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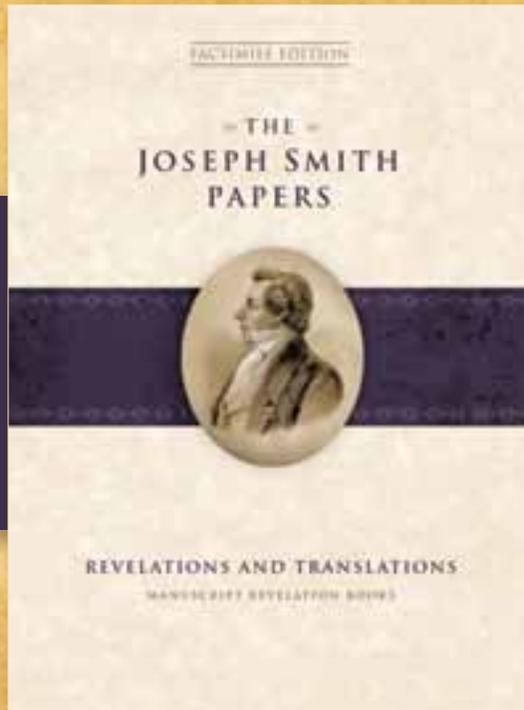
Title Revealing the Joseph Smith Papers

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Abstract *Revelations and Translations, Volume 1: Manuscript Revelation Books*, the second out of thirty expected volumes of the *Joseph Smith Papers*, reproduces in textual and photographic format two books used between 1831 and 1835 to record revelations given through Joseph Smith. This volume marks the first time that scholars and other interested readers will have broad access to these books of revelations. The text includes color-coded transcriptions of the various redactions made by Smith, Cowdery, Williams, and others. The revelations included in the volume consist of both canonical and noncanonical revelations; some of the noncanonical revelations give an intriguing glimpse into the early LDS Church. While this volume will be a great asset to any reader, its full potential may not be realized until the publication of later volumes, which will include a general index, contextual footnotes, and historical introductions to the revelations.



The Revealing, Joseph Smith Papers

*Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds.,
Revelations and Translations, Volume 1: Manuscript Revelation Books.
Vol. 1 of the Revelations and Translations series of The Joseph Smith
Papers, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman
Bushman. Salt Lake City: The Church Historian's Press, 2009.*

MATTHEW J. GROW

THIS SIGNIFICANT VOLUME of the Joseph Smith Papers Project, the second to be published, reproduces in photographic and textual format two manuscript revelation books that scribes used between 1831 and 1835 to record Smith's revelations. Known as the "Book of Commandments and Revelations" and the "Book of Revelations" (often referred to as the Kirtland Revelation Book), these books served as the basis for the first publications of the revelations, the Book of Commandments (1833) and the Doctrine and Covenants (1835). The publication of the "Book of Commandments and Revelations," which has been stored among the papers of the First Presidency of the Church of Jesus Christ of Latter-day Saints, is particularly exciting, as it makes broadly accessible for the first time one of the crucial documents of early Mormonism. While most of the *Joseph Smith Papers* volumes will contain only transcriptions, the current volume, because of the centrality of Smith's revelations to Mormonism's development, contains photographs of each manuscript page facing its transcription. Revisions to the revelations are color-coded in the transcription to distinguish those made by Smith from those made by one of several associates. Scrupulous in its adherence to the scholarly standards of documentary editing, this admirable volume gives unique insight into the revelatory culture of early Mormonism.



Book of Commandments and Revelations with cardboard cover, by The Joseph Smith Papers Project.
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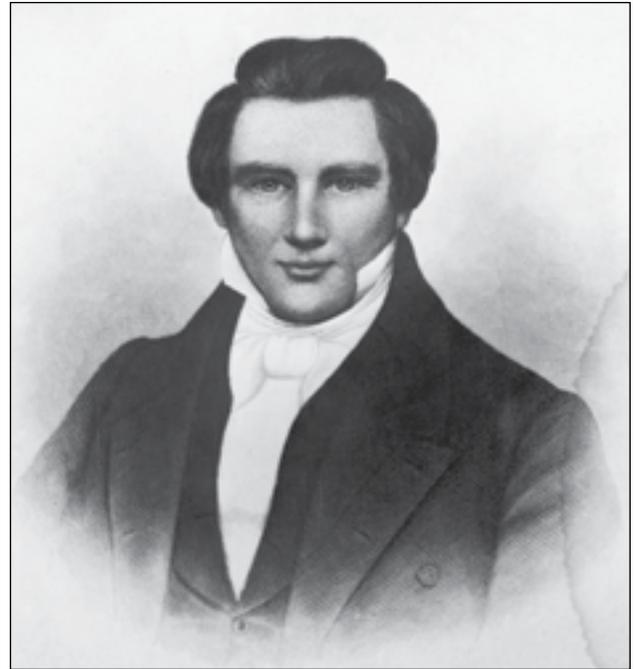


Book of Revelations with marbled cover, by The Joseph Smith Papers Project.
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The volume editors bring considerable skill and experience to their task. Robin Jensen is an expert in documentary editing and transcription analysis with the Joseph Smith Papers Project. Steven Harper is an associate professor of LDS Church history and doctrine at Brigham Young University who specializes in early Mormon and American religious history. Robert Woodford's massive dissertation, "Historical Development of the Doctrine and Covenants" (BYU, 1974), is still the most comprehensive work on this subject. They dedicate their volume to the recently deceased Larry H. Miller, who, along with his wife, Gail, has been the primary benefactor of the *Joseph Smith Papers*.

The careful scholarship of the first two volumes of the Joseph Smith Papers Project places it in the upper tier of major documentary editing projects, in company with the papers projects of the American Founding Fathers, for instance. The project, sponsored by the Church History Department of The Church of Jesus Christ of Latter-day Saints, has earned the endorsement of the National Archives and Records Administration's National Historical Publications and Records Commission, indicating that it meets the rigorous conventions of the scholarly field of documentary editing. The *Joseph Smith Papers* will eventually consist of roughly thirty volumes arranged in six series: Administrative Records, Documents, History, Journals, Legal and Business Records, and Revelations and Translations. This book is the first in the Revelations and Translations series, which will also reproduce the 1830 Book of Mormon, the Book of Commandments, and the 1835 Doctrine and Covenants.

The various series of the *Joseph Smith Papers* overlap with each other. Thus, Smith's revelations will appear in both the Revelations and Translations series and in the Documents series (with some also in the Journals and History series). In the Revelations and Translations series, they will be published as collections of revelations (either the manuscript books or the published scriptures). By contrast, the Documents series will interweave the "earliest and best extant version of each revelation" with other items such as Smith's letters (p. xxvi). Only the Documents series will contain contextual footnotes and historical introductions to the individual revelations. In this volume, the editors restrict their annotation to physical descriptions of the document (for instance, "There



Engraving by Frederick Hawkins Piercy.

Joseph Smith

is a series of pin-holes at this point in the manuscript," p. 145), alternate readings of the original text ("Possibly 'Labou{rs\rer},' p. 31), and notes about when textual changes first appeared in print. Readers should not expect historical context or interpretations. The Documents series will also feature "a detailed chronology, maps, a biographical directory, and an index." For these reasons, the editors advise that "users of the present volume should consult the Documents series for information about the setting and significance of individual revelations" (p. xxvi). Unfortunately, readers will have to await the publication of these future volumes to be able to use *Manuscript Revelation Books* to its full extent.

This book contains both an introduction to the Revelations and Translations series and a volume introduction, both of which emphasize the centrality of Smith's revelations to the early Saints. The volume introduction asserts that while other contemporary Americans recorded visions, Smith's "revelations were a class apart." Other visionaries "wrote in terms that were comparatively more modest, even ambiguous," but Smith "produced distinctive revelatory documents that explore, in the words of one historian, 'realms of doctrine unimagined

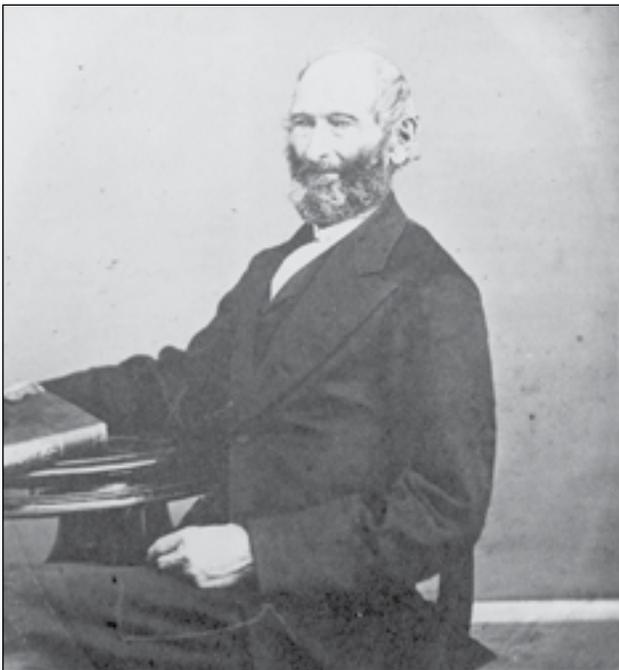
in traditional Christian theology” (p. xxx). The editors could have framed a more convincing comparison by placing Smith in context with earlier and later prophetic figures who spoke more boldly than Smith’s antebellum American contemporaries.

Manuscript Revelation Books

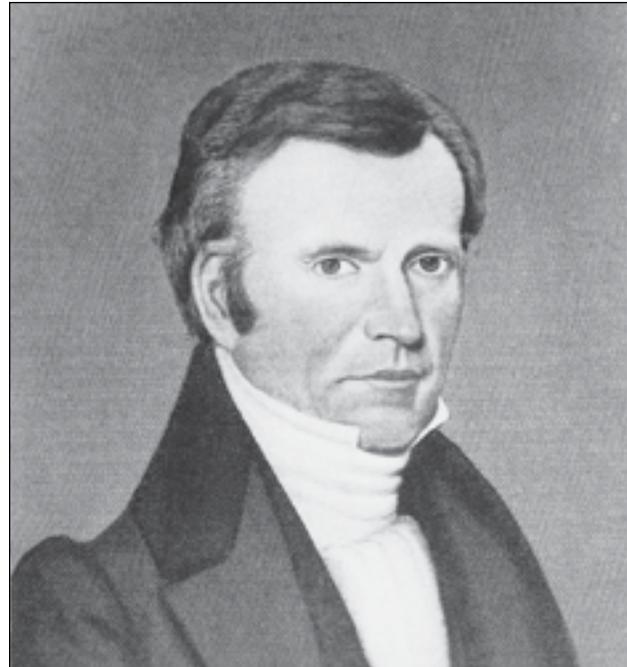
Revelation Book 1

The manuscript revelation books are particularly important since Smith’s revelations comprise much of the surviving documentary basis for Mormonism’s earliest years, especially from 1828 to 1831, and since they cover the period when Smith received most of his revelations. Smith’s efforts to preserve his revelations predated his other forms of record keeping. John Whitmer likely began copying revelations in the “Book of Commandments and Revelations” (designated by the editors as Revelation Book 1) about March 1831, after his appointment as Church historian. Revelation Book 1 contains revelations dating from 1828 to 1834, including “the earliest known copies of many revelations and, in some cases, the only surviving early manuscript copy” (p. 5).

In November 1831, desiring to make Smith’s revelations available to the expanding Church



John Whitmer



Frederick G. Williams

membership, a Church conference in Hiram, Ohio, authorized the publication of a book of revelations and excitedly voted to publish an impressive 10,000 copies. Oliver Cowdery and Whitmer then took Revelation Book 1 to Independence, Missouri, where William W. Phelps, earlier appointed as Church printer, had established a press. Though distant from Church headquarters in Kirtland, Whitmer continued to copy revelations as he received them “delivered by mail or in person” (p. 5). In 1832, Phelps founded the first Church newspaper, *The Evening and the Morning Star*, in which he published twenty-four revelations, all but one drawn from this manuscript book.

Revelation Book 1 also served as the basis for the Book of Commandments, which Phelps prepared for publication in Missouri in 1833 (with a more modest, planned publication run of 3,000). However, a mob destroyed Phelps’s office and home in July 1833, leaving only “a few dozen incomplete copies of the Book of Commandments” (p. xxix). This transferred the center of Church publishing to Kirtland, where Whitmer returned in April 1835, likely bringing with him Revelation Book 1, which was then used as a “supplemental source for the publication” of the Doctrine and Covenants (p. 6).

1st [recto]

1/2 A Book of Commandments & Revelations

of the Lord given to Joseph the Seer & others by the
Inspiration of God & gift & power of the Holy Ghost which
Beareth Re[c]ord of the Father & Son & ~~Holy Ghost~~ which is
one God Infinite & eternal World without end Amen

♦ 3 July one Thousand Eighthundred & Twenty Eight

Given to Joseph the Seer after he had lost certain writ-
=ings which he had Translated by the gift & Power of God

Saying the wor{d\k)s {o{f\&} ^{the} designs & the Purposes of God cannot
be frustrated neither can they come to ~~{naught\ground}~~ ^{naught} for God

doth not wak in crooked Paths neither doth he turn to
the right hand nor to the left neither doth ^{he} vary from
that which he hath said therefore his paths are strait & his
course is one eternal round Remember Remember that it

is not the work of God that is frustrated but the works of
men for although a man ma{d\y} have many Revelations &
have power to do many Mighty works yet if he boast in
his own strength & Sets at naught the councils of God &
follows after the dictates of his will ^{own} & carnal desires he

must fall to ~~the Earth~~ & incur the vengence of a Just God
upon him behold you have been intrusted with those
things but ^{how were} strict was your commandments & Remember
also the Promises which were made to you if you ^{did not} transgre-
ssed them & behold how oft you have transgressed the ^{commandments} {m\se} ^{and the}

Laws of God & have gone on in the Persuasions of men for
behold you should not have feared m{e\l}n more then God alth-

=ough men set at naught the councils of God & dispise his
words yet you should have been faithful & he would have
extended his arm & supported you against all the firey darts
of the advisary & he would have been with you in evry time

of trouble behold thou art Joseph & thou wast chosen to do
the work of the Lord but because of transgression thou ^{if art not} mayest
^{aware thou wilt fall} fall but remember God is merciful therefore repent of

that which thou hast done & he will only cause thee
to be afflicted for a season & thou art still chosen &
will & ~~will~~ again be called to the work & e{s\l}cept}

ORIGINAL INSCRIPTION
John Whitmer

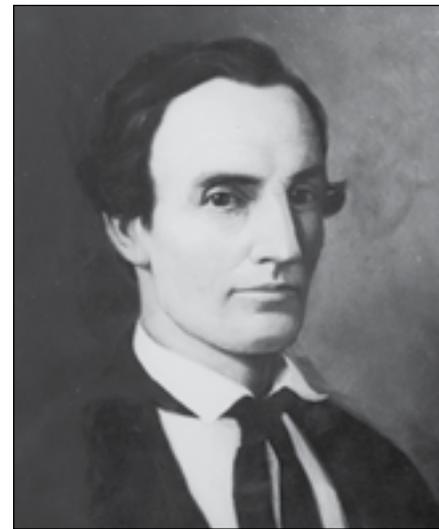
REVISIONS
Oliver Cowdery
William W. Phelps
Sidney Rigdon
Joseph Smith
John Whitmer
Unidentified

1. John Whitmer some-
times numbered pages as he
copied items into the manu-
script book and other times
numbered a series of pages at
once. Because it is often dif-
ficult to tell when Whitmer
inscribed page numbers, the
transcript identifies (by color)
the handwriting of all page
numbers, whether they were
written at the time of original
inscription or inserted later.

2. John Whitmer hand-
writing begins.

3. The first publication
reflecting most redactions in
this revelation is the Book of
Commandments (chapter 2).

Pages 8–9 of *The Joseph Smith Papers: Revelations and Translations, Manuscript Revelation Books*, Facsimile Edition, by The Joseph Smith Papers Project. © By Intellectual Reserve, Inc.



Oliver Cowdery

Courtesy of The Church Museum of History and Art.

The Vision

A vision of Joseph & Sidney February 16th 1823
 given in Postage County Tennessee in a vision of them
 in North America which they saw concerning the
 church of the first born and concerning the coming
 of our Lord his last creation throughout all eternity
 Here to go heavens & give us a world and give
 us inhabitants thereof for the Lord he is God
 and beside him there is no ^{God} for great is
 his wisdom & omniscience in his ways and the
 extent of his design more infinite and his
 purposes great not whether we there were who can
 stay his hands from eternity to eternity ^{to the}
 the same and his promises ^{to the} ^{same} ^{to the}
 are inviolable and precious unto ^{the} ^{same} ^{to the}
 me and delight to honor ^{the} ^{same} ^{to the}
 in right company and in ^{the} ^{same} ^{to the}
 their reward and Eternal shall be their glory and unto
 them will I reveal all mysteries yet all the hidden
 mysteries of my Kingdom from days of old and for
 ever to come will I make known unto them the good
 pleasure of my will concerning all things ^{pertaining to my Kingdom} ^{to the}
 even the wonders of eternity shall they know with
 to come will I show them even the things of many
 generations there wisdom shall be great and their
 understanding such to be as was not before them
 the wisdom of the wise what perished and the
 understanding of the prudent shall come to nought
 for by my spirit will I enlighten them and by
 my power will I make known unto them the
 secrets of my will eyes even those things which
 eye has not seen nor ear heard nor yet
 entered into the heart of man

Joseph & Sidney being in the spirit on the

Sec. 76⁸

P. 1⁹ [recto]

◆ 10 — — — The Vision — — — — —

A vision of Joseph & Sidney [Rigdon] February 16th 1832 given in Portage County Hiram Township state of Ohio in North Ame[r]ica which they saw concerning the church of the first born and concerning the economy of God and his vast creation througout all eternity Here O ye heavens & give ere [ear] O earth and rejoice ye inhabitants thereof for the lord he is God and beside him there is none ^{Savior} else for great is his wisdom, marvilous are his ways and the extent of his doings none can find out his purposes fail not neither are there any who can stay his hand,^u from eternity to eternity, he is the same and his years never fail{.\.} I the Lord am merciful and gracious unto ^{those} them who fear me and delight to honor ^{those} them who serve me **unto the end** in righteousness and in truth great shall be their reward and Eternal Shall be their glory and unto them will I reveal all misteries yea all the hidden misteries of my Kingdom from days of ol{\ld} and for ages to come will I make Known unto them the good pleasure of my will concerning all things **pertaining to my Kingdom** to come yea even the wonders of eternity shall they know and things to co{\d\me} will I shew them even the things of many generations there wisdom shall be great and there understanding reach to heaven and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught for by my spirit will I enlighten them and by {\d\my} my power will I make known unto them the secrets of my will yea even those things which eye has not seen nor ear heard nor yet entered into the heart of man **Smith Jr Rigdon** We Joseph & Sidney being in the spirit on the

ORIGINAL INSCRIPTION
Frederick G. Williams
Joseph Smith

REVISIONS
Oliver Cowdery
William W. Phelps
Joseph Smith
Frederick G. Williams
Unidentified

8. This identification matches others in Revelation Book 2 and is a mid-twentieth-century redaction; it also matches notations found on other manuscripts in the Revelations Collection, CHL.

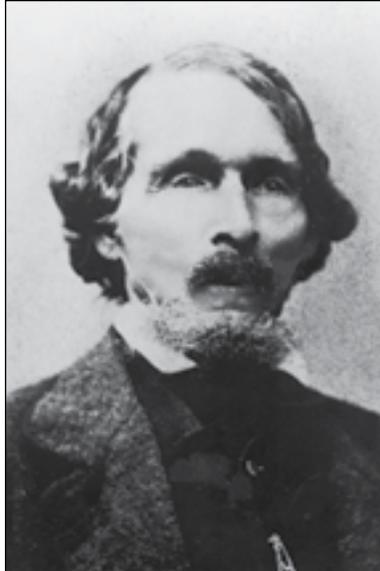
9. The style and ink flow of the page numbers change frequently throughout the manuscript book, suggesting that Frederick G. Williams numbered most pages as he copied items into the book. The transcript identifies (by color) the handwriting of all page numbers, whether they were written at the time of original inscription or inserted later.

10. The first publication reflecting most redactions in this item is the February 1835 issue of *Evening and Morning Star*, which was an edited reprint of the July 1832 issue of *The Evening and the Morning Star*.

11. Possibly “hands” (without a comma).

Pages 414–15 of *The Joseph Smith Papers: Revelations and Translations, Manuscript Revelation Books*, Facsimile Edition, by The Joseph Smith Papers Project. © By Intellectual Reserve, Inc.

In all, Revelation Book 1 contains 64 of the 65 items in the Book of Commandments and 95 of the 103 sections of the 1835 Doctrine and Covenants. (It also includes eleven items that do not appear in either book.) Whitmer's brief historical introductions provide dates and other details for many of the early revelations. He



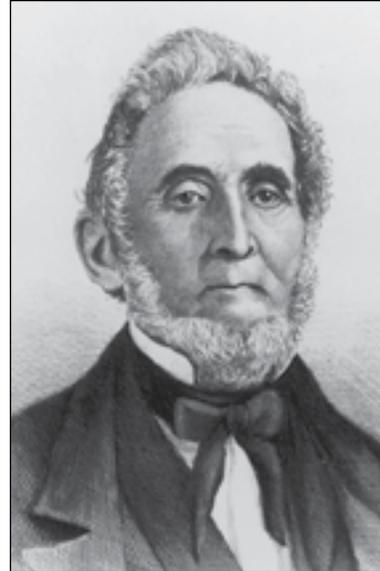
William W. Phelps

recorded, for instance, that the revelation given the day of the Church's organization on 6 April 1830 (D&C 21) was received in Fayette, New York. The Book of Commandments, however, identified Manchester, New York, as the site of the revelation, helping fuel later confusion and controversy over the location of the Church's organization. The manuscript version clearly supports the traditional notion that Smith and his associates convened in Fayette to organize the Church of Christ.¹

Carried by the Saints to Utah during the trek west, Revelation Book 1 was housed in the Church Historian's Office. At some point, it became part of the papers of Joseph Fielding Smith, Church historian from 1921 to 1970. When he became Church president in 1970, Revelation Book 1 became "part of the First Presidency's papers" (p. 4). As such, it has been inaccessible to scholars and, therefore, its publication marks a milestone in the textual study of Joseph Smith's revelations.

Revelation Book 2

Because Whitmer and Cowdery took the first revelation book to Missouri, a second book was purchased in Ohio to continue recording revelations. This was known as the Kirtland Revelation Book and was designated by the editors as Revelation Book 2. Significantly shorter than Revelation Book 1, it contains about fifty revelations, many of which also appear in the first book, copied between



Sidney Rigdon

early 1832 and late 1834. Frederick G. Williams served as the primary scribe, though Orson Hyde, Cowdery, and Smith also recorded some of the revelations.

In September 1834, a high council appointed Smith, Cowdery, Rigdon, and Williams to prepare the revelations for publication. Before the return of Revelation

Book 1 to Kirtland, the committee used Revelation Book 2, along with the Book of Commandments and *The Evening and the Morning Star*, to prepare the Doctrine and Covenants. The 1835 Doctrine and Covenants published all but eight revelations copied in Revelation Book 2, and an additional two were included in the 1844 edition. Following the publication of the Doctrine and Covenants, Revelation Books 1 and 2 were no longer used to record revelations; additional revelations were written in various locations, such as Smith's journals. Images of Revelation Book 2 were first made widely available as part of *Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints* (a DVD set produced in 2002).²

Editing the Revelations

The manuscript revelation books clearly indicate that Smith and other Latter-day Saints viewed revision of the revelations' text as a natural and necessary part of the publication process. During the November 1831 conference that authorized the publication of the revelations, Smith received a revelation designed to serve as preface to the proposed volume (D&C 1), which acknowledged that the revelations "were given unto my Servents in their weakness after the manner of their Language" (p. xxvii). The conference charged Smith to "correct those errors or mistakes which he may discover

by the holy Spirit” (p. xxix). The participants also discussed “Smith’s imperfect language” (p. xxvii), resulting in another revelation (D&C 67), which challenged the “wisest man present to produce a text on par with the ‘least’ of the manuscript revelations” (p. xxviii). William McLellin’s failed attempt to replicate a revelation inspired further confidence in Smith’s revelations.

The editors explain, “Joseph Smith and his followers considered his revelations to be true in the sense that they communicated the mind and will of God, not infallible in an idealized sense of literary flawlessness.” Thus Smith and a handful of associates—including Cowdery, Rigdon, Whitmer, and Phelps—edited the revelations, believing “that although Smith represented the voice of God condescending to speak to him, he was limited by a ‘crooked broken scattered and imperfect language’” (p. xxix). Rigdon, for instance, replaced biblical language with more modern words (substituting *you*, *your*, and *yours* for *thee*, *thy*, and *thine*). Whitmer reversed many of Rigdon’s changes, as well as making some modifications of his own. Cowdery altered the revelations less frequently, but his changes “were often more substantive in nature, clarifying and expanding the meaning of several items” (pp. 6–7). For instance, a revelation received on 2 January 1831 stated, “Ye are blessed not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me” (D&C 38:14). At this point, Cowdery inserted a clause, “but I will be merciful unto your weakness” (p. 71).³ In other revelations, Cowdery indicated that divine promises were conditional on the recipient’s faithfulness (p. 133). Phelps generally provided copyediting, such as adding punctuation and versification. Smith also clarified passages and “likely reviewed some of his associates’ editorial changes,” although the extent of his supervision is unknown (p. 7).

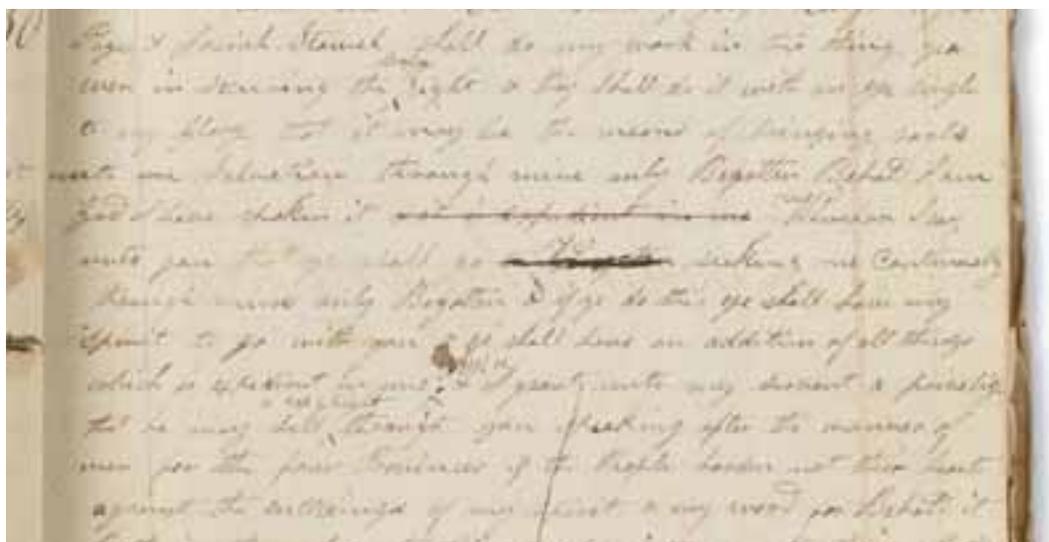
Uncanonized Revelations

The manuscript revelation books also contain revelations that were never canonized. While some are fairly mundane, others give fascinating glimpses into the world of early Mormonism. For instance, this volume publishes for the first time a revelation that Smith received in early 1830 directing Cowdery, Hiram Page, Josiah Stowell, and Joseph Knight to travel to Kingston, Ontario, and sell

“The editing and updating of revelation texts in the early years of the Church demonstrate the process of continuing revelation to Joseph Smith. The revelation manuscripts reveal how men grappled in trying to make certain that the ideas and doctrines Joseph received were transcribed and printed accurately—a process that for the publication of any work risks the introduction of error. In some instances, when a new revelation changed or updated what had previously been received, the Prophet edited the earlier written revelation to reflect the new understanding. Thus, as his doctrinal knowledge clarified and expanded, so did the recorded revelations. They were characterized by the changing nature of his understanding of the sacred subject matter. The Prophet did not believe that revelations, once recorded, could not be changed by further revelation.” (Marlin K. Jensen, “The Joseph Smith Papers: The Manuscript Revelation Books,” *Ensign*, July 2009, 51).

Therefore, as part of the expanded coverage the *Journal* has taken on, we present this review of the first volume of the Revelations and Translations series of the Joseph Smith Papers Project, a project which Elder Marlin K. Jensen of the Seventy, Church Historian and Recorder, has called “the single most significant historical project of our generation.”

the Canadian copyright to the Book of Mormon. In 1848, Hiram Page wrote to William E. McLellin that Smith had “heard [heard] that there was a chance to sell a copyright in Canada for any useful book that was used in the states.” Hoping to “get a handsom[e] sum of money” for his family, Smith sent the four men to Canada, but they failed to find a purchaser.⁴ Decades later, David Whitmer claimed that when the disappointed group returned, Smith “enquired of the Lord” and received a revelation through his seer stone that explained, “*Some revelations are of God: some revelations are of man: and*



some revelations are of the devil.”⁵ Critics of Joseph Smith have described the Canada venture as evidence of Smith’s greed and manipulation.

In keeping with their approach, the editors do not provide historical commentary on this revelation. In a recent *Ensign* article, LDS Church Historian Marlin K. Jensen argues that “calling the divine communication a ‘failed revelation’ is not warranted,” as it “clearly conditions the successful sale of the copyright on the worthiness of those seeking to make the sale as well as on the spiritual receptivity of the potential purchasers.”⁶ The revelation states that the sellers “shall do my work . . . with an eye single to my Glory that it may be the means of bringing souls unto Salvation” and that they will have success “if the People harden not their hearts against the enticeings of my spirit” (p. 33).

Another heretofore unpublished item in Revelation Book 1 is “A Sample of pure Language given by Joseph the Seer.” This revelation, which consists of a series of prophetic questions and divine answers and which was referred to by Orson Pratt in an 1855 sermon, identifies the “name of God in pure Language” as “Awman,” the “being which made all things in all its parts.”⁷ Christ is called the “Son Awman” and “the greatest of all the parts of Awman,” while members of “the human family” are “the greatest parts of Awman Sons” (p. 265). While ambiguous in its meaning, the revelation hints at the radical break that Mormonism would make, as more fully articulated in Smith’s King Follett sermon, with traditional Protestant conceptions of

God and man (“the greatest parts of Awman Sons”). It potentially represents in embryo the collapse of the ontological distinction between God and man that would result in Parley P. Pratt’s succinct declaration that “God, angels and men, are all of one species.”⁸

Finally, the volume includes a document that was sung “by the gift of Tongues & Translated,” likely by Frederick G. Williams.⁹ The song’s text envisions “Enoch of Old at a time when he stood upon the mount which was called the mountain of God” and records his song as “he gazed on eternity and sang an Angelic song and mingled his voice with the heavenly throng” (p. 509). Describing Enoch’s vision of man’s history from the time of Adam to the last days, the song declares that the Saints will ultimately “gaze upon Jesus . . . stand at his feet behold they are weeping they strike hands with Enoch of Old they inherit a city as it is written the City of God, Loud sound the trump, they receive a celestial crown hozana hozana the heaven of heavens” (p. 511). The song not only indicates the acceptance of glossalalia (speaking tongues) among the early Saints, but also gives insight into their views of Enoch and their millennial hopes.

Conclusion

Besides the reproductions of the manuscript books, the editors insert many useful items, including a chronology; biographical sketches of the seven scribes who contributed to the revelation books;

Pagee & Josiah Stowel shall do my work in this thing yea
 even in securing the ^{Copy}right & they shall do it with an eye single
 to my Glory that it may be the means of bringing souls
 unto me Salvation through mine only Be{t}gotten} Behold I am
 God I have spoken it & it is expedient in me Wherefor I say
 unto you that ye shall go to Kingston seeking me continually
 through mine only Be{t}gotten} & if ye do this ye shall have my
 spirit to go with you & ye shall have an addition of all things
 which is expedient in me. & I grant unto my servent a privileg^{amen}³⁷
 that he may sell through you speaking after the manner of
 a copyright
 men for the four Provinces if the People harden not their hearts
 against the enticeings of my spirit & my word for Behold it

scribe. (See also pp. xli and xliii herein.)

36. Opening and closing parentheses possibly inserted at a later time.

37. An unidentified scribe crossed out the text from this point to the end of the revelation, presumably indicating that the revelation should end with “amen.” The ink flow of the lines used to cross out the text possibly matches the ink flow of the inserted “amen”.

Portion of pages 32–33 of *The Joseph Smith Papers: Revelations and Translations, Manuscript Revelation Books*, Facsimile Edition, by The Joseph Smith Papers Project. © By Intellectual Reserve, Inc.

and a correspondence of items in Revelations Books 1 and 2 with *The Evening and the Morning Star*, 1833 Book of Commandments, and the Doctrine and Covenants of 1835, 1844, 1981 (Church of Jesus Christ of Latter-day Saints), and 2004 (Community of Christ). Unfortunately, the volume has no general index, with the explanation that an index of the revelations’ contents will be in the Documents series. For the moment—and for those who will use this volume independently of that series—this decision decreases the volume’s usefulness; in the words of the Joseph Smith Papers Project’s Web site, “a detailed index . . . is an essential tool for using these reference volumes.”

The photographic reproductions make this volume both massive and expensive at \$100. In some ways—the photographs, the color-coded revisions, the assiduous attention to every pin-prick—this is documentary editing on steroids. In contrast to the first volume of the *Joseph Smith Papers* (Smith’s 1832–39 journals), which was priced at \$50 and has sold extremely well, this volume will test the commercial popularity of the project. For scholars and serious students of Joseph Smith and the revelatory culture of early Mormonism, this will be an indispensable resource. For Latter-day Saints interested in reading the revelations as they were originally recorded, this is an excellent volume. Those who want the revelations placed in historical context with explanatory footnotes, however, should wait for the Documents series. If I had to choose between purchasing this volume and two volumes

of the Documents series (presumably priced, like Journals 1, around \$50), I would opt for the latter. Nevertheless, Jensen, Woodford, Harper, and the team of the Joseph Smith Papers Project have produced the necessary starting point for any future scholarship on the textual history of Joseph Smith’s revelations, which have long needed the methodical attention that this volume both exemplifies and makes possible for future researchers. ■

Notes

1. Paul H. Peterson, in his review of *Inventing Mormonism: Tradition and the Historical Record*, by H. Michael Marquardt and Wesley P. Walters, *BYU Studies* 35/4 (1995): 216–19, examines the evidence for both locations. See also Steven Harper’s comments in R. Scott Lloyd, “Major Discovery” Discussed at Mormon History Association Conference, *Church News*, 22 May 2009.
2. Richard E. Turley Jr., ed., *Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints* (Provo, UT: BYU Studies, 2002). H. Michael Marquardt published many of the revelations from the Kirtland Revelation Book in *The Joseph Smith Revelations: Text and Commentary* (Salt Lake City: Signature Books, 1999).
3. When quoting from the text of the revelations, for clarity purposes I will silently delete the “barbed wire” of documentary editing notations.
4. Hiram Page to William McLellin, 2 February 1848, Community of Christ Archives, in H. Michael Marquardt, *The Rise of Mormonism, 1816–1844* (Longwood, FL: Xulon, 2005), 153–54.
5. David Whitmer, *An Address to All Believers in Christ*, 31, emphasis in original, in Marquardt, *Rise of Mormonism*, 155–56.
6. Marlin K. Jensen, “The Joseph Smith Papers: The Manuscript Revelation Books,” *Ensign*, July 2009, 51.
7. See Orson Pratt, “The Holy Spirit and the Godhead,” in *Journal of Discourses*, 2:342 (18 February 1855).
8. Parley P. Pratt, *Key to the Science of Theology* (Liverpool: Richards, 1855), 33.
9. Frederick G. Williams (a namesake descendant) makes the case for Williams’s authorship in “Singing the Word of God: Five Hymns by President Frederick G. Williams,” *BYU Studies* 48/1 (2009): 57–88.