

“MOTHER... I HAVE GOT THE KEY“

Joseph Smith Jr.



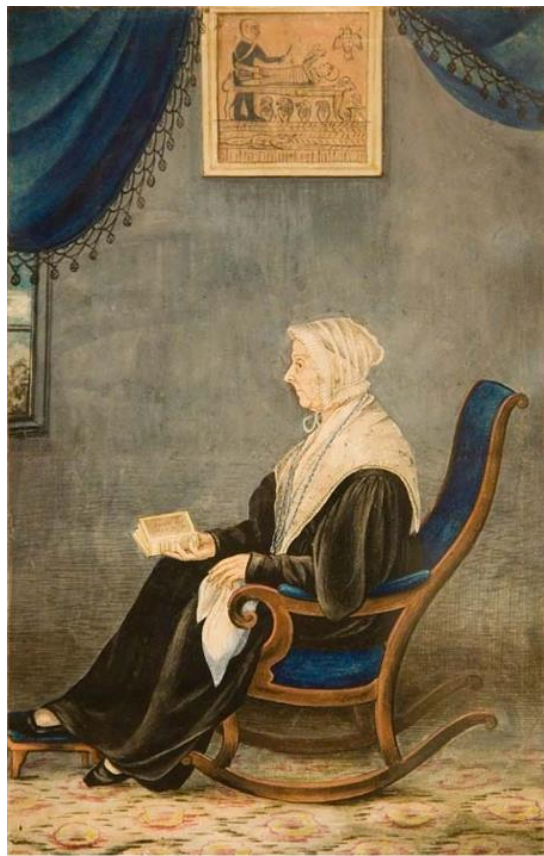
“He kept these things
constantly about his person”

Lucy Mack Smith

Art by Anne Marie Oborn

Lucy Mack Smith

The Key Joseph Kept Constantly About His Person



Joseph kept the "**Key**" 'Constantly about his person'. **Little room for seer stones.** Joseph used the "Key" to translate the Book of Mormon, not the seer stone. I believe Lucy Mack and not Martin, David or Emma in there very late and conspicuous testimony.

Lucy Mack Smith said, "I trembled so much with fear lest all might be lost again by some small failure in keeping the commandments, that I was under the necessity of leaving the room to conceal my feelings. Joseph saw this and followed me. "Mother," said he. "Do not be uneasy. All is right. See here," said he, "**I have got the key.**"

"I knew not what he meant, but took the article in my hands and, examining it with no covering but a silk handkerchief, found that it consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made. He took them again and left me but did not tell me anything of the record....

That of which I spoke, which Joseph termed a **key**, was indeed nothing more nor less than a **Urim and Thummim** by which the angel manifested those things to him that were shown him in vision; by which **also he could at any time ascertain the approach of danger, either to himself or the record**, and for this cause, **he kept these things constantly about his person.**" (*History of Joseph Smith, Revised and Enhanced*, p. 139, 145)



Lucy Mack Smith About the Breastplate

"After bringing home the plates, Joseph now commenced work with his father on the farm in order to be as near as possible the treasure that was committed to his care. Soon after this, he came in from work one afternoon, and after remaining a short time, he **put on his greatcoat and left the house.** I was engaged at the time in an upper room in preparing some oilcloths for painting. When he returned, he requested me to come downstairs. I told him that I could not leave my work just then, yet upon his urgent request, I finally concluded to go down and see what he wanted, upon which **he handed me the breastplate spoken of in his history.**

It was wrapped in a thin muslin handkerchief, so thin that I could see the glistening metal and ascertain its proportions without any difficulty. **It was concave on one side and convex on the other** and extended **from the neck downwards as far as the center of the stomach of a man of extraordinary size.** It had four straps of the same material for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them to be convenient in fastening. The whole plate was worth at least five hundred dollars. After I had examined it, Joseph placed it in the chest with the Urim and Thummim." (*History of Joseph Smith, Revised and Enhanced*)

"**I have myself seen and handled the golden plates;** they are about eight inches long, and six wide; some of them are sealed together and are not to be opened, and some of them are loose. They are all connected by a ring which passes through a hole at the end of each plate and are covered with letters beautifully engraved. **I have seen and felt also the Urim and Thummim.** They resemble two large bright diamonds set in a bow like a pair of spectacles. My son puts these over his eyes when he reads unknown languages, and they enable him to interpret them in English. **I have likewise carried in my hands the sacred breastplate.** It is composed of pure gold and is made **to fit the breast very exactly.**" *Lucy Mack Smith (in Henry Caswall, The City of the Mormons; or, Three Days at Nauvoo, in 1842, 2nd ed. revised and enlarged, (London: J. G. F. & J. Rivington, 1843), 26)* [Other source](#)

The Lord's Instrument

“We are awed by the perspicacity and discernment of the scientists, whose accumulated knowledge is great, but there is still greater knowledge; there are more perfect instruments; there is much more to learn. Most of us can but imagine how the great truths have been transmitted through the ages. Exactly how this precious instrument, the Urim and Thummim, operates we can only surmise, but it seems to be infinitely superior to any mechanism ever dreamed of yet by researchers. It would seem to be a receiving set, or instrument. For a set to receive pictures and programs, there must be a broadcasting set. The scripture above quoted indicates that the abode of God is a master Urim and Thummim, and the synchronization of transmitting and receiving apparatus of this kind can have no limitation.” (Spencer W. Kimball, Faith Precedes the Miracle, Pg.52 - Pg.53)

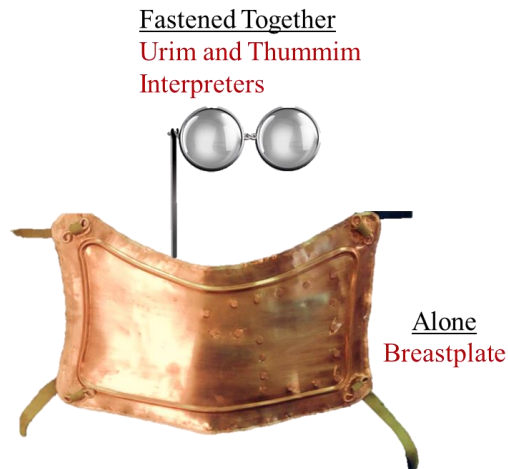
“In a short period, man has so improved his communication techniques as to hear voices around the world. A few years ago, even with earphones, we could decode only part of the static over the newborn radio. Our first television pictures were very local and very amateurish. Today, we see in our homes a fight in Madison Square Garden, a football game in the Cotton Bowl, the Tabernacle Choir in Chicago, an astronaut on his way to the moon. Is it hard to believe that with such accomplishments by puny man Omnipotent God has precision instruments with which to enlarge the knowledge of those who have the skill to use them? Is it difficult to believe that the Urim and Thummim could be such a precision instrument to transmit messages from God to his supreme creation -- man? Can God have limitations? Can atmosphere or distance or space hold back his pictures? Would it be so difficult for Moses or Enoch or Abraham or Joseph to see a colorful, accurate, moving picture of all things past and present, and even future? The Creator said to Moses, “. . . look, and I will show thee the workmanship of mine hands; but not all, for my works are without end.” (Moses 1:4.) Spencer W. Kimball

Lucy Mack Smith Quotes

- 1- “Joseph termed a key... nothing more nor less than a **Urim and Thummim**”
- 2- “I have likewise carried in my hands the sacred breastplate. It is composed of pure gold and is made **to fit the breast very exactly.**”
- 3- “**I can see anything**; they are marvelous.“
- 4- “He kept these things **constantly about his person**”

FASTENED TO A BREASTPLATE

“And these stones, **fastened** to a breastplate, constituted what is called the Urim and Thummim” JSH 1:35



FASTENED TO A BREASTPLATE

Heaven and Earth

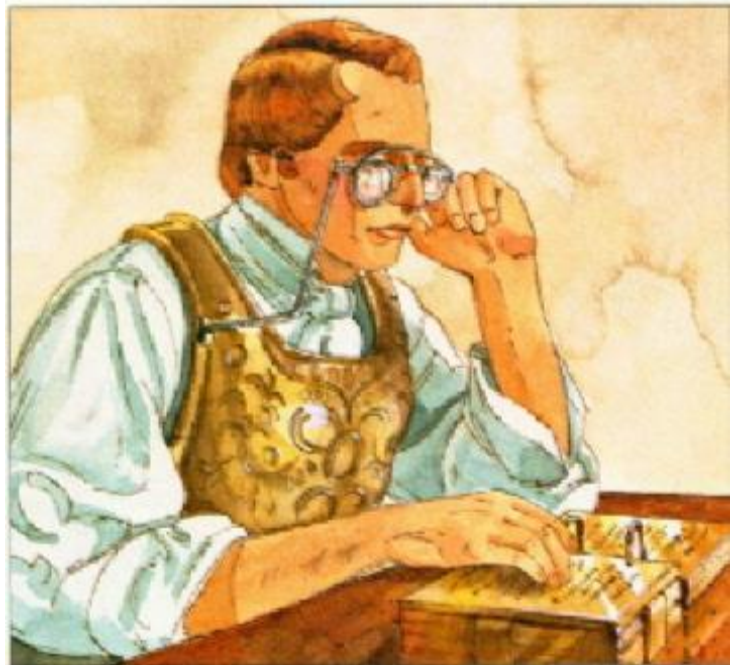
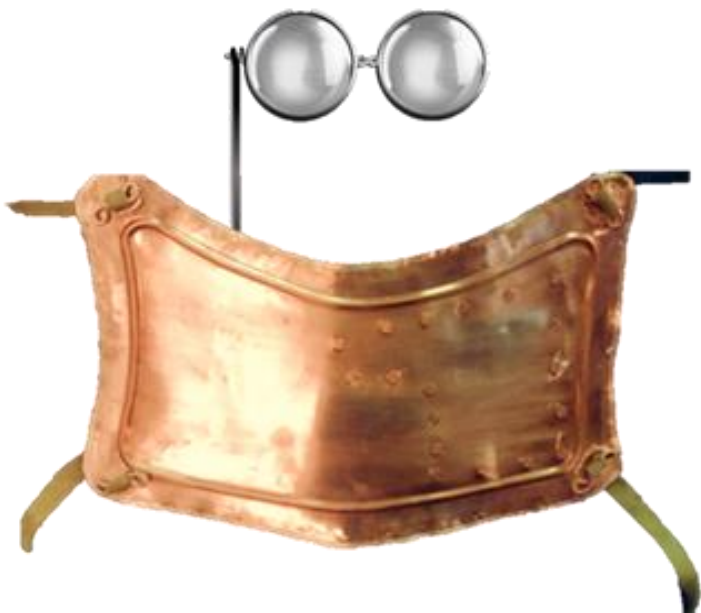
JSH 1:35 Also, that there were two stones in silver bows—and these stones, **fastened** to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in ancient or former times; and that God had prepared them for the purpose of translating the book.“

The breastplate and the spectacles **fastened** to each other and made the Urim and Thummim

The breastplate could represent the heart, protection, and sincerity and the spectacles may represent the mind, intellect, and understanding. Together with the spectacles and the breastplate fastened together, they represent what we could call the “Gift and Power of God”. It’s a statement that is hard to explain, but easy for the power of the Lord who can do all things. The Prophet Joseph Smith with these “constantly upon his person” and the breastplate fitting exactly over his breast, Joseph can at any time refer to these objects to receive an answer to prayer, see danger, receive revelation, call on protection or any other gift the Lord could help him with.

Since the glasses fit nicely in a pouch in the back of the breastplate, Joseph could wear the breastplate constantly under his shirt and vest, not to be seen by others. At any time, the glasses could be fastened quickly to the breastplate and available to receive revelation or translate the Book of Mormon.

I feel the connection of the breastplate and the spectacles represents an ultimate connection between earth and heaven and between the physical heart and the intellectual mind and eyes. As Joseph said to his mother, “I can see anything.” Lucy Mack Smith said, Joseph seemed to like the spectacles more than the plates. That would be understood as Joseph Smith like Prophets of old, could see the entire world as it was, as it is, and as it is to become. What a blessing and what a wonderful Prophet over the dispensation of the Fullness of Times. Joseph leads the eternities in his special mission.



"Mother," said he. "Do not be uneasy.



All is right. See here," said he,

"I have got the key."

Joseph's Description

"These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift, and power of God."

Times and Seasons, 1 March 1842," p. 707, The Joseph Smith Papers, accessed February 13, 2021, <https://www.josephsmithpapers.org/paper-summary/times-and-seasons-1-march-1842/5>

JSH 1:35 Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book." The breastplate and the spectacles attached to each other and made the Urim and Thummim.

THIS ↓



NOT THIS ↓



Has anyone asked about the Breastplate?

Where did Joseph hide the breastplate and spectacles each day?

If Joseph used a seer stone to translate, where did he keep the breastplate and spectacles

Joseph was commanded to not show the plates or the breastplate or spectacles to anyone, did he obey that command?

Why was the breastplate and spectacles in the same stone box with the gold plates?

Who put the breastplate and spectacles in the tone box?

Who was the first one who possessed the breastplate and spectacles?

Why does it seem that the breastplate and spectacles were always mentioned together?

What are other names for the breastplate and the spectacles as one unit?

Interpreters

Urim and Thummim

Directors

Instruments

Is there any scripture that says Joseph translated with a single seer stone? **NO!**

Why would Joseph need a hat to block out light to see words if the Interpreters were made by God?



“Why do we not have more disclosure concerning the process of translation of the Book of Mormon? Perhaps the full process was not disclosed because we would not be ready to understand it, even if given. Perhaps, too, the Lord wanted to leave the Book of Mormon in the realm of faith, though it is drenched with intrinsic evidence. After all, Christ instructed Mormon, who was reviewing the Savior’s own teachings among the Nephites, not to record all of them on the plates because “I will try the faith of my people” (3 Ne. 26:11). Perhaps the details of translation are withheld also because we are intended to immerse ourselves in the substance of the book rather than becoming unduly concerned with the process by which we received it.” Elder Neal A. Maxwell

<https://www.churchofjesuschrist.org/study/ensign/1997/01/by-the-gift-and-power-of-god?lang=eng>

“Joseph Smith received the same Urim and Thummim had by the Brother of Jared for it was the one expressly provided for the translation of the Jaredite and Nephite records. (D. & C. 10: 1; 17:1; Ether 3:22- 28.) It was separate and distinct from the one had by Abraham and the one had by the priests in Israel. The Prophet also had a seer stone which was separate and distinct from the Urim and Thummim, and which (speaking loosely) has been called by some a Urim and Thummim.” Mormon Doctrine page 576 under title Urim and Thummim and (Doctrines of Salvation, vol. 3, pp. 222-226.)

How Could Joseph keep the breastplate, spectacles, and plates from not being seen by a scribe during translation?



- 1- A curtain was hung between them
- 2- The scribes back would be towards Joseph
- 3- Joseph translated while the scribe was in an adjoining room
- 4- Joseph kept the plates wrapped in a cloth and the spectacles in the hat
- 5- The scribe promised to keep their eyes closed during translation
- 6- Joseph kept the plates covered on the desk and the breastplate and spectacles he kept in the box made by Alvin, hidden.
- 7- Joseph kept all three items on the table but covered with a cloth or blanket
- 8- Joseph Translated from under the table?

Why did no one discuss ever seeing the unwrapped breastplate?

How would Joseph hide the breastplate?

Was the breastplate hidden in an area or box that no one noticed?

Was the breastplate even necessary to complete the translation?

Oliver's Actual Scripture-Canonized

“These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated ... (After the ellipsis it should say, “with the Urim and Thummim, or, as the Nephites would have said, ‘Interpreters,”) This was left out of the ellipsis part of the quote) the history or record called ‘The Book of Mormon.’” (JS—H 1:75)

Oliver's Ellipsis-ized Scripture Quote

“These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated ... the history or record called ‘The Book of Mormon.’” (JS—H 1:75)

An ellipsis is a set of three periods (. . .) indicating an omission

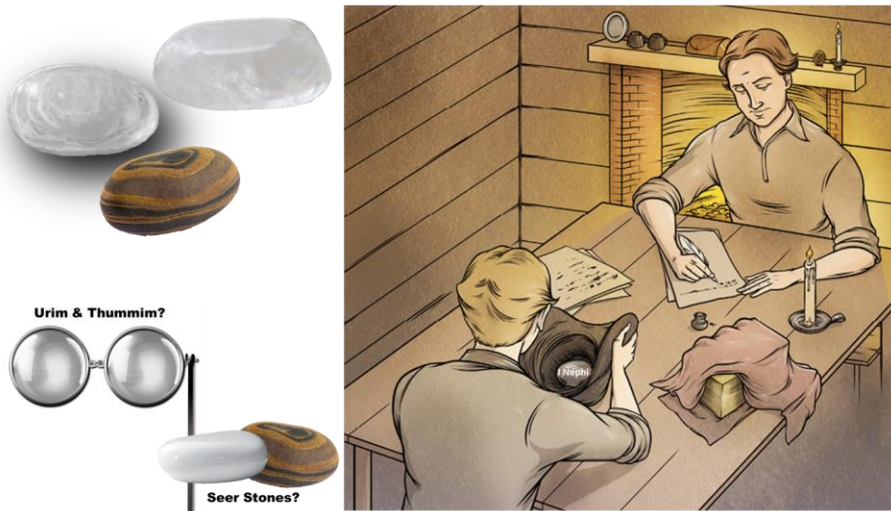
Edited Quotes?

Of course, I love President Nelson and all the Apostles, and I am not accusing them of doing anything wrong. I am just commenting on a quote in the Scriptures that I think has more value without the ellipsis. That's it! I am trying to make the point that some trusted historians, intellectuals and editors, have their own agenda and maybe at times they may undermine the work of the Lord, whether intentionally or not.

Here are some conference talks that were given that may have been edited by a historian or other person that left the key words off the quote here: “with the Urim and Thummim, or, as the Nephites would have said, ‘Interpreters,”) and maybe nothing happened, and I am wrong.

- 1- 1992 A Treasured Testament By Elder Russell M. Nelson Twelve Apostles
- 2- 1993 A Treasured Testament By Elder Russell M. Nelson Twelve Apostles
- 3- 1995 The Translation Miracle of the Book of Mormon By Robert K. Dellenbach First Quorum Seventy
- 4- 1997 A Treasured Testament By Elder Russell M. Nelson Twelve Apostles
- 5- 2016 Seminar for New Mission Presidents By Elder Russell M. Nelson Twelve Apostles
- 6- 2020 The Coming Forth of the Book of Mormon By Elder Ulisses Soares of the Twelve Apostles

Joseph had other stones, but never used them for Translation



David Habben, Translation of the Book of Mormon (2011), commissioned by Michael Hubbard MacKay.

My Email to a Wonderful Artist- Anne Marie Oborn- Proper Translation

“I am absolutely impressed that in just a few days you can create what I feel in my heart your beautiful artwork. Seriously, I have prayed and prayed for just a small answer as I was prepared to do my presentation without artwork. It comes down to a feeling I had to call Kendra Burton for a last opportunity, but I had resigned myself to say it just isn't possible with only two weeks left. I sent all the pictures to your brother Dave, and he called me back and suggested you Ann Oborn, do this project. At first, I thought well I don't know this lady and I would have to know her art etc., but I took a leap of faith and called you.

A few days later, when you called me Sunday Sept. 12th at 3:17, (I looked at my phone), and you said can you come right over as you had models coming to your home in a few minutes. I was shocked and quickly gathered up my replica gold plates, a stove pipe hat and a farmer's hat, a seer stone, a pair of rag tag hanger wired white crystals made to look like the crystals in a bow, my turkey feather, an old journal made by my friend Steve Blake, and an old 1830 replica Book of Mormon created by Steve as well. With these articles I hurried over to your home only about 4 miles from my home in Bountiful. I came to your home that Sunday and met you and Garth and soon Eliza Thompson and her husband came over. He had on a blue shirt and you, and Garth asked him if he had a white shirt. (Honestly, I felt, what does it matter, as Anne could paint any color shirt why she has to see a white one?) Garth wanted you to set up the table and chairs and he wanted to get right at taking pictures. I explained to Garth I have to tell you the story first as it will add the spirit to the art, as I feel is appropriate. Garth patiently let me spend about 20 minutes explaining and then I said, "ok I'm done, take the pictures. You and Garth hurriedly took many pictures. I still had a little doubt, but I put it in the Lord's hands and asked Him to help Anne and myself. I left your home with Garth and you, and I had a lot of hope in my heart. When I didn't hear from you in 3 or 4 days to answer my questions or to let me see where you were in the process, I thought, well maybe she just couldn't do it that quickly and I was fine to go forward without the art.

When you texted me today Sept 17 and said you had something for me to see, I said to myself, wow, she couldn't be done yet, so she just wants me to come over and see the progress you were making. When I walked into your home and from about 100 feet away, I saw the painting you had done, and I immediately saw what Lucy and I call "The Key." From a distance I saw the spectacles, but I also immediately saw Martin Harris sitting across from Joseph and as I walked toward the art, I could see, no that isn't Martin, that is Emma, and I was so happy. Then I looked at the Gold Plates partially covered with a very fine twined linen cloth covering a small part of one of the three rings of the plates so Emma couldn't see them, and I thought. Wow, that image of the plates is perfect in proportion to the spectacles.

Lastly, I looked at Joseph and he looked wonderful as he held his farmers hat over the front of the spectacles so Emma couldn't see them as the Lord had instructed that no one see the plates, the spectacles, or the breastplate, and all three of those issues were taken care of. I could see the spectacles were attached to a rod on Joseph's right side and you could tell they were being held up with the breastplate that Joseph had tightly on his person and under his shirt. You can't see the front of Joseph which is perfect as none of us know what, "by the gift and power of God" means, but the one thing I do know through the spirit, is that the spectacles and the breastplate had to be connected as the scriptures say in order for Joseph to receive the proper translation of that most sacred record. They must be attached or connected.

Just as Elder Holland said, there was heart and head in this painting, you knew by both feelings that the breastplate and the spectacles represented this head and heart feeling that the translation was indeed from the Lord. I know through the powerful words of my now favorite woman in the church, Lucy Mack Smith, that these, (meaning the spectacles and the breast plate) "remained constantly on his person." as the quote in Lucy's book says." *Rian Nelson*



Martin Harris' Divine Displeasure

Harris declares, that when he acted as amanuensis, and wrote the translation, as Smith dictated, such was his fear of the Divine displeasure that a screen (sheet) was suspended between the prophet and himself.

"Gold Bible, No. 6." *The Reflector (Palmyra, New York) 2, no. 16 (19 March 1831): 126-27.*

What's Under the Hat?



NO CURTAIN

What's Under
Joseph's Shirt?
A Jaredite Breastplate

"Joseph, after repenting of his sins and humbling himself before God, was visited by an holy angel whose countenance was as lightning and whose garments were white above all whiteness, who gave unto him commandments which inspired him from on high; and who gave unto him, by the means of which was before prepared, that he should translate this book." *TESTIMONY OF LUCY MACK SMITH* Source: *Lucy Mack Smith to Solomon Mack, 6 Jan 1831, cit. Elders' Journal (1 Nov 1906):60-62. Waterloo, January 6, 1831, <http://www.boap.org/LDS/Early-Saints/BOM-Witn.html>*



Mike and Betty LaFontaine grabbed an Elder in Florida to try on the new breastplate just made from scratch by Mike's great friend, Steve Ross, from Florida. Steve does amazing metal work

Never a Curtain

There was a curtain between Joseph and Martin Harris when Joseph copied some characters from the plates for Martin to take to Charles Anthon. Joseph had to look directly at the plates, and Martin was not authorized to view them, so a curtain was necessary. During the actual translation, however, the only time a curtain was used was in a doorway on those occasions when they wanted to keep visitors from disturbing the prophet and scribe as they worked. By Amy Joi O'Donoghue@Amyjoi16 Nov 9, 2009, 12:15am MST
Elizabeth Ann Whitmer Cowdery (eyewitness)

"I cheerfully certify that I was familiar with the manner of Joseph Smith's translating the book of Mormon. He translated the most of it at my Father's house. And I often sat by and saw and heard them translate and write for hours together. Joseph never had a curtain drawn between him and his scribe while he was translating. He would place the director in his hat, and then place his [face in his] hat, so as to exclude the light, and then [read] to his scribe the words as they appeared before him." [3] Elizabeth Ann Whitmer Cowdery, "Elizabeth Ann Whitmer Cowdery Affidavit, 15 February 1870," in Dan Vogel (editor), *Early Mormon Documents* (Salt Lake City, Signature Books, 1996–2003), 5 vols, 5:260.

"I know Mormonism to be the truth; and believe the Church to have been established by divine direction. I have complete faith in it. In writing for your father, I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us." Emma Smith

"With regard to the physical circumstances of the Prophet Joseph Smith and his scribe, Martin Harris was quoted as saying there was a blanket or curtain hung between himself and Joseph during the translation process. If Martin is accurately quoted, perhaps this occurred when the Prophet was copying characters directly from the plates in the sample to be taken to Professor Charles Anthon, since the dates mentioned are several months before Martin Harris's brief scribal duties began. I say this because although David Whitmer mentions a blanket being used—it was only to partition off the living area in order to keep both the translator and scribe from the eyes of visitors (see *David Whitmer Interviews: A Restoration Witness*, ed. Lyndon W. Cook, [1991], 173).

I believe Martin Harris was very superstitious and nervous and scared of the Lord. The way he acted would seem to me that he made Joseph put a curtain between them as Martin wanted no chance of himself accidentally seeing the plates, breastplate or spectacles as he was afraid that he may meet his utter destruction as the Lord said to Joseph, if Joseph showed them to anyone.



In fact, Elizabeth Anne Whitmer Cowdery, Oliver's wife, said, "Joseph never had a curtain drawn between him and his scribe" (quoted in John W. Welch and Tim Rathbone, "The Translation of the Book of Mormon: Basic Historical Information," F.A.R.M.S. report WRR-86, p. 25). Emma likewise said of her days as scribe, early on, that Joseph dictated "hour after hour with nothing between us" ("Last Testimony of Sister Emma," 289).

Of course, the real revelatory process involved Joseph's mind and faith, which could not be seen by others in any case... By Elder Neal A. Maxwell

Curtain, Screen, Blanket Quotes

[Martin Harris] says he wrote a considerable part of the book, as Smith dictated, and at one time the presence of the Lord was so great, **that a screen was hung up between him and the Prophet; at other times the Prophet would sit in a different room, or up stairs**, while the Lord was communicating to him the contents of the plates. He does not pretend that he ever saw the wonderful plates but once, although he and Smith were engaged for months in deciphering their contents.[33]:14 [34] Eber D. Howe, *Mormonism Unveiled* (Painesville, OH, 1834) Based on reports by Doctor Philastus Hurlbut. **Eber D. Howe (non-eyewitness), paraphrasing Martin Harris (eyewitness) in *Mormonism Unveiled***

Remember the people quoted below are people who listened to Martin Harris who had never seen the translation and so how could he ever know what was going on? Most of these quotes below are from Newspapers, Apostates, Authors and other people who seemed to have an animus towards the Prophet. The book *Mormonism Unveiled* was printed in 1834 and had all kinds of scandalous things about Joseph and he was even said to be a part of the occult. These ideas permeated the entire area near where Joseph lived. I doubt highly the words of Martin Harris and David Whitmer about the rock in the hat story.

1841-45

Gold Bible, No. 6," The Reflector (Palmyra, New York) 2, no. 16 (19 March 1831),

Charles Anthon (non-eyewitness), in *Mormonism Unveiled*

John A. Clark (**hostile non-witness**; quoting Martin Harris) Episcopal Recorder

Charles Anthon, quoting Martin Harris (witness) *Gleanings by the Way* (letter of 3 April 1841, not published until 1842)

John A. Clark (non-eyewitness), *Gleanings by the Way*

Henry Caswall, **hostile non-witness** *Prophet of the Nineteenth Century*

James Hunt, **hostile author**; citing Martin Harris (witness) *Mormonism*

1846-1900

Robert Baird, **hostile account** *Religion in the United States*

Pomeroy Tucker (non-eyewitness), *Origin, Rise, and Progress of Mormonism*

John Gilbert (**non-eyewitness**), *Detroit Post and Tribune*

William S. Sayre (non-eyewitness)

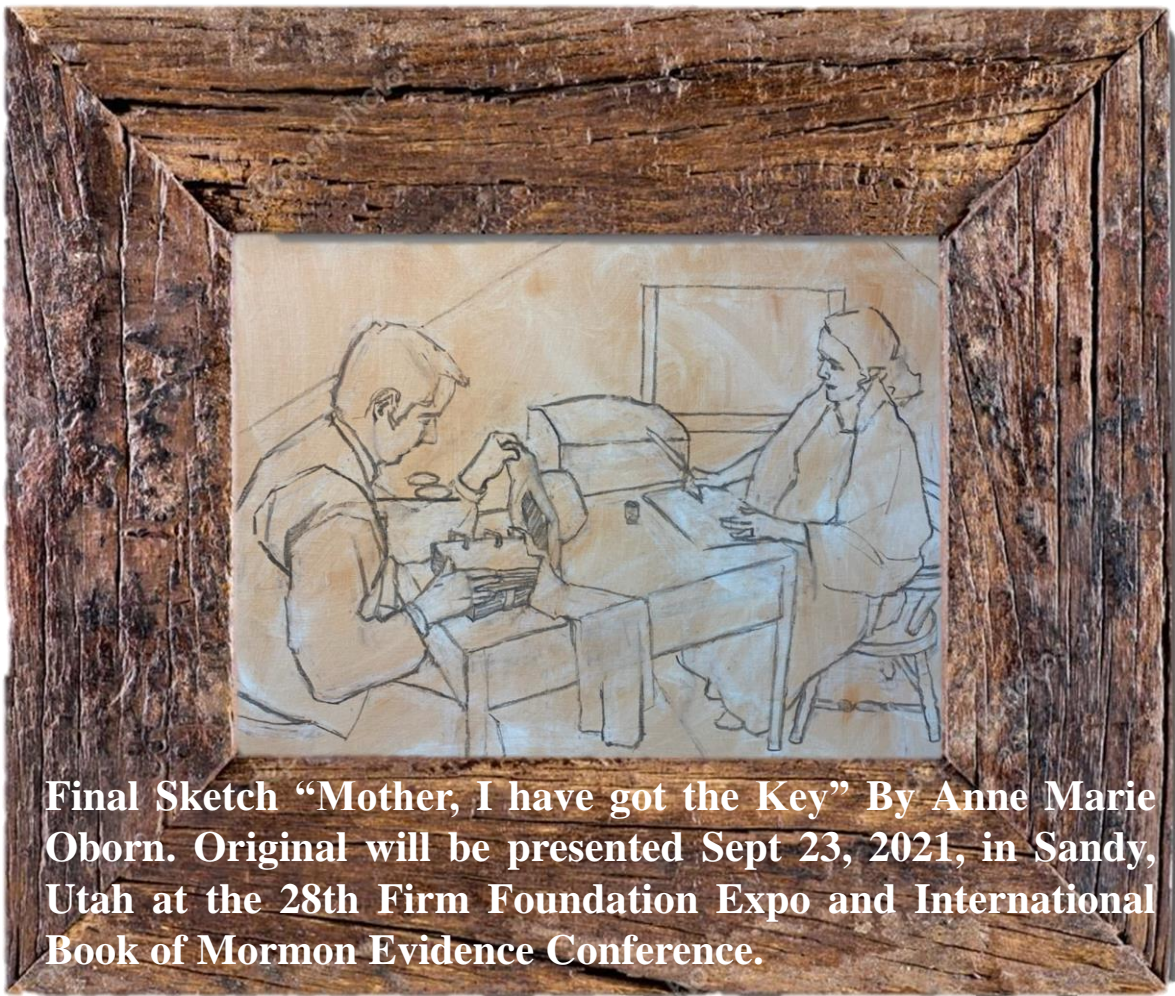
Sallie McKune, widow of Joseph McKune and mother of Sheriff [Benjamin] McKune,

Frederick G. Mather (non-eyewitness)

1907

Samuel W. Richards (non-eyewitness)





Final Sketch “Mother, I have got the Key” By Anne Marie Oborn. Original will be presented Sept 23, 2021, in Sandy, Utah at the 28th Firm Foundation Expo and International Book of Mormon Evidence Conference.



**See What’s Under the Hat?
Spectacles, and Plates; No Seer Stone**



“Mother, I have got the Key”
1 by Anne Marie Oborn



“Mother, I have got the Key”
2 by Anne Marie Oborn

Other Props to Hide Spectacles?

Tremendous Supporters

Pillow?



Cookie Sheets?

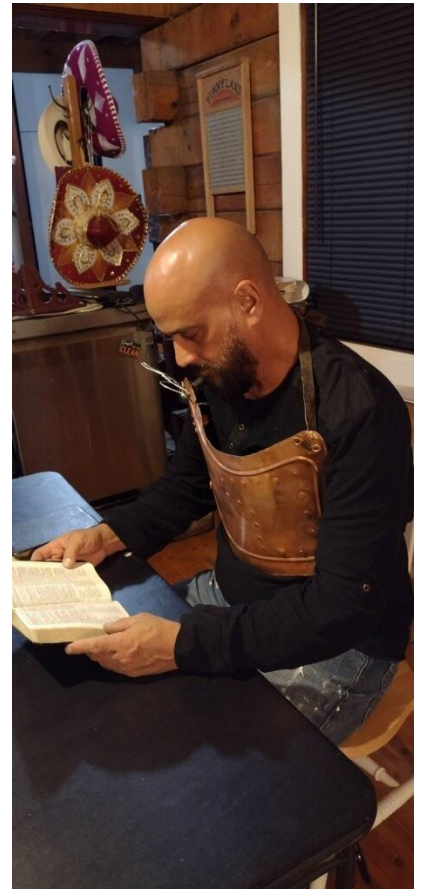


Mike LaFontaine

Frying Pan?



Ann Marie Oborn



Steve Ross

With his Shirt, his Hat, and a Linen

Hat = Prop

The hat was nothing more than a prop to block out Emma's vision so Joseph could keep his promise to not show the breastplate (under his shirt), or the spectacles hidden from view and not in the hat, and the plates lay partially covered as Emma could not see them at all from her angle. Yes, the Prophet of the Lord kept his promise not to show anyone these articles the best way he knew how with his shirt, the hat, and the linen; these became special articles of the translation and a special part of the "gift and power of God". How marvelous are these spectacles as I can see "everything" as Joseph said to Josiah Stowell as written by Lucy and written by her transcribers, Brother, and Sister Coray.

I know the tile of the art for me is, "Mother, I have got the Key" and as Lucy continued to say, "Joseph seems to like the glasses far more than the plates." Joseph said, Mother, I can see anything!

This Key (Spectacles) unlocked the Heart (Breastplate) so Joseph by the "Gift and Power of God", could translate this special book for the world to enjoy. How I love the Book of Mormon, another witness of Jesus Christ.

There are NO scriptures that say anything about a stone in a hat as the method of translation. Only the words of Martin Harris, David Whitmer, Emma Smith in 1879 and William McLellin, who all had either made it up, or embellished, or heard from someone else this seer stone method, as none of them ever saw the translation. I trust Oliver Cowdery and Joseph Smith who are the only firsthand witnesses that saw the translation. Oliver wouldn't need the be blocked with the hat, as he saw the plates, the spectacles and the breastplate. See many quotes in this Handbook.

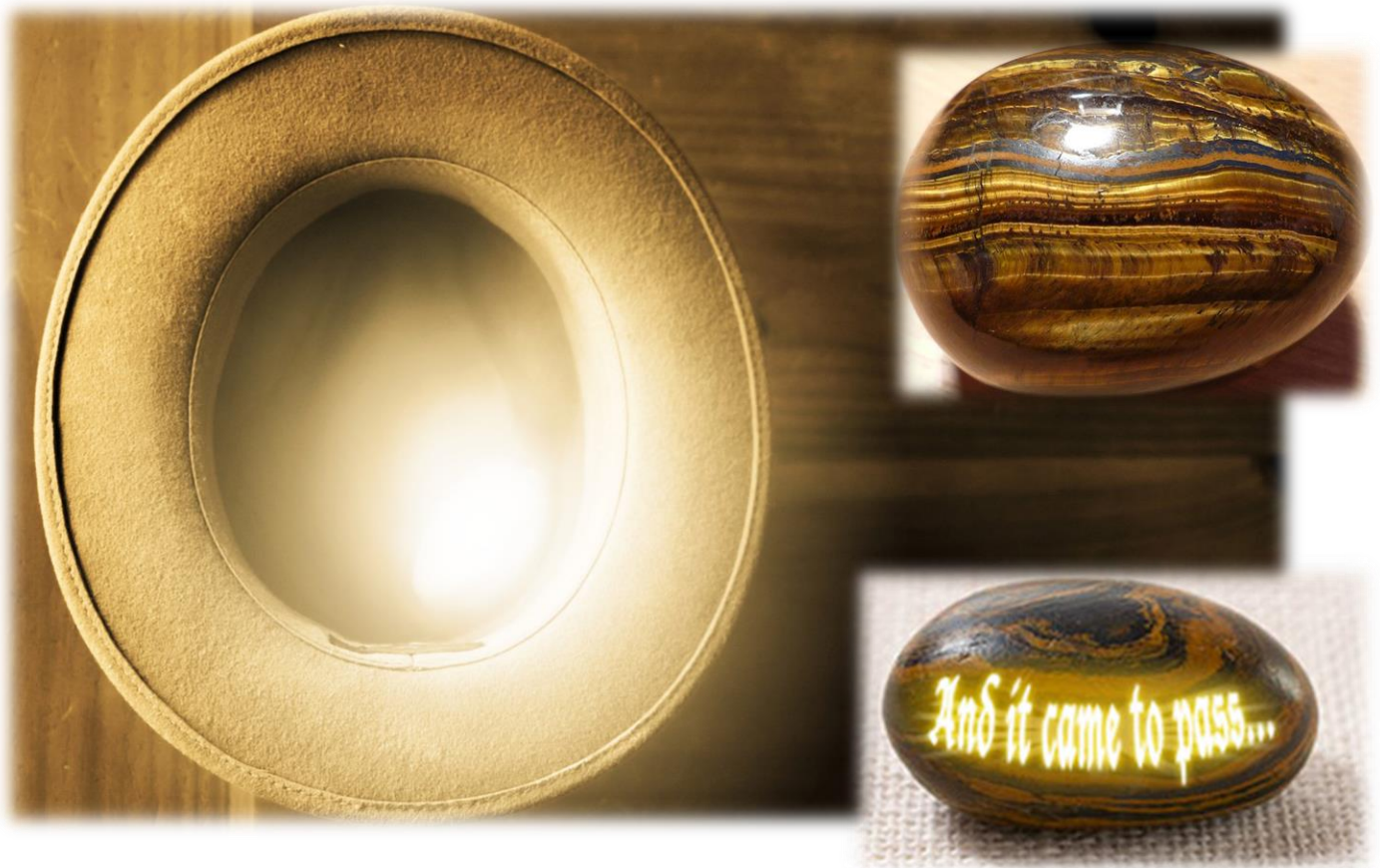
Joseph's Hat?

- Farmers Hat
 - Top Hat
 - Prop Only to Hide Spectacles
- Lord Creates Specs with Full Lighting





Urim & Thummim & Interpreters - Scriptural



Stone in the Hat - Not Scriptural



Book of Mormon "Hard Evidence" - Proper Translation

"That there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim... God had prepared them for the purpose of translating the book." *Joseph Smith*

Scripture - Numbers in Red

- 1- "He said there **was a book deposited, written upon gold plates**, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; Also, **that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.**" (*Joseph Smith—History 1:34–35*)
- 2- I looked in, and there indeed did I behold the plates, **the Urim and Thummim, and the breastplate, as stated by the messenger**. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.: *JSH 1:52*
- 3- "With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted **of two transparent stones set in the rim of a bow fastened to a breast plate**. Through the medium of the Urim and Thummim I translated the record by the gift and power of God." (*History of the Church, 4:537 Wentworth Letter*).
- 4- "I commenced copying the characters off the plates. I copied a considerable number of them, and **by means of the Urim and Thummim I translated some of them**, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following." *JSH 1:62*
- 5- Joseph Smith said, **"I inquired of the Lord through the Urim and Thummim** and received from him the following." (*Note: See the preface to the Doctrine and Covenants 3,6,7,11,14,15,16,17*) (*History of the Church V. 1p.45*)
- 6- "I continued to translate, and he [Oliver Cowdery] to write, with little cessation, during which time **we received several revelations**. A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament, as to whether he died or continued to live, **we mutually agreed to settle it by the Urim and Thummim.**" (*History of the Church, 1:35–36.*)
- 7- **"I have, by the aid of the Urim and Thummim..., seen those martyrs**. They were honest, devoted followers of Christ, according to the light they possessed. They will be saved." (*Hyrum L. Andrus and Helen Mae Andrus, comps., They Knew the Prophet, p. 85*)
- 8- "After I got through translating the Book of Mormon, **I took up the Bible to read with the Urim and Thummim**. I read the first chapter of Genesis and I saw the things as they were done. I turned over the next and the next, and the whole passed before me like a grand panorama; and so, on chapter after chapter until I read the whole of it. **I saw it all!**" (*As cited in Matthews, Plainer Translation, 25.*) "The Process of Translating the Book of Mormon Joseph Fielding McConkie (Professor of Ancient Scripture, BYU) Craig J. Ostler (Assistant Professor of Church History and Doctrine, BYU)
- 9- "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, **to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,'** the history or record called 'The Book of Mormon.' *JSH 1:75**
- 10- "I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, **by means of the Urim and Thummim, or, as it is called by the book, "holy interpreters."** I beheld with my eyes, and handled with my hands, **the gold plates from which it was translated. I also saw with my eyes and handled with my hands the "holy interpreters."** The book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet." *Restoration of All Things by Joseph Fielding Smith CHAPTER TWELVE, A TESTIMONY AGAINST THE WORLD Address delivered Sunday, August 20, 1944*
- 11- During an 1830 trial **Oliver Cowdery testified under oath, that said, "[Joseph] Smith found with the plates, from which he translated his book, two transparent stones, resembling glass, set in silver bows. That by looking through these, he was able to read in English, the reformed Egyptian characters, which were engraved on the plates."** (*A. W. Benton, "Mormonites," Evangelical Magazine and Gospel Advocate n.s. 2:15 April 9, 101*)
- 12- **"And now he translated them by the means of those two stones which were fastened into the two rims of a bow..."** *Mosiah 28:13* "And whosoever has these things is called seer, after the manner of old times." *Mosiah 28:16* "And now, as I said unto you, that after king Mosiah had done these things, he took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, **all the records, and also the interpreters, and conferred them upon him**, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem." *Mosiah 28:20*
- 13- "And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and **that ye preserve these interpreters...**" "And now, my son, these **interpreters** were prepared that the word of God might be fulfilled, which he spake, saying: I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land." *Alma 37:21, 24-25* (*The word "Directors" was changed to "Interpreters" in the 1920 version & forward of the Book of Mormon*)
- 14- "He [Moroni] then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigenes of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightned and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and **deposited not far from that place**, and that it was our brother's privilege, if obedient to the commandments of the Lord, to **obtain and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.**" *Letter IV Oliver Cowdery*
- 15- "And behold, **these two stones [different than the previous 16 stones]** will I give unto thee, and **ye shall seal them up also with the things which ye shall write**. For behold, the language which ye shall write I have confounded; wherefore I **will cause in my own due time that these stones [2stones] shall magnify to the eyes of men these things which ye shall write.**" *Ether 3:23:24* (*Parenthesis Added*)
- 16- Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I **should seal them up**; and he also hath commanded that I should **seal up the**

57 interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord." *Ether 4:5* (*Parenthesis added*)

<https://www.bofm.blog/wp-content/uploads/2021/07/Book-of-Mormon-Hard-Evidence-Proper-Translation-1.pdf> ©BookofMormonEvidence.org

Oliver's Quote

"Friends and Brethren: My name is Cowdery, Oliver Cowdery. In the early history of this Church, I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was, I called, to fulfill the purposes of God. He called me to a high and holy calling. **I wrote with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called by the book, "holy interpreters."** I beheld with my eyes, and handled with my hands, the gold plates from which it was translated. I also saw with my eyes and handled with my hands the "holy interpreters." The book is true." *Oliver Cowdery*

Joseph's Quotes

"34 He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

35 Also, **that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.**" (*Joseph Smith—History 1:34–35*)

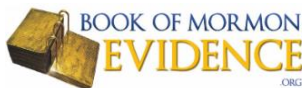
"With the records was found a curious instrument, which the ancients called "**Urim and Thummim,**" which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God" (*History of the Church, 4:537*).

Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I **should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did, I should be destroyed.** While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it. *Joseph Smith—History in the Pearl of Great Price or History of the Church, 1:2–79.*

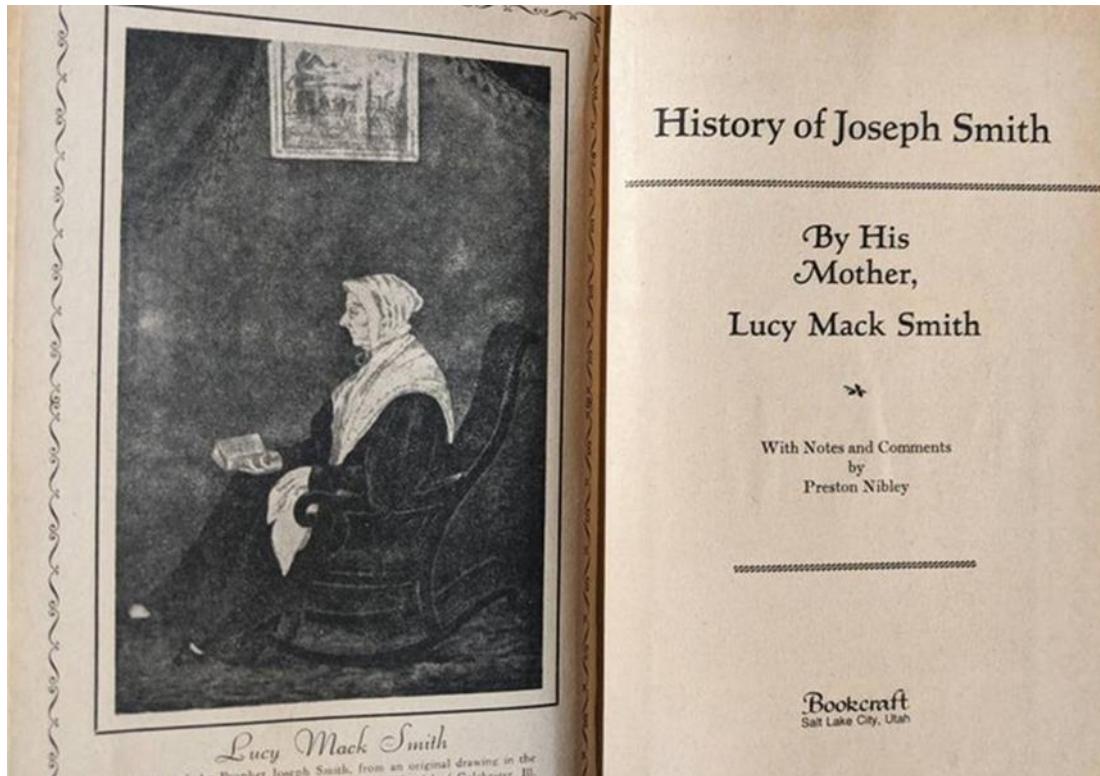
"By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and **by means of the Urim and Thummim I translated some of them,** which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following." *JSH 1:62*

The Prophet Joseph Smith stated, "On the west side of this hill not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box." "Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and **there indeed did I behold the plates, the Urim and Thummim, and the breastplate...**" (*Joseph Smith—History 1:51–52*)

The only two firsthand witnesses know the proper method of translation!



History of Joseph Smith by His Mother, Lucy Mack Smith



“Much of the value of [Lucy Mack Smith](https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/1)’s account lies in her offering a wife and mother’s perspective on her family’s role in the early church. She illuminates the family setting that fostered the birth of Mormonism and retells incidents and interactions recounted nowhere else. Though there are errors in the dating of some events and occasionally in place and individual names, overall, her account is of inestimable value, providing a rarely heard woman’s voice as it traces JS’s life from beginning to end.” JSP <https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/1>

When Lucy Mack Smith stood before a congregation of the Saints in Nauvoo, Illinois, in October 1845 at the invitation of Brigham Young, she presented three related messages, all of them centered around family... To save her lungs, she said, and at the invitation of the Twelve, she invited Martha Jane Knowlton Coray to record her memoirs. Lucy’s dictations during the winter of 1844–45 resulted what is now called the preliminary manuscript of her history. Lucy identified it as “The History of Lucy Smith. . . .” <https://byustudies.byu.edu/article/the-revised-and-enhanced-history-of-joseph-smith-by-his-mother/>

In June 1844, the church suffered the loss of its president and prophet, JS, and his brother, church patriarch [Hyrum Smith](#). The Smith family, already devastated, endured another heartbreak a few weeks later with the death of JS’s brother [Samuel](#). That fall their widowed mother, [Lucy Mack Smith](#), perhaps in part as a salve to her grief, began recording her family’s story. Writing to her only surviving son, [William](#), on 23 January 1845, Smith informed him, “I have by the council of the 12 [Apostles] undertaken a history of the family, that is my Fathers Family and my own.”

She added:

People are often enquiring of me the particulars of Joseph’s getting the plates seeing the angels at first and many other thing which Joseph never wrote or published I have told over many things pertaining to these matters to different persons to gratify their curiosity indeed have almost destroyed my lungs giving these recitals to those who felt anxious to hear them I have now concluded to write down every particular as far as possible and if those who wish to read them will help me a little they can have it all in one piece to read at their leisure—

<https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/1>

The Breastplate and Spectacles and the Plates

“He kept these things **constantly** about his person”

Spectacles

“I have seen and felt also the Urim and Thummim.”

“Joseph termed a key, was indeed nothing more nor less than a Urim and Thummim”

“My son puts these over his eyes when he reads unknown languages”

“After I had examined it, Joseph placed it in the chest with the Urim and Thummim.”

“I can see anything; they are marvelous.”

Breastplate

“he handed me the breastplate spoken of in his history.”

“is made to fit the breast very exactly.”

“The whole plate was worth at least five hundred dollars”

Gold Plates

“I have myself seen and handled the golden plates”

“he put on his greatcoat”



Lucy Mack Smith

“The necessity of leaving the room to conceal my feelings Joseph saw this and followed me **Mother said he do not be uneasy all is right see here Said he I have got the key** I knew not what he meant but took the article in my hands and examined it with no covering but a silk handkerchief, found consisted of two smooth three-cornered diamonds set in glass, and the glasses were set in silver bows connected with each other in much the same way that old-fashioned spectacles are made. He took them again and left me but did not tell me anything of the record.... That of which I spoke, which Joseph termed a **key**, was indeed nothing more nor less than a **Urim and Thummim**.”

leaving the room to conceal my feelings.
Joseph saw this and followed me mother said
he do not be uneasy all is right see here said
he I have got the key I knew not what he
meant but took the article in my hands and
upon ~~the~~ examining it ^{found} that it consisted of 2 sm^{ooth}
3 cornered diamonds set in glass and the glass was set in silver bows
(*with no covering but a silk handkerchief)

“He took them again and left me but did not tell me anything of the record. Soon after he came again and asked my advice what it was best to do about getting a chest made. I told him to go to a cabinet maker who had been making some furniture for my oldest daughter and tell the man we would pay him for making a chest as we did for the other things viz half money and half produce, he said he would but did not know where the money would come from for there was not a shilling in the house.”

Book of Mormon Central, critics of the Heartland Theory and of the use of the Urim and Thummim to translate, have some very strange rhetoric in my opinion

.Why Were the Plates Present During the Translation of the Book of Mormon? Post contributed by BMC Team September 21, 2017, KnoWhy #366

“People are sometimes surprised to discover that the plates of the Book of Mormon were not regularly used during the process of its translation. 1 While translating, Joseph Smith would typically place his face into a hat to block out ambient light. 2 He would then, according to witnesses, read aloud the words which miraculously appeared in a seer stone or in the interpreters, and a scribe would record them. 3 As for the plates themselves, Emma Smith reported that they “often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth.” 4 Other witnesses recalled that on a few occasions they were kept “in a nearby box under the bed or even hidden in the Whitmer’s barn during translation.” 5 **This has caused some to wonder why the plates were necessary at all.** If Joseph Smith wasn’t actively consulting them during the translation, then why were they covered with a cloth and placed in some nearby and usually visible location? “*BMC*

President Ezra Taft Benson offered this advice, “Sometimes room behind the pulpit, in our classrooms, in our Council meetings and in our church publications we hear, read or witness things that do not square with the truth. . . . Now do not let this serve as an excuse for your own wrong-doing. The Lord is letting the wheat and the tares mature before he fully purges the Church. He is also testing you to see if you will be misled. The devil is trying to deceive the very elect.” *Ezra Taft Benson, “Our Immediate Responsibility” (BYU Devotional, Provo, October 25, 1996), https://speeches.byu.edu/talks/ezra-taft-benson_immediateresponsibility.*

In this case I believe some of the historians and scholars are being deceived. The Brethren have hired them and trusted them, and in some cases I believe they have given the Brethren the wrong advice. Also, Book of Mormon Central, FairMormon, The Interpreter, Meridian Magazine and others claim they are neutral like the church says when it comes to geography, but I believe they are not neutral but one-sided towards Mesoamerica. I am not neutral as I believe geography of the Book of Mormon occurred in the USA and the Heartland, but I don’t pretend I am neutral like many of the apologists. I also believe the Prophet Joseph never used a seer stone to translate. Why didn’t the Lord put the silly seer stone in with the gold plates? Because the Lord gave Joseph the Spectacles and the breastplate to properly translate.

“The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him [Joseph Smith, Jr.] to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book. . . . I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so. . . . I moved them from place to place on the table, as it was necessary in doing my work.” (The Saints’ Herald, 1 Oct. 1879, p. 290; spelling modernized.)



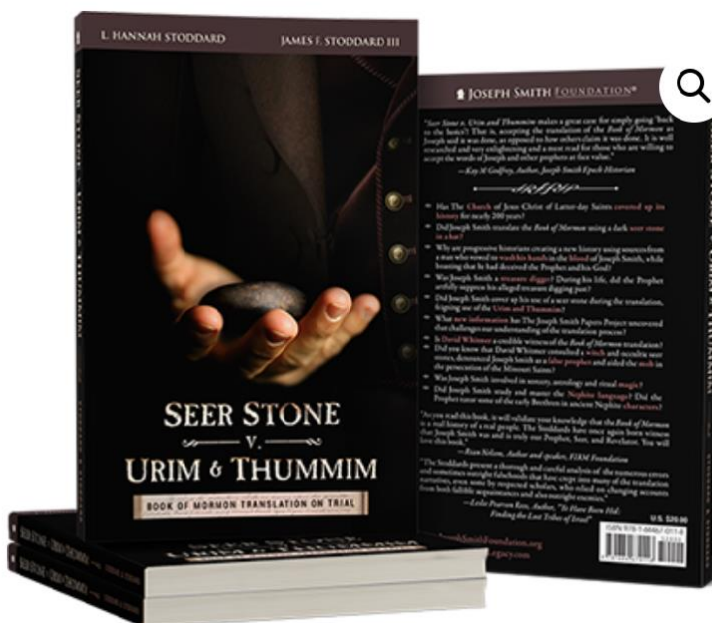
Alvin’s Box to store plates, spectacles and breastplate.



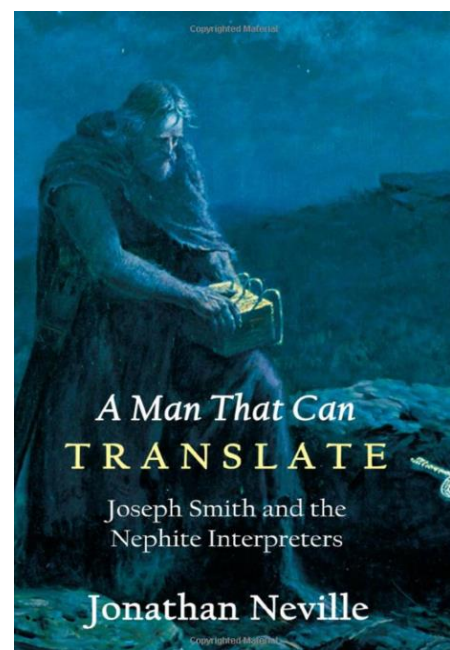
My inciteful friend LR, in regard to the spectacles said,

"The thought came into my mind that I should think of them as having qualities somewhat like a computer. Perhaps after looking at a section, the "stones" in the device retained large portions of the writing at a time, and it was these retained characters that Joseph had to "study out in his mind" to be able to translate them into English. This would have allowed the plates to be covered for periods of time to keep them from the view of others, and also the Urim and Thummim to be kept from view when someone was present. Remember, these sacred "stones" were prepared by God Himself-to whom our modern computers would be very elementary. After all, Joseph could see visions in them. He saw the coming of David Whitmer. He received revelations- as those recorded in the Doctrine and Covenants. Those stones prepared by God himself, had, I now believe, far more ability than the instantaneous translator I sometimes envisioned.

Two Fantastic Books Purchase at [bookofmormonevidence.org /bookstore](http://bookofmormonevidence.org/bookstore)



By James and Hannah Stoddard



By Jonathan Neville

Was the Urim and Thummim Ever Returned?



During this period Joseph made a short visit to his parents in Manchester, New York, and then returned again to Pennsylvania. "Immediately after my return home," he recounted, "I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression and I inquired of the Lord through it, and obtained the following [section 3]" (*Smith, History of the Church, 1:21-22*).

Urim and Thummim Returned By Lucy Mack Smith

[Note: The essay doesn't explain what "lost the ability to translate" means, but Lucy Mack Smith explained that Joseph had to give up the Urim and Thummim after losing the 116 pages.

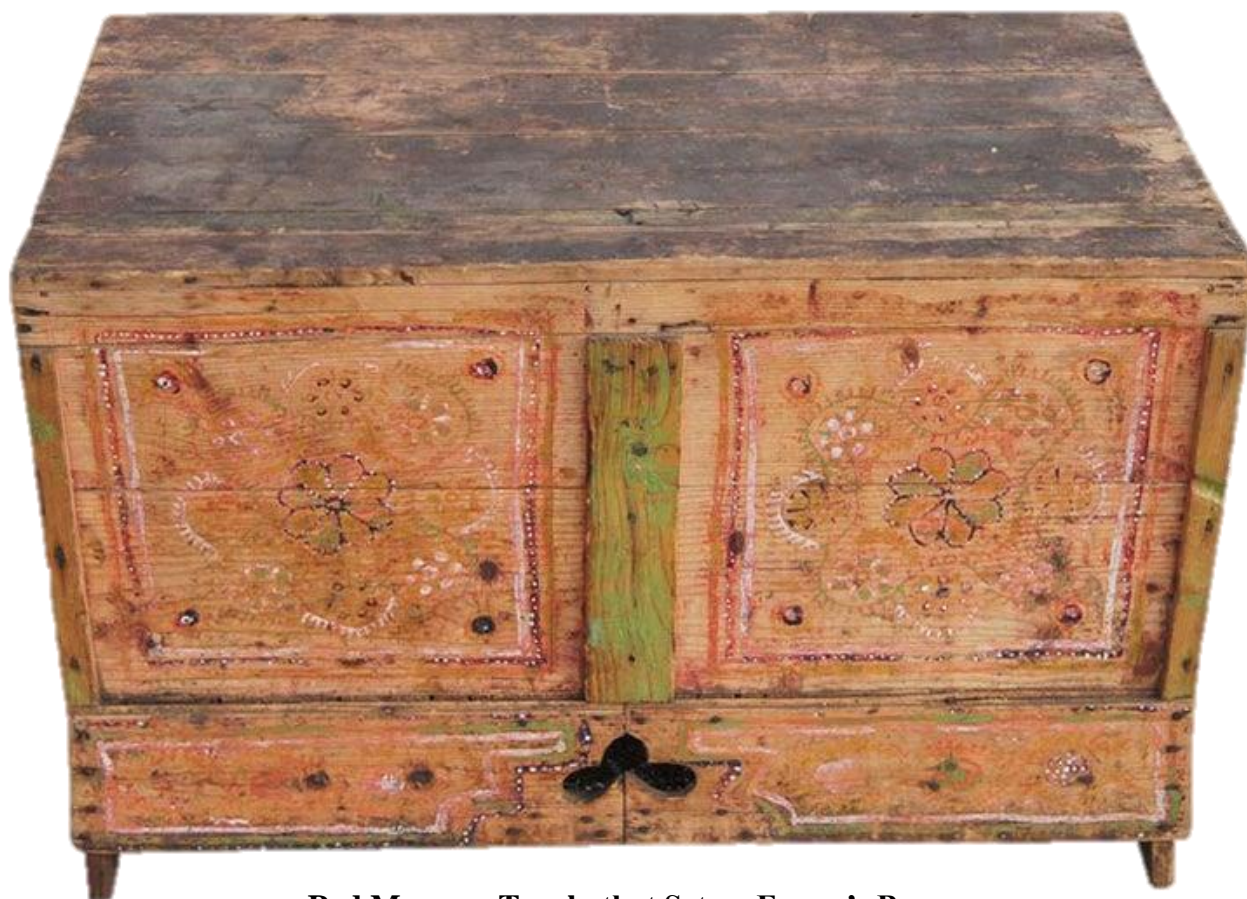
Later, Joseph told her that "on the 22d of September [1828], I had the joy and satisfaction of again receiving the Urim and Thummim; and have commenced translating again, and Emma writes for me; but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. He also seemed pleased with me, when he gave me back the Urim and Thummim; and he told me that the Lord loved me, for my faithfulness and humility.

"Soon after I received them, I inquired of the Lord, and obtained the following revelation": "Now, behold I say unto you, that, because <you> delivered up those writings, which you had power given you to translate, by the means of the Urim and Thummim into the hands of a wicked man, you have lost them; and you also lost your gift at the same time, and your mind became darkened;"[11] [11] D&C 10:1-2; Lucy Mack Smith, History, 1845, online at <https://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845/143>

RED MOROCCO TRUNK

When he met us, his countenance wore so pleasant an aspect, that I was convinced he had something agreeable to communicate, in relation to the work in which he was engaged. And when I entered his house the first thing that attracted [p. 135] **my attention was a red morocco trunk, that set on Emma’s bureau; which trunk Joseph shortly informed me, contained the Urim and Thummim and the plates.** In the evening he gave us the following relation of what had transpired since our separation: “After leaving you’ said Joseph, “I returned immediately home; and soon after my travel which, I commenced humbling myself in mighty prayer before the Lord; and, as I was pouring out my soul to God, that, if possible I might obtain mercy at his hands, and be forgiven of all that I had done contrary to his will, an angel stood before me and answered me, saying, that I had sinned in delivering the manuscript into the hands of a wicked man; and, and as I had ventured to become responsible for his faithfulness, I would of necessity have to suffer the consequences of his indiscretion; and must now give up the Urim and Thummim into his (the angels) hands. This I did as I was directed. As I handed them to him, he said, ‘If you are very humble and penitent, **it may be you will receive them again; if so, it will be on the 22d. of next September.**’”[1828]

“After the angel left me’, said he, “I continued my supplications to God without cessation; and, **on the 22d of September, I had the joy and satisfaction of again receiving the Urim and Thummim; and have commenced translating again, and Emma writes for me;** but the angel said that the Lord would send me a scribe, and I trust his promise will be verified. The angel He also seemed pleased with me, when he gave me back the Urim and Thummim; and he told me that the Lord loved me, for my faithfulness and humility. *Lucy Mack Smith (Quote shared with me from my good friend Hannah Stoddard)*



Red Morocco Trunk, that Set on Emma’s Bureau

My Opinion about President Nelson's Stone in the Hat video

"Quite miraculous really, we have through the gift and power of God, **we have a lot of suggestions about how it was done**. We know that they had a table like this, we know they had the golden plates covered usually and Joseph used these, the Urim and Thummim seer stones and the hat, it was easier for him to see the light when he, uh, takes that position (holds hat up to his face)." *Pres Nelson Video Transcribed from Palmyra*

We agree with the Prophet when he said, "**we have a lot of suggestions**." The Prophet also says, "**the Urim and Thummim seer stones**" almost as if sounding like one instrument. In many previous quotes over the years, Elder Nelson said, "**The details of this miraculous method of translation are still not fully known**. Yet we do have a few precious insights. David Whitmer wrote..."

After this quote, Elder Nelson quotes from David Whitmer and Emma Smith who are quoted as speaking about the stone in the hat. If Elder Nelson had a revelation or knew what David and Emma said was true, he wouldn't have said, "**The details of this miraculous method of translation are still not fully known. Yet we do have a few precious insights.**"

[A Treasured Testament](#) by Russell M. Nelson 1992 This is a quote you can find in 1996 and 2002 as well as other times when Elder Nelson has shared "A Treasured Testament"



*President Russell M. Nelson
Art by Ken Corbett*

I love and support the Prophet in all things doctrinally. When he speaks for the church, it is revelation, and I will follow. If it's an opinion, I must study it out and pray about it for my own personal revelation. The Prophet will not tell us to go against our free will and we are free to act for ourselves with opinion and other common ideas in church leaders' books and teachings.

"THE DETAILS OF THIS MIRACULOUS METHOD OF TRANSLATION ARE STILL NOT FULLY KNOWN"

Above quote by Russell M. Nelson 1993, A Treasured Testament

I believe Joseph Smith used the Urim and Thummim and by the power of the Lord translated the Book of Mormon. Even though I believe Joseph had a seer stone or two, I don't believe he used them to translate the plates. In this article I show you many quotes from church leaders that say Joseph could have used various methods to translate including using a seer stone or the Urim and Thummim or both, and as it is said, if we pray with real intent, we can know the truth of all things. I just feel the Urim and Thummim was prepared by the Lord during the time of the Brother of Jared and sealed up for Joseph to find with the plates. That's why I feel strongly that Joseph used the Urim and Thummim to translate.

Joseph was not a money digger as they like to say, and he was and is a Prophet of the Lord today. Much of the information about the translation process is written by people who didn't have the best of intentions towards Joseph. (David Whitmer, Martin Harris etc). The story of being a money digger and only using a seer stone was started by Eber D. Howe in his book called *Mormonism Unveiled* in 1834, and I surely don't take much stock in that anti-Mormon book.

I know some of our current Prophets and Apostles have said Joseph could have used the Urim and Thummim and/or a seer stone to translate. (See Elder Uchtdorf and Pres Nelson etc). I know that both methods are a possibility, but you must each form your own witness as there is no revelation on the subject. Based on prayer and personal revelation you can know for yourself just as I can. I love and support the Prophets and Apostles as they will continue to lead us with sound doctrine and revelation.

What is your Opinion about a Demonstration vs a hidden breastplate and spectacles?

My good friend and associate Jonathan Neville believes it is possible that Joseph Smith showed many of the Whitmer's a demonstration of the rock and the hat. It is a very interesting possibility and in no way will I say if it is correct or not. In my opinion I have a question about Joseph showing a demonstration to appease their curiosity and I don't think that was necessary. I don't think Joseph was obligated to show anyone a sneak preview so to speak. As you read my idea about the breastplate under Joseph's shirt and the spectacles hidden with the hat as a prop only, I think is a better possibility. As usual you all can decide for yourself, and you can also contribute what you feel happened. None of us know for sure. Thanks for your consideration.

“True, there are plenty of accounts of the stone-in-a-hat process, but as I've pointed out, a careful reading of these accounts is consistent with a demonstration, not the actual translation of the plates...

To summarize, David was never a scribe; he could only have witnessed a demonstration, not the actual translation with the plates and Urim and Thummim. He didn't even see the plates until after the translation was complete and he became one of the Three Witnesses.

Martin Harris' statements are consistent with the demonstration explanation. He, too, never saw the plates or the interpreters until he became one of the Three Witnesses. If he knew those objects weren't even used for the translation, why would he have been so insistent on seeing them?

Emma's statement is not believable for several reasons that I'll discuss in part 3.” *Jonathan Neville*

<http://www.moronisamerica.com/peep-stones-vs-urim-and-thummim-part-2/>

Why I don't believe Joseph did a Demonstration

- He wouldn't allow the perception that his demonstration was the actual demonstration if it wasn't
- As he was told to not show the plates, or the Breastplate or the Spectacles, none of those in the demonstration saw any of that. Maybe they saw the rock and the hat, but that is it.
- I don't believe the Whitmer article from the Chicago Tribune that a blanket covered the front of the first story room so others could not see if they came to the door. Just how long did this demonstration last?
- The Chicago quote says that each time they would open with a prayer. How many times did they do the demonstration and how much time did the Whitmer's lose on their farm work?
- Why would Joseph have unauthorized scribes to actually write down some of Isaiah that he had memorized, and have it become part of the book of Mormon? How can we trust those scribes?
- Why would Joseph have to show the demonstration and have it include sacred writings that the others could hear?
- The demonstration says nothing about the breastplate. Where was it and didn't Joseph need it to translate every time.

William Smith, A Secondhand Witness

With these quotes below, I am assuming William Smith saw the Urim and Thummim and maybe even the translation process. He gives an amazing description of the entire process. Of course, we don't know about the authenticity, but I am intrigued by William being quoted as saying, “[Joseph] *always used it in connection with the breastplate when receiving official communications, and usually so when translating as it permitted him to have both hands free to hold the plates.*” *Tyrell Givens, By the Hand of Mormon*

William Smith's description: “**A silver bow ran over one stone, under the other, around [sic] over that one and under the first in the shape of a horizontal figure 8. . . [T]hey were much too large for Joseph and he could only see through one at a time using sometimes one and sometimes the other.**” These stones, he continued, “**were attached to the breastplate by a rod which was fastened at the outer shoulde[r] edge of the breastplate and to the edge of the silver bow.**” (*Tyrell Givens, By the Hand of Mormon, p.22*)

Another account from William Smith: “Among other things we inquired minutely about the **Urim and Thummim and the breastplate**. We asked him what was meant by the expression “two rims of a bow,” which held the former. He said **a double silver bow was twisted into the shape of the figure eight, and the two stones were placed literally between the two rims of a bow. At one end was attached a rod which was connected with the outer edge of the right shoulder of the breast-plate. By pressing the head, a little forward, the rod held the Urim and Thummim before the eyes much like a pair of spectacles.** A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in this pocket, the rod being of just the right length to allow it to be so deposited. This instrument could, however, be detached from the breastplate and his brother said Joseph often wore it detached when away from home, but **always used it in connection with the breastplate when receiving official communications, and usually so when translating as it permitted him to have both hands free to hold the plates.**” (*J. W. Peterson in The Rod of Iron I:3 (February 1924), 6—7.*)

"The Maxwell Institute rates Emma's "Last Testimony" so highly that its Study Edition of the Book of Mormon places her testimony right after the testimony of the Three and Eight Witnesses—and before the Testimony of the Prophet Joseph Smith from JS-H.



I find this emphasis on Emma's "Last Testimony" astonishing. [I agree, Rian]

The revisionist historians accept this testimony without question, but when considered in its historical context, Emma's "Last Testimony" has all kinds of problems that would ordinarily give historians pause. If not for bias confirmation (because her testimony supports their stone-in-a-hat theory), the revisionist historians would at least qualify their embrace of this testimony.

The interview with Emma was conducted in February 1877, a couple of months before she died. She never signed it. It was published six months after she died so she never saw it in print.

(You can see the original here: <http://www.mormonthink.com/files/emma-interview-1879.pdf>.)

Worse, the questions were prepared by RLDS leaders who were in an ongoing ecclesiastical battle with the LDS leadership in Utah. In a section of the interview that the Maxwell Institute and the Gospel Topics Essay omitted, Emma insists Joseph Smith never taught or practiced polygamy, never had another wife, and never received a revelation on polygamy. ..

The revisionist Church historians who embrace Emma's "Last Testimony" for the stone-in-a-hat theory all reject the rest of her testimony that deals with polygamy. It's a strange but unmistakable case of cherry picking.

It's also important to recognize what Brigham Young said about Emma in the October 1866 General Conference. "To my certain knowledge, Emma Smith is one of the damndest liars I know of on this earth; yet there is no good thing I would refuse to do for her, if she would only be a righteous woman; but she will continue in her wickedness." See <http://www.eldenwatson.net/1860s.htm#14>

In October 1863, Brigham Young commented on Joseph Smith III. "You have heard that Young Joseph Smith, the son of Joseph Smith the Prophet, has presented himself as the leader of the Latter-day Saints. I will take this for my text. In the first place I will say to the saints that I know more about Joseph Smith, the prophet of the last days, and his family, than all the apostates that ever did or ever will leave this church.... Joseph Smith that now is living in the state of Illinois, the son of Joseph the Prophet, will never lead the Latter-day Saints: he may lead apostates, and will lead them to hell."

Brigham Young had a lot more to say about Emma and Joseph Smith III, but you get the idea from these quotations... There are other reasons to doubt Emma's "Last Testimony," such as the absence of her handwriting on any extant portion of the Original Manuscript. True, she might have written part of the 116 pages, but she also claimed that Joseph used the Urim and Thummim to translate those pages, and only after they were lost did he use the seer stone. If her testimony is accurate—if she wrote while Joseph read words off a stone-in-a-hat—then she could only have been writing after the 116 pages were lost. But then we would expect to see her handwriting somewhere on the Original Manuscript. (To be sure, the extant portion starts with Alma 22, a point I discuss below.)

We have to also wonder, if Emma was writing "day after day," why did Joseph need Martin Harris or Oliver Cowdery to serve as scribes?

When we look at her "Last Testimony," Emma is not even sure who baptized her, a normally memorable event that took place after the translation of the plates. When asked if Joseph forbid her from examining the plates, she replies "I do not think he did." She says she felt of the plates and thumbed them, but "was not especially curious about them." Although she moved them from place to place, she never uncovered them to look at them..." *Jonathan Neville*

“Many have wondered what became of the golden plates following the translation and publication of the Book of Mormon. The plates were deposited in Cumorah's cave, *Cameron J. Packer* wrote in an article for [Journal of Book of Mormon Studies](#).

Returning the Plates to the Cave at Cumorah

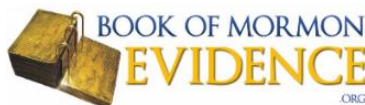
“When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon. Oliver and I on an old-fashioned wooden spring seat and Joseph behind us — while traveling along in a clear open space, a very pleasant, nice-looking old man suddenly appeared by the side of the wagon and saluted us with, ‘Good morning, it is very warm,’ at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way; but he said very pleasantly, ‘No, I am going to Cumorah.’ This name was something new to me; I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.” Whitmer described his appearance and added, **it was the messenger who had the plates [of the Book of Mormon], who had taken them from Joseph just prior to our starting from Harmony**” (Andrew Jensen, Historical Record, p. 209). *1950 Revised Edition of the Doctrine and Covenants Commentary page 508*

“When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and **there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls.** The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: ‘This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ. I take this liberty of referring to those things so that they will not be forgotten and lost. Carlos Smith was a young man of as much veracity as any young man we had, and he was a witness to these things. Samuel Smith saw some things, Hyrum saw a good many things, but Joseph was the leader.

Now, you may think I am unwise in publicly telling these things, thinking perhaps I should preserve them in my own breast; but such is not my mind. I would like the people called Latter-day Saints to understand some little things with regard to the workings and dealings of the Lord with his people here upon the earth. I could relate to you a great many more, all of which are familiar to many of our brethren and sisters.” *Brigham Young Journal of Discourses IXIX., p. 38).* *1950 Revised Edition of the Doctrine and Covenants Commentary page 47-48*

Summary of the actual Translation process only one or two scenarios are possible considering these key factors.

- 1- Plates and Interpreters not allowed to be seen by others unless the Lord authorizes. (Those known to see both articles are Joseph, Oliver, and Lucy Mack but only through the linen they were wrapped in. DC 5:3)
- 2- Most reports say Joseph sat on one end of a table and the scribe on the other facing one another.
- 3- It is never mentioned in the Book of Mormon that anything other than "The Interpreters" were used for translation.
- 4- There are 9 scriptural quotes that Joseph translated only using the Urim and Thummim
- 5- Joseph could not translate unless he was in tune with the Lord and had all the proper equipment about him.
- 6- The Translation was accomplished only "By the Gift and Power of God" which none of us can fully understand.
- 7- The three witnesses saw the plates as Moroni turned the pages in front of them
- 8- The eight witnesses saw Joseph hand the plates to each of them and each of the 8 handled and hefted the plates.



Joseph viewed the Plates, they weren't just a prop

The above statements are concise but bear eloquent testimony to divine aid. Joseph Smith evidently did not try to explain the complex process of inspired translation. At one point he felt that it was not wise “to tell the world all the particulars of the coming forth Of the Book of Mormon.” Yet some details and outlines emerge in his writings, one of which suggests his direct use of the plates. On occasion the Prophet spoke of the ancient script: “**I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world.**” Or he would comment that the plates “were filled with engravings in Egyptian characters.” **But the most detailed glimpse of the original is Joseph Smith’s report of the title page,** which was translated from the “very last leaf, on the left-hand side of the collection or book of plates ... the language of the whole running the same as all Hebrew writing in general.” Referring to a particular page while mentioning the right-left script throughout “the whole” **shows that the Prophet claimed knowledge of the plates themselves, not merely a vision of individual characters in the stone interpreters.** **Richard Lloyd Anderson**
<https://www.churchofjesuschrist.org/study/ensign/1977/09/by-the-gift-and-power-of-god?lang=eng>

“He represented **Joseph as sitting at a table with the plates before him, translating them by means of the Urim and Thummim, while he (Oliver) sat beside him writing every word as Joseph spoke them to him.** This was done by holding the ‘translators’ over the hieroglyphics, the translation appearing distinctly on the instrument, which had been touched by the finger of God and dedicated and consecrated for the express purpose of translating languages. Every word was distinctly visible even to every letter; and if Oliver omitted a word or failed to spell a word correctly, the translation remained on the ‘interpreter’ until it was copied correctly.” *Richard Lloyd Anderson*
<https://www.churchofjesuschrist.org/study/ensign/1977/09/by-the-gift-and-power-of-god?lang=eng>

I can see anything; they are marvelous (Joseph)

After breakfast [on the day he received the plates and the urim and thummim] Joseph [Smith] called me into the other room and he set his foot on the bed and leaned his head on his hand and says,... “it is ten times better than I expected.” Then he went on to tell the length and width and thickness of the plates, and said he, “they appear to be gold.” **But he seemed to think more of the glasses or the urim and thummim than he did of the plates,** for, says he, **“I can see anything; they are marvelous.”**

(“Joseph Knight’s Recollection of Early Mormon History,” BYU Studies, Vol. 17, No. 1; spelling modernized Joseph Knight’s Recollection of Early Mormon History Dean Jesse

By Elder Neal A. Maxwell Of the Quorum of the Twelve Apostles

“With regard to the physical circumstances of the Prophet Joseph Smith and his scribe, Martin Harris was quoted as saying there was a blanket or curtain hung between himself and Joseph during the translation process. If Martin is accurately quoted, perhaps this occurred when the Prophet was copying characters directly from the plates in the sample to be taken to Professor Charles Anthon, since the dates mentioned are several months before Martin Harris’s brief scribal duties began. I say this because **although David Whitmer mentions a blanket being used—it was only to partition off the living area in order to keep both the translator and scribe from the eyes of visitors** (see *David Whitmer Interviews: A Restoration Witness*, ed. Lyndon W. Cook, [1991], 173). In fact, Elizabeth Anne Whitmer Cowdery, Oliver’s wife, said, “Joseph never had a curtain drawn between him and his scribe” (quoted in John W. Welch and Tim Rathbone, “The Translation of the Book of Mormon: Basic Historical Information,” F.A.R.M.S. report WRR–86, p. 25). Emma likewise said of her days as scribe, early on, that Joseph dictated “hour after hour with nothing between us” (“Last Testimony of Sister Emma,” 289). Of course, the real revelatory process involved Joseph’s mind and faith, which could not be seen by others in any case...
By Elder Neal A. Maxwell

"I can see anything; they are marvelous."

Joseph Smith Jr.

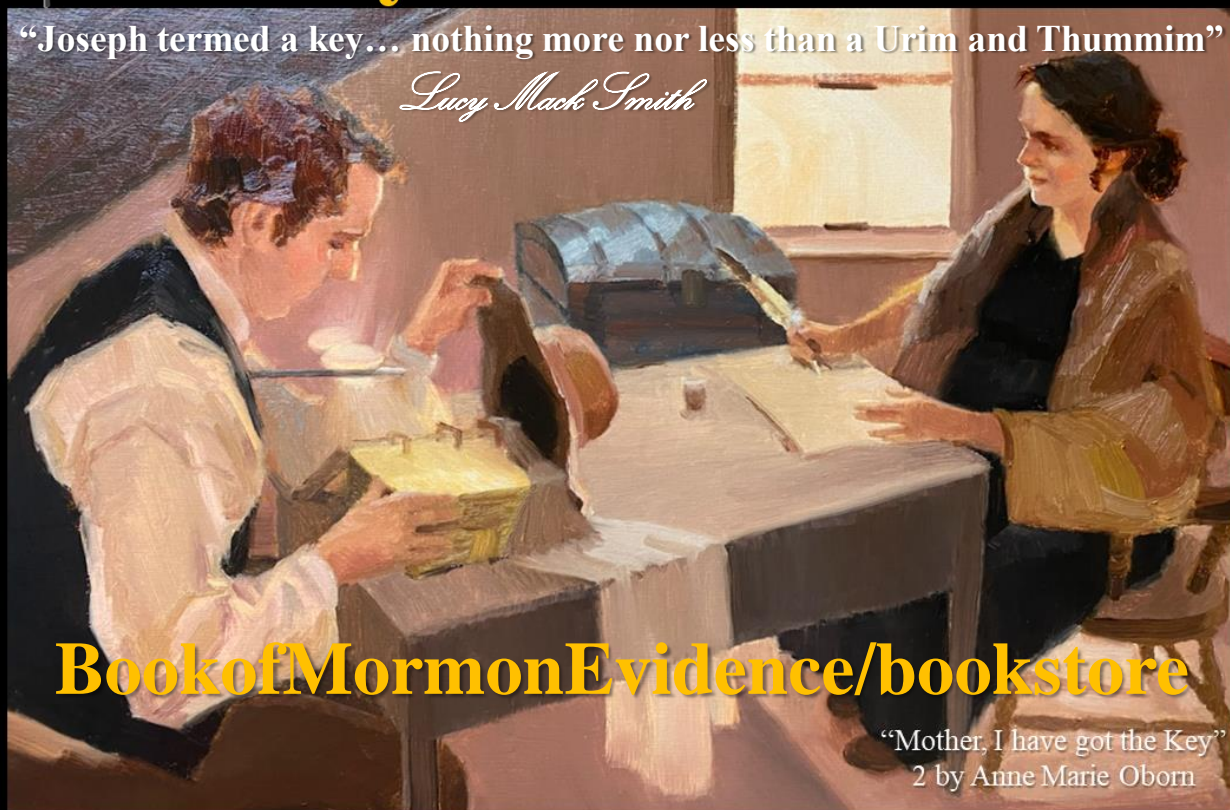


The "Key"

"Mother, I have got the Key"
1 by Anne Marie Oborn

"Joseph termed a key... nothing more nor less than a Urim and Thummim"

Lucy Mack Smith



Book of Mormon Evidence/bookstore

"Mother, I have got the Key"
2 by Anne Marie Oborn