

Joseph Smith III Memoirs as Dictated to his Son, Israel Smith;
 Essay on Revelation Dictated and Published Versions in Parallel Columns

Transcribed from Israel Smith's shorthand/longhand manuscript by LaJean Purcell Carruth, Shannon Kelly Jorgensen, Sharalyn D. Howcroft, and Jeffrey D. Mahas

Manuscript is written in a combination of Pitman shorthand and longhand, with unique longhand abbreviations. Some words are written in a combination of shorthand and longhand. Words and parts of words written in longhand are in italics.

In Smith's dictated essay on revelation, the word *revelation* in the dictated shorthand/longhand document was at times changed to *revelment*, *communication*, *instruction* or *message*.

Dictated Shorthand/Longhand Manuscript¹

Published Memoirs²

<p>[Image 22]</p> <p><u>Revelation</u></p> <p><i>“Wtsor³ is revld belongs to men; Wtsr⁴ is withheld belongs to God and he give Widsom and <[--?]></i></p> <p><i>In attempt to write a chap upon the subject of revelation it is perhaps my first duty to ascertain what revelation is. Or with what understanding of what it is necessary to the validity of what may be written upon the topic. Within the proper [--?] of the object had in view with all presenting the subject with direct regard to the relig movement.</i></p> <p><i>It has been long held that the gspel is the revelation of God's will and that revtion or revelat<l>ed relign is for the proper purpose of eff the salvat of the human race. [Image 23] Rev<elation> from God, through whatever chann<l> it may reach man, must be consid as the expression of the will of the Creator, the all powerful and all wise Being, concerning the obligation of man to the Creator he giving direction to the conduct of the man toward his fel=man⁵ in way to please the Creator and place those profes faith and belief in the Creator</i></p> <p><i>in the line of obedience to the direction given in acknowlgment of the div will expr in the revelation. It is evident from the consid of history of the past that with regard to the conduct of the human race toward the Creator, recog as</i></p>	<p>[460]</p> <p>Chapter 45 Revelations</p> <p>“Whatever is revealed belongs to men; Whatever is withheld belongs to God.” Wisdom</p> <p>In attempting to write a chapter on the subject of revelation, it is perhaps a [461] first duty to ascertain what revelation is or at least to determine what degree of understanding of the subject is necessary to the validity of that which I may write thereon, keeping in view the object I have in mind, viz., to present the subject with a direct regard to the religious movement with which I have been identified. It has long been held that the Gospel is the revealment of God's Will, and that such expression, constituting a revealed religion, is for the purpose of effecting the salvation of the human race. Revelation from God, through whatever channel it may reach man, must be considered as an expression of the Will of the Creator</p> <p>concerning the obligation of man to that Maker, the all-powerful and all-wise One, and as authentic direction of man's proper conduct toward his fellow men. In order to please God, therefore, those professing faith and belief in Him must place themselves</p> <p>in the line of obedience to such direction and acknowledge the Divine Will expressed in the revelation. It is evident from a consideration of the history of the past with regard to the conduct of the human race toward the Creator, recognized as</p>
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God, the means by which *revelation* is given to men maybe be said to be [Image 24] *infinite*. It is clearly also that whatever *rev<elation>* may *proceed* from God *concern* the *cond* of man is *controlled* by the *supreme* wisdom of the *revelator* and that those to whom the *rev* may be given is not and cannot be *controlled either* in the way of

time *<wh>*, place *<wh>*, or character of that which is the *revelation* itself. In other words that *revelation* is not receivable as *control* by the will of man or human power in any *period* of the *wld's history*. We have in the *NT* the have shown ~~plainly~~ plainly that upon the coming of the *Sav* in the form of *<Jesus>* the Christ, his *mission* was for the purpose of bringing "life and *i--ment to light*" [Image 25] and that this *mission* was *connecte<d>* by the spirit of *wis* and *reve*

to the *hist* of the *wld* even the coming of the *Savior* and the things given by *revel* in which the *myst* of *godline[ss]* are made known had *connection* with the then present and *wht* was to come thereafter. The *dreams* and *vsns* and the other forms of *revelation*

which had been in *exist* and *exercised* among the believers in God and those *asstd* together and *recognized* as the church or people of God, and which had *faln* into *disuse* by the *lapse* of the children of man in *infidelity*, were *revived*,

and all other forms of *communcion* which had been *prevlent* were had in *connection* with the *hist* of the *devel[opment]* of Christianity in the adm of Christ and his disciples. [Image 26] (*Joel 2 Quote*) The time had come for the bringing to the *light* once again the promise made "your *old* men shall *dr dr*⁶ and the *y*⁷ men shall see *vsions* and I also upon pour out of my spirit

upon your the *serv* and upon the *handmds* in those days will I pour out of my spirit". The things which were in *exist* and which gave rise to this statement of the *Prophet Joel* were *revived* by the coming of the *Sav*. The things *tot* by him were *tot* under the *infl* of the spirit of *revelation* as stated by him in the closing *verse* of the *12 Jno* in which he said: (*Quote*) [Image 27]

God, that the means by which such revelation is given to man may be said to be infinite. It is clear that whatever revelation may proceed from God concerning the affairs of man is controlled solely by the supreme wisdom of the Revelator, and equally clear that those to whom the revealment is made are not and cannot be, in control over it, either as to the character of the revelation itself or as to the time when, place where, or manner in which it shall be given or received. In other words, revelation has not been receivable or controllable by the will or power of man in any period of the world's history. The New Testament shows plainly that upon the coming of the Savior in the form of Jesus Christ,

He "brought life and immortality to light through the Gospel," and that by the spirit of wisdom and revelation this mission of his was connected to the history of the world before that advent; also that the things He revealed, in which the mystery of Godliness was made known, connected the then present with what was to follow thereafter. Dreams and visions

which had formerly been in existence and exercise among the believers in God—associated together and recognized as the "church" or people of God—but which had fallen into disuse through the lapse of those people into infidelity were revived under the administration of Christ and his disciples, and all other forms of Divine communication which had been prevalent were again had in connection with the rise and development of Christianity.

The time had come for bringing into light once more the promises made: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, and also upon the servants and upon the handmaidens in those days will I pour out my spirit." Things which were in existence and gave rise to this statement of the prophet Joel were revived by the coming of the Savior, and the things He taught were delivered under the influence of this Spirit of revelation, as He stated in the closing verses of the twelfth chapter of John: "For I have not spoken of

In the *prosecution* of his *mission* the *S* clearly showed that he moved in the *inspiration* of the Father. And when he sent his *disciples* out into the *fld* he clearly *forshad* that the spirit of *revelation* which *accom* their *ministration* and one of them wrote as a final *testimony* from him. ~~That the test of Jesus is the spirit prophecy~~
“for the *test* of Jesus is the spirit of *prophecy*”.

Divine messgs were sent through the *instrumentality* of ministering spirits and *angels* before the coming of the *Sav* and the spirit of *proph accom* those *messengers* revived the *divine missions sent* of God in olden time. [Image 28] But *hver* we have the *msgs* to *Mary, Jos Elizabeth* and after the coming of the *Sav* visitation of *div m<e>s<sen>grs* and the *intervention of revelation* through the giving of *direction by audible* voices and the voice of the spirit as in the calling ~~*Mattias and Barn*~~ <of *Barn and Sau*> and the spirit said to the *assembled disciple<e>* “*sep<arate>* me *Barnebus* and *Saul* for the work *whereunto* I have called them.”—*Acts 13:2*. It not being within my intention to write a *dissertation* upon the different parts of *history* in which these *manifestations* were had *wht* I have *refrd* to will *suffice* as these memoirs have to deal with the [Image 29] work of the church

and the *influen* under which its work was done in the day in which I live *hnce wh* I write must have a bearing upon the *institutn* of the Church of Jesus Christ in these last days, the means *employ* by the *divine direct* to call and *qual* men to act as the ministers of the Lord and

preach the *gspl* as the means of life and *salvation* and to *direct* in the formation of the *association* known as the church and to *carry* on its work,

I shall more *direct conf* myself to that

myself; but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.”

In the prosecution of his mission the Savior clearly showed that he moved in the inspiration of the Father. When He sent his disciples out into the field He plainly foreshadowed that this same Spirit of revelation should accompany their ministrations, and one of these disciples wrote as a final testimony about Him:

“for the testimony of Jesus is the Spirit of prophecy.” (Revelation 19:10) Before the coming of the Savior,

Divine messages were sent to man through the instrumentality of ministering spirits [462] and Angels, and the Spirit of prophecy accompanying those messengers revived the devout ministers sent of God in olden times. In this group are the messages which came to Mary, Joseph, and Elizabeth. After Christ’s advent the visitation of Divine messengers and the intervention of revelation continued, the direction sometimes being given by an audible voice, the voice of the Spirit, as in the call of Barnabas and Saul, when the Spirit said to the assembled disciples: “Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 12:2.) It is not my intention to write a dissertation upon the many instances in history in which such manifestations were had. These to which I have referred will suffice for the purpose of these Memoirs, as they have to deal with the work of the church with which I have been identified

and the influence under which that work has been done in the day I have lived. What I write concerning revelation must have a direct bearing upon the institution of the Church of Jesus Christ in these last days, as a partial exposition of some of the means employed by the Divine Leader to call and qualify men to act as ministers therein, authorizing them to

preach the Gospel as the means of life and salvation, and directing in the formation and conduct of the association known as the church, designed to carry on his work in the world. In attempting to do this

I shall confine myself more particularly to that

which has come in my *own observation*. [Image 30] When it pleased God in his *div* [illegible]⁸ of his work to *revive* by *restoration* the *gspl economy*, he did so by the *preparing* of the mind of the human *messenger* by giving that *msngr* a ~~the~~ *previous education* by the several different means of *ministration recog* of *old* and in the *NT* times and when at *lngh* the *msngr* came it was a similar to those which bore *witness* and were *fold* by the coming *direct* of the Son of Man. The church was *org* in *acc* with that *revelation* that is to say in *obed* to the *command accomp* the *revelation* known as the *B of M* and the *revelation* which were given afterwards to *J Smith* the *Proph*

were given through similar divine *ministration* from the *send* of the *mesngr direct* [Image 31] who conversed with the *Pr* as man to man and also these ministering spirits which by *drm* and *vsn minsterd* unto him and others by which [an/and?] the *Br* was *auth* to say “thus saith the Lord” or “thus saith the *Holy Spirit*” according to the character of the *revelation* and *direction* given to him to be *deliv* to the church. Among these

were those of which I have given *reference* and another which was evidently covered in the *NT* times by the terms “of Spirit of wisdom and *revelation*” in which the *proph* and his *assoc* that *commdd* when there was necessity for study and information

to put themselves in *reception* and condition and give the matter their *entire* spiritual *attention* and

that when they had reached that

in their minds which *produced* a certain *sensation* of body [Image 32] *signif* termed a burning within your *bosom* it should be taken as the voice of the spirit and the ~~revela~~ *direction* *conveyed* this would be as if the words were spoken by the *msngr direct*. The *outward*

which has come under my own observation and knowledge. When it pleased God in his Divine providence

to revive by restoration the Gospel economy, He first prepared the mind of the human instrument he chose to use,

by giving that individual much instruction through the several different means of communication and ministration known and recognized in Old and New Testament times. When at length this messenger came and stood before the world, his testimony was

similar to and in harmony with those which had been borne by witnesses prior to and closely following the coming of the Son of Man, and the church was organized in accordance with the revelations so received—that is to say, in obedience to the command accompanying the revelations known as the Book of Mormon and those given afterward to Joseph Smith, the chosen instrument or Prophet. As in the days of old, these Divine messages

were given through different ministrations, such as by sending a Messenger direct who conversed with the Prophet as man to man, or by sending a ministering spirit which in dream or vision conveyed unto him the Will of God and authorized him to say, “This saith the Lord,” or “Thus saith the Holy Spirit,” according to the character of the revelation and direction to be delivered to the church. Among these manifestations

were some similar to those evidently given

in the New Testament times which are described by the term, “the spirit of wisdom and revelation,” in which, when there was necessity for study or information, the Prophet and his associates were commanded

to put themselves into receptive condition and to give the matter their entire spiritual attention, assuring them

that when they had done so and had reached a conclusion

in their minds that produced a certain sensation of body significantly termed a “burning within your bosom,” it should be taken as the Voice of the Spirit, and the instruction or direction thus conveyed should be as absolute as if the words were audibly spoken by a Messenger. The outward

manifestions occur in the church from its *institution* to the present ~~which have been known as the~~ such as the *spkn* in *<t proph intup> t*, and others *ment* in the *NT*, have been *add* and *suppl* by the *reception* of the Spirit *indwelling* by which the speaker was able to *emphasize* the *msg conveyed* by the *test* “this saith” spirit.”⁹ My *exp* has shown me that these various ways of *communication* have all been *employed* from the beginning [Image 33] under differing conditions of the church and one of the *hghst* and best of these is that which *result* in the giving [to?] the *revelator* through the ministrations of an *unseen* but not *unfelt* power a condition of *obed* to the *divine* will by which he become *conscous* of *what* that will was and speak or write *accord*. As *expr*¹⁰ by one of the *mem* of the *Q12* it *existd* in the characteristic of speaking under the *influence* of direct *inspiration* of the Spirit the best and most *satisf* form of *inspiration*. [Shorthand for the following is either not extant or has not been located.]

manifestations which have occurred in the church from its institution to the present time—

such as speaking in tongues, prophesying, interpretation of tongues, and other “gifts” mentioned in the New Testament—have at times been supplemented by the reception of the Spirit indwelling, under the influence of which the speaker was able to emphasize the message conveyed by the added testimony, “This saith the Spirit.” While study and experience have shown me that under differing conditions God has used various ways of communicating his Will to his people, I am convinced that

one of the highest and best of these methods is that which, through the ministrations of the unseen Spirit or unseen power, results in creating in the individual

a complete obedience to the Divine Will, in which condition he becomes conscious of what that Will is and is moved to speak or write accordingly.

In accepting the office of President of the High Priesthood, as I did on April 6, 1860, I knew that one consequence of my ordination to that office would be an assumption of one of the most responsible duties—and perhaps the most gravely important—that could be placed upon a human being. That was that I was being inducted into the position of “Prophet, Seer, and Revelator,” understood by those with whom I was associating myself as being the instrument through whom questions of grave importance to the body could be presented to the Divine Director of the faithful and through whom the church should receive whatever that beneficent Power might deem wise to give for its guidance. I was not blind to the fact that the position I was to occupy would place me under obligation to hold myself in readiness as far as was possible for me, to ask the Great Teacher for instruction of value to the people, and that—what was perhaps more important—it would be expected that I would at all times be worthy to receive and transmit to the body that which would be acceptable

as the Word of the Lord, or the Voice of the Spirit. Those who will read these *Memoirs* may have some conception of what this responsibility meant to me, but it is doubtful, unless they have a sufficiently large degree of imagination and the ability of thorough self-analysis, if they can, by simply reading what I have written, feel the gravity and seriousness of this obligation as deeply as I did. There would be, I definitely anticipated, a constant demand and eagerness for revelation; and my experience from the very beginning of my labors have confirmed this expectation.

I have noted, too, that whenever difference of opinion occurred among the brethren there was a disposition on the part of many of them to shun the important duty of conferring together as counseled in the Word and to prefer to seek for a decision to be given through inspiration or revelation.

Thus it was with a recognition of these factors and a deep consciousness of the gravity of my situation that I began my service as President of the High Priesthood of the church.

In this chapter I am not purposing to discuss to any extent those messages of direction or counsel which in presiding over councils and conferences and prayer services I may have verbally presented from time to time. Rather I wish to confine my more specific statements to those revelations which came through me as President and have been presented to and accepted by the church as instruction and direction upon the subjects presented in the messages themselves.

However, the mention of one communication given upon the first occasion after my ordination when information was sought from God on a special matter, may be of profit here. In discussing the character of the prerequisites for reception into fellowship in the Reorganization, the question arose as to whether or not acknowledgment of the original baptism—meaning baptism into the original church—of the one seeking fellowship would be sufficient. The matter was finally put over for an appeal to God for Divine direction, and at the prayer meeting held the following evening a communication was received by me in substance directing that in such cases rebaptism could not justly be required, but promising that those who did so choose to renew their covenant by the ordinance might do so and would be blessed with an added portion of the Spirit received at the beginning.

Quite a goodly number of those present at the

[Folder 68, notebook 20, image 10]

First Rev
10/7/61

[Image 10] At the *fall*
conf of 1861 a ? as to the *rites priv*
and duties *etc* resting upon the church about *what*
was known as the law of *tithing* was *brot* into
consid and *srsly* and *earnestly discussed*.

It seemed that the *opp* time for
asking for *direct* word from the Lord had come and
the *burden* was put upon me to make *enquiry*
requisit in the case. I put myself
before the Lord in the *att* of *prayer* and [Image 11]
did all that lay in my power to put myself in
a position before God to receive
the answer desired. While *pondering* the
matter after *earnest engag* in *pr* I
became *consc* of a power
such as I had never *exper* before and there was
vvddy impressed upon my *conscness*
that which

I presented in words to the church as given
on the 7 Oct 61. It was by this voice of
the spirit or word of the Lord that the *burden* of
presenting the law of *tith* was for
the time being placed upon the *Q*
12. [Image 12] It will be *nted* that the *revelation*

closes with the *restriction*, be he whomsoever he may
be.¹¹ There had *grown* up in the minds that
from the *R* began a strong

Conference at once obeyed the injunction on the
terms of the privilege and did indeed receive a
fulfillment of the promise given. I was not of that
number, however, for though I had presented the
matter to the Lord myself (being at first, as I have
stated, opposed to the idea of rebaptism and feeling
it to be in some way an expression of doubt [463] as
to the validity of the original baptism), I felt a
preference to risk myself upon my early obedience.
Hence, I stated to my brethren of the
Reorganization that I must be received into
membership upon my original baptism, performed
by my father. Many others took the same view of
the matter as I did, but no restrictions were laid
upon those who chose to accept this later advice,
given with promise attached as I have stated. [464]

1861

The first revelation I received for the church as
incorporated in the Doctrine and Covenants is dated

October 7, 1861, and was given to the fall
Conference. The question as to the rights, privileges
and duties resting upon the church by virtue of what
is known as the law of tithing had been brought into
prominence and seriously and earnestly discussed.
Since opinion about its administration and operation
varied,

it seemed that an opportune time had come for
asking for a directing work [sic] from the Lord, and
upon me was laid the burden of making the inquiry
needed in the case. Accordingly I placed the matter
before the Lord in humble and sincere prayer,
doing all that lay within my power to put myself in
a proper condition before Him that I might receive
the answer desired. While pondering over the
matter after an earnest engagement in such prayer, I
became aware of a power being exercised over me
such as I had never before experienced, and,
vividly impressed upon my consciousness, came
that which is embodied in the revelation mentioned.

It was presented in words to the church, as stated,
on the 7th day of October, 1861. By this Voice of
the Spirit, or Word of the Lord, the burden of
presenting and executing the law of tithing was for
the time being, placed upon the Quorum of the
Twelve. It will be noticed that the communication
also includes a warning against self-
aggrandizement,

closing with the words "be he whomsoever he may
be." There had grown up in the minds of those with
whom the Reorganization movement began a strong

and striking *repugnance* to the idea of *wh[at]* is called the one=man rule and as the *hist* of the church had shown the *holding* of the church property by a trustee in trust had been in some way made in instances of *oppress* upon the people and the *serios ?* in the minds of the *S* was will the *example* which the *hist* of the church presented *prmit* of the [Image 13] *repetition* of such *exp* in the *R* church? This *revelation* placed the matter

upon more than the president or presidents of the *Ph* and

at [least/last?] made the *Q* 12 fully as *respons* for any misunderstanding of the law and *hnce malfun* in the *mini[stra]tions* of the *temporalitie* of the church as might be placed upon the president *provdd* he should be made the *sole* trustee *folll[owing]* the *example*.

I did not *insert* this *revelation* *prefer* that my readers should *exam* the *revelation* itself with the *explan[a]tion* which I here give. This was the first. and it will be [illegible]¹² [Image 14] *Rev cont* 10/26/14

The *org<anic>* law of the church, as given in *sec* 3 of the *orig* book of *Cov* and in *sec* 104 in the *aditional* publication of that work, *prov* for a presidency of 3 when the *Quorums* are filled but as necessity knows no law and no *revelation* had been received by the church *provo direct* the filling of the First *Quorum* to the ? of

propriety of *continuing* and any *addition* to the first presidency and the *valid* of *decisions* by only one of that *Q*, were subject¹³ to possible *suspicion*¹⁴ [Image 15] and *undue bias* of from ~~conditions~~ *conditions* affecting ? of possible interests of the *individual*, it seems to have been a favorable *opp* after the *expiration* of three years from the time I was *chos* to preside

that the Lord should *direct* in the matter of *adtion* to the *Q*.

and active repugnance to the idea of what was called a "one-man" rule or power. The history of the church had shown that the policy of having the church properties held by a trustee-in-trust had in some ways and under certain influences been made an instrument of oppression upon the people. The serious question in the minds of the Saints was, Will there occur in the Reorganized Church a

repetition of such experience? Thus it was that this revelation, placing as it does responsibility for the execution of the temporal law upon others besides the President or Presidents of the Priesthood, was timely and contributed to the spirit of confidence needed.

At least the Quorum of Twelve was made as fully responsible for any misunderstanding of the law or malfeasance in its administration

as was the President, provided that, following established precedent, the latter should be made the sole trustee.

I do not insert the revelation here, preferring that my readers should examine it as they find it in the Book of Doctrine and Covenants, along with the explanation I here give. That was the first message.

1863

The organic law of the church as given in Section 3 in the original Book of Covenants, Section 104 in the later publications of that work, provides for a First Presidency of three when the Quorum is filled. However, it is said "necessity knows no law," and as no revelation had been received by the Reorganized Church up to 1863 directing the filling of the first quorum many questions arose. Some doubted the

propriety of continuing without an addition of the First Presidency, feeling that the validity of decisions made by only one member of such a quorum was subject to possible suspicion, as such decisions might be made with undue bias of opinion arising from conditions that affected the personal interest of the individual.

After the expiration of three years from the time I was chosen to preside, it seemed a favorable and opportune time for the Lord to direct in the matter.

Hence at the conf of 1863 a rev was received *direct* the church to call and ord Wm Marks to be a couns to the president of the church that the Q might be more *perf prep* for the duties of presidency. The *revel directing* this was received <by me *some time during in*> Marh 1863 and was by me given to the church at the *Apr Conf*. [Image 16] The church by *resol in conf endorsed acc* the rev and *ordered* the *ordination* of WMks to the *office indicated*.
Q¹⁵ had *arisen* as to the *correctness* of the *elders* going *separ* upon *missions* and the *revelation provided* that the *manner* of *proceeding* at the beginning of the church after 1830 of *proced* 2 by 2 should be *observed* where it was *prac*. These were both *essential* to the church to *prosperity* and *commens* to the *gr* and *increas* of the *msnry force*. [Image 17] The law *referred* to as *cont* in 104 book of *Coven, prov* for 3 leading Q in the church having *concen auth* or *jurisdiction* in matters of *decision*. It appears however that the *force* of circumstances *determind* the *provisnry* action of *confences* under the *condtion obt* when the Q were not full. Neither of the 3 leading Q was full. And it was *manif* it would have been¹⁶ improper to have filled the leading Q unless the others hold *concur auth* were also full. This condition was did not *obtain* as to the 70 12 and the 70. It was therefore clearly within the *province* of right that the *accept* of the *revelation* [Image 18] and the *order* of the *ord proced* therein *directd* should be by *resolution* and by *vote* of the *conf* as a joint body acting for the church. It must necessarily *occ* to one reading these memoirs that

the one *hlding* the *of* of president and through whom it was understood the Lord would speak and give *direction* if such were *ndd*, must act with the *utmost* carefulness in *consideration* of the *imp* of the *msages* which it might be his *prov* to *convey* to the church as *direction* from God if for no other purpose than to *preserve*

Thus, at the Conference of 1863, a revelation was received directing the church to call and ordain William Marks to be a Counselor to the President of the church, in order that the Quorum might be more perfectly prepared to discharge the duties devolving upon it. This revelation I received some time in March, and it was given to the church at the April Conference. By resolution and endorsement it was accepted, and Brother Marks' ordination to the office indicated was ordered. A question has also arisen as to the correctness of the Eldership going separately upon their missions. This revelation provided that the custom of going out two by two, as followed at the beginning of the church in 1830 and thereafter, should be observed wherever practicable. Both of these instructions were essential to the church prosperity and timely because of the growth and increase in the ministerial forces. The law referred to, contained in Section 104, Book of Covenants, provided for three leading quorums in the church to have concurrent authority or jurisdiction in matters of decision. It appears, however, that the force of circumstances should determine the provisionary actions of Conference under conditions which obtained when those quorums were not full at the time this revelation was received. Thus it would have been manifestly improper to have completed the Presidency unless the others holding concurrent authority were full also, viz., the

Twelve and the Seventy. It was therefore clearly proper and right that the acceptance of the revelation and the ordering of procedure as therein directed should have obtained and been authorized by the resolution and vote of the Conference, the representative body acting for the general church. It will occur to the reader of these *Memoirs* that in consideration of the importance of the messages which it might be his province to convey to the church as revelation from God, the one holding the office of President through whom it was understood the Lord would speak and give direction to the body if such were needed must always act with the utmost carefulness and propriety,

if for no other reason than to preserve in the minds of the spiritual authorities and the general

the *integrity* of his *office* [Image 19] in the minds of the spiritual *auth* and the membership of the church

espec so in the *absen* of the *safeguarding concurrent authorities provdd* in the law through the establishment of the other leading *Q*. And it is just to myself for me to state that I labored under the *extrem embarassment* of these conditions. I knew as well as any one *else* could know what was *req* in the law as far as the reading of the letter would *convey what* was *intndd* in the *directing* of the law. And none could have known better than I the *pclr* conditions under which the receiving and

transmitting of to the church of whatever I might be *ostensibly auth* to present as a thus “saith the Spirit,” [Image 20] and if the *absence* of *revelation* between the *periods* at which these were received as given by me such *absence*

could not be justly *charg* against any *dispostion* upon my part *either to recive* or to *transmit what* I might receive and

I make no *apology*.

I had placed myself in a position to be willing and

it was just as *easy* for the Lord to *address* me if he had anything for me to *communicate* as it was for him to reach any other member of the church and

it was *consid relief* to me even to have the *assist* of one *counselor* and thus stand in [Image 21] a *partial equality* at least to the *existent Q* 12 and the 70 as *represntd* at the *conf*. *Wm Marks* had been president of the *N* stake of the church and had also been president of the *HC* of the church at *N* under the presidency of *J Smith* the *proph*. On having given [*cred?*] to the spirit of the

membership
the integrity of his office.

The necessity for this extreme care seemed especially imperative in the absence of those safeguarding concurrent authorities provided for in the law through the full organization of the other leading quorums. It is but just to myself to state that I had labored under the full consciousness and extreme embarrassment of those conditions. I knew

what was required and intended in the law, as far as such knowledge could be obtained by reading and study.

None could know better than I the peculiar conditions under which

I might be called upon to receive and transmit to the church that which would be presented with the ostensible authorization of a “Thus saith the Spirit.” As for the absence of revelation between those periods when they might be received and transmitted by me, and for any failure upon my part to receive such directing Word when desired, I, at least, well knew that such withholding

could not justly be charged to any indisposition or disinclination upon my part either to receive or to give what might be vouchsafed. Therefore, for such silences

I had no apology to make. In all humility and sincerity

I had placed myself in a position to be at all times a ready and willing instrument, and I felt under those conditions

it was just as easy for the Lord to address me if He had anything to communicate to the church as it was for Him to reach any other member who might presume to dictate or to criticise me for not receiving such revelation. Considering all these matters, I will confess

it was with a definite sense of relief and gratitude that I welcomed the assistance of even one Counselor, as permitted in this second revelation, and thus [465] stand on a partial equality, at least, with the existent Quorum of Twelve and Seventy as represented at the Conference. William Marks had been President of the Nauvoo Stake and President of the High Council of the church under the presidency of Joseph Smith the Prophet. Having felt the call of the Spirit of the

R and *unit* with it gave a *prestige* to the church of no small *import* and it was *v fort* for me that the Lord *recog* him and *ord* his *ordination* to the *coord* position in the presidency. [Image 22]

May 4, 1865 At the *conf* of 1865 *cons* *discussion* was *had* upon the *prop cons* of *ord Negroes*. I was *cons surp* to find an opinion *hld* by a *No* of the ministers *adverse* to *holding* much dealing with the *Neg* race. The *discussion* was not *disposed* to at the *conf* but at the meeting *hld* after wards in *Mo.* of May at the house of *I.L.*

R near *Sand Ill* of which

the *fol extract* from the *hist* will give an *acct.* (*Quote*) together with the *announcement* [Image 23] of the *revelation* received by the *Jnt Cncl* 12 and the presidency which

as far as was *practicabl* carried the *office* *endorsment* of the *revelation*.

I was of the opinion at the time that the term *priest* occurring in the opening portion of the *revelation* covered the *auth* of preaching and *adm* in the *gspl ordinances*. That the word *priest* really *representd* the *auth* of anyone *ordained* to preach and *admin* in the *NT ordin* of the *gospel*. This opinion did not *prevail* with the other members of

Reorganization he had given credence to and united with it, which gave a *prestige* to the church of no small importance, and I counted it fortunate for me that the Lord recognized his worth and ordered his *ordination* to the *coordinate* position in the First Presidency.

1865 At the Conference of 1865, considerable *discussion* was *had* upon the *proposition* of *ordaining* *Negroes*. I was considerably surprised to find that a number of our ministers held opinions *adverse* to our having much dealings with people of that race. The *discussion* was not finished at the Conference, but at the meeting held in the month of May following, at the home of Brother Israel L. Rogers, near Sandwich, there came the Word of the Lord on the matter.

The following extracts from the Church History will give some account of this meeting, together with the *announcement* of the *revelation* being received by the Joint Council of Twelve and Presidency, which reception and action of acceptance carried which it,

as far as was *practicable*, the official *endorsement* for the whole church. Early in May, 1865, the Presidency and Twelve held a joint session and published the result of their *deliberations*. . . . There were present of the First Presidency Joseph Smith and William Marks; of the Quorum of Twelve Zenas H. Gurley, Sr., James Blakeslee, Samuel Powers, William W. Blair, Reuben Newkirk, John Shippy, and Charles Derry. After much *discussion* it was “Resolved that we refer the above matter to the Lord and then come together *fasting* and *praying* to God that He will reveal his Will on this point unto his servant, Joseph Smith.” The quorums carried the resolution into effect and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following *revelation* through his servant Joseph: (See Section 116, Doctrine and Covenants.) The foregoing was presented to the Quorum of the Twelve in council assembled, who unanimously voted that the *revelation* be received.

I was of the opinion at the time that the term *priests* occurring in the opening portion of the *revelation* covered the authority to preach and administer the Gospel ordinances, as such authority was ordinarily represented by any one properly ordained according to the New Testament plan. This opinion, however, did not prevail with a majority of

the *council* to the *ext* of the *majority*. Those that [thrs?] [Image 24] sides believing that the word priests would be *controlled* by the clause in which the *council* was given to *exercise* great care in *ord* members of the *Neg* race,

and that it *restricted* such *ordtions* to the *office* priest *only*. I did not *contd* very strongly for my *own* understanding as there was at the time no *appar* necessity for making any *serious* *discrimnation* and as the *of* of priest would *prim* the preach of the word I believe that time would *either* *soften* race *asperities* or the Lord would by *direction* make the matter still plainer. [Image 25] The *revelation* as those who read it will discover *contains* a strongly *implied* *rebuke* for the *hesitating* manner in which *apptd* *missnrs* took the *fld* to which they had been *app*. As heretofore I do not intr this *revelation* *pref* that it should be read in the *B* of *Cov*. From *Jnt Cncl* [Image 26] *Rev Oct*<*ober*> 29.

The *settling* of the new *world* and the build up of the *Rep* in its *pol* and *relig* sense *alike*, was the work of *stalwart* men. The *relgs* [illegible] coming from the *old world* to *escape* the spirit of *persecution* and *intollerance* had to be strong men or they would have *worn* out in the *conflict*. The *reformers* themselves were all *stalwart* men

who *either* did not *comprehend* the full *scope* of the *message* of the Master to them or they *hesit* to brave the opinion of their *compeers* of *dif* faiths for fear of *encoun* still *further* the spirit of *intollerance* and *persecution* [Image 27] It is to be *regrettd* that many of the *noblest* of them that *escaped* from that *persecution* in that side of the [water?] had *lurking* in their sternness of personal *discipl* a desire to *proscribe* those who thought differently from them and it *req* the breaking away of *stalw* men like *Rgr Wms* and his *compeer* to [illegible] the state to the freedom for *pol* and *relig* beliefs that was the *appar* intention of the *planting* of the *colonies* in this *western* *continent*. Among those

the members of the Council, who believed that the word *priests* should be controlled by the subsequent clause which counseled great care in ordaining members of the Negro race, claiming, by such interpretation, that such ordinations should be restricted to the office of priest, only. I did not contend for my own understanding very strongly, as at the time there was no apparent necessity for making any such serious discrimination; since the office of Priest would permit the preaching of the Word, I felt that time would either soften asperities or the Lord would make the matter still plainer by further direction. As those who study it will discover, this revelation contains a strongly implied rebuke for the hesitating manner in which appointed missionaries took the fields to which they had been designed. As heretofore, I do not here introduce the revelation, preferring that it should be read in the Book of Covenants.

1873—And a Glance Backward

The settling of the New World and the building up of our Republic politically and religiously was the work of sturdy men. Religionists came from the Old World to escape the spirit of persecution and intolerance, and they had to be strong or they would have been worn out in the conflict. The early reformers themselves were stalwart men—as far as they went in their work of clearing the church of iniquity; they either did not comprehend the full scope of the message of the Master to them or else they hesitated to brave the opinions of their compeers of different faiths for fear of encountering still further the spirit of intolerance and persecution. It is to be regretted that many of the noblest of them who escaped to these shores from persecutions on the other side of the Atlantic had, lurking in the sternness of their personal discipline, a desire to proscribe those who thought differently from them in religious matters. Thus it required again that stalwart men should break away from their rule and, like Roger Williams and his compeers, insure for the State that freedom in political and religious life evidently intended for the people of this land when the Colonies were planted on the Western Continent. Among the noble contenders who early took the firm stand against the restrictions of political or religious liberty

were the [illegible] and NK and the Smiths were among the latter who took *ground* freely [Image 28] against the *deflect* the receipts of the *taxes* to the *sup* of the *state* [illegible]. They seemed to be willing if necessary that for the *taxes* to be *deflect* into church *supp* that all should *share alike* but were *sternly opposed* to any one body being made the *recipients* to the *exclusion* of others. *Hnce* the forebears of JS put themselves on *recnd* as thus *oppos* the jntor of church and state, the church to be *dom* in public rule.

As it seemed to be necessary for the Lord [Image 29] to move through *stalw* men at the founding of the *colon*

it was *equal* necessary that he should find somewhere men to whom he could *confide* *revelation* of his will *concern* human thought and *conduct* to be *reduced* to faith and *pract* who would, as did the Son, speak as the Lord spake to them, as *ack* by the S in the 12 *Jno* concluding *visn*

the *revelations* given to J Smith as a boy the *molding* of his mind and the *pclr exper* of his early life appeared to *fit* him as the proper *chan* through whom <for the master> to speak to the church. *Hnce* the [Image 30] *revelations* at the formative *per* of the church which *res* in the *org* the church of JC the *hist* of which is briefly given see in the *acct* found in the B<ook> D&C. The *murd* of the *pr* and *pat* and the *scat* of the church *created* an *epoch* in which there was presented an *evolutionary period* *require* similar *choice* of *stalw* men [a/and?] law knows no necessity a *form period* of the R church was

were the Goulds, the Macks, and the Smiths. They protested against deflecting the receipts of public taxes to the support of a State church, though they were willing that, if necessary, taxes be directed into a church support in which all should share alike. They were sternly opposed, however, to any one religious body being made the recipient of such moneys to the exclusion of any other. Hence many of these forebears of Joseph Smith put themselves on record as opposing that which tended toward the jointure of church and State, the policy of allowing the church to dominate in the conduct or rule of public affairs, or that of having the State dictate in matters of religious faith. Men needed mental and moral strength to take this stand in those days. Just as at the founding of the Colonies it seemed necessary for the Lord to move through strong and virile men, at a later date when He wished to reestablish his church upon the earth it was necessary for Him to find men to whom He could with confidence commit those revealments of his Will concerning human thought and conduct that were to be reduced to faith and practice. It was necessary for Him to feel pressured that, like his messengers of old—even the Christ, as acknowledged in the twelfth chapter of John—they would speak fearlessly as He spoke to them and deliver with courage and intrepidity the messages He wished to convey to mankind. The revelations given to Joseph Smith as a boy and the unusual experiences of his early life apparently moulded and

fitted him to be such a channel, one through which the Lord could with confidence speak to his people. Hence it was that there came to that young man the revelations received at the formative period which resulted in the organization of the Church of Jesus Christ of Latter Day Saints. The history of those successive revealments is briefly given in the contents of the Book of Doctrine and Covenants. The murder of the Prophet and the Patriarch of the church and the scattering of the members thereafter created an epoch of chaos which similarly required that again stalwart men should be chosen as leaders. While the Reorganization during its formative period was in a fragmentary state it depended

necessarily led by the spirit of *wisd* and *revelation* [Image 31] while the church *rem* in a *fragment* state.

It was thus in these circumstances that we have the *revel* of 61 63 and 65.

The later ~~being~~ *approach* in the high *cncl* and working in *unity* more *completely* than *prior* to that *period*.

The year 1873 proved to be an eventful year in that the more *perf org* was *sec result* in the *revelation granted* through the in *response* to the present-day *necessities* of the church [Image 32] through the *periods* of *prayer* which characterized the year before the sitting of the *conf*.
[Shorthand/longhand document not extant] ¹⁷

necessarily upon being led and directed by the Spirit of wisdom and revelation, and equally upon a confident and unwavering reliance upon that which was so revealed. This reliance and confident assurance I was willing, with God's help, to exercise in the discharge of the duties assumed under the influence of a Power I recognized as being above my own.

It was under these circumstances and necessities that the revelations of 1861, 1863, and 1865 were received.

The latter one approved in a general way the efforts we had made to work in unity and cooperation and with more effective orderliness than had been evidenced prior to that period. I am quite willing to acknowledge here that the men chosen at that time to positions of responsibility and with whom I found myself a joint-laborer were indeed stalwart men of integrity, who had proved their strength and fearlessness in many a trial of spirit and faith and who were well qualified to defend their positions valiantly. The spring of 1873 proved to be an eventful one.

Through many periods of prayer—which characterized the entire year before the sitting of the Conference—the necessities of the church were pre-[466] sented to God, and in response, He granted a revelation through which a more perfect organization was secured. As far as I could gather from indications more or less demonstrative of their feelings, the moral and spiritual condition of the ministry had caused me to believe that a radical change would result from the sitting of that General Conference. By report from the fragmentary Quorum of Twelve and a portion of the Seventy I had been officially informed that the ranks of these Quorums had been seriously impaired by the death of several members, and that it was earnestly desired that I should take the matter before the Lord in an appeal for Divine direction to be given to the coming Conference. Elder Marks, my associate, had died in 1872, and I had been again left alone in the Presidency, Brother Zenas H. Gurley, Sr., and Brother Samuel Powers had both been taken from the Quorum of Twelve by the hand of death, which left that body without a majority of members—a fact which crippled official action. For some time I had been seriously engaged in thought and meditation

over these conditions, and as Conference time approached I had become more and more engrossed in prayer and concern over them. As far as my human wisdom was involved I realized I was at a standstill; I had no opinions of my own as to what changes might or should be made, nor had I the least intimation of what possible answer might be given to the prayers of the church that I knew were ascending in connection with my own. Of one thing, however, I felt satisfied, and that was that the time was approaching, if not indeed then present, when I felt I could not continue to give revelation to the church unless there should be established a better organization of the Quorums under whose administration such revelations as should be presented should reach the body. The answer to our necessity and these specific appeals is to be found in the revelation that came to me on March 3, 1873, a careful perusal of which I submit to the consideration of my readers. In the days following its reception I was permitted to enjoy the presence of the Spirit in a remarkable degree. On the 9th of April, as a consequence, the document was presented to the body. Of this occurrence the *Church History* records as follows: On the 9th, President Smith requested Elder J. W. Briggs, president of the Quorum of Twelve, to preside, as he (Smith) would not be present. After some remarks on the condition of the Quorum of Twelve, President Briggs presented a revelation which had been received by President Smith on March 3, 1873. (See Section 117. Doctrine and Covenants.) A motion to accept the revelation prevailed and further action was then deferred until the next day. . . . The next day the revelation was acted upon by sections and the several ordinations provided for. . . . At the ordination meeting . . . the Holy Ghost like a mantle rested upon the assembly, and every heart was moved with joy and gladness, in that the Dayspring from on high had visited them, and that the Lord had again manifested Himself to his people. The hardest heart was melted to tenderness and all were made to feel that this was indeed the house of God, the very gate of Heaven. In the revelation thus received an acknowledgment of the efficacy of the prayers of the people was definitely stated, and the Voice of the Spirit gave clearly what I had to present to them. The matter which had agitated the minds of the ministry was duly considered, and the condition of the church as represented by us in prayer was evidently

recognized as requiring the instruction that was given in the message, directing the Quorums to be more nearly filled. The more complete organization intended was reflected in the direction providing that the First Presidency should be filled by choosing and ordaining Brother William W. Blair and my brother David H. Smith as Counselors to me, thus forming, should it meet the approval of the church, a proper presiding Quorum, replacing Brother Marks by Brother Blair and adding David, a younger man. In the direction that followed, certain other Elders were designated for choice to the Quorum of Twelve: William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas Gurley, Jr., and Joseph R. Lambert. This Quorum had been depleted by the death of James H. Blakeslee in 1866. In addition to those I have already mentioned whose deaths had occurred more recently—Brother Gurley, Sr., in 1871, and Brother Powers early in 1873. Two others of the Quorum, chosen at the beginning of the Reorganization—Reuben Newkirk and Daniel B. Rasey—had been inactive and this revelation directed that their names should be stricken from the record of the Quorum and placed on that of the Elders. Thus it will be observed that while these seven new members added to the then living three—Jason W. Briggs, Josiah Ells, and Edmund C. Briggs—increased the number to ten, the Quorum was not yet full according to the intention in the law. However, this contingency was provided for and covered in that direction farther on in the revelation which states that until such time as the Quorum shall be filled its decisions, if unanimous, should be accounted as final. The same statement also provided that until the Quorum of Seventy should be filled its decisions, if unanimous and agreeing with those of the Twelve, should be considered the same as if it were completed. The instruction thus provided that the three Quorums having concurrent jurisdiction should be considered as qualified to act according to the law previously given, and in the examination of whatever might be presented could function in safeguarding the church should a contingency arise indicating any effort to lead it astray by the introduction of false doctrine or unconstitutional theories of faith or conduct. This was a source of great satisfaction to me. Other important directions were given in the revelation which were complied with by the Conference, and the effects were most excellent. The whole body

became infused with new spirit and a much more active prosecution of the preaching of the Word was at once begun. I rejoiced greatly, for my mind was relieved of any apprehensive burden which had been carried alone for so long that in the passing of years it had amounted to an almost ever-present nightmare of anxiety. There had developed among the brethren, as I have said, something in the nature of a strife over the question as to just who was authorized to formulate the doctrine and theories of the church, and upon the part of a few there seemed to be a desire to be the ones to direct in this regard. The provisions of this revelation seemed to throw about us all a definite and much-desired safeguard. The specific mention in this revelation of Elders J. W. Briggs, Josiah Ells, and E.C. Briggs to remain as special witnesses indicated that, having been members of the old church, they were still to be recognized as standing in their proper callings, and by the Spirit of the Master regarded as strong, valiant, and useful men. The men newly chosen were wise young men who had approved themselves in the field as able and worthy expounders of the faith, well qualified to be called to succeed such men as those were who had been taken from the Quorum by death. Their choice seemed to prove conclusively that the Spirit of supervision which had been over the body from the first still continued, and that God was doing as He had done at the beginning—placing in positions of responsibility and confidence men who might correctly be regarded as stalwart, insistent and consistent propagandists, worthy to stand as compeers with those who had begun the Restoration of the Gospel under angelic administration in this land and by whom it was carried on until the death of the Prophet and Patriarch. I gladly gave these men welcome, together with the two chosen as my Counselors and those who were standing representative of the Seventy. I felt a peace and calm security under the new arrangements which, as far as the doctrinal safety of the church was concerned, had not been vouchsafed me before. It is but proper for me to state here that when I presented the document setting forth the directions I had received through the Voice of the Spirit, [476] I was prepared to submit myself to the decision of the church in Conference assembled as to its reception or rejection. I felt assured, however, that if the Spirit with them were the same as had instructed me, the message would find acceptance, and that if,

[Folder 68, notebook 21] [Image 4] *Chapter on Revelations*¹⁸

Some nine years *elapsed* before the *revelation* 1882¹⁹ which was received *in Sept* and was *presented* on *Sept. 28, 1882*

during which time the *uneasiness* concern the filling up of the *Qms contd.*

Also the *Quest of wh* the *R church* was *auth*

to *occupy* the *grounds of missionary work* which had been *opnd* and *occupied* by the church under *J & H Smith*.

Whatever opinions were *held* in regard to this and the matter being *agit*

it was presented by me to the Lord [Image 5] and answered by the spirit of *Revelation*

declaring that it was *inexped* to *prosecute* many for missions until a more *perf orgation* was made. It *setld* one question however in calling a remarkable statement and was to the *effect* that the *priesthood* when *conferred* upon any who were called placed a *respons* upon them when *ord* for which they must answer to God *directly*, that no matter *wh* the *indiv* might do or *however much* a man who had received the *priesthood ofrd excuses* in *extenuation* for his lack of labor or his treating his *ord* in a *lit manner*

he must under any and all [Image 6] circumstances make final *rept* and be *held accountable* before God for in this *respect* the *gift* of God was without *repentance* and no one would be *exemptd* from this *responsibility*. It was given at the fall *confrather* an *unusual procedure*. But the conditions *existing*, as it afterwards prove proved, presented *dif* which could not have been *setld* without

on the other hand, I had been deceived in the Vote of the Spirit (as was possible) or had erred in understanding it, it was quite unlikely and inconsistent with human reason that so large a number of those holding equal jurisdiction with me should also be so deceived or so err. This conviction on my part gave me great assurance and I cheerfully and gladly joined the issue, placing myself and my message before the body without fear or misgiving. I am glad to record that the church profited by the result, as was evidenced by a measurably increased portion of confidence and ministerial activity.

1882

Some nine years elapsed before the next revelation was received,

during which time some uneasiness concerning the still uncompleted Quorums had again developed. There arose also the question as to whether or not the Reorganized Church was authorized or expected to occupy the grounds of foreign missionary work which had been opened

during the days of Joseph and Hyrum Smith.

Various opinions were held in regard to this matter, and they were agitated to quite an extent.

I presented the problem to the Lord and the answer, coming by the Spirit of revelation on September 28, 1882,

declared it was inexpedient to prosecute any foreign missions until a more perfect organization was made. The revelation also contained quite a remarkable statement emphasizing the fact that when the Priesthood is conferred upon any one who is called, the ordination places a responsibility upon him for which he must answer directly to God. No matter what the individual might do or however much he might offer excuse or extenuation for his lack of diligence in labor or for his light treatment of that ordination,

he must under all circumstances

make final report and accountability before God.

In this respect the gift of God is indeed without repentance and no one accepting this responsibility is exempt from the accounting. This revelation was presented to the church at the Fall Conference, rather an unusual procedure, but, as it afterwards appeared, existing conditions presented difficulties which could not well have been adjusted without

the *divine* word. A *serious* *dist* had *occ* in the *N Ill Dist* in which the question the subject of *legit jurisdiction* had quite a *division* and *contention* had arisen [Image 7] in which one or 2 of 3 of the leading brethren were *involved*. The *conf* was at Lamoni but it was at this *conf* that I had the severest trial in the *exercise* of my presiding *auth* that I had met up to that *period* and indeed was the most *serious* in which I was called to act. I stood face to face against 2 of the most *prom* members, leading men, and was openly *defied* and it was only by putting a strong *suppression* upon my temper that I succeeded in *averting* a *storm*. I was about to call upon the *officers* for the *arrest* of one of the brethren *for disturbance* [Image 8] and *pausing* as he stood in his place *refus* to take his seat when the *point* of *ordr* was *urged*, and as clearly as I could speak I asked him if he *prop* to *force* me to *exercise* my presiding *perogative* before he would *yield obed* to the rules of the church. *Wh* he saw in my *count* I do not *know* for I never asked him but he seemed all at once to *realize* that a *crisis* was upon us and that I would act without *hesit* if necessary. He took his seat and the *storm* passed. [Image 9] It was at this *conf* also that it became necessary for me to *draw* a *dividing* line as to those who should *address* the *conf* by *privilege*. A sister who was given to bearing test a *proph* came to the *conf* with a very important *message* (as *s* claimed) and rising so *proceed* to *add* the *ass* when I called her *attention* to the fact that *s* was not a member of the [body?] and must first *secur* the *priv* of speaking but *s dmndd* it as a right and not as a *privilege* [Image 10] and I was under the necessity of having the *officer* quietly leading her out of the *assembly* at my *direction*. It was however a *salut lesson* not only upon her but upon others. It was the last fall *conf* that the *R held*, for the *reunions* in the *W* we *substit* for this *gather* in business *capacity*. I *commnd* the reading of the *revelation*, for the spirit as well as the law of it, established the *grounds* of our *contention* against evil more *strenuously* [Image 11]
 Consequence of this *conf* rested in
 the *discover*y of that of the *underlying* reasons for the trouble in *N Ill* which was the *defection* by presently *immoral cond* in that of the leading 70 who had been *guilty* of *immoral conduct* and under *fancied security* had *defied* the ruling of the minister of the church but the

the Divine Word. One of these conditions had occurred in the Northern Illinois District where a serious disturbance had arisen over a subject of legitimate jurisdiction. Quite a division and contention had ensued in which several of the leading brethren were involved.

One consequence of the Conference was that an underlying reason for the trouble which had arisen was discovered—the personal

defection through immoral conduct of a leading Seventy who, under fancied security had defied the ruling of the minister in charge. The action of this latter

minister was *vindicated* in a *discovery* of evidence which *connected* the *elders* and *resulted* in *depriving* him of his *office* [Image 12] the fact of his *conviction* greatly aided by the *pacification* of the difficulty in that district. I

note this fact without mentioning the name of the elder for the reason that he was one with whom I had become quite *int* and whom I greatly loved because of the regard and esteem I *hld* for him and I was greatly *hurt* in spirit by his *defection*. I had placed him high in my regard and was *extr loath* to believe that he had been *glty*.

My *hart* was the more *grievous* from the *consideration* that I had stood with him in places of difficulty where the strong [Image 13] *mshrs* in church *discipl* were *req* and when tried he was not found *wanting* and I was made to feel the *force* of the *Prov* “a *wndd* spirit who can bear ?”²⁰

My *conf* had been *misplaced* unless indeed

the brother had in a *mom* of great *temptation* been overcome and *scarcely* *conscious* of *what* he was doing *transgressed* the law. By good *behav* he was afterwards *restored* principally the position as an *elder* but could not again be received into the 70 as an *act officer*. [Image 14] He passed into the *beyond* with only that one stain upon his character.

The case seemed to *illust* the *value* and the *forc* of the statement in the *revelation* that no one should think he could *escape* answering to God for his priesthood.

official was vindicated by the discovery of evidence that convicted the erring Elder, the Elder was deprived of his office, and the fact of his conviction aided in the pacification and adjustment of difficulty in that District. It is permissible for me to

note these facts without mentioning the name of the Elder. He was one with whom I had been quite intimate and whom I greatly loved and esteemed.

I was greatly hurt in spirit by his defection, for having placed him very high in my regard I was extraordinarily loath to believe he had been guilty as charged.

My hurt was the more grievous as I recalled the times I had stood with him in places of difficulty when strong measures in church discipline had been required, during which trial he had not been found wanting. It was difficult for me to feel that my appreciation and

confidence had been thus sadly misplaced; indeed it was, and is, easier for me to believe that my brother had been overcome in a moment of great temptation, without his having fully realized how seriously he was transgressing the law. By good behavior this man was afterward restored to the position of Elder, but not again received among the Seventies as an active officer. He has passed into the Great Beyond now, with only that one stain upon his character as far as I know.

His case seemed to illustrate the wisdom of the statement made in the revelation, viz., that no one should think he can escape answering to God for his Priesthood.

This Fall Conference in 1882 was held in Lamoni, and it was at that time I had in the exercise of my presiding authority, to pass through the most severe trial I had yet encountered. Indeed, it was the most serious situation in which I had been called to act, for I stood face to face against two of the most prominent and leading members of the ministry, as they openly defied me and my decisions. It was only by putting a strong suppression upon my temper that I succeeded in averting a more disastrous storm. Indeed, it seemed I should be obliged to call upon the officers of the law for the arrest of one of these brethren on the grounds of disturbing a public meeting, as he stood rebelliously in his place refusing to take his seat when asked to

1887 *Insert from Ch Hist the Rept of the 12 and 70 and Resolutions a day of fasting and prayer and its adoption.*

do so upon the raising of a point of order. As quietly as I could speak I asked him if he proposed to force me to the full exercise of my presiding prerogatives before he would yield obedience to the rules of the body by which we were governed. Whether or not he was affected by anything or saw in my countenance I do not know, for I never asked him, but all at once he seemed to realize that a crisis was upon us and that I would not hesitate to act within my rights if necessary. He took his seat and the storm passed.

It was at this Conference, too, that it became necessary for me to draw a dividing line as to those who should address the assembly by privilege. A sister who was much given to bearing testimony and prophecy came to the Conference with what she claimed was a very important message for the church. Arising she proceeded to address the assembly. I called her attention to the fact that she was not a member of the Conference body and must first secure the privilege of speaking. She demanded to be heard, not as a privilege or courtesy but as a right, and I was under the necessity of directing an officer to quietly lead her out of the assembly. The incident proved to have a salutary effect not only upon her but upon others.

This was the last Fall Conference held by the Reorganization for thereafter the Reunions in Western Iowa were substituted for the autumnal gathering of the church in a business capacity. I commend the reading of the revelation of 1882 for the spirit it breathes as well as for the law it expounds. It established more securely the grounds of our contention against evil.

1887

Over four years passed before another revelation was received. The Conference of 1887, held at Kirtland, proved to be one of the most important that had been held by the Reorganization up to that time. There seemed to be a degree of restlessness of spirit moving upon the brethren when they assembled, which gave rise to resolutions from two of the leading quorums—the Twelve and the Seventy—which I here transcribe from the *Church History*.

We, the Quorum of the Twelve, report to your honorable body that we are not ready and willing to transact much business as may be properly referred to us in our present condition, being five in number.

We note with gladness the progress made in the general work, but can but regret our inability to perform important work, which seems so essential to the present and future safety and prosperity of the cause.

We earnestly call your attention to the present condition of our quorum. We have but seven members, one of whom is in a distant land. Thus you will see that the second quorum of the church, as a quorum does not exist in the land of America. Will your honorable body adopt such measures as you may deem proper, with a view to bettering our condition? We deem this as important a matter as can engage the attention of the Conference; and we believe that God is willing to hear our prayer, and relieve us from this embarrassment.

James Caffall, Acting Secretary.

Based upon the above report, the following preambles and resolutions were adopted on the 8th: [468] Whereas, The depleted condition of the Quorum of Twelve, and the important character of work needing to be done by it, has led the present members thereof to request this body to take some action regarding it, and

Whereas, They have expressed a belief that God is willing to hear and answer our prayers at this time regarding the matter, and

Whereas, The Quorum of Seventy has expressed an anxiety in the same direction; therefore, be it Resolved. That we unitedly ask the President of the church to present the case again before the Lord, and that we, also, go before the Lord in earnest, humble prayer and fasting, that He may give instruction regarding this matter, and all other matters representing present need for further revelation to his church.

Subsequently, a resolution was passed setting apart Saturday, April 9th, as a day of fasting and prayer for the purposes named. This day was so observed; and in answer to prayers offered, a revelation was given on the 11th.

(See Section 119, in Doctrine and Covenants.)

The revelation was presented to the several quorums. The First Presidency, Twelve, and the Seventy each reported that they had received the revelation by unanimous vote. It was also indorsed by the First, Second, Fourth and Fifth Quorums of Elders; and by the body of Elders not enrolled or whose quorum was not present. Also by the high Priests' Quorum, and by the body of Priests, Teachers, and Deacons present. The document was

read before the General Conference on the 12th, and the following resolution was adopted by the unanimous vote of the body, all members voting: Resolved, That this Conference as a body accept and endorse the revelation presented to us, as being the Word of God, and additional direction by which we should walk in faith and truth before Him.

Apostle Josiah Ells had died, and owing to some dissatisfaction arising from the failure of some of the members of the Twelve to occupy in their station as seemed requisite, a former Conference failed to sustain by vote two others of the Quorum— Jason W. Briggs and Zenas H. Gurley, Jr. Thus only seven members were left in that group, and to fill vacancies and complete the quorum to a more efficient capacity, Brethren James W. Gillen, Gomer T. Griffiths, Joseph Luff, and Herman C. Smith were now, by this revelation, called and added to the number.

Some more or less agitated questions were decided by the revelation—which particular officers of the church were qualified by their calling to administer the bread and the wine; the time for the observance of the Sacrament; the fixing of the first day of the week, commonly called the Lord's Day, as the Sabbath, the admonition to the official members of the church calling for a greater degree of sobriety and diligence on their part; and the endorsement of the song service with a general charge to the whole membership to cultivate music—all these were considered essential and timely as set forth in the revelation received, a careful reading of which is most earnestly enjoined upon the readers of these *Memoirs*.

As far as the conduct of members and ministry is concerned there is a plainness and directness of instruction, so manifest that no one need err. This revelation was important for another reason, viz., that it was granted in response to the prayers and request of the body. The Voice of the Spirit came to me in such plain and unmistakable terms that it was no wonder the revelation was promptly and unanimously accepted for the government and guidance of the church. The Spirit bore witness not only to the leading Quorums, each in succession accepting it, but to the general membership as well, as stated in the minutes of the Conference.

As for me, I felt humbly grateful that once again my calling and mission had been emphasized by the direct presentation of the Word of the Lord, through

me, to the body of the church.

1890

Concerning the revelation given April, 1890, I may say that the question of ordaining High Priests, and a certain epistle of the Twelve which had been deferred for the two Conferences previous, had been discussed in the Council of the First Presidency and the Twelve, succeeding which the matters that perplexed were submitted, with other questions, to the Lord for instruction.

The revelation received in answer was accepted by this Joint Council and presented to the Conference. It gave instruction regarding disposition of the disturbing matters as well as other important direction pertaining to the further organization of the church.

(See section 120, Doctrine and Covenants.)

As I have before stated, my intention not to incorporate these various revelations in this chapter, I will content myself with presenting only the above introductory matter in regard to this communication. It will show that while some may deem it irregular or even illegal for me, in response to a request coming from a separate or joint quorum or council without the concurrence of the body of the church as a whole, to have presented an appeal to the Lord for Divine direction, the conditions of the work as shown by the instruction received in the revelation amply justified me in making that appeal and the Presidency later in giving to the various councils and to the body that which the Spirit vouchsafed to give, in response, to the one authorized to receive and transmit the Word of the Lord for and to the church.

A careful reading of this document will show that without a goodly share of the Spirit of revelation the matters presented were beyond our human sagacity or priestly wisdom to outline or determine, and for this reason, without argument upon my part or any effort to enforce a valuable judgment, I commend a careful study and thoughtful consideration of its various parts and positions. The fact that the revelation was received and became a law to the church after passing the officers prescribed in the law, is in itself a sufficient confirmation of the method and origin of the appeal, and also of the nature of the wording of the document itself.

1885

In reference to Section 121, it seems sufficient for

[Folder 68, notebook 22] [Image 4] *Revelation* 1894. Dict 11/17/14

The rev 122

was asked for and given to the church at a time when there was consid controv<ersy> in regard to the church proced and actins of certain persons holding leading office there in. Bishop GAB had died and ELK his couns had been recg as act<ing> presiding Bish and the son of eld<er> [Blairs?] had been chos and ord as his counsel. A No of very imp points were settled. The presidency comp<osed> of myself WWB and David H Smith was hld to be objectable by many [Image 5] for the reason that my brother David was incapac<itated> by dementia from acting in his office.

The question whether the Q was nominally filled or their position was disturb<ing> the minds of many but

it was again ann that he was in the hands of the Lord and should so remain until his will was wrot in the matter. For a similar reason it was declared that TW Smith of the 12 who had suffered a stroke of paralysis was being discussed as to his eligib to act in the condition he was in. And the same wisd that dcd in regard to David was manifest in this case and the statement being that he was in the hands of the Lord and if he recov suf [Image 6] would take his position in the Q but ~~should he be taken~~ until he should be taken his Bishopric should be cont.

me to state, in addition to the explanation set forth in the section itself, that the consideration of the questions involved was pressed upon me by conditions which apparently demanded and justified an open presentation to the body of the dictation of the Spirit in regard to them instead of submitting the communication first to the various quorums, as had been customary. This was all that was claimed for it, and my heart has ever been grateful for the fact that involving references to persons as the section does, taken as a whole it was effective in settling vexatious questions and establishing positions in church procedure and government sufficiently ample to govern, under similar circumstances thereafter, the entire history of the church and its work.

1894

The revelation, section 122, Doctrine and Covenants, was asked for and given at a time when there was considerable controversy in regard to church procedure and the inactivity of certain persons holding leading office in the body. Bishop George A. Blakeslee had died; Bishop Edmund L. Kelley had been recognized as Acting presiding Bishop, and Edwin K. Blakeslee, son of the former officer, had been chosen and ordained as his counselor.

The Presidency, once composed of Brother Blair, my brother David, and myself, was held by some to be objectionable for the reason that my brother, through his illness incapacitated for acting in his office, had been released, giving rise again to

the question whether or not that Quorum could be considered as functioning properly—a question that disturbed the minds of many. When the message came,

it again announced that my afflicted brother was in the hands of the Lord and should there remain until his Will was wrought in the matter. For similar reasons some had considered

that since Brother Thomas W. Smith had suffered a stroke of paralysis and was incapable of acting with his quorum, that body was also crippled in its work. The same Wisdom that de- [469] cided in regard to David was manifest in his case, the statement being that Brother T. W. was in the hands of the Lord and if he recovered sufficiently would again take his position in the Quorum, his bishopric to be continued for a season.

An *imp feat* of this *revela* is that the ministry of every *grade* was *chided* for the very evident unnecessary of *divergence of opinion*

in regard to the *application of revelation* which had been received and it *seemed* to be wise that *direct definition* should be given that the matter *might be* understood. And as a *measure to accom* this the 12 were to *stay at Lamoni* and *cont in joint cncil* with the presidency until the matters *in agitation* had been [Image 7] *disposd* of. This was *accom* and the *result* of the action was published to the church.

It will be *obss* by those *who* read closely that the position *occ* by the presidency, but more *esp* that *occ* by myself, was presented with an *admonition* which ought to almost *amount<ing>* to a *reproachfl charge*, that the the *off<ice>* had been *disregarded* and the judgment president *disregarded* and that therefore

the *usflne* of the several *in offices effect* everybody had been *injured* to the greater or *less ext*. I may remark that this is [Image 8] *in effect* the first notice of the kind presented *in any of the revelations* and if *any are disposd ?* the *integrity* of the statements as *contain to direct referen* to the *individuality* of the president. I request that they read the statement made by me *at the delivery* of the *revelation*

which *should be suf* and *in my judgment* to clear the *minds* of those objecting from such *injurious imputation*. There is a *reproach* in the *revelation near its close to the effect that the elders* usually called *too lax* in presenting the [Image 9] work of the church in their several *flds*, and a clearer *dinstion* between

the *loc* and *travel* minister was made. The church in its work among the leading *Q's* has *grown* more and more into *accord* with the *direction cont<ained>* this *revelation* and *better* condition of *things* has come to pass

An important feature of this revelation is that the ministry of all grades was chided for the very evident and unnecessary divergence of opinion existing between them

in regard to the application of the revelations which had been received. In these matters it seemed wise that direct definition should be given, in order that they might be more clearly understood. As a measure to accomplish this, the Twelve were directed to stay on at Lamoni for a season and continue in Joint Council with the Presidency until the matters in agitation could be disposed of. This was accomplished, and the result of their council actions was published and later embodied in what is known as Section 123 of the Doctrine and Covenants.

It will be observed by those who read the revelation closely that in it the official position occupied by the Presidency, and more especially that occupied by myself, was presented to the church with an admonition to the people, amounting almost to a reproachful charge, that they should not disregard the office nor the judgment of the officers upon whom, it was plainly stated, rested the burden of their care. They were charged to give greater heed to such officers, that the usefulness of the latter might not be injured or lessened.

I may remark that this was, in fact, the first notice of the kind presented in any of the revelations. If any one is disposed to question the integrity of the statement as containing reference to the difficulties of the Presidency, I request that he please read the statement made by me at the delivery of the communication, wherein is disclosed the fact that I had taken my troubles to the Lord in fasting and prayer.

This should be sufficient, in my judgment, to clear the mind of doubt as to its application and of other injurious complication. There is an admonition in the message to the effect that the Eldership should be zealous in prosecuting the work of the church in their several fields, and a clearer division was drawn between the labors and duties of

the local and the traveling ministry. The church in its work as done by the leading quorums has grown more and more into accord with the instructions contained in this revelation of 1894, resulting in a better condition of things and a better understanding between the laborers—

as was *prom* in the *revelation*.

1897 Section 124.

It will be noticed by the readers of these memoirs that

there was a *change* in the *method* of *administration* [Image 10] in the *direction* as to the writing of the *revelation* giving giving [sic] and at the characteristic of *apparent dictation*. To me, would I look back now over the *fld*,

I seem to feel and *recog* the presence of and *administrator* by ~~from~~ whom the *counsel* was *delivered* to me. And if possible I was more *sensibly* impressed by the *personification* of the spirit in form than ever before. I had,

upon 2 or 3 *inst* in preaching,

been *permitted* to preach as if in the presence of some *div personage* [Image 11] which personage at one time placed his hands upon my *shld* with a *suf* degree of purpose to impress me *sensibly* by his presence. So in the ministration of the *dictation* of this *revelation*.

As *sec* 122 was *largely* in *ref<erence>* to the *procedur* of the church and *ind* in it, so also was this largely so, and for the first time

the leading *Q* of the church were full, my first *cnslr* *WWB*, who had so long and faithfully *wrot* with me, had been taken

while at his post and failed to reach him from the *K conf* in 1896 [Image 12] to cover the *vacancy* and to *provide* for any action of the presidency as a while, the *patriarch* of the church, *Alex H* and the *Biph ELK*, were *declared* by the voice of the Lord as *auth<orized>* to act as *counsel* to the president, thus *inst*

filling the *Q* by *div com<mand>*, so that action should be had.

The taking of my brother *Alex* from the *Q* of the 12 and the death of *T W* Smith left the *number* 9, These were filled by *direction* to *choos*

as was promised in the message itself.

1897

It will be noticed that in the reception and embodiment of the revelation found in Doctrine and Covenants as Section 124, there was a marked change in the method employed. That I was directed to write gives the communication the characteristic of apparent dictation.

I seemed to feel and recognize the presence of an Administrator by whom the counsel was delivered to me, and I was more sensibly impressed by the personification of the Spirit in form than I had ever been before—if that were possible.

Upon two or three occasions in my life, when occupying in the pulpit I had been permitted to preach as if consciously aware of the nearness of some Divine Personage. This Personage at one of these times placed his hand upon my shoulder with a sufficient degree of pressure as to make me sensibly aware of his presence. So it was in the ministration of the dictation received in this revelation of 1897.

Like the one given three years before, it dealt largely with matters connected with the procedure of the church and the calling of individuals in it. For the first time in the history of the Reorganization,

the main Quorums of the church were filled. My first Counselor, W. W. Blair, who had so long and faithfully wrought at my side, had been taken away the year before

while at his post of duty. My other Counselor, as I have said, had been released because of disability. To cover these vacancies

Alexander H. Smith (also called to be Presiding Patriarch) and Bishop Edmund L. Kelley were declared by the Voice of the Lord as authorized to act as Counselors to the President, thus by Divine command virtually

filling that leading Quorum and providing for its proper functioning as a unit, if needed.

The removal of my brother Alexander from the Quorum of Twelve and the recent death of Brother Thomas W. Smith had left but nine members in that group. By direction through this revelation three

IN White JW Wit and RC Evans, which made the *Q* full for the first time in the exist of the R church. [Image 13] these were *valubl acation* to the *Q*, *infus new energies* and giving a more *complete* completion of the *whole* than it ever presented been. There was also a clearing up of *dbt* as to the action and *work* of the 70 to the degree that that *Q* could also be put into position to act as one of the *coord Q* of the church as *def<ined>* in *sec 104 D C<ovenants>*. There was also a *distinct recog* of the *excellent progress* and proper *proced* upon the board of the church [Image 14] and that we were *bidn* to be of good *cheer*. Besides this a *provision* was clearly stated in *ref* to sons of the leading men of the church of whom the Lord stated they were called and might be *chosen* at any time when they should be *approved* or *approve* themselves. This *proving* for *vacancies* which might possibly *occur* which the conditions be favorable. It was evidently clearly with in the *promise* of that *portion* of one of the *revelations* of the past in which the church [Image 15] was *admonished* that it was the *province* of the members hitherto to bring to pass “much righteousness for the power was within them”; and it would seem from the *volume* of the word received that there had been an *effort* upon the part of the *supervising* spirit of the Master to clear the way before the R of any difficulty, real or *sup*, anything that the work having been *laid* on *solid* foundation might *proceed* in a like *solidarity* of *procedure* and faith and *practice*.

others—Isaac N. White, John W. Wight, and Richard C. Evans—were chosen to this office and responsibility, making that Quorum full for the first time in the existence of the Reorganization. The men called were valuable accessions to the Quorum, infusing into it new energy and enthusiasm, and giving it a more complete balance in personnel than it had presented before. The revelation also cleared up some doubts and questions as to the office and work of the Quorum of Seventy—to such a degree that the Quorum could also be put into a position to act as one of the coordinate quorums of the church as defined in Section 104 of the Doctrine and Covenants.

A provision was clearly made also concerning the sons of the leading men of the church, the Lord stating that they were called to the work of their fathers, and indicating that they might be chosen at any time when they should be approved, or approve themselves, worthy. This statement clearly providing should conditions be favorable for the filling of future vacancies that might possibly occur, was reassuring, for

it was evidently plainly within the scope and meaning of that portion of a former revelation in which the church was admonished that it was the province of all its members to be “anxiously engaged in a good cause and to do many things of their own free will and bring to pass much righteousness, for the power is in them wherein they are agents unto themselves.”

It would seem, from the great volume of the Word which has been received, that there has ever been an effort upon the part of the supervising Spirit of the Master to clear the way before the Reorganization, carefully removing any difficult rule or supposition, in order that its work, having laid on a solid foundation, might proceed towards its fulfillment in a like solidarity in understanding, faith and practice.

[The foregoing observations on Revelations were made by the aged President in a series [471] of dictations given to his son, and stenographer, Israel A. Smith, beginning October 22 and ending November 17, 1914.

Within a few days thereafter he was stricken with

the illness which in two weeks terminated his life. When told by his physician that he would probably not survive, on November 26 he called his son to his bedside and dictated the appended paragraphs as a close to his chapter on these outstanding and important experiences in his career as leader and a Prophet.

A day or so later he indicated to his son that he had finished the work he had had in mind, and also distinctly stated to his physician and friend, Doctor Joseph Luff, that he considered his work was done. Shortly before the end he told Doctor Luff that he wished to leave a dying testimony. When the doctor advised him to make soon any statements he wished to make, he called his son to his side and asked him to make a record of that which he wished to leave as a final testimony.

Breathlessly the watchers about the couch listened for his words. Finally they came, in clear, distinct tones, ringing with sincerity and conviction:

“I know that Jesus is the Christ, the Son of the Living God!”

He passed away early in the afternoon of Thursday, December 10, 1914, and on the following Sabbath was interred in Mound Grove Cemetery, north of Independence. There is a handsome sarcophagus, the gift of many who loved and revered him, marks his resting place—A. A.]

¹ Joseph Smith III, shorthand autobiography [or history or reminisce], folder 68, book 19, Community of Christ Library-Archives, Independence, Missouri. All subsequent citations to the Joseph Smith III autobiography will be shortened to JS III, folder number and notebook number.

² Joseph Smith III, *The Memoirs of President Joseph Smith III 1832-1914; A Digital Reproduction of the Original Serial Publication Edited by Mary Audentia Smith Anderson; Reprint edited by Richard P. Howard* (Independence, Missouri: Herald Publishing House, 2010), p. 460-471.

³ Whatsoever.

⁴ Whatsoever.

⁵“=” is in manuscript.

⁶ Dream dreams.

⁷ Young.

⁸ Possible readings are “accord” and “court”.

⁹ Quotation marks are crossed out.

¹⁰ Expressed.

¹¹ Community of Christ D&C 114:1b

¹² Possibly “dictation”.

¹³ Corner missing – page torn

¹⁴ Corner of the page missing

¹⁵ Here, question.

¹⁶ Transposition sign indicating the switching of “it would have been” and “manif”.

¹⁷ A note is present indicating the next dictation was taken on plain paper stapled into the notebook; this paper is apparently not extant.

¹⁸ Page 467 in the published memoirs

¹⁹ Section 118
²⁰ Proverbs 18:14.