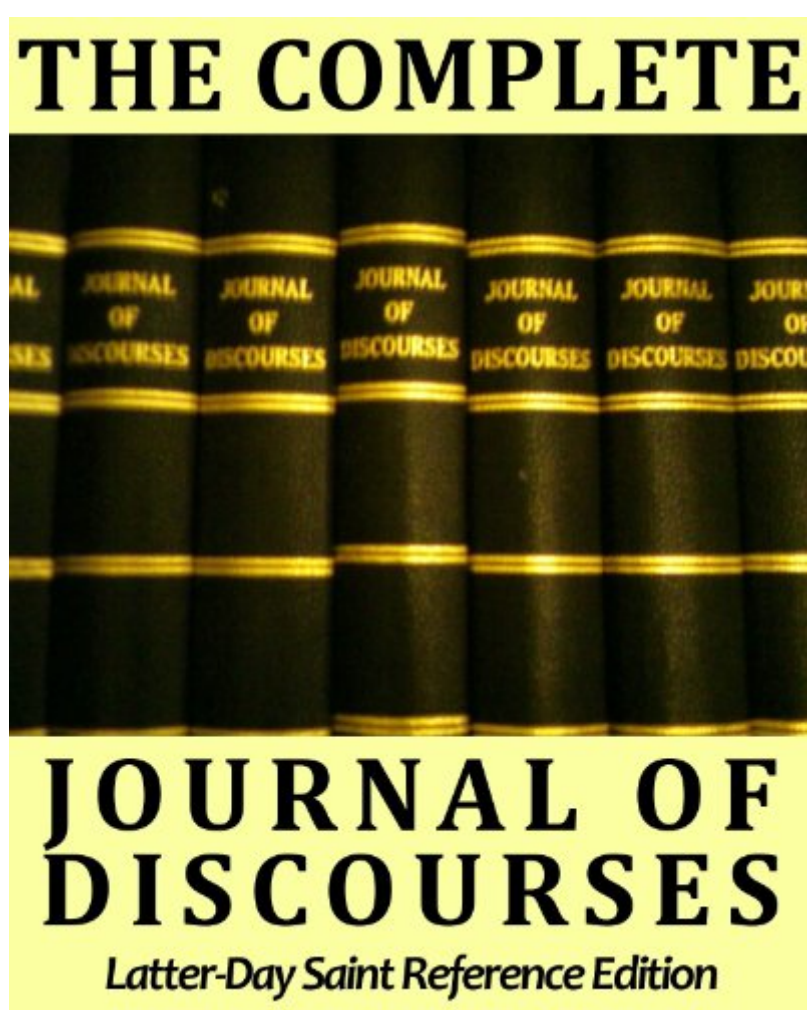


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The Complete Journal Of Discourses - Deluxe LDS Reference Edition - With Comprehensive TOPICAL Guide, Multiple Indexes, Speaker Biographies, & Over 12,500 Links



Synopsis

- Complete and Thoroughly Indexed Set of All Volumes, optimized for Personal Study and Reference.- Includes Massive Topical Guide for easy Cross-Referencing. Also Indexed by Speaker, by Volume, & Chronologically.- Over 12,500 Hyperlinks! Links throughout to make browsing easy and comprehensive. - Includes Speaker Biographies for nearly all Contributors, including: Ezra Benson, George Bywater, George Q. Cannon, Jedediah Grant, Orson Hyde, Heber C. Kimball, Amasa Lyman, John Morgan, H. W. Naisbitt, Charles W. Penrose, Orson Pratt, Parley P. Pratt, Charles C. Rich, Franklin D. Richards, George Albert Smith, Joseph Smith, Jr., Joseph F. Smith, Erastus Snow, Lorenzo Snow, John Taylor, George Teasdale, Moses Thatcher, Daniel H. Wells, Orson F. Whitney, Wilford Woodruff, Brigham Young, John Young, Jr., Joseph Young, & Lorenzo Young.

_____The Journal of Discourses (often abbreviated J.D.) is a 26-volume collection of public sermons by early leaders of The Church of Jesus Christ of Latter-day Saints (LDS Church). The first editions of the Journal were published in England by George D. Watt, the stenographer of Brigham Young. Publication began in 1854, with the endorsement of the church's First Presidency, and ended in 1886. The Journal is one of the richest sources of early Mormon theology and thinking. This Complete Set has been meticulously compiled and published by church members. It includes an index and is fully optimized for reading on today's latest mobile devices.

_____As a faithful member of The Church of Jesus Christ of Latter-day Saints, it is also important to note the following excerpt from LDS.org regarding The Journal of Discourses: The Journal of Discourses is not an official publication of The Church of Jesus Christ of Latter-day Saints. It is a compilation of sermons and other materials from the early years of the Church, which were transcribed and then published. It included some doctrinal instruction but also practical teaching, some of which is speculative in nature and some of which is only of historical interest. The content of the Journal of Discourses was transcribed, sometimes inaccurately, and published between 1854 and 1886 in England. The compilation contains some statements of doctrine as well as other materials of interest to Latter-day Saints who lived far from the center of the Church, including speeches given for a variety of occasions, funeral addresses, reports from returning missionaries, prayers, and the proceedings of a trial. The Journal of Discourses was produced under the guidance of those who transcribed the materials, including George D. Watt, David W. Evans, and George W. Gibbs. Skilled in the use of shorthand, George D. Watt had transcribed many conferences and sermons for the Deseret News. He received little pay for his work. Since the

Deseret News was not generally available outside of the United States, Watt proposed to Brigham Young the idea of publishing these materials on a subscription basis. Such a plan would make the materials available to more Saints and allow Watt to earn a living with his work. President Brigham Young supported the plan, and a letter from the First Presidency was included in the first volume encouraging Church members to cooperate in the purchase and sale of the journal. Questions have been raised about the accuracy of some transcriptions. Modern technology and processes were not available for verifying the accuracy of transcriptions, and some significant mistakes have been documented. The Journal of Discourses includes interesting and insightful teachings by early Church leaders; however, by itself it is not an authoritative source of Church doctrine.

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Customer Reviews

The Journal of Discourses was originally put together by a group of Mormon entrepreneurs NOT by the general church officers. At the time, the majority of Mormons were actually in England, not in the United States, and this group of entrepreneurs got the brilliant idea to follow the general church officers around, take down their sermons in phonography (an early version of Pitman's Shorthand), and publish these sermons in 16 page semi-monthly installments in England (NOT UTAH).To

encourage subscriptions, the editors decided to select the most controversial sermons of the lot. This was all proper when one considers the culture (that Mormons will often speculate, brain storm, or whatever wildly in public without anyone considering it authoritative). This tradition has been carried on today in the form of Sunstone, Dialogue, and BYU Studies, all of which are published independently and none are considered authoritative. This attitude is clearly evident by the time one gets to the second sermon in the very first volume of the series: Parley P. Pratt spends a lot of time speculating about the hereafter and where the spiritualists' spirits come from. No one in the LDS church would consider Pratt's remarks as authoritative. Hence not everything recorded would be considered as "binding doctrine." Finally, after about half a dozen years of independent editorial ship, there was a falling out among the editors, a lack of funds to continue the project, and subscriptions were rather low. The LDS church took over the publication for several decades before discontinuing it in the mid-1880s.

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