
this chart will aid in finding current Book of Mormon verses in the 1830 Book of Mormon.

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3	Preface Deleted	65	2 Nephi 2:19-30	127	Jacob 2:23-3:1
4	Preface Deleted	66	2 Nephi 2:30-3:9	128	Jacob 3:1-11
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6	1 Nephi 1:5-16	68	2 Nephi 3:20-4:5	130	Jacob 4:5-14
7	1 Nephi 1:16-2:5	69	2 Nephi 4:5-17	131	Jacob 4:14-5:8
8	1 Nephi 2:5-16	70	2 Nephi 4:17-33	132	Jacob 5:8-18
9	1 Nephi 2:16-3:7	71	2 Nephi 4:33-5:7	133	Jacob 5:18-26
10	1 Nephi 3:7-20	72	2 Nephi 5:7-20	134	Jacob 5:26-37
11	1 Nephi 3:21-4:2	73	2 Nephi 5:20-34	135	Jacob 5:37-47
12	1 Nephi 4:2-17	74	2 Nephi 6:1-9	136	Jacob 5:47-57
13	1 Nephi 4:17-32	75	2 Nephi 6:9-7:1	137	Jacob 5:57-67
14	1 Nephi 4:32-5:7	76	2 Nephi 7:1-8:3	138	Jacob 5:68-75
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23	1 Nephi 10:13-11:1	85	2 Nephi 10:15-25	147	Jarom 1:7-15
24	1 Nephi 11:1-16	86	2 Nephi 11:1-12:4	148	Omni 1:1-9
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