

~~ ERRATA ~~

Part Way to Utah: the Forgotten Mormons

2nd Edition

February 2005

The 2nd Edition of this book was edited with different software from that of the 1st Edition. During this process, some very important formatting was lost in the columnar presentations on three pages: 90, 94 and 100.

In each of these presentations, the use of ~~strikeout~~ and *italics* are used to facilitate comparisons between original documents and subsequent variants. ~~Strikeout~~ is used to indicate words omitted in subsequent versions and *italics* is used to indicate words which were added.

Significant *italicization* was lost on each of the three pages identified above. This is a very important part of the presentation. Accordingly, these pages have been corrected, and are included in this Errata.

We sincerely apologize for this inconvenience.

Covering Up the Occult Connection. An interesting example of these changes is found in Section 8 of the current RLDS *Doctrine & Covenants*. It also betrays the type of occult practices which were used not only by Joseph Smith but also by a number of the other men who were instrumental in founding his church.

In chapter 2 we explained that both Joseph Smith and his father were practitioners of various occult devices. One of these practices was *divination* by use of a *divining rod*.¹² Oliver Cowdery, Joseph's principal scribe in producing the Book of Mormon, was also adept at this practice.¹³ In 1829 Joseph gave a revelation to Oliver encouraging this use of his "rod of Nature" and claiming that it was the power of God which made it work for him. As time went along Joseph became embarrassed by such obvious references to occult practices and sought rather to attribute their success to simply "the power of God." This accounts for the changes made to the revelation when it was reprinted in 1835.

Below are the related excerpts from this revelation, as it was first published in the *Book of Commandments* in 1833 compared to its altered form in the 1835 and subsequent *Doctrine & Covenants*. Words deleted from the original revelation are indicated by **strikeout**, those added are indicated by *italics*.

Original Revelation
Published as Chapter 7 in the
1833 Book of Commandments

...you [Oliver Cowdery] have another gift, which is the gift of working with the rod; behold it has told you things; behold there is no other power save God that can cause this rod of Nature to work in your hands;

for it is

the work of God.

And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know;

remember, that

without faith you can do nothing.

RLDS Doctrine & Covenants Section 8
as Published in the 1835
and all Subsequent Editions

3b. ...you [Oliver Cowdery] have another gift, which is the gift of **working with the rod** Aaron; behold it has told you *many* things; behold there is no other power save *the power of* God that can cause this **rod of Nature to work in your hands** gift of Aaron to be with you;

c. therefore doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God.

*d. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, **that you shall know** and you shall have knowledge concerning it; remember, that without faith you can do nothing.*

¹² Tanner, *Mormonism: Shadow or Reality?*, pp. 46–47.

¹³ *Ibid.*

Original Revelation
Published as Chapter 44 in the
1833 Book of Commandments

If thou lovest me, thou shalt serve me and keep all my commandments.

And, behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken;

and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

And it shall come to pass that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church,

he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family:

and the residue, shall be kept to administer to him who has not,

that every man may receive according as he stands in need:

And the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church, and the bishop; and for the purpose of purchasing lands,

RLDS Doctrine & Covenants Section 42
as Published in the 1835
and all Subsequent Editions

8a. If thou lovest me, thou shalt serve me and keep all my commandments.

b. And, behold, thou ~~shalt~~ *wilt remember the poor, and consecrate all of thy properties for their support, that which thou hast ~~unto me~~ to impart unto them,* with a covenant and a deed which cannot be broken;

c. and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and ~~they~~ it shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall ~~appoint~~ or has appointed and set apart for that purpose.

9a. And it shall come to pass that *after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that ~~it~~ they cannot be taken from the church, agreeable to my commandments,*

b. ~~he shall appoint~~ every man shall be made accountable unto me a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

10a. *And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a ~~and the~~ residue, to be consecrated unto the bishop, it shall be kept to administer ~~to him who has not~~ unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according ~~as he stands in need:~~ to his wants.*

b. ~~And~~ *Therefore,* the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the ~~elders~~ *high council* of the church, and the bishop *and his council,* and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship,

Doctrine & Covenants	King James Version Malachi Chapter 4	Joseph Smith's 1838 Official History
<p style="text-align: center;"><u>110:17b</u></p> <p>Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.</p>	<p>5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.</p>	<p>5 Behold I will send you <i>reveal unto you the priesthood by the hand of</i> Elijah the prophet before the coming of the great and dreadful day of the Lord. 6 And he shall turn <i>plant in</i> the hearts of the fathers to the children <i>children the promises made to the fathers</i>, and the hearts of the children <i>shall turn</i> to their fathers; lest I come and smite the earth with a curse. <i>if it were not so the whole earth would be utterly wasted at his coming.</i></p>
<p style="text-align: center;"><u>95:3d-e</u></p> <p><i>...seek diligently to turn the hearts of the fathers to the children, children to their fathers, and the hearts of the children to their fathers fathers to the children. And again, the hearts of the Jews unto the prophets; and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me.</i></p>		

If all of this seems confusing, that is because it *is* confusing. To help keep this all sorted out, below is a chronological listing of Joseph Smith's relationship with Malachi.

- 1823 A spiritual visitor supposedly quotes Malachi 4 with *substantial variation*.
- 1831 Joseph quotes the King James Version of Malachi 4 *verbatim* in *D&C* 108.
- 1833 Joseph comes up with an *entirely new version* of Malachi 4 in *D&C* 95.
- 1833 Joseph comes across Malachi during his work on the *Inspired Version* of the Bible and labels the whole book "*Correct*" as in the King James Version.