revealed that "the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world" (JST Gen. 6:56; Moses 6:54). To Abraham the Lord said, "Children are not accountable before me until they are eight years old" (JST Gen. 17:11). Matthew 18:11 in the KJV states with reference to children: "For the Son of man is come to save that which is lost." The JST adds, "and to call sinners to repentance; but these little ones have no need of repentance, and I will save them."

4. Paul’s Writings. The JST offers many clarifications according to teachings attributed to Paul in the New Testament. Some of these are as follows:

First Corinthians 14:35 (KJV) reports Paul writing "it is a shame for women to speak in the church." The JST reads "for women to rule in the church."

Hebrews 6:1 (KJV) reads "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." The JST reads "not leaving . . . ."

Hebrews 7:3 (KJV) gives the impression that the prophet Melchizedek was "without father, without mother, without descent, having neither beginning of days, nor end of life." The JST states that it was not Melchizedek the man, but his priesthood, that was without lineage or descent, being thus contrasted to the Levitical priesthood.

In 1 Timothy 3:15–16 (KJV) Paul is reported to have written that the church is the "pillar and ground of the truth." In the JST it is Jesus, as God manifested in the flesh, who is the "pillar and ground of the truth."

[See also other passages from the JST in the appendices, Vol. 4.]

BIBLIOGRAPHY

ROBERT J. MATTHEWS

JOURNAL OF DISCOURSES

The Journal of Discourses was a sixteen-page semi-monthly subscription publication privately printed in Liverpool, England, in 1854–1886. It served as the printed word of The Church of Jesus Christ of Latter-Day Saints, particularly for members who had no access to the Salt Lake City Deseret News. While the Journal most often published sermons of Church leaders, these speeches were not always considered to be official statements of doctrine. Many different kinds of speeches were printed, including the prayer given at the laying of a cornerstone of the Salt Lake Temple, a report of a High Council court decision, a funeral sermon, and a plea for the defendant and the charge to the jury in a murder trial. In all, the collected Journal of Discourses contains 1,438 speeches given by fifty-five people, including Presidents of the Church, members of the Quorum of the Twelve Apostles, members of the Seventy, and sixteen other speakers. Brigham Young gave 390; John Taylor, 162; Orson Pratt, 127; Heber C. Kimball, 113; and George Q. Cannon, 111. Twenty-one people gave a single speech, and the rest gave from 2 to 66 speeches. The semimonthly issues have been bound into twenty-six annual volumes and are currently available in a lithograph reprinting "of the original edition."

The origin of the Journal of Discourses is tied to George D. Watt, an English convert baptized in 1837 by Heber C. Kimball. Before immigrating to the United States in 1842, Watt learned Pitman shorthand. He used this new skill in his adopted land to record the proceedings of conferences of the Church. He also recorded the trial of the accused murderers of the Prophet Joseph Smith.

After 1852 Watt transcribed Church conference addresses for the Deseret News. But because the News was not generally available outside central Utah and because Watt received little pay for his work, he proposed to publish privately and sell sixteen-page semimonthly issues of the Journal of Discourses containing selected sermons of the General Authorities. The sale of these to the Saints at large would enable Watt to earn a living with his shorthand skill. He was supported in this proposal by Brigham Young, who authorized him to print his sermons.

David W. Evans, also an English convert, an associate editor of the Deseret News, and the first violinist in the Salt Lake Theatre Orchestra, suc-
ceeded Watt as the main reporter to the *Journal* from 1867 to 1876. Another major reporter was George F. Gibbs, who was born in Wales and was the secretary to the First Presidency of the Church for fifty-six years. In all, twelve people reported sermons for the *Journal of Discourses*, including one of Brigham Young’s daughters, “Miss Julia Young,” who reported one of his speeches.

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RONALD G. WATT

**JOURNALS**

Journal writing among the early Latter-day Saints took impetus from a divine charge to the Prophet Joseph Smith on the day the Church was organized: “There shall be a record kept among you” (D&C 21:1). Although that was an official charge to the Church, individual members took it as a personal charge and began keeping journals. Joseph Smith himself worked regularly with scribes until his death, directing the recording of his daily activities. Much of what is known about the early events of the Church comes from the many personal journals kept by leaders and members.

Careful and complete records served as a protection against opponents of the Church. In instructions to the Quorum of the Twelve in 1835, Joseph Smith urged them to note down the procedures of meetings held, for “the time will come, when, if you neglect to do this thing, you will fall by the hands of unrighteous men . . . If you will be careful to keep minutes of these things . . . it will be one of the most important records ever seen” (HC 2:198–99). Joseph Smith stated that the Saints had been somewhat delinquent in this charge.

In addition to Joseph Smith’s comprehensive journal, which he kept with the aid of personal scribes, several early converts began to keep personal diaries, most of them sketchy but some very ambitious. It has been a common practice of missionaries to keep journals of their activities, though most of these early journals tended to be factual rather than reflective, and followed a quite standard format: the call, travel particulars, names of companions and Church members, lists of letters from home, sightseeing, release, and the return home. A frequent topic of Latter-day Saint journals is the writer’s conversion to the Church.

Early journals usually are also quite reportorial, matter-of-fact in tone, sparing in detail, and often repetitive; yet they are valuable for historical reference, if not engaging in content or style, though some passages are eloquent in their plainness. Feelings and introspection are more characteristic of twentieth-century journals. Yet all journals are important resources for Family History information.

Most Presidents of the Church have kept a journal of some type—either historical or personal, with or without the assistance of a secretary. From the founding of the Church, there was a steady flow of journal writing, the quantity increasing during times of reformation, as in 1856–1857, or when leaders urged the practice of journal keeping. Perhaps best known of the early diarists was Wilford Woodruff, who kept a meticulous personal record (including many drawings)—fifteen volumes covering the years 1833–1898. His record is rich in detail and personal insight on many important events in the early Church.

In 1977, in his *Guide to Mormon Diaries & Autobiographies*, Davis Bitton identified and cataloged some 3,000 pieces of LDS autobiographical writing, consisting largely of journals, mostly by men, in repositories throughout the United States, though mainly in the state of Utah. Many more uncataloged journals remain in the possession of individuals and families, and Bitton suggested that his bibliography be updated from time to time.

Twentieth-century LDS journals tend to be longer and more numerous, reflecting increased literacy, more time to write, and greater openness. Both Joseph F. Smith and Heber J. Grant, Church presidents from 1901 to 1918 and 1918 to 1945, respectively, left multivolume journal records. LDS journal writing received special stimulus during the presidency of Spencer W. Kimball (1973–1985), who himself kept an extensive journal of about eighty volumes. Typical of his many admonitions to Church members is a short remark in the 1977 October General Conference: “A word about personal journals and records: We urge every person in the Church to keep a diary or a