

## REVIVALS AND VISIONS

The Mormon Prophet Joseph Smith claimed that when he was 14 years old there was a revival in his neighborhood. Because of this excitement he went into the woods to pray, and "two personages" appeared to him. One of them pointed to the other and said: "This is my beloved Son, hear him." The Mormon Apostle John A. Widtsoe claims that this vision of God the Father and His Son Jesus Christ "is of **first importance** in the history of Joseph Smith. Upon its reality rest the truth and value of his subsequent work" (*Joseph Smith—Seeker After Truth*, page 19).

For many years Mormon writers claimed that Joseph Smith "told but one story" concerning the First Vision, but now it has become obvious that he told several conflicting stories concerning this vision.

LaMar Petersen was one of the first to learn that the Mormon leaders were suppressing important material concerning the first vision. In 1953 he met with Levi Edgar Young, head of the Seven Presidents of Seventies in the Mormon Church. The following is from notes by Mr. Petersen of the interview with Levi Edgar Young, held February 5, 1953:

His [Levi Edgar Young's] curiosity was excited when reading in Roberts' *Doc. History* reference to "documents from which these writings were compiled." Asked to see them. **Told to get higher permission.** Obtained that permission. Examined the documents. Written, he thought, about 1837 or 1838. Was told **not to copy or tell what they contained.** Said it was a "strange" account of the First Vision. Was put back in vault. **Remains unused, unknown.**

Since that interview two "strange" account of the first vision have come to light. Paul R. Cheesman included the first in Appendix D of his thesis. We printed this account in 1965 under the title, "Joseph Smith's Strange Account of the First Vision." The other "strange" account appeared in *Dialogue: A Journal of Mormon Thought*, in 1966. We reprinted these accounts in the *Salt Lake Messenger* and *The Case Against Mormonism*, vol. 1 and thousands of copies have been circulated. Some Mormons doubted the authenticity of these "strange" accounts, and the LDS Church leaders did not make any public statements concerning them. Nevertheless, we continued to circulate these accounts and predicted that the time would come when the Mormon leaders would have to face these problems. Finally, four years after we printed "Joseph Smith's Strange Account of the First Vision," the Church Historian's Office has publicly confirmed the authenticity of both these "strange" accounts. The following statement appeared in the Mormon newspaper, *Deseret News*:

Dean C. Jessee, a staff member at the Church historian's office in Salt Lake City, searched through documents of the Church historian's library concerning events of the 1820's. He located and analyzed three early accounts of Joseph Smith's first vision dictated by the Prophet himself.

Through other historical approaches and techniques, he has determined the dates, sources, and records of these accounts. Published in the *BYU Studies* with his report are photographic reproductions of these early accounts in the handwriting of the Prophet's personal scribes. (*Deseret News*, Church Section, May 3, 1968, page 15)

From these statements a person would be led to believe that Dean C. Jessee made some new discovery, but an examination of the *BYU Studies*, Spring 1969, reveals that the three accounts are: (1) The account we published in 1965 under the title, "Joseph Smith's Strange Account of the First Vision." Dean C. Jessee claims that this account was written in 1831 or 1832. (2) The account published in *Dialogue: A Journal of Mormon Thought* in 1966. This is the account Joseph Smith gave to "Joshua the Jewish Minister" in 1835. (3) The official account which is published by the church in the *Pearl of Great Price*. Dean C. Jessee, however, has shown how it appears in the original handwritten manuscript, before the changes were made.

This issue of the *BYU Studies* contains photographs of all these documents. The reader may wonder why the church would allow the "strange" accounts to be published after suppressing them for over 130 years. We feel

that they have been forced to own up to these documents. The LDS Church leaders apparently feel that it would be better to tell their people about these documents now than to have them eventually find out through "apostate" sources. This is certainly a most interesting example of reverse psychology. They suppressed the documents all these years, but now they allow them to be published as if they were proud of them. They claim, in fact, that 10,000 copies of the *BYU Studies* have been printed! Dr. Richard L. Anderson of the BYU, not only acknowledges the authenticity of the "strange" accounts, but he even calls them "official accounts of the First Vision from the Prophet":

Before one can prove that Joseph Smith contradicts history, he must be sure of what Joseph Smith claimed. There are **four official accounts of the First Vision from the Prophet**. The three manuscript texts are printed in Dean Jessee's articles in this issue. As he shows, their dates of composition are 1831-1832, 1835, and 1838. This 1838 account was published as the "History of Joseph Smith" in 1842. The fourth account is Joseph Smith's "Wentworth Letter," also published in 1842. (*BYU Studies*, Spring 1969, page 373)

### ONE, TWO, OR MANY?

Dr. Truman G. Madsen, of the BYU, claims that the harmony of the documents is impressive:

Now that we have copies of the three early manuscript accounts of the First Vision bound in this single volume, we are **impressed with their harmony** considering the very different circumstances of their writing: (1) the 1831-32 manuscript is apparently an attempt to get it on record; (2) the 1835 account relates a spontaneous interview between the Prophet and a Jewish minister, recorded by his scribe "as nearly as follows" and (3) the 1838 record was written to answer "the many reports" circulating as far west as Missouri which the Prophet said were designed to militate against the character of the Church. (*BYU Studies*, Spring 1969, page 240)

## New Books

***THE FIRST VISION EXAMINED — A Study of New Theories and Documents Regarding Joseph Smith's First Vision and the 1820 Revival***, by Jerald and Sandra Tanner. This 50-page pamphlet presents new and important material relating to Joseph Smith's First Vision. It shows that the Mormon research team has failed in their effort to establish an 1820 revival in Palmyra, and how they have skirted the real issues involved in this controversy. It also provides new evidence found in "Joseph Smith's Manuscript History," Book A-1, regarding two important changes in Joseph Smith's *History*. Prices: 50¢ each — 3 for \$1.00 — 10 for \$3.00 — 20 for \$5.00

— NOW COMPLETED —

### THE MORMON KINGDOM, VOL. 1

By Jerald and Sandra Tanner. This volume contains the most accurate and up to date account of the Temple ceremony. Also discusses the changes in the ceremony, changes in the Temple garments, the relationship to Masonry, the "Oath of Vengeance," the doctrine of "Blood Atonement," baptism for the dead, the Danites, the Council of 50, the failure of the Kirtland Bank, the war in Missouri, Joseph Smith's secret ordination as King and his candidacy for President of the United States.

*The Mormon Kingdom* is now available in plastic binding for just \$2.95. The quantity prices are: 2 for \$4.95 — 5 for \$9.95 — 10 for \$17.70. (Also available in loose-leaf binder for \$4.95)

We feel that Dr. Madsen is not facing reality when he claims that these accounts are harmonious. In the first account Joseph Smith states:

... **I saw the Lord** and he spake unto me saying Joseph my son Thy sins are forgiven thee. (*BYU Studies*, Spring 1969, page 281)

In the second account Joseph Smith stated:

**A personage appeared** in the midst of this pillar of flame, which was spread all around and yet nothing consumed. **Another personage soon appeared** like unto the first: he said unto me thy sins are forgiven thee. He testified also unto me that Jesus Christ is the son of God. **I saw many angels in this vision.** (*BYU Studies*, Spring 1969, page 285)

In the account published by the church in the *Pearl of Great Price*, Joseph Smith stated:

... **I saw two Personages**, ... One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (*Pearl of Great Price*, page 48, v. 17)

We would, of course, expect some variations in any story, but we feel that there are so many variations in Joseph Smith's story and they are of such a nature that they make it impossible to believe.

In the first written account Joseph Smith stated that only one personage appeared to him. The second account says there were many, and the third account says there were two.

When Lauritz G. Petersen, Research Supervisor at the Church Historian's Office, was asked concerning the different accounts of the first vision he wrote a letter in which he stated:

We are **not concerned** really with **which of the two Versions of the First Vision is right**. ... Personally I would take the version which the Prophet Joseph Smith gave himself when he stated that he saw two personages. Regardless **whether he saw one or two** the fact remains that Jesus Christ is mentioned in both of them.

It is obvious from this statement that Mormon apologists are beginning to retreat from the idea that God the Father appeared to Joseph Smith. This is actually a very important matter, for Mormon leaders have used this vision as evidence for their doctrine of a plurality of gods. They have stated that this vision proves that God and Christ are two distinct personages and that they both have a body. They use this vision to prove that God Himself is only an exalted man. The Mormon Apostle John A. Widtsoe stated:

Two personages, the Father and the Son, stood before Joseph. The Father asked the Son to deliver the message to the boy. There was no mingling of personalities in the vision. Each of the personages was an individual member of the Godhead. Each one separately took part in the vision. (*Joseph Smith—Seeker After Truth*, page 7)

Those who argue that the "strange" accounts of the first vision can be harmonized with Joseph Smith's printed account might do well to read a speech given by S. Dilworth Young, of the First Council of Seventy. This speech was given sometime before the "strange" accounts became known to the public. We quote from this speech:

I cannot remember the time when I have not heard the story, ... concerning the coming of the Father and the Son to the Prophet Joseph Smith. ...

I am concerned however with one item which has recently been called to my attention on this matter. There appears to be going about our communities some writing to the effect that the Prophet Joseph Smith **evolved** his doctrine from what might have been a vision, in which he is supposed to have said that he saw **an angel**, instead of the Father and Son. According to this theory, by the time he was inspired to write the occurrence in 1838, he had come to the conclusion that **there were two beings**.

**This rather shocked me.** I can see **no reason** why the Prophet, with his brilliant mind, would have **failed to remember** in sharp relief **every detail** of the eventful day. ... How then could any man conceive that the Prophet, receiving such a vision as he received, **would not remember it and would fail to write it clearly, distinctly, and accurately?** (*Improvement Era*, June 1957, page 436)

Now that we have the "strange" accounts we find that the first vision story did evolve. Joseph Smith originally taught that only one personage

appeared, but after he changed his doctrine concerning the Godhead he also changed the story of the First Vision.

## NO REVIVAL

In Joseph Smith's story of the First Vision he tells of a great revival in his neighborhood just before he had his vision.

In 1967 the Utah Christian Tract Society published Wesley P. Walters' study, *New Light on Mormon Origins From the Palmyra (N.Y.) Revival*. In the forward to this work Mr. Walters states:

Mormons account for the origin of their movement by quoting from a narrative written by their prophet Joseph Smith, Jr. in 1838. In this account he claims that a revival broke out in the Palmyra, New York area in 1820 ...

Information which we have recently uncovered conclusively proves that the revival did not occur until the fall of **1824** and that no revival occurred between 1819 and 1823 in the Palmyra vicinity.

Mormon scholars became very concerned when they saw Wesley P. Walters' study. They were so disturbed, in fact, that a team was sent back east to do research concerning the first vision and other matters dealing with the history of the Mormon Church in New York. Although the scholars who went east "scoured libraries, studied newspapers, and sought to find private individuals who might uncover hitherto unknown source materials" (*BYU Studies*, Spring, page 242) they were unable to find evidence of a revival in Palmyra in 1820. In their article, "Mormon Origins in New York," James B. Allen and Leonard J. Arrington report:

What evidence do we have, other than the word of Joseph Smith, that there was "an unusual excitement on the subject of religion" in the vicinity of Palmyra in 1820? Up to this point little such evidence has been uncovered, and Walters challenged the story in the article referred to above. (*BYU Studies*, Spring 1969, page 272)

Before Mr. Walters' study appeared Mormon writers taught that the revival occurred right in Palmyra, but since the Mormon research team has been unable to find evidence of a revival in Palmyra Mormon apologists are now beginning to forsake Palmyra and search elsewhere for a revival. Lauritz G. Petersen, Research Supervisor at the Church Historian's Office, made these statements in a letter dated November 1, 1968:

Now let me ask you a question. Where was the revival? In Palmyra? He doesn't mention a revival at all. He mentions an unusual excitement [*sic*] in the "Whole district of country." Could an excitement [*sic*] be caused by a revival somewhere near the area? He doesn't mention being to a revival. If there was a revival somewhere outside of Palmyra and the news of it had already excited the village, would or could it be possible that the Smith family have travelled there to sell root beer and cakes?

Although it is true that Joseph Smith does not use the word *Palmyra*, his description makes it very clear that he was referring to this area. He states that there "was in the place where we lived an unusual excitement on the subject of religion" (*History of the Church*, vol. 1, page 2).

In 1843 Joseph Smith told a reporter from the *New York Spectator* that the revival occurred "in the neighborhood where I lived, ..." (*Joseph Smith the Prophet*, by Preston Nibley, pages 30-31).

Before Mr. Walters' pamphlet appeared Mormon writers were claiming that there was a great deal of evidence to show that there was a revival in Palmyra in 1820. The *Religious Advocate* of Rochester has been cited by Mormon writers as showing that there was such a revival. The Mormon Apostle Gordon B. Hinckley stated:

One week a Rochester paper noted: "**more than two hundred souls** have become hopeful subjects of divine grace in **Palmyra** and Macedon, Manchester, Lyons, and Ontario since the late revival commenced." The week following it was able to report "that in **Palmyra** and Macedon ... **more than four hundred souls** have already confessed that the Lord is good." (*Truth Restored*, Salt Lake City, 1969, page 2)

In *The Case Against Mormonism*, vol. 1 pages 111-112, we showed that these purported references from the *Religious Advocate* of Rochester actually appeared in the *Wayne Sentinel* on March 2, 1825, and therefore had nothing to

(Continued on page 4, column 2)

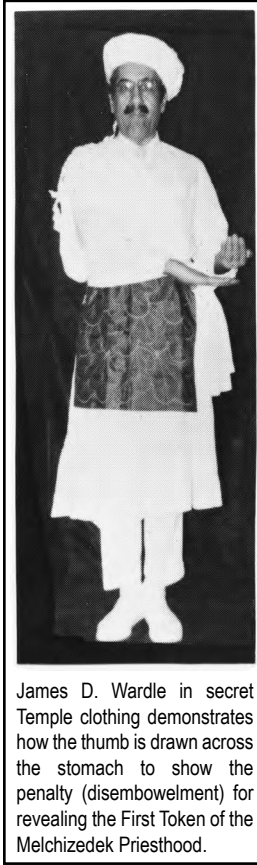
# SECRET TEMPLE CEREMONY

The following statement is recorded in Joseph Smith's *History* under the date of March 15, 1842: "In the evening I received the **First Degree in Free Masonry** in the Nauvoo Lodge, assembled in my general business office" (*History of the Church*, vol. 4, page 551). The next day Joseph Smith stated: "I was with the **Masonic Lodge** and rose to the **sublime degree**" (*History of the Church*, vol. 4, page 552). Less than two months later, May 4, 1842, Joseph Smith established the secret Temple ceremony among the Mormon people.

In the last issue of the *Messenger* we showed that the "five points of fellowship" found in the Mormon Temple ceremony are almost identical to those used by the Masons in their ritual. In *The Mormon Kingdom*, vol. 1, page 159-164, we have documented 27 parallels between the Masonic ritual and the Mormon Temple ceremony.

## OATHS CHANGED

From testimony given in *The Reed Smoot Case* and other investigations, we are convinced that the oaths administered in the Temple were originally very crude. August W. Lundstrom testified that the penalty he agreed to for revealing the first token was to have "the throat cut from ear to ear." The second was to "have my breast cut asunder and my vitals torn out," and the third was that he would have his body "cut asunder and my entrails gushed out" (*The Reed Smoot Case*, vol. 2, pages 160-162). Since that time the oaths have been greatly modified. The changes were probably made within the last thirty or forty years. Below is a comparison of the oaths as they were published in *Temple Mormonism* in 1931 with the way they are given today.



James D. Wardle in secret Temple clothing demonstrates how the thumb is drawn across the stomach to show the penalty (disembowelment) for revealing the First Token of the Melchizedek Priesthood.

### Temple Mormonism

... we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so; we agree that **our throats be cut from ear to ear and our tongues torn out by their roots.** (*Temple Mormonism*, page 18)

... we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to **have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field.** (*Temple Mormonism*, page 20)

... we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that **our bodies be cut asunder in the midst and all our bowels gush out.** (*Temple Mormonism*, page 20)

### As Given Today (1969)

... I will never reveal the First Token of the Aaronic Priesthood, together with its a companying name, sign or penalty. Rather than do so **I would suffer my life to be taken.** (*The Mormon Kingdom*, vol. 1 page 129)

... I will never reveal the second token of the Aaronic Priesthood, together with its accompanying name, sign and penalty. Rather than do so **I would suffer my life to be taken.** (*The Mormon Kingdom*, vol. 1, page 131)

... I will never reveal the first token of the Melchizedek Priesthood or sign of the nail, with its accompanying name, sign or penalty. Rather than do so **I would suffer my life to be taken.** (*The Mormon Kingdom*, vol. 1, page 132)

Although the oaths are no longer as crude as they used to be, Mormons who go through the Temple still draw the thumb across the throat, stomach, etc., and are told that "**The representation of the penalties indicates different ways in which life may be taken**" (*The Mormon Kingdom*, vol. 1, page 129).

A careful examination of the oaths as originally given reveals that they were taken from Masonry. Below is a comparison of Mormon and Masonic oaths.

### Mormons

... we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that **our throats be cut from ear to ear and our tongues torn out by their roots.** (*Temple Mormonism*, page 20)

We and each of us do covenant and promise that we will not reveal the secret of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have **our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field!** (*Temple Mormonism*, page 20)

... "We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that **our bodies be cut asunder in the midst and all our bowels gush out.**" (*Temple Mormonism*, page 20)

### Masons

... I will ... never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry ... binding myself under no less penalty than to have **my throat cut across, my tongue torn out by the roots,** ... (*Freemasonry Exposed*, pages 21-22)

I ... most solemnly and sincerely promise and swear, ... that I will not give the degree of a Fellow Craft Mason to any one of an inferior degree, nor to any other being ... binding myself under no less penalty than to have **my left breast torn open and my heart and vitals taken from thence ... to become a prey to the wild beasts of the field, and vulture of the air,** ... (*Freemasonry Exposed*, page 52)

I ... most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a Master Mason to any of an inferior degree, nor to any other being ... binding myself under no less penalty than to **have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes** ... (*Freemasonry Exposed*, pages 73-75)

From the comparisons above it is obvious that the oaths used in the Mormon Temple ceremony were derived from Masonry. In *The Mormon Kingdom*, vol. 1, we present what we feel is conclusive proof that many essential elements of the Temple ritual were taken from Masonry. This volume also includes the most accurate and up to date account of the Temple ceremony. We also discuss the changes in the ceremony, changes in the Temple garment, the "Oath of Vengeance," the doctrine of "Blood Atonement," baptism for the dead, the Danites, the Council of 50, the war in Missouri, Joseph Smith's secret ordination as King and his candidacy for President of the United States.

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## IT ALREADY HURTS!

In the November 1968 issue of the *Improvement Era*, page 101, we found an advertisement in which this statement appeared: "Hunger Hurts!" Under such a title one might expect to find something concerning the people who are starving in India or Africa; instead, however, we found this question: "is your year's supply important?" This was not a plea for the hungry, but an advertisement for a "food storage booklet." (The Mormon leaders have been counseling their people to store food in case of an emergency.)

This advertisement reminded us again of the selfishness of man. Most of us who live in America have enough to eat, and many people have a surplus, yet millions of people throughout the world are starving to death. What are we going to do about it?

Should we think of storing food and other things for ourselves when millions of people are starving to death? In the 25th chapter of Matthew Jesus tells us that in the judgment the righteous will be separated from the wicked. Then the righteous will be told:

... Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? ...

And the King shall answer ... **Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.** (Matthew 25:34-40)



Above are photographs of boys who are starving to death in Biafra. The reader might wonder if there is anything that he can do to help these children. World-Wide Missions answers **YES**:

The lives of Biafrans are, literally, in your hands. Just as a doctor feels for a pulse and it gets slower and slower, then stops, so is the life of many people in Biafra and the liberated areas in your hands. If you act, they may live. If you—and you and you—across America and around the world fail to act, a death by starvation will be the result.

In a recent news letter written by Dr. Basil Miller, of World-Wide Missions, we find this statement:

The best way you can show your love for these children and the starving parents is **by feeding them right now.**

Your gift, every penny of it, will go to the fighting Biafrans in the liberated area. ...

**It has one purpose alone—to feed the starving.**

By this means, you can show your loving care. By this means, you can prove your faith in the Master. ...

In the liberated area, your gift of \$1 will furnish food for a family for one day. Think how it spreads and increases in value. The price of a hamburger, french fries and a coke means life for an entire family, or it will feed an underprivileged, near-starving child for days.”

All gifts to World-Wide Missions are tax-deductible. Donations should be sent to the following address:

World-Wide Missions  
PO Box G  
Pasadena Calif. 91109

## LATEST “FINDS”

Some people have told us that we should be patient with the Church Historian’s Office and they will eventually make all of the Church records available. Judging from past experience, however, we feel that they will **not** make these documents available until a great deal of pressure has been applied by members of the Church. Take for instance the “strange” accounts of the First Vision. These documents were “located and analyzed” only after a great deal of pressure was applied. Another example is the fragment of papyrus which the Church Historian’s Office suppressed for 130 years. Jay M. Todd, an editor and staff writer for the Church’s *Improvement Era*, states that Dr.

Clark, of BYU, knew about this fragment for thirty years but was told to suppress this information:

Outside of a few associates, Dr. Clark **had kept the fragment a matter of confidence, under instructions from the historian’s office, for over 30 years.** (*The Sage of the Book of Abraham*, Salt Lake City, 1969, page 364)

An Egyptologist told us that he wrote to the Historian’s Office and asked if they had any of Joseph Smith’s papyri. They replied that they did not. In 1966 we printed *Joseph Smith’s Egyptian Alphabet and Grammar*, which included a photograph of this fragment. Grant Heward identified it as an actual fragment of papyrus, and in the *Salt Lake Messenger* for April, 1966, we stated that the *Egyptian Alphabet and Grammar* included “a photograph of an actual piece of papyrus which may be part of the ‘Book of Abraham’ or the ‘Book of Joseph!’” Almost two years after we published a photograph of this fragment of papyrus, the Church leaders decided that it was time to “find” it. The LDS Church Section of the *Deseret News* carried this statement on February 10, 1968:

An interesting development in the work going on at BYU by Dr. Hugh Nibley on the papyri fragments turned over to the Church by the New York Museum of Art is **the locating** of another fragment in the vaults at the Church Historian’s Office.

The latest fragment “find” has been in the vaults as long as ... assistant Church historians, can remember. ...

The fragment is part of a collection the Church has regarding the Egyptian Alphabet and Grammar prepared by the Prophet Joseph Smith. (*Deseret News*, Church Section, February 10, 1968, page 5)

It would appear, then, that these men do not “find” anything that would put the Church in an unfavorable light until after many people become aware of it and pressure is applied. There is no telling how many other “strange” accounts or other documents they are still suppressing. ■

(Continued from page 2) — **Revivals and Visions**

do with a revival in Palmyra in 1820. Wesley P. Walters showed that the *Religious Advocate* was not even published in Rochester in 1820!

It is obvious that the Mormon research team has been unable to verify these references, for Richard L. Bushman states:

Mr. Walters’ main argument is that no revival occurred in Palmyra itself. But even that fact cannot be established absolutely. It is a negative claim and depends on negative evidence, which is always tenuous. Mr. Walters relies on the absence of revival reports, but **just because someone failed to write a report of an event** does not mean it did not occur. ... The point is that **although we think a revival should have been recorded**, there are many reasons why it could have been missed. We cannot know for sure that an event did not occur unless reliable witnesses on the scene say no, and thus far Mr. Walters has found none such to testify. (*Dialogue*, Spring 1969, page 87)

It would appear, then, that all evidence for a revival in Palmyra and vicinity has fallen, and that Wesley P. Walters’ work has been vindicated. All that the Mormon research team have been able to do is to confirm his original findings. The result of their research is published in the *BYU Studies*, Spring 1969. We feel that most of these writers have not dealt with the real issues involved, nor have they given enough credit to Wesley P. Walters for the research he has done. The editors of *Dialogue: A Journal of Mormon Thought*, on the other hand, “felt that the issues Reverend Walters raises should be dealt with directly and in the context of a full statement of his arguments.” Therefore, they printed his work, a response from Richard L. Bushman, and Mr. Walters reply to Dr. Bushman (see *Dialogue*, Spring 1969, pages 58-100). We must congratulate the editors of *Dialogue* for their honesty with regard to this matter.

In the last year a great deal of new information has come to light concerning Joseph Smith’s First Vision and the 1820 revival. Because of this new information and the increased interest in this matter we have prepared a new pamphlet entitled, *The First Vision Examined—A Study of New Theories and Documents Regarding Joseph Smith’s First Vision and the 1820 Revival*. In this pamphlet we provide important new evidence found in “Joseph Smith’s Manuscript History,” Book A-1, regarding two important changes in his *History of the Church*. We also show that the Mormon research team has failed to establish a revival in Palmyra in 1820 and that they have not dealt with the real issues involved in the controversy over the First Vision.

The prices on this pamphlet are: 50¢ each — 3 for \$1.00 — 10 for \$3.00 — 20 for \$5.00. ■