

Appendix D. *Two Variorum Editions for Imprints of the King Follett Sermon*

The imprints of KFS are most easily divided into three traditions.

- (1) The TS based imprints.
- (2) The RC based imprints in the nineteenth century.
- (3) The R1 based imprints in the twentieth century.

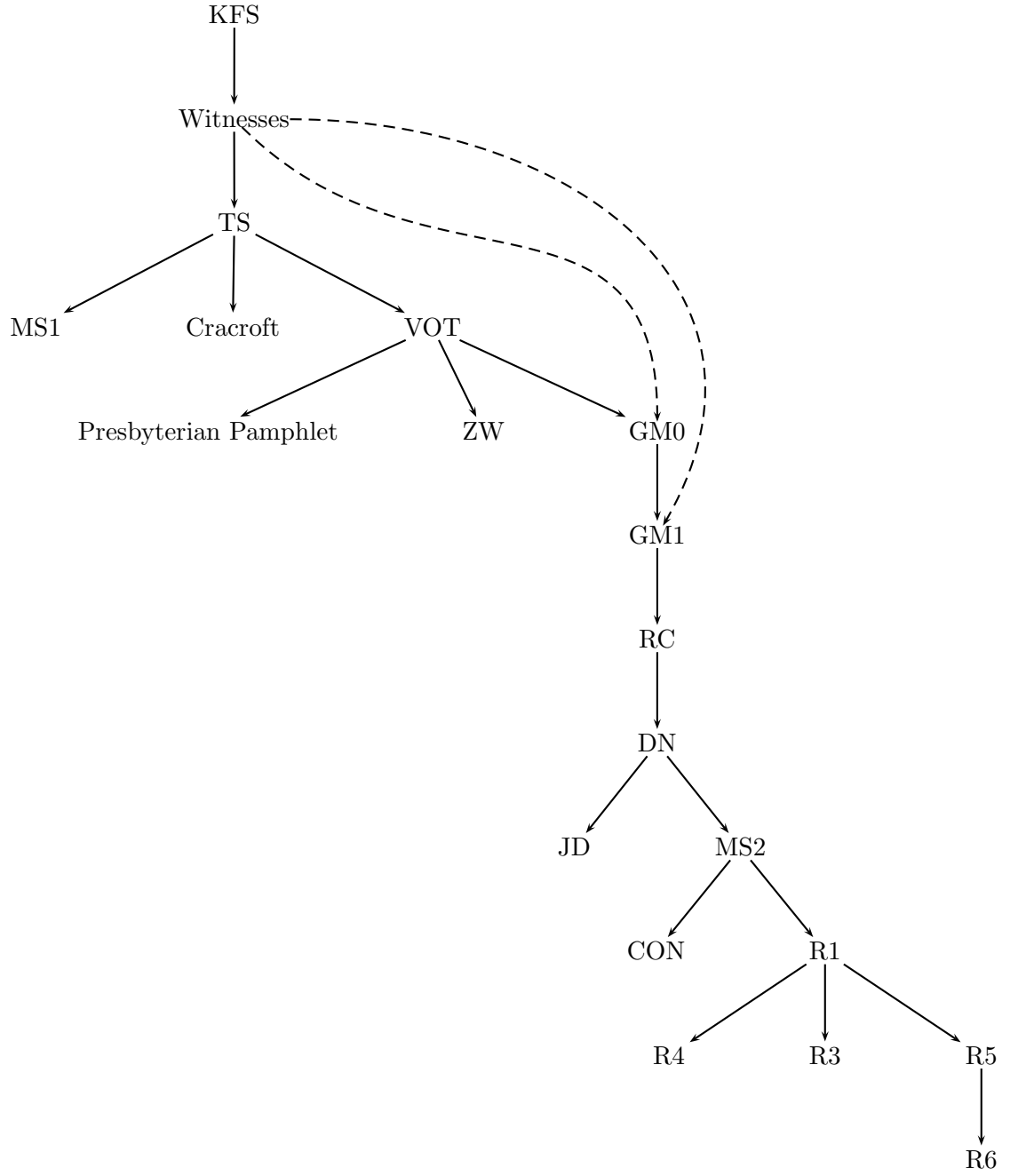
TS based imprints appeared between 1844 (TS) and 1974 (Cracroft), but have had little continuing impact. This, despite the fact that TS is the only text that benefits from proximate eyewitness redaction of the best witness texts available. However, it is still true that (see the stemma below) TS is influential in all other traditions in two ways. When RC was created, its base text was VOT, a construction based on TS, though RC drew on manuscript sources as well. The main (direct) imprint variant of TS is VOT. All other imprints in the TS tradition, but one (MS1), come through VOT. It is RC however that founds the presently influential versions of KFS texts, and it is the RC traditions ((2) and (3) above) that are represented in the variorum texts in this section.

The base text for the first variorum appears in the manuscript history of the church Book E-1 (Volume 6) pp. 1968 - 1979 (RC). (Penned by Robert L. Campbell from a manuscript by Jonathan Grimshaw (see GM0 and GM1 in Appendix E and below). The text passed through the editorial visions of George A. Smith and Brigham Young, with the assistance of Thomas Bullock and Leo Hawkins. it is possible that others had input on the final form of the text, and certainly there are other names associated with the redaction process. The left margin of the ms has the date (April 7) at the top of each page, "1844" at the top left of the page, and the ms page number at top right of the page. In the variorum, markers to CCT appear in brackets in the left margin. The marker | shows manuscript line breaks in RC in the first variorum.

The selection of imprints here is not exhaustive. For example, MS2 was serialized in the St. George *Union* beginning July 26, 1878.

A Stemma

The length of the KFS record influenced editors in some ways that are unique to it. For example, editors seem to have varied in their preferences through the sermon, often becoming less autonomous toward the end of their various versions.



The relationship of imprint and witness texts for KFS is more complex than for any other surviving sermon text by JS. Witnesses play a role at more than one point, as the sermon is redacted several times with reference to the available witness texts. The stemma suggests JD and R3 are dead ends. There are some changes in JD that are reflected in later imprints but these changes are explained by commonality of editing paradigms. For example, as shown in the RC variorum, line 171, “learn” replaces “teach” in JD. This same change occurs in twentieth-century imprints (see the R1 variorum). R4 is nearly an exact reproduction of R1. However, R5 contains the missing paragraph on the resurrection of children, edited (not as severely as in CON) to show modern sensibilities on the idea. R5 is not an extraction of RC, but depends on R1. The footnotes of R1 essentially carry through to all (official) succeeding generations of the text, except R6. This version (R6) claims to be R5, but it has some distinctive characteristics. The reasons for R6 omitting Roberts’ footnotes are not given, but many of his notes are dated with his citations of nineteenth-century philosophers and texts. It is possible that the omission may also reflect a resurfacing of the discussions of the first twenty years of the twentieth century, or perhaps a desire to avoid same.¹ R6 also further edits the salvation of children remark. See the R1 variorum text. The Andrew Jenson text in his *Historical Record* is not listed here since it quotes only a small portion of MS2.

Imprint Variorum for RC — Nineteenth Century

April 7. At 3 $\frac{1}{4}$ p.m. The President having arrived: the choir sung a hymn. Elder Amasa Lyman offered prayer. [CCT Per.1] President Joseph Smith delivered the following discourse before about 20,000 Saints, being the Funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock and William Clayton. 5

¹See Chapter 3.

1 At 3 $\frac{1}{4}$ p.m.] [April, 1844.] At a quarter past three, p.m., the President having arrived, the choir sang a hymn. : MS2. April, 1844. At a quarter past three p.m., the choir sang a hymn. : CON.

4 Funeral] funeral : DN, MS2, CON.
5 Clayton.] Clayton: : DN.
Clayton:- : MS2. JD omits the introductory paragraph, but adds a heading characteristic of JD consisting of some topics of the sermon.

1 At 3 $\frac{1}{4}$ p.m.] MS history page 1968 begins. 3 President] This paragraph was written by Leo Hawkins, while the rest of the sermon was penned by Robert L. Campbell.

[CCT Per.2] “Beloved Saints:- I will call the attention of this congregation, while I address you on the subject of the dead. The decease of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to that subject. I have been requested to speak by his friends and relatives; but inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, who have lost friends I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, that I may have the instruction of Almighty God, and the gift of the Holy Ghost, so that I may set forth things that are true, and which can be easily comprehended by you; and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say; pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth; for the effectual prayers of the righteous availeth much. There is strength here, and I verily believe that your prayers will be heard. Before I enter fully into the investigation of the subject which is laying before me, I wish to pave the way, and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place I wish to go back to the beginning to the morn of creation; there is the starting point for us to look

6 Saints:-] Saints,- : JD. Saints, : MS2.	21 availeth] avail : JD, MS2, CON.
6 congregation,] congregation : MS2.	21 here,] here; : JD.
7 address you] address you, : CON.	22 Before] DN, JD, MS2, CON begin a paragraph.
11 friends] friends, : DN, JD, MS2, CON.	23 laying] lying : JD, MS2, CON.
13 ability,] ability : JD, MS2.	23 way,] way : JD, MS2, CON.
14 I want] DN, JD, MS2, CON begin a paragraph.	27 words] words, : JD.
14 faith,] faith : DN, JD, MS2, CON.	28 In] DN, JD, MS2, CON begin a paragraph.
15 God,] God : DN, JD, MS2, CON.	28 place] place, : DN, JD, MS2, CON.
16 true,] true : DN, JD, MS2, CON.	29 beginning] beginning— : JD, MS2, CON.
16 you;] you, : DN, JD, MS2, CON.	29 creation; there] creation. There : JD, MS2, CON.
18 say; pray] say. Pray : JD, MS2, CON.	29 starting point] starting-point : MS2.
20 Sabaoth;] Sabaoth, : DN, MS2, CON	

6 “[] No close quote appears at the end of RC. DN, MS2 mimic this defect. JD, CON have no quotation mark.

to, in order to understand and be fully acquainted with the mind, purposes, 30
 and decrees of the great Eloheim, who sits in yonder heavens as he did at
 the creation of this world. It is necessary for us to have an understanding
 of God himself in the beginning. If we start right, it is easy to go right all
 [CCT Per.5] the time; but if we start wrong, we may go wrong, and it will be a hard 35
 matter to get right. There are but a very few beings in the world who
 understand rightly the character of God. The great majority of mankind do
 not comprehend any thing either that which is past, or that which is to come,
 as it respects their relationship to God; they do not know, neither do they
 understand the nature of that relationship; and consequently, they know but
 little above the brute beast, or more than to eat, drink and sleep; this is all 40
 man knows about God, or his existence, unless it is given by the inspiration
 April 7. of the Almighty. If a man learns nothing more. than to eat, drink, sleep, and
 does not comprehend any of the designs of God, the beast comprehends the
 same thing; it eats, drinks, sleeps, and knows nothing more about God: yet
 it knows as much as we, unless we are able to comprehend by the inspiration 45
 of Almighty God. If men do not comprehend the character of God, they do
 not comprehend themselves. I want to go back to the beginning, and so lift
 your minds into a more lofty sphere and a more exalted understanding, than
 what the human mind generally aspires to. I want to ask this congregation,
 every man, woman and child, to answer the question in their own heart, 50

30 purposes,] purposes : CON.
 31 great] Great : DN, MS2, CON.
 31 he] He : CON.
 33 himself] Himself : CON.
 34 will] Omitted from DN, MS2, CON.
 35 There] DN, JD, MS2, CON begin a
 paragraph.
 35 but a very] but very : CON.
 37 any thing] anything : DN.
 anything, : JD, MS2, CON.
 37 past,] past : JD.
 38 it respects] respects : JD.
 38 God; they] God. They : JD, MS2,
 CON.
 38 know,] know : DN.
 39 and] and, : JD.
 40 sleep; this] sleep. This : JD, MS2,
 CON.
 41 God,] God : DN, MS2, JD.
 41 existence,] existence : CON.

42 If] DN, JD, MS2 begin a
 paragraph.
 42 more.] more : DN, JD, MS2,
 CON.
 42 drink,] drink : CON.
 42 sleep,] and sleep, : JD, MS2. and
 sleep : CON.
 44 thing; it] thing. It : JD, CON.
 44 sleeps,] sleeps : CON.
 44 God:] God; : MS2, CON.
 46 God,] God : DN, JD.
 47 beginning,] beginning : DN.
 48 understanding,] understanding :
 DN, JD, MS2, CON.
 49 I want] DN, JD, MS2, CON begin
 a paragraph.
 49 congregation,] congregation— :
 JD.
 50 woman] woman, : JD, MS2.

42 to eat,] MS history page 1969 begins.

[CCT Per.6] what kind of a being God is. Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him: this is a question that may occupy your attention for a long time. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, or communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The scriptures inform us that ‘this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.’ If any man does not know God, and enquires what kind of a being he is, if he will search diligently his own heart, if the declarations of Jesus and the Apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God; and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say any thing against the man of God, or the servants of God again; but if I fail to do it, it becomes my duty to renounce all further pretensions to revelations, inspirations, or to be a prophet; and I should be like the rest of the world,

51 God is.] God is? : JD, MS2. is God? : CON.
 53 him: this] him; this : DN. him. This : JD, MS2. Him. This : CON.
 54 question, what] question— What : MS2, CON.
 55 know? have] know? Have : JD, MS2, CON.
 55–56 him, heard him, or communed with him?] Him, heard Him, or communed with Him? : CON.
 56 will peradventure] will, peradventure, : MS2, CON.
 56 henceforth] henceforth, : MS2, CON.
 57 scriptures] Scriptures : DN, JD, MS2, CON.
 57 ‘this] “This : JD, CON. ‘This : MS2.
 58 God,] God : DN.
 59 sent.’] sent.” : JD, CON.
 59 If any] DN, JD, CON begin a paragraph.

59 enquires] inquires : DN, JD, MS2, CON.
 60 he is,] he is, — : JD, MS2. He is— : CON.
 60 heart,] heart— : JD, MS2, CON.
 61 true,] true—, : JD.
 61 life;] life, : DN.
 62 My] JD, DN, MS2, CON begin a paragraph.
 62 is, to] is to : JD, MS2, CON.
 63 God;] God, : DN, JD, MS2, CON.
 63–64 being he] being He : CON.
 64 God,] God : DN.
 67 any thing] anything : JD, MS2, CON.
 68 God,] God : JD, MS2.
 68 again; but] again. But : JD, MS2, CON.
 69 revelations,] revelations and : MS2, CON.
 70 prophet] Prophet : DN, JD, MS2, CON.
 70 world,] world— : JD, MS2, CON.

a false teacher; be hailed as a friend, and no man would seek my life; but if all religious teachers were honest enough to renounce their pretensions to Godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am. at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a false teacher, then upon the same principle we should be just justified in taking away the life of every false teacher; and where would be the end of blood, and who would not be the sufferer? But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect right or wrong. Every man has a natural and in our country a constitutional right to be a false prophet, as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority while they pretend to hold the keys of Gods kingdom on Earth, and was to kill them because they are false teachers, it would deluge the whole world with blood. I will prove that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know him, and to be familiar with him; and if I can bring you to a knowledge of him all persecutions against me ought to cease; you will then know that I am his servant, for I speak as one having authority. I will go back to the

75
80
85
90

[CCT Per.8]
April 7.
[CCT Per.9]

71 teacher;] teacher, : JD, MS2, CON.
71 life; but] life. But : JD, MS2, CON.
73 Godliness] godliness : DN, MS2, CON. godliness, : JD.
74 am.] am, : DN, JD, MS2, CON.
77 then] then, : JD, MS2, CON.
77 principle] principle, : JD, CON.
79 blood,] blood? : JD, MS2. blood : CON.
79 But meddle] DN, JD, MS2, CON begin a paragraph.
80 religion;] religion, : DN.
83 protect] protect, : MS2.
83 natural and] natural, and : DN. natural and, : JD, MS2. natural, and, : CON.
83 country] country, : DN, JD, MS2,
86 religious] MS history page 1970 begins.

CON.
84 prophet,] prophet : DN, JD, MS2.
87 authority] authority, : JD, MS2, CON.
87 Earth] earth : DN, JD, MS2, CON.
89 I will] DN, JD, MS2, CON begin a paragraph.
89 wrong,] wrong : DN.
91 him,] him : JD. Him, : CON.
91 him] Him : CON.
92 him] him, : JD, MS2. Him, : CON.
92 cease; you] cease. You : DN, JD, MS2, CON.
93 his servant,] his servant; : JD, MS2. His servant; : CON.
93 I will] DN, JD, MS2 begin a paragraph.

beginning, before the world was, to show what kind of a being God is. What
 sort of a being was God in the beginning? open your ears and hear all ye 95
 ends of the earth; for I am going to prove it to you by the Bible, and to tell
 you the designs of God in relation to the human race, and why he interferes
 [CCT Per.10] with the affairs of man. God himself was once as we are now, and is an
 exalted man, and sits enthroned in yonder heavens! that is the great secret.
 If the vail was rent to-day, and the Great God who holds this world in its 100
 orbit, and who upholds all worlds and all things by his power, was to make
 himself visible; I say, if you were to see Him to-day, you would see him like
 a man in form—like yourselves, in all the person, image, and very form as
 a man; - for Adam was created in the very fashion, image, and likeness of
 God, and received instruction from, and walked, talked, and conversed with 105
 him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of
 those who mourn for the loss of their friends, it is necessary we should
 understand the character and being of God, and how he came to be so;
 [CCT Per.11] for I am going to tell you how God came to be God. We have imagined 110
 and supposed that God was God from all eternity; I will refute that idea,
 and will take away and do away the vail, so that you may see. These are
 incomprehensible ideas to some; but they are simple - it is the first principle
 [CCT Per.12] of the gospel, to know for a certainty the character of God, and to know 115
 that we may converse with him as one man converses with another, and
 that he was once a man like us - yea, that God himself, the Father of us all,

94 beginning,] beginning : DN, MS2,
 CON.
 95 open] Open : DN, JD, MS2, CON.
 95 hear] hear, : JD, CON.
 96 earth;] earth, : DN.
 98 himself] Himself : CON.
 99 man] Man : JD, MS2, CON.
 99 heavens! that] heavens. That :
 JD, MS2, CON.
 100 Great] great : JD.
 101 his] His : CON.
 102 visible;] visible,— : JD, MS2.
 visible— : CON.
 102 him] Him : CON.
 103 form—] form, : CON.
 103 yourselves,] yourselves : CON.
 104 man; - for] man; for : DN, JD,
 MS2, CON.

104 likeness of] likeness o : JD.
 105 talked,] talked : CON.
 106 him] Him : CON.
 109 he] He : CON.
 111 eternity;] eternity. : JD, MS2,
 CON.
 112 These] DN, JD, MS2, CON begin
 a paragraph.
 113 some;] some, : DN.
 113 simple - it] simple; it : DN.
 simple. It : JD, MS2, CON.
 114 gospel,] gospel : DN. Gospel :
 JD, MS2, CON.
 114 God,] God : JD.
 116 he] He : CON.
 116 us -] us; : DN, JD, MS2, CON.
 116 himself] Himself : CON.

96 Bible] The uc B overstrikes the lc b in the ms, while all printings have uc B.

dwelt on an earth, the same as Jesus Christ himself did, and I will show it from the Bible. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it Elder Rigdon;) the scriptures inform us that Jesus said, ‘as the Father hath power in himself, even so hath the Son power,’ to do what? why what the Father did; the answer is obvious; in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? if you do not believe it, you do not believe the bible; the scriptures say it, and I defy all the learning and wisdom, and all the combined powers of earth and hell together to refute it. Here, then is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be Kings and Priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals

[CCT
Per.13]

April 7.
[CCT
Per.14]

120

125

130

135

117 did,] did; : JD, MS2.	Bible. The : JD, MS2, CON.
119 archangel,] archangel : DN, JD.	126 scriptures] Scriptures : DN, JD, MS2, CON.
120–121 (Mark it Elder Rigdon;) the] (Mark it Elder Rigdon.) The : DN.	127 wisdom,] wisdom : JD, MS2, CON.
(Mark it, Elder Rigdon.) The : JD, MS2, CON.	128 Here] DN, JD, MS2, CON begin a paragraph.
121 scriptures] Scriptures : DN, JD, MS2, CON.	128 then] then, : DN, JD, MS2, CON.
121 ‘as the Father] “as the Father : JD, CON.	129–130 Kings and Priests] kings and priests : DN, JD, MS2, CON.
122 power,] power; : DN.	130 you,] you,— : JD, MS2.
122 ‘to do what?’] —to do what? : JD, MS2, CON.	132 one;] one,— : JD.
122 why] Why : DN, JD, CON. Why, : MS2.	132 exaltation until] exaltation, until : JD, MS2, CON.
123 did; the] did. The : JD, MS2, CON.	133–134 burnings, and to sit in glory] burnings and to sit glory, : JD.
123 obvious;] obvious, : DN. obvious— : JD, MS2, CON.	burnings, and to sit in glory, : MS2, CON.
123 manner to] manner, to : JD.	134 doth] do : DN, JD, MS2, CON.
123 his] His : CON.	134–135 power; and] power. And : JD, CON.
125 it? if] it? – if : DN. it? If : JD, MS2, CON.	135 God] God, : JD, MS2, CON.
126 bible; the] Bible; the : DN.	

127 the combined] MS history page 1971 begins.

[CCT Per.15] are proclaiming his name, is not trifling with you or me. These are the first principles of consolation; how consoling to the mourners, when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle is laid down and dissolved they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God, and joint heirs with Jesus Christ. What is it? to inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power the same as those who have gone before. what did Jesus do? Why I do the things I saw my Father do, when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children; it is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said.

When you climb a ladder you must begin at the bottom, and ascend step by step until you arrive at the top, and so it is with the principles

136 his] His : CON.	144 power] power, : JD, MS2, CON.
136 These] DN, JD, MS2, CON begin a paragraph.	145 what] What : DN, JD, MS2, CON.
137 consolation; how] consolation.	145 Why] Why, : JD, MS2.
How : DN, JD, MS2, CON.	145 do,] do : DN, JD, CON.
137 mourners,] mourners : DN, MS2.	146 his] His : CON.
138 child] child, : JD, CON.	147 kingdom] kingdom, : JD, MS2.
139 that although] that, although : JD, MS2, CON.	148 he] He : CON.
139 dissolved] dissolved, : JD, MS2, CON.	150 his] His : CON.
140 again] again, : JD, MS2, CON.	151 tracks] track : JD.
141 suffer,] suffer : CON.	151 Father,] Father : DN.
141 more,] more; : JD, MS2, CON.	152 his] His : CON.
141 God,] God : DN, MS2, JD.	152 children; it] children. It : JD, MS2, CON.
141-142 joint heirs] joint-heirs : MS2.	153 disputation,] disputation; : JD.
142 to] To : DN, JD, MS2, CON.	155 ladder] ladder, : JD, MS2, CON.
143 God,] God : JD, MS2.	155 bottom,] bottom : DN.
	156 step by step] step by step, : MS2.
	156 top,] top; : JD, MS2, CON.

149 exalt Him] Robert Campbell originally wrote "him" and later capitalized the H by overwriting the lc h. DN reverts to lc. JD, MS2 have him, CON as usual has Him.

of the Gospel - you must begin with the first and go on until you learn all the principles of exaltation; but it will be a great while after you have passed through the vail before you will have learned them. It is not all to be comprehended in the this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the bible I did, I think there are so many over wise men here, they would cry treason, and put me to death; so I will go to the old bible, and turn commentator to-day; I shall comment on the very first Hebrew word in the bible; I will make a comment on the very first sentence of the history of creation in the Bible, Berosheit. I want to analyze the word; baith, in, by , through, and every thing else. Rosh, the head; Sheit, grammatical termination. When the inspired man wrote it, he did not put the baith there; an old Jew without any authority added the word; he thought it too bad to begin to talk about the head. It read first, 'The head one of the Gods brought forth the Gods;' that is the true meaning of the words. Baurau, signifies to bring forth. If you do not believe

[CCT
Per.18]

April 7.

157 Gospel -] gospel- : DN. Gospel- : JD. Gospel- : MS2, CON.
 157 first] first, : JD, MS2, CON.
 158 exaltation; but] exaltation. But : JD, MS2, CON.
 160 world; it] world: it : JD, MS2.
 161 exaltation] exaltation, : MS2, CON.
 162 any thing] anything : JD, MS2, CON.
 162 bible] Bible; if : DN, JD, CON. Bible. If : MS2.
 163 over wise] *over wise* : DN. *over-wise* : JD, MS2, CON.
 163 treason,] treason : DN. "treason" : JD. "treason," : MS2, CON.
 164 death; so] death. So : JD, MS2, CON.
 164 bible,] Bible : DN, JD, MS2, CON.
 164 to-day;] to-day. : DN, JD, MS2, CON.
 164 I shall] DN, JD, MS2, CON begin a paragraph.
 165 bible; I] Bible; I : DN, MS2, CON. Bible. I : JD.
 166 Bible, Berosheit.] Bible, *berosheit*.

169 authority] MS history page 1972 begins. authority, : JD.

: DN. Bible-*Berosheit*. : JD, MS2. Bible-*Berosheit*- : CON.
 167 word; baith,] word; *baith*, : DN. word. *Baith*- : JD, MS2 CON.
 167 every thing] everything : DN, JD, MS2, CON.
 167 Rosh,] *Rosh*, : DN. *Rosh*- : JD, MS2, CON.
 168 head;] head. : JD, MS2, CON.
 168 Sheit,] *sheit*, : DN. *Sheit*- : JD, MS2, CON.
 169 it,] it : DN.
 169 baith there; an] *Baith* there. An : JD. *baith* there. An : MS2, CON.
 169 Jew] Jew, : JD.
 170 word;] word: : DN, MS2.
 170 head.] *head*. : DN. *head!* : JD, CON.
 171 'The head one of the Gods brought forth the Gods;' that] "The head one of the Gods brought forth the Gods." That : JD, CON. 'The head one of the Gods brought forth the Gods.' That : MS2.
 172 Baurau,] *baurau* : DN. *Baurau* : JD, MS2, CON.

it, you do not believe the learned man of God. Learned men can learn you
no more than what I have told you. Thus, the head God brought forth the
Gods in the grand council. I will transpose and simplify it in the English 175
language. Oh ye lawyers! ye doctors! and ye Priests! who have persecuted
me; I want to let you know that the Holy Ghost knows something as well as
you do. The head God called together the Gods, and sat in grand council
to bring forth the world. The Grand Councilors sat at the head in yonder 180
heavens, and contemplated the creation of the worlds which were created at
that time. When I say doctors and lawyers, I mean the doctors and lawyers
of the Scriptures. I have done so hitherto without explanation to let the
lawyers flutter, and every body laugh at them. Some learned doctor might
take a notion to say, the Scriptures say thus and so, and we must believe 185
the Scriptures - they are not to be altered; but I am going to show you an
error in them. I have an old edition of the New Testament in the Hebrew,
Latin, German, and Greek languages. I have been reading the German and
find it to be the most correct translation, and to correspond nearest to the
revelations which God has given to me for the last fourteen years. It tells
about Jachoboy, the son of Zebedee; it means Jacob; in the English New 190
Testament it is translated James. Now if Jacob had the keys you might talk
about James through all eternity, and never get the keys. In the 21st verse

173 learn] teach : JD.

174 Thus,] Thus : DN, MS2, CON.

175 I will] DN, JD, MS2, CON begin a
paragraph.

176 Oh ye lawyers! ye doctors!] Oh, ye
lawyers, ye doctors, : JD, MS2. O, ye
lawyers, ye doctors, : CON.

176 Priests!] priests! : DN. priests, :
JD, MS2, CON.

177 me;] me, : DN, JD, MS2.

178 do.] do! : CON.

178 Gods,] Gods : DN, JD, CON.

179 Grand Councilors] grand
councilors : DN, JD, MS2, CON.

180 heavens,] heavens : DN, MS2,
CON.

182 explanation] explanation, : JD,
MS2, CON.

183 flutter,] flutter : DN, MS2, CON.

184 say,] say : DN, JD, MS2, CON.

184 so,] so; : JD, CON.

185 Scriptures -] Scriptures, : DN.
Scriptures; : JD, MS2, CON.

185 altered; but] altered. But : JD,
MS2, CON.

186 I have] DN, JD, MS2, CON begin
a paragraph.

186-187 Hebrew, Latin,] Latin,
Hebrew, : MS2.

187 German,] German : DN, CON.

187-188 German and find] German,
and find : JD, MS2, CON.

188 translation,] translation : DN.

190 Zebedee; it] Zebedee. It : JD,
MS2, CON.

190 Jacob; in] Jacob. In : JD, MS2,
CON.

191 Now] Now, : JD, MS2, CON.

191 keys you] keys, you : JD, MS2,
CON.

192 21st verse] 21st : MS2.

twenty-first : CON.

180 worlds] The "s" was added later, apparently by Campbell.

of the fourth chapter of Matthew, my old German edition gives the word
 Jacob instead of James. The doctors (I mean doctors of law, not of physic)
 say, ‘If you preach anything not according to the Bible, we will cry treason.’ 195
 How can we escape the damnation of hell except God be with us, and reveal
 to us? Men bind us with chains. The Latin says Jachabod, which means
 Jacob; the Hebrew says Jacob, the Greek says Jacob; and the German says
 Jacob; here we have the testimony of four against one. I thank God I have
 got this old book, but I thank him more for the gift of the Holy Ghost. I 200
 have got the oldest book in the world, but I have got the oldest book in my
 heart, even the gift of the Holy Ghost. I have all the four testaments; come
 here ye learned men, and read if you can. I should not have introduced this
 testimony were it not to back up the word Rosh, the head, the Father of the
 Gods. I should not have brought it up only to show that I am right. In the 205
 beginning the head of the Gods called a council of the Gods, and they came
 together and concocted a plan to create the world, and people it. When we
 begin to learn in this way, we begin to learn the only true God, and what
 kind of a being we have got to worship. Having a knowledge of God, we
 begin to know how to approach him, and how to ask so as to receive an 210
 answer. When we understand the character of God, and know how to come
 to him, he begins to unfold the heavens to us, and to tell us all about it.
 [CCT Per.19] When we are ready to come to him, he is ready to come to us. Now I ask

193 Matthew,] Matthew : DN.
 194 The] DN, JD, MS2 begin a
 paragraph.
 194 physic] physic, : JD, MS2, CON.
 195 ‘If you] “if you : JD, CON.
 195 treason.’] treason.” : JD, CON.
 196 hell] hell, : JD, MS2, CON.
 196 us,] us : DN, JD, MS2, CON.
 198 Jacob;] Jacob, : DN, JD, MS2,
 CON.
 199 Jacob; here] Jacob. Here : JD.
 200 book,] book; : JD, MS2, CON.
 200 him] Him : CON.
 201 world,] world; : JD, MS2, CON.
 202–203 testaments; come here]
 Testaments. Come here, : JD, MS2,
 CON.
 203 men,] men : DN.
 203 read] read, : JD, MS2, CON.
 204 testimony] testimony, : JD, MS2,
 CON.
 204 Rosh,] *Rosh*, : DN. *Rosh*– :

JD. *rosh*– : MS2, CON.
 204 Father] father : JD.
 205 up] up, : JD, MS2, CON.
 205 In] DN, JD, MS2, CON begin a
 paragraph.
 206 beginning] beginning, : JD,
 MS2, CON.
 206 Gods,] Gods; : JD, MS2, CON.
 207 world,] world : DN, MS2, CON.
 208 God,] God : DN, JD, MS2,
 CON.
 209 God,] God : DN.
 210 him,] him : JD. Him, : CON.
 211 When] DN, JD, MS2, CON begin
 a paragraph.
 211 God,] God : JD.
 212 him, he] Him, He : CON.
 212 us,] us : JD.
 213 him, he] Him, He : CON.
 213 Now] DN, JD, MS2, CON begin a
 paragraph. Now, : JD, MS2, CON.

211 to come] MS history page 1973 begins.

all who hear me, why the learned men who are preaching salvation say, that
 God created the heavens and the earth out of nothing? the reason is that 215
 they are unlearned in the things of God, and have not the gift of the Holy
 Ghost; they account it blasphemy in any one to contradict their idea. If you
 tell them that God made the world out of something, they will call you a
 fool. But I am learned, and know more than all the world put together; the
 Holy Ghost does any how, and He is within me, and comprehends more than 220
 all the world: and I will associate myself with Him. You ask the learned
 doctors why they say the world was made out of nothing? and they will
 answer ‘don’t the bible say he created the world?’ and they infer from the
 word create that it must have been made out of nothing. Now the word
create came from the word baurau, which does not mean to create out of 225
 nothing; it means to organize, the same as a man would organize materials
 and build a ship. Hence we infer that God had materials to organize the
 world out of chaos—chaotic matter, which is element, and in which dwells
 all the glory. Element had an existence from the time He had. The pure
 principles of element are principles which can never be destroyed; they may 230

214 salvation say,] salvation, say :
 DN, MS2, CON. salvation say : JD.
 215 the] The : DN, JD, MS2.
 215 reason is] reason is, : JD, MS2,
 CON.
 216 God,] God : JD.
 217 Ghost; they] Ghost. They : JD.
 Ghost: they : MS2, CON.
 219 learned,] learned : DN.
 219 together; the] together. The :
 JD, MS2, CON.
 220 any how,] anyhow, : DN, MS2,
 CON. anyhow; : JD.
 220 He] he : JD, MS2.
 220 me,] me : DN.
 221 world:] world, : DN. world; :
 JD, MS2, CON.
 221 Him] him : DN, JD.
 221 You] DN, JD, MS2, CON begin a
 paragraph.
 222 nothing?] nothing?— : DN.
 nothing; : JD, MS2. nothing, : CON.
 223 answer] answer, : JD, MS2,
 CON.

223 ‘don’t the bible say he created the
 world’?] ‘Don’t the Bible say he
created the world?’— : DN. “Don’t
 the Bible say he *created* the world?” :
 JD. ‘Don’t the Bible say he *created* the
 world?’ : MS2. “Don’t the Bible say
 He *created* the world?” : CON.
 223 and] And : JD, MS2, CON.
 223 infer] infer, : JD, MS2, CON.
 224 create] *create* : DN. *create*, :
 JD, MS2, CON.
 224 Now] Now, : JD, MS2, CON.
 225 create] *create* : DN, JD, MS2,
 CON.
 225 baurau] *baurau* : DN, JD, MS2,
 CON.
 225–226 create out of nothing] *create*
out of nothing : DN, MS2, CON.
 226 organize,] *organize*, : DN, MS2,
 CON. *organize*— : JD.
 229 He] HE : DN, MS2. He : JD,
 CON.
 230 destroyed; they] destroyed: they :
 JD, MS2.

215 nothing?] The question mark is somewhat in doubt and could be a closing quotation
 mark in Campbell’s style. However there is no opening quote, and the mark is cramped
 at the right-hand edge of the ms page.

be organized and re-organized, but not destroyed; they had no beginning, and can have no end.

[CCT
Per.20]

I have another subject to dwell upon which is calculated to exalt man, but it is impossible for me to say much on this subject; I shall therefore just touch upon it, for time will not permit me to say all; it is associated with the subject of the resurrection of the dead, namely, the soul— the mind of man— the immortal spirit; where did it come from? All learned men and doctors of divinity say that God created it in the beginning, but it is not so,— the very idea lessens man in my estimation. I do not believe the doctrine — I know better. Hear it all ye ends of the world, for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not believe it. I am going to tell of things more noble. We say that God himself is a self-existent being; who told you so? it is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living Soul. (Refers to the old bible.) How does it read in the Hebrew. It does not say in the Hebrew that God created the spirit of man; it says 'God made man out of

231 re-organized,] re-organized : DN.
reorganized, : CON.

231 destroyed; they] destroyed. They
: JD, MS2, CON.

231 beginning,] beginning : DN.

233 upon] upon, : JD, MS2, CON.

233–234 man, but] man. But : JD.
man; but : MS2, CON.

234 subject;] subject. : JD, MS2,
CON.

234 shall therefore] shall, therefore, :
JD.

235 it, for] it; for : JD.

235 all; it] all. It : JD, MS2, CON.

236–237 dead, namely, the soul— the
mind of man— the immortal spirit;
where] dead—namely, the soul, the
mind of man, the immortal spirit.

Where : JD. dead,—namely, the
soul—the mind of man—the immortal
spirit. Where : MS2. dead, namely,
the soul—the mind of man—the
immortal spirit. Where : CON.

238 beginning, but] beginning. But :
JD. beginning; but : MS2, CON.

238–239 so,- the] so; the : DN. so.

The : JD. so: the : MS2, CON.

239–240 doctrine —] doctrine; : DN,
MS2, CON. doctrine. : JD.

240 Hear it] Hear it, : JD, MS2,
CON.

240 world,] world; : JD, MS2, CON.

243 We] DN, JD, MS2, CON begin a
paragraph.

244 being; who] being. Who : JD,
MS2, CON.

244 it is] It is : DN, JD, MS2, CON.

244 enough,] enough; : JD, MS2,
CON.

247 Soul] soul : DN, JD, MS2, CON.

247–248 (Refers to the old bible.)]
[Referred to the old Bible.] : JD, DN,
MS2, CON, but DN, MS2, CON use
“Refers” as in RC.

248 Hebrew.] Hebrew? : DN, JD,
MS2, CON.

249 man; it] man. It : JD, MS2,
CON.

249–250 'God made man out of the

the earth, and put into him Adam's spirit, and so became a living body.' 250
 [CCT Per.21] $\frac{1}{2}$ ~~18~~ The mind, or the intelligence which man possesses is coequal
 April 7. to these mourners, what have they lost? Their relatives and friends are only
 separated from their bodies for a short season; their spirits which existed
 with God have left the tabernacle of clay only for a little moment as it were, 255
 and they now exist in a place where they converse together the same as
 we do on the earth. ¶¹⁸ I am dwelling on the immortality of the spirit of
 man - ² Is it logical to say that the intelligence of spirits is immortal, and
 yet that it had a beginning? The intelligence of Spirits had no beginning
 neither will it have an end; that is good logic. That which has a beginning 260
 may have an end. There never was a time when there were not Spirits,
 for they are co-equal with our Father in heaven. I want to reason more
 on the spirit of man; for I am dwelling on the body and spirit of man —
 [CCT Per.22] on the subject of the dead. I take my ring from my finger and liken it
 unto the mind of man — the immortal part — because it has no beginning. 265
 Suppose you cut it in two, then it has a beginning and an end; but join it
 again and it continues one eternal round, so with the spirit of man — as
 the Lord liveth, if it had a beginning it will have an end. All the fools,
 and learned and wise men from the beginning of creation, who say that the

²A two line erasure appears in the ms at this point.

earth, and put into him Adam's spirit, and so became a living body.'] JD, MS2 use double quotes, but end with body-". CON uses double quotes. 251 mind,] mind : JD, MS2, CON. 252 hence] hence, : JD, MS2, CON. 254 season;] season: : JD, MS2, CON. 255 moment as it were,] moment, as it were; : JD, MS2, CON. 257 I am] DN, JD, MS2, CON begin a paragraph. 258 man -] man. : DN, JD, MS2, CON. 258 immortal,] immortal : DN. 259 Spirits] spirits : DN, JD, MS2, CON. 259 beginning] beginning, : DN, JD,	MS2, CON. 260 end; that] end. That : JD, MS2, CON. 261 Spirits,] spirits, : DN. spirits; : JD, MS2, CON. 262 I want] DN, JD, MS2, CON begin a paragraph. 263 man;] man, : DN. 265 part — because] part, because : JD, MS2, CON. 266 two,] two; : MS2, CON. 267 again] again, : JD, MS2. 267 round, so] round. So : JD, MS2, CON. 267 man — as] man. As : JD, MS2, CON. 268 fools,] fools : JD, MS2, CON.
---	--

251 $\frac{1}{2}$ ~~18~~] A penciled notation (and strikethrough) in the ms. 253 are] MS history page
1974 begins. 257 ¶¹⁸] Penciled into the ms.

[CCT Per.23] spirit of man had a beginning, prove that it must have an end, and if that doctrine is true then the doctrine of annihilation would be true. But if I am right I might with boldness proclaim from the house tops, that God never had the power to create the Spirit of man at all. God himself could not create himself. Intelligence is eternal, and exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. 270

[CCT Per.24] All the minds and spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God. God himself finding he was in the midst of spirits and glory, because he was more intelligent saw proper to institute laws, whereby the rest could have a privilege to advance like himself; the relationship we have with God places us in a situation to advance in knowledge; He has power to institute laws, to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits. This is good doctrine; it tastes good. I can taste the principles of eternal life, and so can you; they are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know you believe them. You 275

270 beginning,] beginning : DN.
 270 end,] end; : JD, MS2, CON.
 271 true] true, : JD, MS2, CON.
 272 right] right, : DN, JD, MS2, CON.
 272 house tops,] housetops : DN, JD, CON. house-tops : MS2.
 273 Spirit] spirit : DN, JD, MS2, CON.
 274 Intelligence] DN, JD, MS2, CON begin a paragraph.
 274 eternal,] eternal : JD, MS2, CON.
 275 principle; it] principle. It : JD, MS2, CON.
 277 The first] DN, JD, MS2 begin a paragraph.
 278 himself finding] himself, finding : JD, MS2, CON.
 278 he] He : CON.
 279 intelligent] intelligent, : JD, MS2, CON.

279 laws,] laws : DN, JD, MS2, CON.
 280 himself; the] himself. The : DN, JD, MS2, CON.
 281 knowledge;] knowledge. : JD, MS2, CON.
 281 has] had : CON.
 281 laws,] laws : DN, JD, MS2, CON.
 282 intelligences] intelligencies : MS2, CON.
 284 glory,] glory : DN.
 285 This] DN, JD, MS2, CON begin a paragraph.
 285 doctrine; it] doctrine. It : JD, MS2, CON.
 286 life,] life : DN.
 286 you; they] you. They : JD, MS2, CON.
 287 Christ;] Christ, : DN.
 288 I know] I know that : MS2, CON.

285 spirits.] The ms has a double period here.

say honey is sweet, and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and I rejoice more and more.

April 7. I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle; but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the gospel in the flesh, must either obey it in the spirit, or be damned. Solemn thought – dreadful thought! Is there nothing to be done - no preparation – no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all; I would let you know that I am not ‘a fallen prophet.’ What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved although their bodies are mouldering and decaying in the grave? When his commandments teach us it is in view of eternity; for we are looked upon by God as though

289 sweet,] sweet : DN.

289 life; I] life. I : JD, MS2, CON.

290 good,] good; : JD, MS2, CON.

291–292 and I] and : MS2, CON.

294 his] His : CON.

296 abstract,] abstract : DN, JD, MS2, CON.

297 tabernacle;] tabernacle : DN.

tabernacle, : MS2, CON.

300 body,] body : DN.

300 tabernacle; hence] tabernacle.

Hence : JD, MS2, CON.

300 responsibility, the] responsibility—the : JD.

301 responsibility,] responsibility : DN, JD.

302 gospel] Gospel : JD, MS2, CON.

302 flesh,] flesh : JD, MS2, CON.

303 spirit,] spirit : DN, JD, MS2, CON.

303 thought] thought! : JD, MS2.

304 done - no] done? No : JD, CON. done?—no : MS2.

307 all;] all! : JD, MS2, CON.

307 ‘a fallen prophet.>] “a fallen prophet.” : JD, MS2, CON.

307 What] DN, JD, MS2, CON begin a paragraph.

308 dead?] dead?— : DN.

309 saved] saved, : JD, MS2.

310 grave?] grave. : DN.

311 us] us, : JD, MS2, CON.

311 eternity;] eternity, : DN, JD, CON.

293 will] MS history page 1975 begins.

[CCT Per.26] we were in eternity. God dwells in eternity, and does not view things as we do. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The Apostle says, ‘they without us cannot be made perfect’; for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times, a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. Now I will speak of them – I will meet Paul half way; I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory upon man. Hence God said ‘I will send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse’. I have a declaration to make as to the provisions which God hath made to suit the conditions of man - made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven, and there is a salvation for all men either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin,

313 The] DN, JD, MS2, CON begin a paragraph.

314 us,] us : JD, MS2, CON.

314–315 says, ‘they without us cannot be made perfect’;] says they without us cannot be made perfect, : DN. says, “they without us cannot be made perfect;” : JD, MS2, CON.

317 times,] times– : DN, JD, MS2, CON.

318 world] world, : CON.

318 Now] DN, JD, MS2 begin a paragraph. Now, : JD, MS2, CON.

318 them –] them: : DN. them. : JD, MS2, CON.

319 half way;] half-way. : JD, MS2. half-way. : CON.

319 you] you, : JD, MS2, CON.

320 us: it] us; it : DN. us. It : JD, MS2, CON.

320 before,] before : JD, MS2, CON.

321 with us,] with us; : JD, MS2, CON.

322 said] said, : DN, JD, MS2, CON.

322 ‘I will] JD, MS2, CON use double quotes on this passage.

325 I have] DN, JD, MS2 begin a paragraph.

327 man -] man, : DN, JD. man– : MS2, CON.

328 sins] sins, : JD, MS2, CON.

329 forgiven,] forgiven; : JD, MS2, CON.

329 men] men, : JD, MS2, CON.

331 being a provision] being a provision, : JD.

332 provision,] provision : DN, JD, MS2, CON.

333 sin,] sin : JD, MS2.

April 7. which cannot be remitted to him either in this world or in the world
of spirits. God has wrought out a salvation for all men unless they have 335
committee a certain sin, and every man who has got a friend in the eternal
world can save him, unless he has committed the unpardonable sin, and so
you can see how far you can be a savior. A man cannot commit the un-
pardonable sin after the dissolution of the body, and there is a way possible
for escape. Knowledge saves a man, and in the world of spirits no man can 340
be exalted but by knowledge; so long as a man will not give heed to the
commandments, he must abide without salvation. If a man has knowledge
he can be saved, although if he has been guilty of great sins he will be pun-
ished for them; but when he consents to obey the gospel, whether here or
[CCT Per.28] in the world of spirits, he is saved. A man is his own tormentor, and his 345
own condemner: hence the saying, they shall go into the lake that burns
with fire and brimstone The torment of disappointment in the mind of man
is as exquisite as a lake burning with fire and brimstone - I say so is the
torment of man. I know the scriptures and understand them. I said no man
can commit the unpardonable sin after the dissolution of the body, nor in 350

334 him] him, : CON.

335 men] men, : JD, MS2, CON.

336 sin,] sin; : JD, MS2, CON.

336-337 and every man who has got a
friend in the eternal world can save
him, unless he has committed the
unpardonable sin] This phrase was
inserted after the text was written. The
superlinear insertion appears to be in
the hand of Jonathan Grimshaw.

338 savior] saviour : JD, MS2.

338 A man] DN, JD, MS2, CON begin
a paragraph.

340 man, and] man; and : JD, MS2,
CON.

341 knowledge; so] knowledge. So :
JD, MS2, CON.

342 knowledge] knowledge, : JD,
MS2, CON.

343 saved,] saved; : DN, JD, MS2,
CON.

343 although] although, : JD, MS2,
CON.

343 sins] sins, : JD, MS2.

344 them; but] them, but : DN.

them. But : JD, MS2, CON.

344 gospel,] gospel : DN. Gospel, :
JD, MS2, CON.

345 A man] DN, JD, MS2, CON begin
a paragraph.

345 tormentor,] tormentor : DN, JD,
MS2. tormenter : CON.

346 condemner: hence] condemner;
hence : DN. condemner. Hence : JD,
MS2, CON.

346-347 they shall go into the lake that
burns with fire and brimstone] "They
shall go into the lake that burns with
fire and brimstone." : CON.

348 brimstone - I say] brimstone; I
say, : DN. brimstone. I say : JD,
MS2, CON.

349 I know] DN, JD, MS2, CON begin
a paragraph.

349 scriptures] Scriptures : DN, JD,
MS2, CON.

334 which] MS history page 1976 begins. The paragraph here is unintentional and no
imprint follows it.

this life, until he receives the Holy Ghost; but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the Devil: for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself.

355

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the Devil said he could save them all, and laid his plans before the Grand Council, who gave their vote in favor of Jesus Christ: so the Devil rose up in rebellion against God, and was cast down with all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? he must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him: after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine while he sees it - he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter day Saints. When a man begins to be an enemy to this work, he hunts me - he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil - the same spirit that they had who crucified the Lord of life

360

365

370

351 life,] life : DN.

351 Ghost;] Ghost, : DN.

351-352 world: hence] world; hence : DN. world. Hence : JD, MS2, CON.

352 men] men, : CON.

353 Devil:] devil; : DN, CON. Devil; : JD, MS2.

354 another;] another, : DN.

354 Savior] Saviour : JD, MS2.

356 was,] was- : DN, JD, MS2, CON.

357 saved,] saved; : DN, JD, MS2, CON.

357 Devil] devil : DN, CON.

358 Grand Council] grand council : JD, MS2, CON.

358 favor] favour : JD, MS2.

359 Christ: so] Christ; so : DN.

Christ. So : JD, MS2, CON.

359 Devil] devil : DN, CON.

359 down] down, : JD, MS2, CON.

360 All sins] DN, JD, MS2, CON

begin a paragraph.

360 forgiven] forgiven, : MS2, CON.

361 Ghost;] Ghost, : DN.

362 he] He : DN, JD, MS2.

364 him: after] HIM. After : DN.

him. After : JD, MS2. Him. After : CON.

365 him; he] him: he : DN. him. He : JD, MS2, CON.

366 it -] it; : DN, JD, MS2, CON.

369 Church] church : DN.

369 Latter day] Latter Day : DN.

Latter-day : JD, MS2, CON.

370 When] DN, JD, MS2, CON begin a paragraph.

370 hunts me -] hunts me; : DN, JD.

hunts me, : MS2, CON.

371 kill me,] kill me : DN.

372 Devil -] devil, : DN. devil- : CON.

372-373 life -] Life, : DN. Life,- :

- the same spirit that sins against the Holy Ghost. You cannot save such persons - you cannot bring them to repentance; they make open war like the Devil, and awful is the consequence. I advise all of you to be careful what you do, or you may by and by find out that you have been deceived, Stay yourselves - do not give way - don't make any hasty moves; you may be saved: if a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner; well, if he repents he shall be forgiven. Be cautious - await! When you find a spirit that wants bloodshed - murder - the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh. The best men bring forth the best tworks - he man who tells you words of life, is the man who can save you. I warn you against all evil characters, who sin against the Holy Ghost; for there is no redemption for them in this world, nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time - I can enter into the mysteries - I can enter largely into the eternal worlds; for Jesus said, in my Father's house are many mansions: if it were not so I would have told you. I go to

JD. Life- : MS2, CON.
 374 persons -] persons, : DN.
 persons; : JD, MS2, CON.
 374 repentance;] repentance: : JD, MS2.
 374 war] war, : MS2, CON.
 375 Devil] devil : DN, CON.
 375 I advise] DN, JD, MS2 begin a paragraph.
 376 by and by find] by and bye find : DN. by-and-by find : JD, MS2.
 376 deceived,] deceived. : DN, JD, MS2, CON.
 377 yourselves -] yourselves; : DN, JD, MS2, CON.
 377 way -] way; : DN, JD, MS2, CON.
 377 don't] do not : CON.
 377 moves;] moves: : JD, MS2.
 378 saved: if] saved; if : DN. saved. If : JD, MS2, CON.
 378 is in] *is* in : JD, MS2, CON.
 378 say,] say : DN, JD, MS2, CON.
 379 sinner; well,] sinner. Well, : JD, MS2, CON.

379 repents] repents, : JD, MS2.
 379 cautious -] cautious- : DN.
 cautious: : JD, MS2. cautious; : CON.
 380 await!] await. : MS2, CON.
 380 - murder -] -*murder*- : DN.
 -*murder*, : JD, MS2, CON.
 381 devil] Devil : JD, MS2.
 382 The best] DN, JD, MS2, CON begin a paragraph.
 382 works -] works; the : DN. works. The : JD, MS2, CON.
 383 life,] life : DN, JD, MS2, CON.
 384 characters,] characters : DN, JD, MS2, CON.
 384 Ghost;] Ghost, : DN.
 385 world,] world : DN, JD, MS2, CON.
 387 time -] time. : DN, JD, MS2, CON.
 387-388 mysteries -] mysteries; : DN, JD, MS2, CON.
 388 worlds;] worlds, : DN.
 388 in my] 'In my : DN. "In my
 389 mansions:] mansion, : DN.

376 have] MS history page 1977 begins.

prepare a place for you.’ (John 14 chap. 2v^s.) Paul says, ‘there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.’ (1 Cor. 15 chap. 41v.) What have we to console us in relation to our dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith, are now in the celestial kingdom of God. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett) for your husband and Father is gone to wait until the resurrection of the dead - until the perfection of the remainder; for at the resurrection your friend will rise in perfect felicity, and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive: for why has God revealed it to us? I am authorized to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the home of the just. Don’t mourn - don’t weep; I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world. Rejoice, O Israel! your friends who have been murdered for the truth’s sake in the persecution shall triumph gloriously in the celestial world, while their

390
395
400
405
410

[CCT
Per.31]

389 you.] you; : DN.
390 you.’] JD, MS2, CON have passage in double quotes.
390 (John 14 chap. 2v^s.)] (John 14th chap. 2nd v.) : DN. John 14th chap., 2nd v. : JD, MS2. -John, xiv; 2. : CON.
390 there] There : DN, JD, MS2, CON. JD, MS2, CON have passage in double quotes.
393 (1 Cor. 15 chap. 41v.)] (1st Cor. 15th chap., 41st v.) : DN, MS2. -I Cor., xv: 41. : CON.
394 to our] to the : MS2, CON.
396 Jesus;] Jesus, : DN.
397 faith,] faith : DN, JD, MS2, CON.
398 You] DN, JD, MS2, CON begin a paragraph.
398 rejoice;] rejoice : DN, JD, MS2, CON.
399 Follett)] Follett); : JD, MS2. Follett), : CON.
399 Father] father : DN, JD, MS2, CON.
400 dead -] dead- : DN, JD, MS2, CON.
401 felicity,] felicity : DN, JD, MS2, CON.
403 blessings;] blessings, : DN.
404 conceive:] conceive; : DN, JD, MS2, CON.
404 I am authorized] I AM AUTHORIZED : DN, JD, MS2. DN, JD, MS2, CON begin a paragraph.
404 say] say, : DN, JD, MS2, CON.
405 Ghost] Ghost, : JD, MS2, CON.
405 fear,] fear; : JD, MS2, CON.
406 mourn -] mourn; : DN, JD, MS2, CON.
406 weep; I] weep. I : JD, MS2, CON.
409 Rejoice] DN, JD, MS2, CON begin a paragraph.
409 your] Your : JD, MS2, CON.

murderers shall welter for ages in torment even until they shall have paid the uttermost farthing. I say this for the benefit of strangers. I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment; they are in the spirit, and we shall soon meet again; the time will soon arrive when the trumpet shall sound. When we depart we shall hail our mothers, fathers, friends, and all whom we love who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious law-suits and arrests; but it will be an eternity of felicity. 415

April 7.

A question may be asked, 'will mothers have their children in eternity?' Yes! yes! Mothers, you shall have your children, for they shall have eternal life; for their debt is paid - there is no damnation awaits them, for they are in the spirit. But as the child dies so shall it rise from the dead, and be for ever living in the learning of God. It will never grow - it will still be the child, in the same precise form as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory, and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands 420 425

410 triumph] *triumph* : DN, JD, MS2, CON.
 411 torment] torment, : JD, MS2, CON.
 412 I have] DN, JD, MS2, CON begin a paragraph.
 413 children,] children : DN, CON.
 414 moment; they] moment. They : JD, MS2, CON.
 414 spirit,] spirit : DN.
 415 again; the] again. The : JD, MS2, CON.
 416 depart] depart, : JD, MS2, CON.
 416 love] love, : MS2, CON.
 418 law-suits] law suits : DN. lawsuits : MS2, CON.
 419 A question] DN, JS, MS2, CON begin a paragraph.
 419 asked,] asked- : JD, MS2.
 419 will] Will : DN, JD, MS2.
 419 eternity?'] JD, MS2, CON have double quotes
 420 yes!] CON omits.
 420 Mothers] mothers : DN.
 420 children,] children; : JD, MS2.

421 life;] life, : DN, MS2.
 421 paid - there] paid, there : DN, CON. paid. There : JD, MS2.
 421 awaits] awaiting : MS2.
 422 But as] As : CON.
 422 dies] dies, : JD, MS2, CON.
 422 dead,] dead : DN.
 423 God. It will never grow -] God. It will never grow; : DN. God. It will never grow: : JD, MS2. God; : CON.
 423 will still] shall : CON.
 424 child, in the same precise form as it appeared] child the same as it was : CON.
 424-425 its mother's arms,] your arms. : CON.
 425 but possessing all the intelligence of a God.] CON omits.
 426 the mansions of glory,] in mansions of glory : DN, JD, MS2. CON omits.
 426 power, but appear] power : CON.
 427 when on earth.] they laid them down. : CON.

418 will] MS history page 1978 begins.

of children, reigning on thrones of glory, with not one cubit added to their stature.

[CCT Per.33] I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessary, and inseparably connected. An individual must be born of water and the spirit, in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth - my testimony has been true all the time. You will find it in the declaration of John the Baptist: (reads from the German) John says 'I baptize you with water, but when Jesus comes, who has the power (or keys) he shall administer the baptism of fire, and the Holy Ghost.' Great God! - Where is now all the sectarian world? and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true to say aye. (Loud shouts of aye.) Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. 'Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from

427 Eternity] CON omits the sentence beginning here.

428 children,] children : DN, JD.

431 water] water, : JD, MS2, CON.

432 use;] use: : JD, MS2. use; :

CON.

432 necessary,] necessary : DN, JD.

necessarily : MS2, CON.

433 spirit,] spirit : DN, JD, MS2,

CON.

434 German,] German : DN.

436 teeth - my] teeth. My : DN, JD,

MS2, CON.

438 Baptist: (reads from the German)]

Baptist; (reads from the German) :

DN. Baptist. [Reads from the German.]

: JD, MS2, CON.

438 says] says, : JD, CON.

440 Ghost.']} JD, MS2, CON use

double quotes in the quotation, and JD,

MS2, CON have a semicolon after

water.

440 God! - Where] God! where :

DN, JD, MS2, CON.

441 world? and] world?— and : DN.

world? And : JD, MS2, CON.

442 I know the text is true] *I know the*

text is true : DN, JD, MS2, CON.

443 Germans,] Germans : DN, JD,

MS2, CON.

443 true] true, : CON.

443 say aye] say, Aye : MS2. say,

"Aye." : CON.

443 (Loud shouts of aye.)] [Loud

shouts of "Aye."] : MS2, CON.

444 Alexander] DN, JD, MS2, CON

begin a paragraph.

444 Campbell,] Campbell : DN.

446 'Therefore] JD, MS2, CON use

double quotes around the quotation.

Therefore, : JD, MS2, CON.

446 not] As noted in CCT, George A. Smith inserted the JST version here. See typographical facsimile of GM1 lines 598-9.

dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.’ (Heb 6 chap 1st to 3^r. v.) There is one God, one Father, one Jesus, one hope of our calling, one baptism - all these three baptisms only make one. Many talk of baptism not being essential to salvation, but this kind of teaching would lay the foundation of their damnation. I have the truth and am at the defiance of the world to contradict me if they can. I have now preached a little Latin, a little Hebrew, Greek, and German, and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

April 7. Hear it all ye ends of the earth - all ye Priests - all ye sinners, and all men, repent! repent! obey the gospel - turn to God; for your religion wont save you, and you will be damned; I do not say how long. There have been remarks made concerning all men being redeemed from Hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death - those who commit the unpardonable sin are doomed to Gnom - to dwell in Hell worlds without end; as they concoct scenes of bloodshed in this world, so they shall rise to

447 perfection;] perfection, : JD, MS2, CON.
 450 (Heb 6 chap 1st to 3^r. v.)] (Heb. 6th chap. 1st to 3rd v.) : DN. (Heb. 6th chap., 1st to 3rd v.) : JD, MS2. -Heb., vi: 1-3. : CON.
 450 There] DN, JD, MS2, CON begin a paragraph.
 451-452 baptism - all] baptism; all : DN. baptism. All : JD, MS2, CON.
 453 salvation,] salvation: : JD. salvation; : MS2, CON.
 454 truth] truth, : JD, MS2, CON.
 455 me] me, : MS2, CON.
 455 I have] DN, JD, MS2, CON begin a paragraph.
 456 German,] German; : JD, MS2. German : CON.
 459 Hear it] Hear it, : JD, MS2.
 459 earth - all ye Priests -] earth-all ye priests- : DN. earth-all ye priests, : JD, MS2. earth; all ye priests, :

CON.
 460 men, repent!] men. Repent! : JD, MS2. men: Repent! : CON.
 460 obey] Obey : JD, MS2, CON.
 460 gospel - turn] gospel; turn : DN. gospel. Turn : JD. Gospel. Turn : MS2, CON.
 460 God;] God, : DN.
 460 wont] won't : DN, JD, MS2, CON.
 461 damned;] damned. : DN, JD, MS2, CON.
 462 Hell;] hell; : DN, JD, MS2, CON.
 463 world,] world : DN, JD, MS2, CON.
 464 come;] come: : JD, MS2, CON.
 464 death - those] death. Those : DN, JD, MS2, CON.
 465 Gnom -] Gnom, : DN, JD. *Gnom*- : MS2, CON.
 465 Hell] hell : DN. hell, : JD, MS2, CON.

460 for your] MS history page 1979 begins.

that resurrection, which is as the lake of fire and brimstone; some shall rise to the everlasting burning of God _ for God dwells in everlasting burnings _ and some shall rise to the damnation of their own filthiness - which is as exquisite a torment; as the lake of fire and brimstone. 470

[CCT Per.35] I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all, but I hate some of your deeds I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool, for I love all men, especially these my brethren and Sisters. I rejoice 475 in bearing the testimony of my aged friends. You don't know me - you never knew my heart; no man knows my history; I cannot tell it - I shall never undertake it. I don't blame any one for not believing my history; if I had not experienced what I have I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for 480 peace. I cannot lie down until all my work is finished. I never think any

466 end; as] end, as : DN. end. As : JD, MS2, CON.

467 resurrection,] resurrection : DN, JD, MS2, CON.

467 brimstone; some] brimstone. Some : DN, JD, MS2, CON.

468 God _] God, : DN. God; : JD, MS2, CON.

468-469 burnings _] burnings; : DN, JD, MS2, CON.

469 filthiness -] filthiness, : DN, JD, MS2, CON.

470 torment;] torment : DN, JD, MS2, CON.

470 brimstone.] DN, JD, MS2, CON begin a paragraph after this word.

471 remarks to all;] remarks to all, : DN. remarks for all, : JD, MS2, CON.

472 all,] all; : JD, MS2, CON.

473 deeds] deeds; : DN. deeds. : JD, MS2, CON.

473 friend,] friend; : JD, MS2, CON.

474 man,] man : DN, JD.

475 fool,] fool; : DN, JD, MS2, CON.

475 Sisters] sisters : DN, JD, MS2, CON.

475 I rejoice] DN, JD, MS2 begin a paragraph.

476 bearing] hearing : DN, JD, MS2, CON.

476 me -] me; : DN, CON. me: : JD, MS2.

477 heart; no] heart. No : JD, MS2, CON.

477 history; I] history. I : JD, MS2, CON.

477 it -] it; : DN, CON. it: : JD, MS2.

478 history; if] history. If : JD, MS2, CON.

479 have] have, : JD, MS2, CON.

481 I cannot] DN, JD, MS2, CON begin a paragraph.

481 all] ALL : DN. all : JD, MS2, CON.

471 I have intended my remarks to all;] At this point the margin contains the following vertically written three-line note: [Compiled from the four reports by Jonathan Grimshaw; carefully revised and compared by George A. Smith and Thomas Bullock; read in Council Sunday 18 th Nov. 1855, and carefully revised by President Brigham Young.] The note is in the handwriting of Jonathan Grimshaw.

evil, nor do any thing to the harm of my fellow man. When I am called by the trump of the Archangel, and weighted in the Balance, you will all know me then. I add no more. God bless you all. Amen.

Choir sung a hymn at $\frac{1}{2}$ past 5 p. m. Dismissed with benediction.

485

Imprint Variorum for the Twentieth Century—R1

The second variorum is based on R1, and therefore not a manuscript, but a 1909 printing of a redaction of MS2 in the church magazine, *The Improvement Era*. The major difference between R1 and RC concerns the short section detailing the salvation of children. The church editing tradition of extraction from major editions of JS's sermons in new printings is still followed, somewhat ironically, even in R5, the *History of the Church* KFS account itself. R5 is a redacted version of R1. The form of R1 begins a separate textual tradition from the nineteenth-century imprints, since R1 influenced R2-R6. Markers for CCT appear in the left margin. Standard numerical footnotes are original B. H. Roberts footnotes from R1. Roberts quotes from MS2 in other sources of the period giving evidence beyond textual forms that it was the text he used to generate R1. This second variorum, based on R1, features long footnotes by B. H. Roberts. Annotation for these notes generally appears in brackets [] within or at the end of the notes. Occasionally, Roberts himself uses brackets. In that case annotation may appear bracket-free. These instances seem self explanatory and this alert should suffice for understanding.

481 is finished] IS FINISHED : DN. is finished : JD, MS2.

482 any thing] anything : DN, JD, MS2, CON.

482 fellow man.] fellow-man. : JD, MS2, CON.

483 Archangel,] archangel : DN, JD, MS2. arch-angel : CON.

483 Balance] balance : DN, JD, MS2, CON.

484 all.] all: : DN. all! : MS2.

485 Choir] JD, CON omit closing minutes from here.

485 sung] sang : MS2.

485 $\frac{1}{2}$ past 5 p. m.] half-past five, p.m. : MS2.

485 Dismissed with benediction.] Aug. 9th 1856 B.Y. J.M.G. W.W. L.H

-Penciled marginal note in ms. p.m. : MS2.

R1 Variorum

“THE KING FOLLETT DISCOURSE.”

THE BEING AND KIND OF BEING GOD IS; THE IMMOR-
TALITY OF THE INTELLIGENCE OF MAN.

BY JOSEPH SMITH THE PROPHET; MARGINAL NOTES AND REFERENCES

BY B. H. ROBERTS.

5

[CCT
Per.1]

President Joseph Smith delivered the following discourse before about twenty thousand Saints at the April conference of the Church, 1844, being the funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock and William Clayton.³ This Discourse

10

³It must be remembered that the report of the Prophet’s speech, made by the brethren above named, was not a stenographic report, but one made in long-hand, and afterwards perfected as nearly as possible by consultation and mutual correcting and development

4 BY JOSEPH SMITH THE PROPHET;] By JOSEPH SMITH, THE PROPHET : R3. By Joseph Smith the Prophet : R4.
4 MARGINAL] R2 places this phrase in parentheses. R3 omits MARGINAL and substitutes WITH. R4 omits.
4 NOTES AND REFERENCES] R4 omits.

5 BY B. H. ROBERTS.] By ELDER B. H. ROBERTS : R3. R4 omits.
9 Saints] saints : R2.
9 at the April conference of the Church, 1844,] R5 omits.
10 Reported] R3 begins a paragraph.
11 Bullock] Bullock, : R3.
11–12 This Discourse was first

8 President Joseph Smith] R5 begins in the conference minutes format of TS, RC, etc. We omit it here. R6 has the following preamble. *The King Follett Sermon, one of the classics of Church literature, was given by the Prophet Joseph Smith at the April 7, 1844, conference of the Church in Nauvoo, Illinois. Some twenty thousand Saints were assembled. The account of the talk noted that it was the funeral sermon for Elder King Follett, a close friend of the Prophet’s who had been killed in an accident on March 9. Longhand notes of the discourse were made by Willard Richards, Wilford Woodruff, Thomas Bullock, and William Clayton. This reprint was taken from the Documentary History of the Church, vol. 6, pages 302-17. That volume notes: “This was not a stenographic report, but a carefully and skillfully prepared one made by these men who were trained in reporting and taking notes. Evidently, there are some imperfections in the report and some thoughts expressed by the Prophet which were not fully rounded out and made complete. . . .” It should also be noted that this discourse was given months before the death Joseph Smith. During these months the enemies of the Church were extremely active, and the Prophet undoubtedly anticipated the coming events.*

was first published in the *Times and Seasons* of August 15, 1844:

[CCT Per.2]

Beloved Saints, I will call [require] the attention of this congregation while I address you on the subject of the dead. The decease of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock, has more immediately led me to that subject. I have been requested to speak by his friends and relatives, but inasmuch as there are a great many in this congregation who live in this city as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas, so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. 15 20

I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say. Pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth, for the effectual prayers of the righteous avail much. There is strength here, and I verily believe that your prayers will be 25

of each others' notes. It may, therefore, be concluded that there are some imperfections in the report of this discourse, which one here and there feels, since at some points the matter is not absolutely clear, or the thought not completely rounded out. For a further discussion and illustration of the matter, see the *History of the Church*, vol. iv, p. 556-7. [Roberts was apparently unfamiliar with the methods by which the text developed. Ironically, the segments Roberts found suspect are actually more reliable than some others. Compare PT at the points Roberts indicates what he regarded as suspect text in his annotation. R4 omits. R5 has an edited version of this note: This was not a stenographic report, but a carefully and skillfully prepared one made by these men who were trained in reporting and taking notes. Evidently, there are some imperfections in the report and some thoughts expressed by the Prophet which were not fully rounded out and made complete; nevertheless it contains many wonderful truths pertaining to the subjects discussed and therefore is valuable in giving us a better understanding than we would have without it.]

published in the *Times and Seasons* of August 15, 1844:] This discourse was first published in the "Times and Seasons" of August 1, 1844. : R3. This discourse was first published in the *Times and Seasons* of August 15, 1844: : R2. This discourse was first

published in the *Times and Seasons* of August 15, 1844: : R4. 13 Beloved Saints,] Beloved Saints: : R3, R5, R6. 16 rock,] rock : R6. 16 that] this : R5, R6. 27 Saints] saints : R2.

13 [require]] [for] : R5, R6. R4 omits. Bracketed words in R1 are Roberts' insertions. R2, R3 follow these but use parentheses.

12 published] This text of course was not the one published in *Times and Seasons*. That text was TS.

- [CCT
Per.3] heard. 30
 Before I enter fully into the investigation of the subject which is lying before me, I wish to pave the way and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate [intend] to edify you with the simpl truths from heaven. 35
- [CCT
Per.4] In the first place, I wish to go back to the beginning—to the morn of creation. There is the starting point for us to look to, in order to understand and be fully acquainted with the mind, purposes and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right. 40
- [CCT
Per.5] There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty. 45
- If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves.⁴ I want to go back to the beginning, and so 50
- 55

⁴This is somewhat at variance with Pope's admonition—
 Know then thyself, presume not God to scan;
 The proper study for mankind is man.

Reflection on the Prophet's utterance, will justify his doctrine. Man will remain a mystery to himself until he has mastered somewhat the mystery of God. An understanding of each

34–35 calculate or] R4 omits.

36 calculate [intend]] intend : R4.

36 simpl] simple : R2, R3, R4, R5, R6.

41 Eloheim] Elohim : R4.

41 this] the : R5, R6.

43 wrong,] wrong : R5, R6.

44 and it be] and it will be : R3, R5.

51 his] His : R5, R6.

lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to. 60

I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; [CCT Per.6] turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that may occupy your attention for a long time. I again repeat the question—What kind of a being is God? 65 Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will, peradventure, from [CCT Per.7] this time henceforth occupy your attention. The scriptures inform us that “This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” 70

If any man does not know God, and inquires what kind of a being he is,— if he will search diligently his own heart—if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, 75 and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or

is essential to the understanding of the other. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent” (St John 17.) It is clearly, then, within the spiritual economy of God that men shall know him, for upon that fact depends eternal life. Moreover, though it may be admitted without controversy that “great is the mystery of godliness” yet “God was manifested [marginal reading] in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory—” (I Tim. 3: 16)—all in plain allusion to the Christ, who was, therefore, God manifested (*i. e.* revealed) in the flesh; so that all may know God through Jesus Christ; and by understanding him, understand God; and thus lay the foundation for better self-knowledge. [R4, R5 omit this note.]

59 a more lofty sphere] more lofty spheres : R5, R6.
 61 child,] child : R3.
 62 their] his : R3.
 63 heart] hearts : R5, R6.
 63 heard,] heard : R3.
 64 him.] Him? : R5, R6.
 65 kind of a being] kind of being : R6.
 66–67 him, heard him, or communed with him?] Him, heard Him, or

communied with Him? : R5, R6.
 68 scriptures] Scriptures : R2, R4.
 69 “This is] “this is : R6.
 69 eternal] eternal, : R6.
 70 Christ] Christ, : R6.
 70 sent.”] sent.” (John 17:3) : R6.
 71–72 he is,—] he is— : R2, R3. He is,— : R5. He is— : R6.
 75 true God,] true, God, : R5.
 76 he is;] He is; : R5, R6.

voices, or say anything against the man of God or the servants of God again. 80
 But if I fail to do it, it becomes my duty to renounce all further pretensions
 to revelations and inspirations, or to be a prophet; and I should be like the
 rest of the world—a false teacher, be hailed as a friend, and no man would
 seek my life. But if all religious teachers were honest enough to renounce
 their pretensions to godliness when their ignorance of the knowledge of God 85
 is made manifest, they will all be as badly off as I am, at any rate; and you
 might just as well take the lives of other false teachers as that of mine, if I
 am false. If any man is authorized to take away my life because he thinks
 and says I am a false teacher, then, upon the same principle, we should be
 justified in taking away the life of every false teacher, and where would be 90
 the end of blood? And who would not be the sufferer?⁵

[CCT
Per.8]

[CCT
Per.9]

But meddle not with any man for his religion: and all governments ought
 to permit every man to enjoy his religion unmolested. No man is authorized
 to take away life in consequence of difference of religion, which all laws and
 governments ought to tolerate and protect, right or wrong. Every man has 95
 a natural, and, in our country, a constitutional right to be a false prophet,
 as well as a true prophet. If I show, verily, that I have the truth of God, and
 show that ninety-nine out of every hundred professing religious ministers
 are false teachers, having no authority, while they pretend to hold the keys
 of God's kingdom on earth, and was to kill them because they are false 100
 teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going
 to enquire after God; for I want you all to know him, and to be familiar with
 him; and if I am bringing you to a knowledge of him, all persecutions against
 me ought to cease. You will then know that I am his servant; for I speak as 105

⁵These remarks will be better understood, if it is remembered that about this time the
 storms of a renewed persecution were bursting upon the Prophet, and his life was threat-
 ened upon every hand. [R4 changes "every hand" to "every side." R5 replaces this note
 with: It should be remembered that at the time of this discourse apostates and other
 enemies of the Prophet were seeking his life, and open threats were being made even in
 his presence. The forces of evil were determined that the Prophet should be destroyed. It
 was less than three months following the date of this discourse when he and his brother
 Hyrum were martyred.]

81 pretensions] pretensions, : R2.
 pretension : R3.

82 revelations and inspirations,
 revelation and inspiration : R3.

87–88 mine, if I am false] mine : R5,
 R6.

92 and all] all : R6.

103 enquire] inquire : R5, R6.

103 know him] know Him : R5, R6.

103–104 with him] with Him : R5,
 R6.

104 of him] of Him : R5, R6.

105 his servant] His servant : R5, R6.

one having authority.

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man. 110

[CCT Per.10] *God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the vail were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, 115 if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another. 120*

[CCT Per.11] In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see. 125

[CCT Per.12] These are incomprehensible ideas to some, but they are simple. *It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us;*⁶ *yea, that God himself, the Father of 130*

⁶The doctrine here taught was afterwards thrown into the following aphorism by Lorenzo Snow:

As man now is, God once was;
As God now is, man may become.

107–108 kind of a] kind of : R3, R4.
111 race,] race : R3.
111 he] He : R6.
112 *God himself was*] The italicized text in R1 appears in bold type in R2.
R5 does not italicize except single words as for example as in line 180.
113 *vail*] veil : R4, R5, R6.
115 *his*] His : R5, R6.
115 *visible,—*] visible— : R2, R3, R6.
119 *him*] Him : R5, R6.
122 u nderstand] understand : R2,

R3, R4, R5, R6.
123 he] He : R5, R6.
127 These are incomprehensible ideas] These ideas are incomprehensible : R6.
128 *gospel*] *Gospel* : R4.
128 *for a certainty*] for certainty : R3.
128 *character*] *Character* : R4.
129 *him*] Him : R5, R6.
130 *he*] He : R5, R6.
130 *Father*] *father* : R3.

us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.

I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon!) The scriptures inform us that Jesus said, As the Father hath power in himself, even so hath the Son power—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible.⁷ The scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,⁸ namely, by going from one small degree to another, and from a small capacity to a great one;

This form of expressing the truth was doubtless original with Lorenzo Snow, but not the doctrine itself. That is contained in the prophet's remarks above, text and context. [R4, R5 omit. Snow's idea was apparently developed during an early 1840s mission to England. Later, Brigham Young claimed ownership of the expression as originating with him in the same period.]

⁷The argument here made by the prophet is very much strengthened by the following passage: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise" (St. John 5: 19). [It appears from lines 135-8, 158 that John 5:19 was in fact used.]

⁸Perhaps no passage in the Prophet's discourse has given more offense than the one here noted, and yet men are coming to think and feel the truth of what he said. Henry Drummond, for instance (following the prophet by half a century), in his really great work, *Natural Law and the Spiritual World*, in the chapter on Growth, wherein he points out the difference between the merely moral man and one whose life has been toughed by the spiritual power of God, and so received something that the merely moral man has not received, says; "The end of salvation is perfection, the Christ-like mind, character and life. * * * Therefore the man who has within himself this great formative agent, Life [spiritual life] is nearer the end than the man who has morality alone. The latter can

131 *himself*] Himself : R5, R6.

133 trump] trumpet : R3.

135 for ever] forever : R3.

136 scriptures] Scriptures : R2, R4.

136 As the Father] as the Father : R5, R6.

136 power in] power to : R3.

136 himself] Himself : R4.

138 his] His : R4.

140 you] we : R4.

140 believe it,] believe it : R5, R6.

141 scriptures] Scriptures : R2, R4.

143 Here, then,] R5, R6 have no paragraph.

143 true God] true god : R3.

144 Gods yourselves] gods yourselves : R5, R6.

145 Gods] gods : R5, R6.

from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. 150

[CCT Per.15]

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the 155

never reach perfection, the former *must*. For the life must develop out according to its type; and being a germ of the Christ-life, *it must unfold into a Christ*." Joseph Smith's doctrine means no more than this.

Sir Oliver Lodge says much to the same effect in the following passage on "Christianity and Science." (*Hibbert's Journal*, April, 1906):

It is orthodox, therefore, to maintain that Christ's birth was miraculous and his death portentous, that he continued in existence otherwise than as we men continue, that his very body rose and ascended into heaven—whatever that collocation of words may mean. But I suggest that such an attempt at exceptional glorification of his body is a pious heresy—a heresy which misses the truth lying open to our eyes. His humanity is to be recognized as real and ordinary and thorough and complete; not in middle life alone; but at birth, and at death and after death. Whatever happened to him may happen to any one of us, provided we attain the appropriate altitude; an altitude which, whether within our individual reach or not, is assuredly within reach of humanity. That is what he urged again and again. "Be born again." "Be ye perfect." "Ye are the sons of God." "My Father and your Father, my God and your God." The *uniqueness* of the ordinary humanity of Christ is the first and patent truth, masked only by well-meaning and reverent superstition. But the second truth is greater than that—without it the first would be meaningless and useless,—if man alone, what gain have we? The world is full of men. What the world wants is a God. Behold the God!—(that is, the God, Jesus Christ.)

The divinity of Jesus is the truth which now requires to be reperceived, to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it: it can be freed now from all trace of grovelling superstition; and can be recognized freely and enthusiastically: the divinity of Jesus, and [the divinity] of all other noble and saintly souls, in so far as they, too, have been inflamed by a spark of Deity—in so far as they, too, can be recognized as manifestations of the Divine. [R5 omits.]

151 his] His : R5, R6.

R2.

156 sorrow, suffer,] sororw, suffer :

156 more;] more, : R5.

[CCT Per.16] station of a God, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said.

[CCT Per.17] *When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.*⁹ I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry “treason” and put me to death. So I will go to the old Bible and turn commentator today.

[CCT Per.18] I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyze the word. *Baith*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *baith* there. An old Jew

⁹Roberts apparently italicized text for emphasis.

159 station of a God] station of a god
: R5, R6.
159 of eternal] o feternal : R2.
160 Why;] “Why; : R2. Why, : R5,
R6.
162 his] His : R3, R5, R6.
163 my] My : R5.
163 he] He : R5, R6.
164 him] Him : R5, R6.
165 his] His : R5, R6.
166 myself.] myself.” : R2.
166 his] His : R5, R6.
167 God did] God himself did : R3.

168 his] His : R5, R6.
169 gospel] Gospel : R4.
173 *gospel*] *Gospel* : R4.
177 suppose] suppose that : R3.
179 here,] here : R5, R6.
182 of creation] of the creation : R4.
183 *Berosheit*] *Berosheit* : R2, R3.
Except in this instance, R2 replaces
italics in R1 with bold text.
183 *Baith*] **Braith** : R2.
184 *Rosh*] *Roch* : R5.
185 *baith*] *baith* : R5, R6.
185 there] *there* : R3.

without any authority added the word; he thought it too bad to begin to talk about the head! It read first, “The head one of the Gods brought forth the Gods.” That is the true meaning of the words. *Baurau* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more than what I have told you. *Thus the head God brought forth the Gods in the grand council.* 190

I will transpose and simplify it in the English language. Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. 195 The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time. When I say doctors and lawyers, I mean the doctors and lawyers of the scriptures. I have done so¹⁰ hitherto without explanation, to let the lawyers flutter and everybody laugh at them. Some learned doctors might take a notion to say 200 the scriptures say thus and so; and we must believe the scriptures; they are not to be altered. But I am going to show you an error in them.

I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most correct translation, and to correspond nearest to the revelations which 205 God has given to me for the last fourteen years. It tells about Jacobus, the son of Zebedee. It means Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity and never get the keys. In the 21st of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James. 210

The doctors (I mean doctors of law, not physic) say, “If you preach anything not according to the Bible, we will cry treason.” How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jacobus, which means Jacob; the Hebrew

¹⁰*i. e.* Used the term “lawyer” without explanation hitherto, in order, etc [R5 omits this note.]

189 believe] believ : R2.

197 the] this : R3.

198 scriptures] Scriptures : R2, R4.

199 hitherto] R3 moves the previous footnote here.

199 explanation,] explanation : R3.

201 scriptures] Scriptures : R2, R4.

201 must] might : R4.

201 scriptures] Scriptures : R2, R4.

204 German,] German : R3.

205 most] most [nearly] : R4, R5, R6.

205 translation,] translation : R3.

205 revelations] revelations, : R2.

revelation : R3.

209 21st of the] 21st verse of the :

R3. 21st. of the : R5. 21st [verse] of

the : R6.

214 Jacobus] *Jacobus* : R3.

says Jacob, the Greek says Jacob and the German says Jacob, we have the 215
 testimony of four against one. I thank God that I have got this old book;
 but I thank him more for the gift of the Holy Ghost. I have got the oldest
 book in the world; but I have got the oldest book in my heart, even the gift
 of the Holy Ghost. I have all the four Testaments. Come here, ye learned
 men, and read, if you can. I should not have introduced this testimony, were 220
 it not to back up the word *rosh*—the head, the Father of the Gods. I should
 not have brought it up, only to show that I am right.

In the beginning, the head of the Gods called a council of the Gods; and
 they came together and concocted a plan to create the world and people it.
 When we begin to learn this way, we begin to learn the only true God, and 225
 what kind of a being we have got to worship. Having a knowledge of God,
 we begin to know how to approach him, and how to ask so as to receive an
 answer.

When we understand the character of God, and know how to come to
 him, he begins to unfold the heavens to us, and to tell us all about it. When 230
 we are ready to come to him, he is ready to come to us.

[CCT
 Per.19]

Now, I ask all who hear me, why the learned men who are preaching
 salvation, say that God created the heavens and the earth out of nothing?
 The reason is, that they are unlearned in the things to God, and have not the 235
 gift of the Holy Ghost; they account it blasphemy in any one to contradict
 their idea. If you tell them that God made the world out of something,
 they will call you a fool. But I am learned, and know more than all the
 world put together. The Holy Ghost does, anyhow, and he is within me,
 and comprehends more than all the world: and I will associate myself with
 him. 240

You ask the learned doctors why they say the world was made out of
 nothing; and they will answer, “Doesn’t the Bible say he *created* the world?
 And they infer, from the word create, that it must have been made out

215 Jacob] *Jacob* : R3.

215 Jacob] *Jacob*, : R3.

215 Jacob,] *Jacob*— here : R3.

Jacob; here : R4.

218 but I have got] but I [also] have :
 R4.

224 concocted] concocted [prepared] :
 R5, R6.

227 him] Him : R5, R6.

229 When we] R4 has no paragraph
 here.

230 him] Him : R5, R6.

232 hear me,] hear me : R3.

234 to God] of God : R3, R4, R5, R6

238 anyhow,] anyway, : R3.

238 he] He : R4.

239 world:] world; : R3, R5, R6.

240 him] Him : R4. The
 capitalization of He, Him in this
 sentence in R4 harks back to RC itself.

242 nothing;] nothing, : R3, R5, R6.

242 he] He : R4.

242 world?] world?” : R3, R4, R5,
 R6.

of nothing. Now, the word create came from the word *baurau*, which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship.¹¹ Hence we infer that God

¹¹The views of the Prophet on this subject of creation is abundantly sustained by men of learning subsequent to his time. The Rev. Baden Powell, of Oxford University, for instance, writing for Kitto's *Cyclopaedia of Biblical Literature*, says: "The meaning of this word (create) has been commonly associated with the idea of 'making out of nothing.' But when we come to inquire more precisely into the subject, we can of course satisfy ourselves as to the meaning only from an examination of the original phrase." The learned professor then proceeds to say that three distinct Hebrew verbs are in different places employed with reference to the same divine act, and may be translated, respectively "create," "make," "form or fashion." "Now," continues the professor, "though each of these has its shade of distinction, yet the best critics understand them as so nearly synonymous that, at least in regard to the idea of making out of nothing, little or no foundation for that doctrine can be obtained from the first of these words." And, of course, if no foundation for the doctrine can be obtained from the first of these words—*viz.*, the verb translated "create," then the chances are still less for there being any foundation for the doctrine of creation from nothing in the verb translated, "made," "formed" or "fashioned."

Professor Powell further says: "The idea of 'creation,' as meaning absolutely 'making out of nothing,' or calling into existence that which did not exist before, in the strictest sense of the term, is not a doctrine of scripture; but it has been held by many on the grounds of natural theology, as enhancing the ideas we form of the divine power, and more especially since the contrary must imply the belief in the eternity and self existence of matter."

Dr. William Smith's great dictionary of the Bible (Hackett edition, 1894) has no article on the term "create" or "creation." "The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for our word 'create' and the Hebrew *bara*, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as 'out of things that were not,' or 'note from things which appear,' contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language; as the events occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved to it alone, which would have been impossible."

The philosophers with equal emphasis sustain the contention of the Prophet. Herbert Spencer, in his *First Principles*, (1860), said:

"There was once universally current, a notion that things could vanish into absolute nothing, or arise out of absolute nothing. * * * * The current theology, in its teachings respecting the beginning and end of the world, is clearly pervaded by it. * * * * The gradual accumulation of experiences, has tended slowly to reverse this conviction; until now, the doctrine that matter is indestructible has become commonplace. All the apparent proofs that something can come out of nothing, a wider

246 Hence] Hence, : R4.

had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.¹²

[CCT
Per.20]

I have another subject to dwell upon, which is calculated to exalt man; but it is impossible for me to say much on this subject. I shall therefore just touch upon it, for time will not permit me to say all. It is associated with the subject of the resurrection of the dead,—namely, the soul—the mind of man—the immortal spirit. Where did it come from? All learned men and

knowledge has one by one cancelled. The comet that is suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly-created body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has just begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it. Conversely, the seeming annihilations of matter turn out, on closer observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensation to its original shape. The discharged fowling-piece gives evidence that though the gunpowder has disappeared, there have appeared in place of it certain gases, which, in assuming a larger volume, have caused the explosion.”

Fiske follows Spencer, of course, and in his *Cosmic Philosophy* sums up the matter in these words. “It is now unconceivable that a particle of matter should either come into existence, or lapse into non-existence.”

Robert Kennedy Duncan (1905), in his *New Knowledge* says: “Governing matter in all its varied forms, there is one great fundamental law which up to this time has been ironclad in its character. This law, known as the law of the conservation of mass, states that no particle of matter, however small, may be created or destroyed. All the king’s horses and all the king’s men cannot destroy a pin’s head. We may smash that pin’s head, dissolve it in acid, burn it in the electric furnace, employ, in a word, every annihilating agency, and yet that pin’s head persists in being. Again, it is as uncreatable as it is indestructible. In other words, we cannot create something out of nothing. The material must be furnished for every existent article. The sum of matter in the universe is *x pounds*,—and, while it may be carried through a myriad of forms, when all is said and done, it is just—*x pounds*. [R5 moves this note to the end of the paragraph and combines it with the next note.]

¹²“The elements are eternal, and spirit and elements inseparably connected receive a fulness of joy. * * * The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples.” Doc. and Cov. sec. 93: 35.

249 he had.] He had. : R5, R6.
250–251 and re-organized, but not
destroyed. They had no beginning,]
R3 replaces this string with a single

comma.
251 beginning,] beginning : R5, R6.
255 dead,—] dead— : R2, R6.

doctors of divinity say that God created it in the beginning; but it is not so:¹³ the very idea lessons man in my estimation. I do not believe the doctrine; I know better. Hear it, all ye ends of the world; for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through; if he does not believe it. I am going to tell of things more noble. 260

We say that God himself is a self-existent being. Who told you so? It is correct enough; but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. (Refers to the old Bible.) How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man. It says "God made man out of the earth and put into him Adam's spirit, and so became a living body." 265 270

[CCT Per.21]

The mind or the intelligence which man possesses is co-equal¹⁴ with

¹³"I [the Christ] was in the beginning with the Father, and was the first born. * * *
* Ye (addressing the brethren present when the revelation was being received)—ye were also in the beginning with the Father; that which is spirit (*i. e.* that part of the brethren that was spirit), even the spirit of truth. * * * Man (the race, all men, the term man is generic)—man was also in the beginning with God. Intelligence (meaning doubtless the intelligent entity in each man—all intelligences) intelligence, or the light of truth, was not created or made, neither indeed can be" (Doc. and Cov. sec. 113). Hence the self-existence, and necessarily the eternal existence, and uncreatableness of the minds or intelligences of men, for which the Prophet is contending in his discourse. [R5 drops this note and substitutes another at a later point. The reference of course is Doc. and Cov. sec. 93, not 113.]

¹⁴Undoubtedly the proper word here would be "co-eternal," not "co-equal." This illustrates the imperfection of the report made of the sermon. For surely the mind of man is not co-equal with God except in the matter of its eternity. It is the direct statement in the Book of Abraham—accepted by the Church as Scripture—that there are differences in the intelligences that exist, that some are more intelligent than others; and that God is "more intelligent than them all" (Book of Abraham, chapt. 3). I believe that this means more than that God is more intelligent than any other one of the intelligences. It means that he is more intelligent than all of the other intelligences combined. His intelligence is greater than that of the mass, and that has led me to say in the second Year Book of the Seventies:— It is this fact doubtless which makes this One, 'more intelligent than

258 lessons] lessens : R2, R3, R4, R5,

R6.

259 doctrine;] doctrine: : R3.

261 through;] through : R3.

263 himself] Himself : R5, R6.

263 self-existent] self-existing : R3,
R5, R6.

264-265 that man] that this man :

R3.

265 principles?] principles. : R3.

265 Man does] Man does not : R3.

267 old] R5, R6 omit.

269 says] says, : R3, R5, R6.

271 co-equal] co-equal [co-eternal] :
R5, R6.

God himself. I know that my testimony is true; hence, when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season: their spirits which existed with God have left the tabernacle of clay only for a little moment, as it were; and they now exist in a place where they converse together the same as we do on the earth. 275

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits; for they are co-equal [co-eternal] with our Father in heaven. 280

I want to reason more on the spirit of man; for I am dwelling on the

them all,” God. His the All-Wise One! The All-Powerful One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will always behoove them, with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One will be the Unselfish One, the All-Loving One, the One who desires that which is highest, and best; not for himself alone, but for all; and that will be best for him too. His glory, his power, his joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this All Intelligent One is all this, and does all this, the other Intelligence worship him, submit their judgements and their will to his judgement and his will. He knows, and can do that which is best; and this submission of the mind to the Most Intelligent, Wisest—wiser than all—is worship. This the whole meaning of the doctrine and the life of the Christ expressed in—“Father, not my will but Thy will, be done.” [This note is altered considerably in R4, R5. It is also moved to the end of the sentence; Roberts’ speculation about “co-eternal” and his Abr. 3:19 quote remain, but his interpretation of the meaning of Abr. 3:19 is deleted.]

274 season:] season; : R2.

279 it had] it has : R5, R6.

282 spirits;] R4 and R5 insert a footnote here: [It appears to be very clear that the Prophet had in mind the intelligence, when he said “the soul—the mind of man—the immortal spirit,” was not created or made, and that there never was a time when there were not spirits for they are co-eternal with God. It is the doctrine of the scriptures, both in the Bible and in the Doctrine and Covenants, that we are the offspring of God. He is our Father; we are begotten sons and daughters unto Him. So Paul taught the Greeks on Mars’ Hill. (Acts 17:26-29.) It was taught by the resurrected Lord to Mary at the tomb, (John 20:17.) and by the Lord to the Prophet and Sidney Rigdon in the great vision (Sec. 76:22-24.) The reader is referred further to the official statement of the First Presidency and the Council of the Twelve apostles, under the caption, The Father and The Son, in the Improvement Era, August, 1916. ”Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.” (D. & C. Sec. 93.)]. Some irony is evident here since JS did not actually make the statement which is footnoted. See CCT and PT.

[CCT Per.22] body and spirit of man—on the subject of the dead. I take my ring from 285
 my finger and liken it unto the mind of man—the immortal part, because it
 has no beginning. Suppose you cut it in two; then it has a beginning and
 an end; but join it again, and it continues one eternal round. So with the
 spirit of man. As the Lord liveth, if it had a beginning, it will have an end.
 All the fools and learned and wise men from the beginning of creation, who 290
 say that the spirit of man had a beginning, prove that it must have an end;
 and if that doctrine is true, then the doctrine of annihilation would be true.
 [CCT Per.23] But if I am right, I might with boldness proclaim from the house-tops that
 God never had the power to create the spirit of man at all. God himself
 could not create himself. 295

Intelligence is eternal and exists upon a self-existent principle. It is a
 spirit¹⁵ from age to age, and there is no creation about it. All the minds and
 spirits that God ever sent into the world are susceptible of enlargement.¹⁶

[CCT Per.24] The first principles of man are self-existent with God. God himself,
 finding he was in the midst of spirits and glory, because he was more intelli- 300
 gent, saw proper to institute laws whereby the rest could have a privilege to
 advance like himself. The relationship we have with God places us in a sit-
 uation to advance in knowledge. He has power to institute laws to instruct
 the weaker intelligences, that they may be exalted with himself, so that they
 might have one glory upon another, and all that knowledge, power, glory, 305
 and intelligence, which is requisite in order to save them in the world of
 spirits.¹⁷

This is good doctrine. It tastes good. I can taste the principles of eternal

¹⁵“A spirit from age to age”—not “spirit from age to age;” but “a spirit,” that is, an entity, a person, an individual. The s paragraph in the Prophet’s remarks may will be taken as an interpretation of Doc. and Cov. sec 93: 29. [R5 omits this note and substitutes the following: It is clear in this statement that the terms “intelligence” and “spirit” are used synonymously and that the intelligent uncreated entity, spoken of as intelligence is meant.]

¹⁶“But are not creatable,” would have rounded out the thought. [R4, R5 omit this note.]

¹⁷“Behold this is my work and my glory—to bring to pass the immortality and eternal life of man”—(The Lord to Moses, Book of Moses, chapt. 1:39; *Pearl of Great Price*)—that is, “to bring to pass the immortality and eternal life of man,” as man. The passage has reference doubtless to man as compound of spirit and body—a proper “sould” (see Doc. and Cov. sec. 88: 15-16)—“For the spirit and the body is the soul of man; and the resurrection of the dead is the redemption of the soul.” In other words, the “work” and the “glory” of God are achieved in bringing to pass the immortality and eternal life of man,” as man, in the eternal union of the spirit and body of man through the resurrection—through the redemption of the soul. This brings into eternal union “spirit and element” declared

287 has no] had no : R5, R6.

290 creation,] creation : R2.

293 house-tops] housetops : R6.

297 age to age,] age to age : R5, R6.

297 there is no] there is : R3.

304 himself] Himself : R5, R6.

life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more.

[CCT
Per.25]

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle. Hence the responsibility, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the gospel in the flesh must either obey it in the spirit or be damned. Solemn thought!—dreadful thought! Is there nothing to be done?—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a “fallen prophet.”¹⁸

by the word of God to be essential to a fulness of joy—“The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated man cannot receive a fulness of joy” (Doc. and Cov. sec. 93). Also “Adam felt that man might be: and men are that they might have joy” (II Nephi 2: 25). Indeed the whole purpose of God in bringing to pass the earth life of man is to inure to the welfare and enlargement of man as urged in the teaching of the Prophet in the paragraph above. God effects man only to his advantage. See also Seventy’s Year Book No. II, Lesson ii, note 6. [R5 omits the reference to the Seventy’s Year Book.]

¹⁸Accusations were repeatedly being made about this time that President Smith was fallen prophet. But when the mighty doctrines that in this discourse he is setting forth the taken into account, and the spiritual power with which he is delivering them is reckoned with, no more complete refutation of his being a fallen prophet could be made. The Prophet lived his life in *crescendo*. From small beginnings, it rose in breadth and power as he neared its close. As a teacher he reached the climax of his career in this discourse. After it there was but one thing more he could do—seal his testimony with his blood. This he did less

311 believe] will believe : R3.
311 honey] that honey : R3.
312–313 I know it is good] I know that
it is good : R6.

317 your dead] the dead : R5, R6.
321 revelations] revelations, : R3.
325 gospel] Gospel : R4, R5, R6.

What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do. 335

[CCT Per.26] The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, "They without us cannot be made perfect;"¹⁹ for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. 340

Now, I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."²⁰ 345 350

[CCT Per.27] I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed 355

than three months later. Such is not the manner of life of false prophets. [R5 omits this note.]

¹⁹Hebrews 11: 40. [R5, R6 omit.]

²⁰Malachi 4: 5. [R4 inline, R5 R6 omit.]

334 his] His : R5, R6.

335 teach us,] teach us : R3.

336 eternity.] eternity; : R5, R6.

339 Apostle] apostle : R5, R6.

340 perfect;"] perfect:" : R3.

perfect"; : R5, R6.

344 of them] to them : R3.

344 you, Paul,] you Paul, : R3.

347 Hence,] Hence : R3.

349 Lord:] Lord; : R2, R4.

349 and he] he : R4, R5, R6.

349 hearts] heart : R4, R5, R6.

350 hearts] heart : R4, R5, R6.

354 sins] sin : R4.

that unpardonable sin which cannot be remitted to him either in this world 360
or the world of spirits. God has wrought out a salvation for all men, unless
they have committed a certain sin; and every man who has a friend in the
eternal world can save him, unless he has committed the unpardonable sin.
And so you can see how far you can be a savior.

A man cannot commit the unpardonable sin after the dissolution of the 365
body, and there is a way possible for escape. Knowledge saves a man; and
in the world of spirits no man can be exalted but by knowledge. So long
as a man will not give heed to the commandments, he must abide without
salvation. If a man has knowledge, he can be saved; although, if he has been
guilty of great sins, he will be punished for them. But when he consents to 370
obey the gospel, whether here or in the world of spirits, he is saved.

[CCT
Per.28]

A man is his own tormentor and his own condemner. Hence the saying,
They shall go into the lake that burns with fire and brimstone. The torment
of disappointment in the mind of man is as exquisite as a lake burning with
fire and brimstone. I say, so is the torment of man. 375

I know the Scriptures and understand them. I said, no man can commit
the unpardonable sin after the dissolution of the body, nor in this life, until
he receives the Holy Ghost; but they must do it in this world. Hence the
salvation of Jesus Christ was wrought out for all men, in order to triumph
over the devil; for if it did not catch him in one place, it would in another; 380
for he stood up as a Savior. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls
that would not be saved; and the devil said he could save them all, and
laid his plans before the grand council, who gave their vote in favor of Jesus
Christ. So the devil rose up in rebellion against God, and was cast down, 385
with all who put up their heads for him.²¹

All sins shall be forgiven, except the sin against the Holy Ghost; for
Jesus will save all except the sons of perdition. What must a man do to

²¹Book of Moses (Pearl of Great Price) chapt. 4: 1-4; Book of Abraham chapt. 3: 23-28.
[R4, R5 have this note inline.]

360 that unpardonable sin] the
unpardonable sin, : R3.

360 be remitted] me remitted : R3.

371 gospel] Gospel : R4.

374 of man] R6 omits.

376 Scriptures] scriptures : R3, R5,
R6.

383 could] would : R5, R6.

384 grand] great : R3.

385 down,] down : R2.

383 the devil said he could save them all] R5 makes an interesting change in wording
from the sources (see PT or CCT here) perhaps reflecting a change in view of the “war in
heaven” suggested by James E. Talmage years before (for example *Jesus the Christ* (Salt
Lake City: Deseret News, 1915) 7-9.

commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him.²² He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.

[CCT Per.29] I advise all of you to be careful what you do, or you may by-and-by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves, you may be saved. If a spirit of bitterness is in you, don't be in haste. You may say, that man is a sinner. Well, if he repents, he shall be forgiven. Be cautious: await. When you find a spirit that wants bloodshed—murder, the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works. The man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost; for there is no redemption for them in this world nor in the world to come.

[CCT Per.30] I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds; for Jesus said, "In my Father's

²² "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 4: 4-6). Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit. [R5 omits this note.]

390 him.] Him. : R4.
 393 have been] have : R3.
 396 the Church] The Church : R6.
 399 the same spirit that they had who crucified the Lord of Life—] R6 omits.
 Possibly a subtle reference to the debate over whether the crucifiers were capable

of committing the unpardonable sin.
 403 advise] advised : R3.
 406 may say,] may say : R3.
 408 bloodshed—] bloodshed,— : R5, R6.
 411 all evil] evil : R3.
 414 subject] object : R3, R5, R6 .

house are many mansions; if it were not so, I would have told you. I go to
prepare a place for you” (John 14:2). Paul says, “There is one glory of the
sun, and another glory of the moon, and another glory of the stars; for one
star differeth from another star in glory. So also is the resurrection of the
dead” (I Cor. 15:41). What have we to console us in relation to the dead? 420
We have reason to have the greatest hope and consolations for our dead of
any people on the earth; for we have seen them walk worthily in our midst,
and seen them sink asleep in the arms of Jesus; and those who have died in
the faith are now in the celestial kingdom of God. And hence is the glory 425
of the sun.

You mourners have occasion to rejoice, speaking of the death of Elder
King Follett; for your husband and father is gone to wait until the resurrec-
tion of the dead—until the perfection of the remainder; for at the resurrection
your friend will rise in perfect felicity and go to celestial glory, while many 430
must wait myriads of years before they can receive the like blessings; and
your expectations and hopes are far above what man can conceive; for why
has God revealed it to us?

[CCT
Per.31]

I am authorized to say, by the authority of the Holy Ghost, that you
have no occasion to fear; for he is gone to the home of the just. Don’t mourn, 435
don’t weep. I know it by the testimony of the Holy Ghost that is within me;
and you may wait for your friends to come forth to meet you in the morn of
the celestial world.

Rejoice, O Israel! Your friends who have been murdered for the truth’s
sake in the persecutions shall triumph gloriously in the celestial world, while 440
their murderers shall welter for ages in torment, even until they shall have
paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children, and friends who have gone to a world
of spirits. They are only absent for a moment. They are in the spirit, and
we shall soon meet again. The time will soon arrive when the trumpet shall 445
sound. When we depart, we shall hail our mothers, fathers, friends, and
all whom we love, who have fallen asleep in Jesus. There will be no fear
of mobs, persecutions, or malicious lawsuits and arrests; but it will be an

417 would] would not : R3.

418 you”] you.” : R5, R6.

418 (John 14:2).] (John 14:2.) : R6.

419 glory] R3 omits.

421 dead” (I Cor. 15:41).] dead.” (I
Cor. 15:41). : R5. dead.” (I Cor.

15:41.) : R6.

422 consolations] consolation : R3,

R5, R6.

427–428 speaking of the death of Elder
King Follett;] (speaking of the death of
Elder King Follett), : R3.

430 celestial] cestinal : R2.

435 he] he [Brother Follett] : R6.

448 persecutions,] persecutions : R3.

eternity of felicity.²³

* * * * *

450

[CCT Per.33]

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. (Reads from the German.) John says, "I baptize you with water,

455

²³The omitted paragraph indicated by the asterisks refers to the exaltation and power that will be wielded by children in the resurrection before attaining to the development of stature of men and women; but which development will surely come to those who are raised from the dead as infants. It is quite evident that there was some imperfection in the report of the Prophet's remarks at this point, and hence the passage is omitted. Those who desire to investigate the matter more fully should consult the *History of the Church*, vol. iv, pp. 556-7 and foot note.

454 spirit] Spirit : R4.

456 last] past : R5, R6.

449 felicity.] R5 inserts the following version of the missing paragraph: [A question may be asked—"Will mothers have their children in eternity?" Yes! Yes! Mothers, you shall have you children; for they shall have eternal life, for their debt is paid. There is no damnation awaiting them for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow [in the grave]; it will still be the child, in the same precise form [when it rises] as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature. R5 attaches the following modified footnote at this point: It is clearly evident that in this passage concerning little children and their salvation and glorification after the resurrection, we do not have from the brethren, who made the notes, a perfect report on the status of little children after the resurrection. There was some lack of interpretation in the report of the Prophet remarks, for he taught that little children would come forth from the dead in the same form and size in which their bodies were laid down but that they would grow after the resurrection to the full stature of the spirit. For an account of this teaching those who desire to investigate the matter more fully may consult the *Documentary History of the Church*, Vol. 4:556-7 and the footnote. R6 inserts the following paragraph here: A question may be asked—"Will mothers have their children in eternity?" Yes! Yes! Mothers, you shall have your children; for they shall have eternal life, for their debt is paid. There is no damnation awaiting them for they are in the spirit. But as the child dies, so shall it rise from the dead, and be for ever living in the learning of God. It will never grow [in the grave]; it will still be the child, in the same precise form [when it rises] as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God.

but when Jesus comes, who has the power (or keys), he shall administer 460
the baptism of fire and the Holy Ghost.” Great God! where is now all the
sectarian world? And if this testimony is true, they are all damned as clearly
as anathema can do it. I know the text is true. I call upon all you Germans
who know that it is true to say, Aye. (Loud shouts of “Aye.”)

Alexander Campbell, how are you going to save people with water alone? 465
For John said his baptism was good for nothing without the baptism of Jesus
Christ. “Therefore, *not* leaving the principles of the doctrine of Christ, let
us go on unto perfection; not laying again the foundation of repentance from
dead works, and of faith toward God, of the doctrine of baptisms, and of
laying on of hands, and of resurrection of the dead, and of eternal judgment. 470
And this will we do, if God permit” (Heb. 6:1-3).

There is one God, one Father, one Jesus, one hope of our calling, one
baptism. All these three²⁴ baptisms only make one. Many talk of baptism
not being essential to salvation; but this kind of teaching would lay the
foundation of their damnation. I have the truth, and am at the defiance of 475
the world to contradict me, if they can.

I have now preached a little Latin, a little Hebrew, Greek, and German;
and I have fulfilled all. I am not so big a fool as many have taken me to be.
The Germans know that I read the German correctly.

Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. 480

²⁴Either this is a misprint, or due to inaccurate reporting, or else the Prophet had in mind
water baptism, baptism of fire, and of the Holy Ghost, as the three baptisms. It is very
generally understood, however, that “baptism of fire and the Holy Ghost,” is the “baptism
of the Holy Ghost” of other scriptures; cf. Matt. 3: 11; Mark 1: 8; Luke 3: 17; John 1:
33; Acts 1: 5; Acts 11: 3. [R5 omits.]

460 (or keys), he] (of keys) He : R5,
R6.
461 Great God!] R4 omits.
461 where] Where : R4, R5, R6.
463 all you Germans] you, all you
Germans, : R3.
464 true] true, : R3.
464 say, Aye.] say Aye. : R2. say,
Eye : R5, R6.
467 *not* leaving] not leaving : R2.
468 on] R3 omits.
469 and of] an dof : R2.

469 toward] towards : R5, R6.
469 baptisms] baptism : R5, R6.
470 dead,] dead : R3.
471 permit”] permit.” : R3, R4, R5,
R6.
473 All these three] R4 omits.
473 baptisms only make one.] R4
omits.
475 truth, and] truth : R2.
477 Greek,] Greek : R2.
478 fulfilled] fulfilled : R2, R3, R4,
R5, R6.

467 *not* leaving] The insertion of “not” comes from the Utah editors ca. 1855, attempting
to match a previous sermon of October 15, 1843, and perhaps a text from the JST. See
CCT.

[CCT Per.34] Repent! repent! Obey the gospel. Turn to God; for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to *Gnolom*—to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God; for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone. 485

I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. I am your best friend, and if persons miss their mark it is their own fault. If I reprove a man, and he hates me, he is a fool; for I love all men, especially these my brethren and sisters. 495

[CCT Per.35] I rejoice in hearing the testimony of my aged friends. You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame any one for not believing my history. If I had not experienced what I have, I could not have believed it myself. I never did harm any man since I was born in the world. My voice is always for peace. 500

I cannot lie down until all my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen. 505

481 repent!] Repent! : R5, R6

481 gospel] Gospel : R4.

483 but I say] but say : R3.

487 concoct] concocted : R5, R6.

489 burnings,] burnings : R5, R6.

491 exquisite] equisite : R2.

491 lake] Lake : R2.

498 tell it:] tell it; : R2, R3.

499–500 history. If] history; if : R3.

500 could] would : R5, R6.

500 not have believed] not believe : R3.

503 think any] think of any : R3.

505 archangel] arch-angel : R3.

505 all] R2 omits.

506 Amen.] Amen. (April 6, 1844) TS. Aug. 15, 1844. : R4.