

The Chronology of the Ohio Revelations

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Kirtland, Ohio, bears the unique distinction of being the locality where more revelations** were given to the Prophet Joseph Smith than any other place, with 46 sections of the present Doctrine and Covenants being received there. Fayette, New York, falls into second place with 20 revelations, while Hiram, Ohio, and Harmony, Pennsylvania, tie for third place with 15 revelations each. Close to one-half of the sections in the Doctrine and Covenants were given in Ohio. Many of these contained fundamental doctrines and principles which were of major importance in the development of The Church of Jesus Christ of Latter-day Saints in its formative years.

Of the 136 sections in the Doctrine and Covenants, 64, or 47 percent were given in Ohio during 1831 to 1837, as follows:

Kirtland—46 sections: 41-50, 52-56, 63, 64, 70, 72, 84-99, 101-104, 106-110, 112, 134

Hiram—15 sections: 1, 65, 67-69, 71, 73, 74, 76-81, 133

Thompson—1 section: 51

Orange—1 section: 66

Amherst—1 section: 75

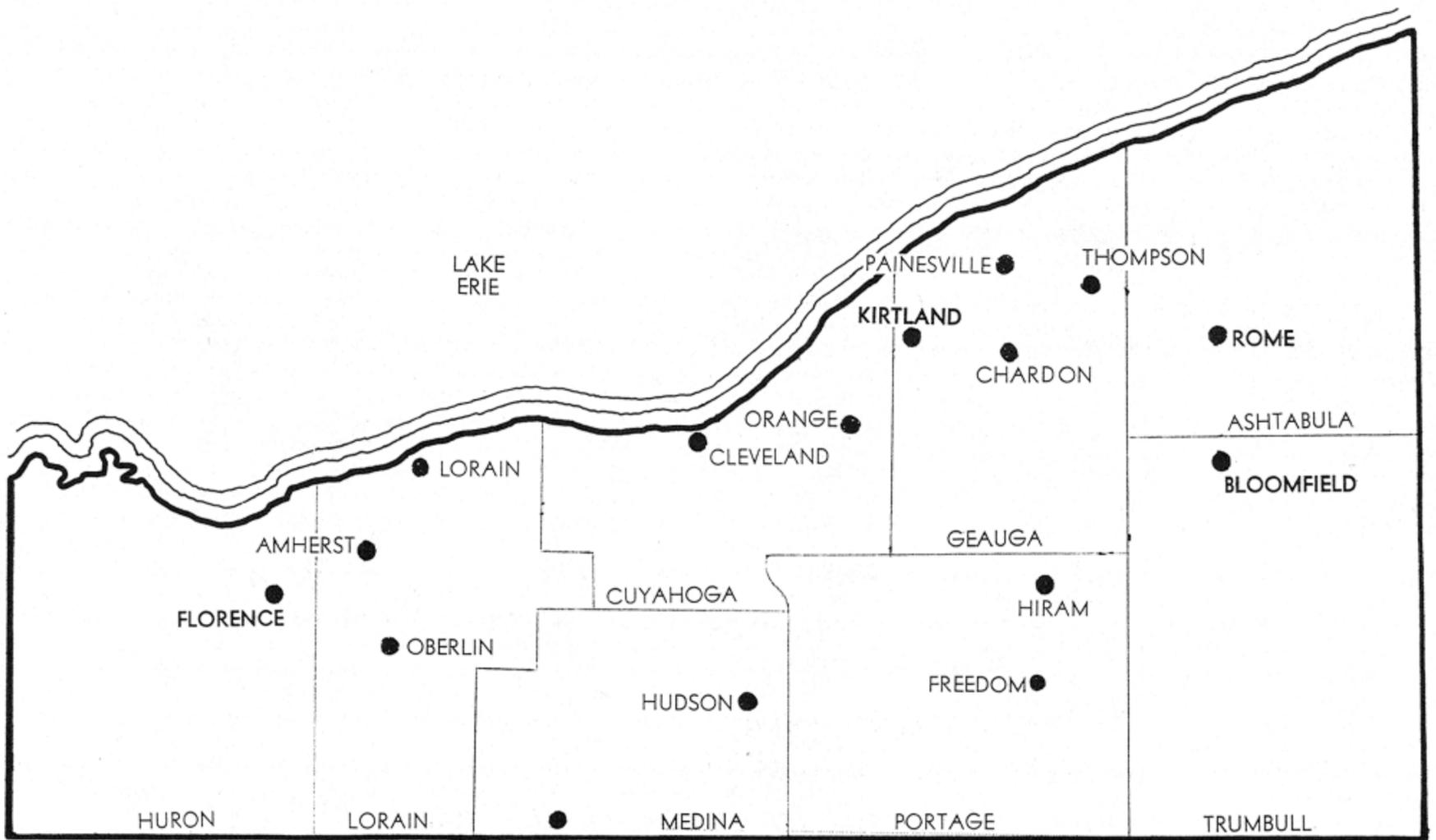
The remaining 72 sections, or 53 percent were given in other states, as follows:

New York 1823-1831—25 sections

Pennsylvania 1828-1830—15 sections

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**The term "revelations" in this article is used in a broad sense to include the various sections of the Doctrine and Covenants, recognizing that some of them were minutes of a meeting, prophecy, explanation of scripture, etc.



LOCATIONS OF OHIO REVELATIONS

Missouri 1831-1839—20 sections
 Massachusetts 1836—1 section
 Illinois 1841-1844—10 sections
 Nebraska 1847—1 section

Of the 64 sections given in Ohio, 18 were published in the 1833 Book of Commandments; 38 sections were added in the 1835 Doctrine and Covenants; 2 more sections were added in the 1844 edition; and 6 sections were added in the 1876 edition. Many of the revelations were printed in the early periodicals of the Church.

In order to better identify the Ohio revelations which will be treated in this article, a list is included to show which revelations were received there; when they were printed; the section numbers in the several editions of the Doctrine and Covenants; and the manuscripts which have been located of these sections which are currently on file in the Office of the Church Historian: the initials given in the manuscript columns identify the handwriting of the scribe or scribes who wrote these documents. (See Table 1.)

OHIO REVELATIONS DATA

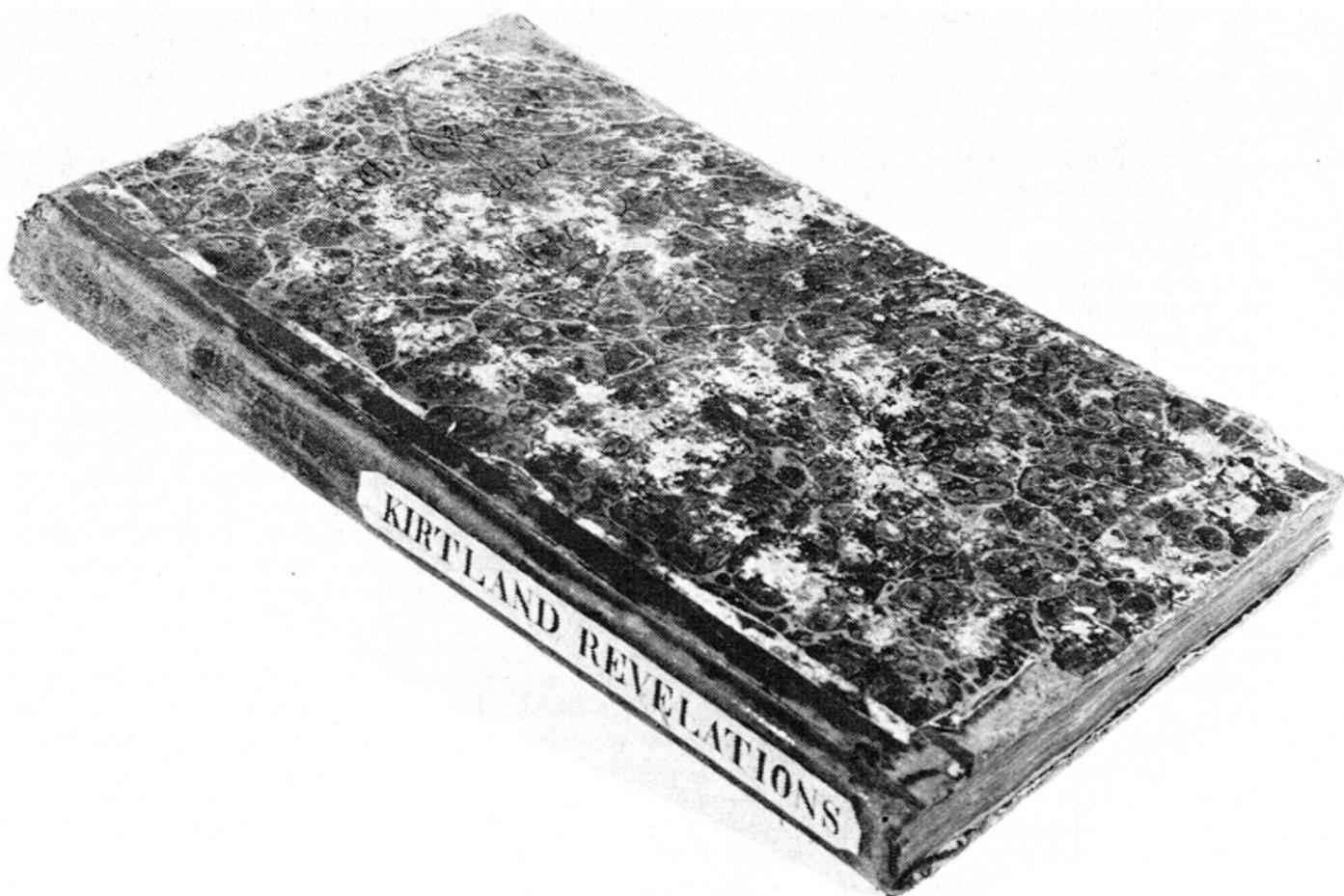
Date	Place	Section Numbers					Manuscripts in the Historian's Office					
		Doc. & Cov.		Bk. of Com.	Kirtland Revelations	Book of Commandments Laws and Covenants			Other Manuscripts			
		1876 1970	1844 1869			1835	1833	A		B	C	
1 Nov 1831	Hiram	1	1	1								
4 Feb 1831	Kirtland	41	61	43	FGW							
9 Feb 1831	Kirtland	42	13	44,47	FGW	OH	WWP					NI
Feb 1831	Kirtland	43	14	45								
Feb 1831	Kirtland	44	62	46								
7 Mar 1831	Kirtland	45	15	48								EP
8 Mar 1831	Kirtland	46	16	49								
8 Mar 1831	Kirtland	47	63	50	FGW&JS							
Mar 1831	Kirtland	48	64	51								
Mar 1831	Kirtland	49	65	52								
May 1831	Kirtland	50	17	53		OH	WWP					
May 1831	Thompson	51	23	-	FGW		WWP					NI
7 Jun 1831	Kirtland	52	66	54								
Jun 1831	Kirtland	53	67	55			WWP					
Jun 1831	Kirtland	54	68	56								
Jun 1831	Kirtland	55	69	57								
Jun 1831	Kirtland	56	70	58								
Aug 1831	Kirtland	63	20	64			WWP					
11 Sep 1831	Kirtland	64	21	65		JS&OH	JW					
Oct 1831	Hiram	65	24	-	FGW							
25 Oct 1831	Orange	66	75	-	FGW							
Nov 1831	Hiram	67	25	-								
Nov 1831	Hiram	68	22	-								
Nov 1831	Hiram	69	28	-								
Nov 1831	Kirtland	70	26	-								
1 Dec 1831	Hiram	71	91	-	FGW							NI,SR
4 Dec 1831	Kirtland	72	90	-	JS&FGW	JS&OH						
10 Jan 1832	Hiram	73	29	-								
Jan 1832	Hiram	74	74	-	FGW,FGW							
25 Jan 1832	Amherst	75	88	-		JS&OH						

16 Feb 1832	Hiram	76	91	-	FGW&JS	WWP	FGW
Mar 1832	Hiram	77	-	-			
Mar 1832	Hiram	78	75	-	FGW		FGW
Mar 1832	Hiram	79	76	-	FGW		
Mar 1832	Hiram	80	77	-	FGW		
Mar 1832	Hiram	81	79	-	FGW		
22-23 Sep 1832	Kirtland	84	4	-	FGW		FGW NI
27 Nov 1832	Kirtland	85	-	-			
6 Dec 1832	Kirtland	86	6	-	FGW	WWP	WWP,WWP
25 Dec 1832	Kirtland	87	-	-	FGW	WWP	
27 Dec 1832	Kirtland	88	7	-	FGW	WWP	NI
27 Feb 1833	Kirtland	89	81	-	FGW	WWP	
8 Mar 1833	Kirtland	90	84	-	FGW		
9 Mar 1833	Kirtland	91	92	-	FGW	NI	
15 Mar 1833	Kirtland	92	93	-	FGW		FGW,NI
6 May 1833	Kirtland	93	82	-	OH		
6 May 1833	Kirtland	94	83	-	FGW		SR
1 Jun 1833	Kirtland	95	95	-	OH		
4 Jun 1833	Kirtland	96	96	-	OH		
2 Aug 1833	Kirtland	97	81	-	FGW		SR
6 Aug 1833	Kirtland	98	85	-	FGW&JS		NI&SR
Aug 1833	Kirtland	99	78	-	FGW		
16 Dec 1833	Kirtland	101	97	-	FGW		
17 Feb 1834	Kirtland	102	5	-	OH		OH
24 Feb 1834	Kirtland	103	101	-	OH		OP WWP,WWP
23 Apr 1834	Kirtland	104	99	-	OH		OP
25 Nov 1834	Kirtland	106	100	-	OC		
28 Mar 1835	Kirtland	107	3	-	FGW		OH
26 Dec 1835	Kirtland	108	-	-			
27 Mar 1836	Kirtland	109	-	-			
3 Apr 1836	Kirtland	110	-	-			WAC
23 Jul 1837	Kirtland	112	104	-			FGW,WWP
3 Nov 1831	Hiram	133	108	100			
17 Aug 1835	Kirtland	134	110	102			
JW John Whitmer		OC Oliver Cowdery			EP Edward Partridge	SR Sidney Rigdon	
FGW Frederick G. Williams		WAC Warren A. Cowdery			WWP William W. Phelps	JS Joseph Smith Jr.	
NI Not identified		OH Orson Hyde			OP Orson Pratt		

IDENTIFICATION OF THE MANUSCRIPTS

For the past several years personnel in the Historian's Office have been searching for original handwritten copies of the revelations. A number of documents and early compilations have been located or procured and are now on file in the Church Archives.

Foremost among these is a bound volume which was many years ago given the title, "Kirtland Revelations." It contains 35 of the Ohio revelations. This volume is approximately 12 $\frac{1}{4}$ inches long, 7 $\frac{3}{4}$ inches wide, and $\frac{3}{4}$ inch thick. The scribe who recorded most of the entries in the volume was Frederick G. Williams. Orson Hyde added a few pages, and Joseph Smith and Oliver Cowdery recorded the others. On page 20 appears the first signature of the scribe—Frederick G. Williams signed his name to an article dated August 29, 1832. His signature appears again on page 31 at the end of Section 84, and on several other pages. On page 32 is an interesting statement in connection with Section 86 "given by Joseph the Seer and written by Sidney the scribe and Councillor, and Transcribed by Frederick, Assistant Scribe and Councillor." The following page contains Section 87 and the words "Given by Joseph the Seer, written by F.G. Williams." Orson Hyde identified himself as scribe on page 107 at the end of Section



The manuscript volume "Kirtland Revelations"

104 when he wrote "Recorded by O. Hyde 18 Aug. 1834 upon this Book." Similar words were entered on page 111 at the end of Section 103.

Three small books, each approximately $6\frac{1}{4}$ inches long, $3\frac{3}{4}$ inches wide and $\frac{1}{4}$ inch thick or less, were presented to the Historian's Office in recent years. They had been well preserved in a family collection, for which historians are most grateful.

The first of these small books is labeled on the cover "Book of Commandments, Laws and Covenants." Because the three manuscripts are somewhat similar in format and are part of the same collection, and for purposes of easy reference, the same title has been used for all three, with the individual designations being Books A, B, and C.

Book A contains five of the Ohio revelations, recorded by Orson Hyde and Joseph Smith.

Book B contains twelve of the Ohio revelations. One entry in this book which helps in determining when the entries were made, appears at the end of Section 86, and states "copied at Zion 12 June 1833."

Book C contains three Ohio revelations. Section 103 is recorded first and is in the handwriting of Orson Pratt. At the end of the revelation, entered with a different ink, are the words "Copied by O. Hyde 18 Augt. 1834." At the end of Section 104 are the words "Copied from the original by O. Pratt." The last revelation entered in this book is Section 102. At the end of these minutes of the council of twenty-four High Priests held 17 Feb. 1834, appear the original signatures of Orson Hyde and Oliver Cowdery, clerks, followed by the words "Carefully examined 27 Augt 183[4] and Recorded on the Book of Rev. by O. Hyde." The edge of the sheet containing the [4] in 1834 has broken away, but as this entry is studied in connection with the recording of the same section in the book "Kirtland Revelations," it appears that [4] would be the number originally entered. These two entries of the same section were probably entered within a short time of each other.

Various other handwritten manuscripts have been located. Some are individual sheets; some are entries in early journals; and some are recorded with other documents. Most of the revelations are also recorded in the manuscript of the "Documentary History of the Church," and would have received the at-

tention of Joseph Smith. These copies in the DHC manuscript will not be discussed further in this article.

The four manuscript volumes and the other manuscripts have been carefully examined by Dean C. Jessee of the Historian's Office staff, who has become familiar with the individual handwriting of the early scribes. Mainly due to his efforts, identification can now be made of the scribes responsible for most of the writing. Once it had been determined whose hand had recorded the document, research was then undertaken to identify the period of time each individual served as scribe. At the present time it cannot be accurately stated which if any of these manuscripts are the originals written at the time the revelations were received or which are subsequent copies of the originals.

THE PROBLEM OF ERRORS IN RECORDING

An interesting subject to be considered in connection with the revelations is a study of the differences that exist between these manuscripts and the printed revelations in the Doctrine and Covenants. Such a study is now being carried out by Robert J. Woodford for a doctoral dissertation at Brigham Young University. The results of his research should be helpful to the serious scholar.

It may be briefly mentioned here that a comparison of some of the manuscript copies of the revelations with the 1833 Book of Commandments, and the 1835 Doctrine and Covenants indicates in some instances very few changes in words, and those changes which do appear are negligible in meaning or interpretation, being mainly grammatical improvements. In other instances there are insertions of paragraphs, or sentences have been omitted. Some differences appear in the headings and dates of the manuscripts.

When documents are copied by hand errors have a tendency to occur. This is verified upon examination of the existing manuscripts. The manuscripts appear generally to predate the 1833 or 1835 printings, and the changes which were made in these printed editions did receive the personal attention of the Prophet Joseph Smith, the one person who would have the right to make corrections or additions. There are also some corrections made in the entries in "Kirtland Revelations," and these are in the handwriting of Joseph Smith. His corrections appear in the 1833 and 1835 printed texts.

Another aspect that deserves attention is the accounts regarding the way in which revelations were received and recorded. One statement comes from Parley P. Pratt, who was privileged to be in attendance when some revelations were received, and concerning which he wrote in May 1831:

Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded by an ordinary writer in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each. (Autobiography of Parley P. Pratt, p. 65-66.)

This statement, however, is modified by B. H. Roberts, who states that:

Some of the early revelations first published in the "Book of Commandments," in 1833, were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. (DHC 1:173.)

An examination of the existing manuscripts verifies that there were differences or errors which occurred in copying, some examples of which are given in the following paragraphs.

With the manuscripts of Section 42 is a photocopy of a letter dated February 4, 1835, Kirtland. The letter is addressed to Bishop Whitney and signed by Oliver Cowdery. In it Oliver asks Bishop Whitney to send "by the bearer the original copy of the Revelation given to 12 elders Feb. 1831 called 'The Law of the Church.' We are preparing the old Star for re-printing, and have no copy from which to correct, and know of no other beside yours." (See p. 324.) The heading of the manuscript of Section 42 has the words "The Laws of the Church of Christ Kirtland Geauga Ohio May 23d 1831 A Commandment to the Elders." These lines do not appear in the present printed edition. In 1833 and 1835 publications give the date as February 1831, and the present D&C has Feb. 9, 1831. The copy of this revelation in Book B gives the date as February 9, 1831. An-

other difference in this manuscript is that a series of questions is included, starting with the question, "Shall the Church come together into one place or remain as they are in separate bodies?" This is followed by verses 1 to 10. Then appear the words "Question 2d. The Law regulating the Church in her present situation till the time of her gathering—Answer," followed by 11 through 69. Other questions follow.

The manuscript for Section 45 is headed "A prophecy to the Church of Christ given the 6th March 1831." The 1833 publication gives the date as March 1831; the 1835, the current D&C, and the Documentary History of the Church all give March 7, 1831.

The manuscript for Section 52 is dated June 6, 1831, whereas the 1833 and 1835 publications give June 1831, and the present D&C gives June 7, 1831.

The manuscript for Section 78 is dated March 1, 1832; Kirtland. The 1835 and the current D&C have only March 1832, at Hiram.

There are three manuscripts of Section 87. One is dated July 3, 1835, and two have December 25th, 1832, as does the present D&C. Section 87 was not published in the Doctrine and Covenants until 1876.

The manuscript for Section 88 has the words "the Olive Leaf 16 of April." The 1835 and the present D&C give December 27, 1832.

Both manuscript copies of Section 92 contain the name "Frederick" and do not include the name "Shederlaomach." The 1835 edition gives the name "Shederlaomach" but does not include "Frederick" or Frederick G. Williams." In the early publications the anonymity of the individuals concerned was retained through the use of these special names.

There is yet much research to be done on the manuscripts of the revelations, and it is hoped that additional manuscripts may be brought to light and made available to scholars. Continued research and study should contribute to a greater understanding of these important documents and support their claim to be divinely inspired.

THE HISTORICAL SETTING OF THE OHIO REVELATIONS

There is also a great area for further research on the historical setting of the Ohio revelations. What brought about the

revelation? How important were the contents? Where was the Prophet at the time? Who recorded the revelation originally? As many of these questions will be discussed as can be; the rest will be left to be answered through additional research and writing.

The young Prophet Joseph Smith arrived in front of the Gilbert and Whitney store in Kirtland, Ohio, on February 1, 1831. He had only a month earlier celebrated his twenty-fifth birthday. Persecution, intolerance, and misunderstanding had followed this young man in his earlier moves from Palmyra, New York, to Harmony, Pennsylvania, and thence to Fayette, New York, where he was living when a letter was received from John Whitmer desiring his immediate assistance at Kirtland to regulate the affairs of the Church there. As he had done many times before and as he would continue to do in the years to come, Joseph inquired of the Lord concerning His will, to which he received in answer a revelation (D&C 37), commanding him to go to Ohio "because of the enemy and for your sakes." (D&C 37:1)

He and his wife Emma, together with Sidney Rigdon and Edward Partridge, prepared for the move to the west, and in the cold winter in the last week of January 1831 left the Peter Whitmer home in a sleigh. The two-hundred snow-covered miles were traversed within a few days, and on February 1 the sleigh drew up in front of the store, where the travelers were welcomed by the Newel K. Whitney family. Joseph and Emma Smith were shortly located in two rooms of the Whitney home, which was located on the corner across from the store. They lived there for several weeks, during which time a number of revelations were received.

Four days after his arrival in Kirtland, Joseph received the first of the 64 Ohio revelations. The Saints in Kirtland had generally attempted to live the teachings of the new gospel, but some strange notions had crept in among them, and this revelation was received to answer the situation. They were commanded "to assemble yourselves together to agree upon my word." (41:2)

Five days later, February 9, Section 42 concerning Church government and how transgression should be dealt with was given in the presence of twelve elders.

During February a woman came to Joseph "with great pretensions to revealing commandments, laws and other curious

matters." (Ms. of Ohio) In answer to her claim Joseph received a revelation (Section 43) stating that none but Joseph Smith was appointed to receive revelations and commandments as long as he lived and remained faithful. This woman had deceived some members who lacked the spirit of discernment. Also during February he received Section 44 which commanded the elders to meet and to assist the poor.

Five revelations were given in Kirtland during March 1831. In Section 45 the Lord declared "I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it." (45:9) Section 46 pertained to the Holy Ghost and gifts of the gospel, while Section 47 appointed John Whitmer as Church Historian with a commandment to keep a history. In Section 48 instructions were given to the saints in Kirtland to receive those saints who were emigrating from the east, and to divide their lands with the newcomers until the Lord commanded them to gather to the land of their inheritance. Lemon Copley, a convert to the Church from the Shaker faith, still retained some beliefs which conflicted with his new religion, and in Section 49 he and others were called to preach the gospel to the Shakers.

Of the two revelations given during May 1831 one, Section 50, was given at Kirtland to a group of elders who did not understand the different spirits manifesting themselves in the land, and upon inquiry of the Lord for further light this section was received.

Only one revelation was given at Thompson, Ohio—Section 51. A group of members known as the Colesville Branch had obeyed the commandment to gather to Ohio and had journeyed from Colesville, New York, and settled as advised in the small village of Thompson, about sixteen miles northeast of Kirtland. Due to difficulties which arose among them as they attempted to live the order of stewardship and consecration of properties, they requested that Joseph Smith assist them in their distress. His visit with them resulted in this revelation which instructed that Bishop Partridge was to "appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs." (51:3) Not long afterward the Colesville Branch received further instructions to go to Missouri (54:8) to settle in the land of the New Jerusalem, which they did, arriving there in July 1831.

A prophecy to the Church of Christ given the 6th March 1831
Saying hearken O ye people of my Church to whom the kingdom has been given
hearken ye & give ear to him who laid the foundation of the earth who
made the heavens & all the hosts thereof & by whom all things were
made which live & move & have a being & again I say hearken unto
my voice lest death shall overtake you in an hour when you
think not the summer shall be past & the harvest ended & your souls
are not saved. Listen to him who is your advocate with the Father
who is pleading your cause before him saying Father behold the
sufferings & death of him who did no sin in whom thou wast well
pleased. Behold the blood of thy son which was shed the blood of him whom
thou gave that thyself might be glorified. wherefore ~~of the angels there~~
my brethren that believe on my name that they may come unto me
& have everlasting life. Hearken O ye people of my Church & ye Elders
listen together & hear my voice whilst it is called to day & ponder not your
hearts for verily I say unto you that I am Alpha & Omega the beginning
& the end the light & the life of the world a light that shineth in darkness
& the darkness comprehendeth it not I came unto my own & my own
received me not but unto as many as received me gave I power to
do many miracles & to become the sons of God & even unto them that
believed on my name gave I power to obtain eternal life & even so I
have sent mine everlasting covenant into the world to be a light to the
world & to be a standard for the people & for the Gentiles to seek to it & to
be a measuring before my face to prepare the way before me wherefore
come ye unto it with him that cometh I will reason as with men
of old & I will shew unto you my strong reasoning wherefore hearken
ye together & let me shew it unto you even my wisdom the wisdom
of him whom ye say is the God of Enoch & his brethren who was
separated from the earth & was restored unto myself a city reserved
untill a day of righteousness shall come a day which was sought for
by all holy men & found it not because of wickedness & abominations &
confessed that they were strangers & pilgrims on the earth but obtained
a promise that they should find it & see it in their flesh wherefore
hearken & I will reason with you & I will speak unto you & prophecy
as unto men in days of old & I will shew it plainly as I shewed it unto
my Disciples as I stood before them in the flesh & spoke unto them
saying as ye have asked of me concerning these signs of my coming in
the day when I shall come in my glory in the clouds of heaven to fulfill
the promises that I have made unto your Fathers for as ye have looked
upon the long absence of your spirits from your bodies to be a bondage
I will shew unto you how the day of redemption shall come & also the restoration
of the scattered Israel & now ye behold this Temple which is in Jerusalem which
ye call the house of God & your enemies say that this house shall never fall
but verily I say unto you that desolation shall come upon this generation as
a thief in the night & this people shall be destroyed & scattered among all
nations & this Temple which ye now see shall be thrown down that there shall
not be left one stone upon another & it shall come to pass that this genera-
tion of Jews shall not pass away untill every desolation which I have

Five revelations were given in Kirtland in June 1831. Section 52 commanded some thirty elders to preach the Gospel; Section 53 concerned the work and appointment of Sidney Gilbert in the Church; Section 54 was to Newel Knight commanding the Colesville Branch to continue their journey to Missouri; Section 55 was given in response to an inquiry by William W. Phelps, who was told to assist Oliver Cowdery in the work of printing, selecting, and writing books, and Section 56 contained direction to several elders.

In accordance with instructions given to Joseph in Section 56 to journey to Missouri, he left Kirtland and arrived at Independence July 15, 1831. After arranging for the organization and welfare of the saints who were migrating to Independence, he returned to Kirtland, arriving there August 27. During the remaining days of August he received Section 63 which instructed some brethren to preach the gospel and others to move to the land of Zion in Missouri as part of the gathering.

Section 64 was given in Kirtland September 11, rebuking a number of leading men for not having kept the commandments. Through this revelation it was made known that Kirtland would be retained as a stronghold in the land for another five years. (64:21)

Preparations had been under way for several days by Joseph and Emma to move to Hiram, thirty miles southeast of Kirtland. This move was accomplished September 12, and the family then made their living quarters in the home of John Johnson. This was to be the home where a number of important revelations were to be received. Fifteen in all were given in Hiram. Also, while living in the Johnson home Joseph translated a portion of the Bible.

The first revelation given in Hiram occurred during October (Section 65), and has been designated by Joseph Smith as a prayer.

At a conference held in Hiram October 11, 1831, it was decided that the next conference should be held at Orange, Ohio, about twelve miles south of Kirtland, where a branch of the Church was organized. This conference convened at Orange on October 25, 1831. William E. M'Lellin, who had only recently arrived in Kirtland, was in attendance at the meetings in Orange and sought the will of the Lord concerning himself. Upon inquiry to the Lord, Joseph received an answer directing that M'Lellin should go on a mission to preach the gospel

(Section 66). The minutes of the conference as recorded by Oliver Cowdery in the *Far West Record* verify that the meetings were held in the home of Brother Sirenes Burnett, and apparently the revelation was given in that home. It was voted to hold another general conference January 25, 1832, at Amherst, Lorain County.

November 1, 1831, a special conference was held at Hiram to consider matters which should be attended to by Oliver Cowdery and John Whitmer who had been appointed to go to Missouri. Attention was given to publishing the revelations which had thus far been received. Up to this time there had been no publication of the commandments. They had been copied by hand, sometimes inaccurately, or carried by word of mouth, with attending inaccuracies and difficulty of obtaining proper interpretation. As early as the summer of 1830 Joseph saw the need for publication of the revelation, and soon after the revelation known as Section 26 was received he began to arrange and copy the revelations received up to that time. During the conference a decision was made to publish 10,000 copies of the revelations. Section 1 was received in the Johnson home during the recess between the morning and afternoon sessions of the conference. It was to be a preface to the publication. The revelation was read to the conference the next day. In the revelation is declared: "Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." (1:6) From this verse came the title to the publication *Book of Commandments* which was printed in Independence. At a later conference, May 1, 1832, it was decided to print only 3,000 copies of the book.

November 3, at a special conference in Hiram, another of the important revelations was received, which became known as the Appendix to the Book of Commandments (Section 133). It has been called the appendix because it was presumably intended to be printed as the last section in that publication.

Three additional revelations were given in Hiram during November: Section 67, containing a testimony of the truthfulness of the commandments; Section 68, calling several elders to preach, and Section 69, wherein Oliver Cowdery and John Whitmer were commanded to take the commandments to Independence for printing.

At a conference held in Hiram, November 8, comments were made pertaining to some mistakes found in the revelations made either by the slow method of recording by the scribes at the time the revelation was originally dictated, or errors by the scribes themselves. In connection with this Joseph Smith wrote:

My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks; for from the first to the twelfth of November we held four special conferences. In the last which was held at Brother Johnson's in Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world . . . the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. (DHC 1:235)

In answer to an inquiry, Section 70 was received giving instructions on the management and printing of the Book of Commandments.

Although the revelations received up to this time were now to be published and the Prophet spent some time making corrections, there has not been found a written manuscript volume into which the commandments were copied in the order in which they appeared in the Book of Commandments. Nor has such a manuscript been found for the 1835 Doctrine and Covenants. It appears that the revelations were first recorded on individual documents. Some of the original documents could have been used by the Prophet in making his corrections, or such corrections could have been made on subsequent copies.

December 1 at Hiram Section 71 was given, instructing Joseph to travel and preach; in consequence of which he visited Kirtland, where Section 71 was received, December 4, on the temporal and spiritual welfare of the Church.

The first revelation in 1832 was received at Hiram (Section 73) commanding Joseph Smith and Sidney Rigdon to renew their work of translating or revising the scriptures and to continue preaching. While thus involved with translating, Section 74 was received, giving an explanation of 1 Corinthians 7:14.

The conference which had been appointed for Amherst, Lorain County, convened there on January 25, 1832. At this conference Joseph Smith, Jr., was sustained as president of the high priesthood. He wrote of this conference:

The Elders seemed anxious for me to inquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for as it was written, all men have gone out of the way, so that none doeth good, no, not one. (DHC 1:242)

Section 75 was received in answer to his inquiry.

One of the great revelations in the Doctrine and Covenants, Section 76, was given February 16, 1832, in the Johnson home at Hiram, while Joseph Smith and Sidney Rigdon were engaged in revising the Gospel of St. John. Joseph Smith writes:

Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term "Heaven," as intended for the Saints' eternal home must include more kingdoms than one. (DHC 1:252)

In answer to their prayer, the heavens were opened and they beheld the Father and the Son, and were informed on the principles of the salvation of man, and the degrees of glory in the resurrection. One of the frequently quoted scriptures which has deep meaning for Latter-day Saints is found in this section:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (76:22-24)

Only five additional revelations were received in the Johnson home while Joseph was in Hiram, all of which were given during March 1832. Section 77 came while the translation of the scriptures was still in progress and explained part of the Revelation of St. John. Section 78 gave instructions on temporal affairs, together with instructions to the high priesthood; Sections 79 and 80 contained instructions to individuals; and in Section 81 Frederick G. Williams was called to be a counselor in the First Presidency.



The John Johnson home in Hiram, Ohio

Mob violence increased while Joseph lived in Hiram, to the extent that on March 24 a mob broke into the Johnson home, dragged Joseph from his bed, and, after beating him, covered him with tar and feathers. Sidney Rigdon was also mistreated at this time. Joseph was sufficiently recovered by the next day that he was able to preach and baptize. And the two men, Joseph and Sidney, having recovered from the mobbing, were able to start for Missouri on April 1. While in Missouri Sections 82 and 83 were given. The two men returned to Kirtland in June. During their absence, Emma Smith, following the advice of her husband, removed to the Whitney home in Kirtland where she and her husband would be more secure from the mob attitude which existed around Hiram. The remainder of the Ohio revelations (27) were all given while Joseph and Emma still lived in Kirtland.

Five of the revelations (Section 84-88) were given during the last four months of 1832. In response to inquiries of elders who had labored in the eastern states and were now returning to Kirtland, the Prophet inquired of the Lord and received

an important revelation on Priesthood (Section 84). Section 85 was written to encourage and instruct the saints in Missouri, and outlined some of the responsibilities of the Lord's clerk. Section 86 explained the parable of the wheat and the tares and its application to the latter days. The well-known revelation and prophecy on war (Section 87) was received at a time appropriate to the difficulties of the period. South Carolina had passed ordinances declaring their state a free and independent nation, and Pres. Jackson had issued a proclamation against this rebellion. The Prophet through this revelation was enabled to portray the forthcoming events. Section 88 is a lengthy, important revelation known as "The Olive Leaf."

Eleven revelations were given from February to August 1833 in Kirtland. The first of these (Section 89) is known as the Word of Wisdom, from which Latter-day Saints learn they are not to use hot drinks (tea and coffee), strong drinks (alcohol), or tobacco, and to use grains and the fruit of the vine. In Section 90 the position of Joseph Smith as President of the Church is reaffirmed. While revising the scriptures the Prophet came to that portion of the ancient writings called the Apocrypha and received the revelation (Section 91) wherein the Lord stated it was not necessary to translate that part of the Bible. Frederick G. Williams received instructions in Section 92 to join the United Order. In Section 93 the relation between the Father and the Son is defined and the well-known statement made—"The glory of God is intelligence, or, in other words, light and truth." (93:36) In Section 94 the saints are commanded to build a house for the Presidency and a printing house. Some of the members are chastised and rebuked in Section 95 for not observing instructions that had been previously given them concerning the building of the Lord's house at Kirtland. At a conference held June 4 at Kirtland, consideration was given to the disposal of the French Farm, to which an answer was received in the "Translating Room" that the area was to be divided into lots (Section 96). Section 97 concerned the affairs of the saints in Jackson County, Missouri, and in Section 98 the Lord indicated He was not well pleased with many of the saints in Kirtland. Section 99 contained instructions to John Murdock.

The Prophet started October 5 for New York and Canada and, while in New York, received Section 100. He returned to Kirtland November 4. The last revelation in 1833 (Sec-

tion 101) was given December 16 and pertains to the sufferings of the saints in Missouri.

Only four revelations are recorded for 1834 in Kirtland. The first of these (Section 102) was given in the Joseph Smith home and is the minutes of the first high council to be organized in the Church. The minutes were considered of sufficient importance to incorporate them as a section of the Doctrine and Covenants. In the minutes are outlined some of the basic responsibilities of the high council, and a pattern was established which is followed to this day.

Section 103 was given February 24, 1834, in the Joseph Smith home, as a result of the difficulties which existed in Missouri, commanding that the men in Kirtland be organized to travel to Missouri to assist the persecuted saints there. This group became known in history as Zion's Camp. Before starting, Joseph received Section 104, on April 23, concerning the United Order. He left Kirtland with the camp May 5. The camp was disbanded June 25 and the members returned home, Joseph arriving in Kirtland about August 1. The last revelation of 1834, Section 106, was received as Joseph continued his preparations for the school to be held in Kirtland and contained instructions to Warren A. Cowdery.

Only three revelations are recorded in 1835 in Kirtland, Section 107 was given as the Twelve met in council, and, recognizing that they were about to be separated for missionary activities, they asked the Prophet to inquire the desires of the Lord concerning them. This important explanation of the duties of the priesthood was received in answer. The first 58 verses were given at this time, and the remainder added later.

While the Prophet was visiting in Michigan, on August 17, 1835, a special conference was held at Kirtland, at which Oliver Cowdery introduced the "Book of Doctrine and Covenants of the Church." The title had evidently been accepted by a committee which had concluded that the former title of *Book of Commandments* was too limited in its scope. The printing of an edition of the revelations in 1835 was to contain more than just commandments. A series of "Lectures on Faith" had been developed and these were included in the 1835 edition, but not as revelations. Also printed in this edition was an "Article on Government and Laws in General" (Section 134) which was written by Oliver Cowdery and presented to the

conference by William W. Phelps as an expression of the beliefs of the saints at that time on this subject. In the absence of Joseph Smith, the assembly voted to accept this article for printing, as well as an article on marriage. The article on marriage had been prepared by Oliver Cowdery and was also presented to the conference by Phelps as an expression of the belief of the saints at that time. This article was replaced in the 1876 edition of the Doctrine and Covenants with the present Section 132 on the eternity of the marriage covenant. Upon his return to Kirtland, the Prophet accepted the decision of the assembly and permitted the printing of the two articles in the 1835 edition.

The third revelation given in 1835 was directed to Lyman Sherman.

Two revelations were received in 1836, both of which were of special importance. The Kirtland Temple had been finished, and the dedicatory prayer was offered by Joseph Smith March 27 and is included in the Doctrine and Covenants as Section 109. A few days later, April 3, while convened in the Kirtland Temple in a conference, Joseph and Oliver retired to the pulpit, the veils were dropped, and after a solemn prayer, they received a glorious vision of the Savior, and visitations from Moses, Elias, and Elijah, the account of which is given in Section 110.

The final revelation given in Kirtland is dated July 23, 1837, and contains instructions to Thomas B. Marsh and the Twelve. Six months later, January 12, 1838, Joseph Smith moved his home from Kirtland to Missouri, never to return to Ohio.

The Ohio period was one of great development, expansion, and inquiry in the Church. As the understanding of the Prophet Joseph Smith expanded, he was ready to receive a deeper insight into the purposes of the Lord. The principle of inquiry which has been mentioned frequently in connection with the Ohio revelations, brought about many answers which were to set the pattern for Church procedure for the future. The examples given to individuals in answer to their inquiries might well be applied today to members of the Church who have similar queries in their minds.