

GM2: B. H. Roberts Edit / MS History Parallel Texts

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<p>5 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.</p> <p>10 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.</p> <p>15</p> <p>20</p>	<p>At 3$\frac{1}{4}$ p.m. The President having arrived: the choir sung a hymn. Elder Amasa Lyman offered prayer.</p> <p>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.</p> <p>“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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p>
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1R At 3 $\frac{1}{4}$ p.m.] MS history page 1968 begins. 1R 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. 4R President] This paragraph was written by Leo Hawkins, while the rest of the sermon was penned by Robert L. Campbell. 6R Funeral] funeral : DN, MS2, CON. 9R Clayton.] Clayton: : DN. Clayton:- : MS2. JD omits the introductory paragraph, but adds a heading characteristic of JD consisting of some topics of the sermon. 10R “[] No close quote appears at the end of GM2. DN, MS2 mimic this defect. JD, CON have no quotation mark. 10R Saints:-] Saints,- : JD. Saints, : MS2. 11R congregation,] congregation : MS2. 11R address you] address you, : CON. 20R friends] friends, : DN, JD, MS2, CON. 22R-23R ability,] ability : JD, MS2.

3 Saints] saints : R2. 3-4 at the April conference of the Church, 1844,] R5 omits. 8 Beloved Saints,] Beloved Saints: : R3, R5, R6. 8 [require]] [for] : R5, R6. R4 omits. Bracketed words in R1 are Roberts’ insertions. R2, R3 follow these but use parentheses. 13 rock,] rock : R6. 14 that] this : R5, R6.

*This text shows the various changes made by Roberts in his 1909 *Improvement Era* version of GM2. The first column is Roberts’ text. Notes show the 19th century evolution of the text on the right, while the second group of notes show the 20th century evolution.

<p>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</p> <p>5 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 heard.</p> <p>10 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;</p> <p>15 but I calculate [intend] to edify you with the simpl truths from heaven.</p>	<p>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</p> <p>5R 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.</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p>
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1R I want] DN, JD, MS2, CON begin a paragraph. 1R faith,] faith : DN, JD, MS2, CON. 2R God,] God : DN, JD, MS2, CON. 4R true,] true : DN, JD, MS2, CON. 5R you;] you, : DN, JD, MS2, CON. 8R say; pray] say. Pray : JD, MS2, CON. 11R Sabaoth;] Sabaoth, : DN, MS2, CON 13R availeth] avail : JD, MS2, CON. 13R here,] here; : JD. 15R Before] DN, JD, MS2, CON begin a paragraph. 16R laying] lying : JD, MS2, CON. 17R way,] way : JD, MS2, CON. 23R words] words, : JD.

10 Saints] saints : R2. 22 calculate or] R4 omits. 25 calculate [intend]] intend : R4. 26 simpl] simple : R2, R3, R4, R5, R6.

5 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
 10 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.
 There are but a very few beings in the
 world who understand rightly the character
 15 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
 20 the nature of that relationship; and conse-
 quently 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 ex-
 25 istence, unless it is given by the inspiration
 of the Almighty.
 If a man learns nothing more than to eat,
 drink and sleep, and does not comprehend
 any of the designs of God, the beast com-
 prehends the same things. It eats, drinks,
 30 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 compre-
 35 hend themselves.

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
 5R with the mind, purposes, and decrees of the
 great Eloheim, who sits in yonder heavens
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 necessary for us to have an understanding
 of God himself in the beginning. If we start
 10R right, it is easy to go right all the time; but
 if we start wrong, we may go wrong, and it
 will be a hard matter to get right. There are
 but a very few beings in the world who un-
 derstand rightly the character of God. The
 15R great majority of mankind do not compre-
 hend any thing either that which is past, or
 that which is to come, as it respects their
 relationship to God; they do not know, nei-
 20R ther 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.
 25R If a man learns nothing more. than to
 eat,drink, sleep, and does not comprehend
 any of the designs of God, the beast com-
 prehends the same thing; it eats, drinks,
 30R 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 compre-
 hend themselves.

1R In] DN, JD, MS2, CON begin a paragraph. 1R place] place, : DN, JD, MS2, CON.
 2R beginning] beginning— : JD, MS2, CON. 2R creation; there] creation. There :
 JD, MS2, CON. 3R starting point] starting-point : MS2. 5R purposes,] purposes :
 CON. 6R great] Great : DN, MS2, CON. 7R he] He : CON. 9R himself] Himself
 : CON. 12R will] Omitted from DN, MS2, CON. 12R There] DN, JD, MS2, CON
 begin a paragraph. 13R but a very] but very : CON. 16R any thing] anything :
 DN. anthing, : JD, MS2, CON. 16R past,] past : JD. 17R it respects] respects
 : JD. 18R God; they] God. They : JD, MS2, CON. 18R know,] know : DN.
 20R and] and, : JD. 22R sleep; this] sleep. This : JD, MS2, CON. 23R God,]
 God : DN, MS2, JD. 23R existence,] existence : CON. 25R If] DN, JD, MS2 begin
 a paragraph. 25R more.] more : DN, JD, MS2, CON. 26R drink,] drink : CON.
 26R sleep,] and sleep, : JD, MS2. and sleep : CON. 28R thing; it] thing. It : JD,
 CON. 29R sleeps,] sleeps : CON. 29R God:] God; : MS2, CON. 33R God,] God
 : DN, JD.

6 Eloheim] Elohim : R4. 7 this] the : R5, R6. 11 wrong,] wrong : R5, R6.
 11-12 and it be] and it will be : R3, R5. 23 his] His : R5, R6.

	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.	
5	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; 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.”	5R
10	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.	10R
15		15R
20		20R
25		25R

1R beginning,] beginning : DN. 3R understanding,] understanding : DN, JD, MS2, CON. 4R-5R I want] DN, JD, MS2, CON begin a paragraph. 5R congregation,] congregation— : JD. 6R woman] woman, : JD, MS2. 8R God is.] God is? : JD, MS2. is God? : CON. 10R him: this] him; this : DN. him. This : JD, MS2. Him. This : CON. 12R-13R question, what] question— What : MS2, CON. 14R know? have] know? Have : JD, MS2, CON. 14R-15R him, heard him, or communed with him?] Him, heard Him, or communed with Him? : CON. 16R will peradventure] will, peradventure, : MS2, CON. 17R henceforth] henceforth, : MS2, CON. 18R scriptures] Scriptures : DN, JD, MS2, CON. 18R ‘this] “This : JD, CON. ‘This : MS2. 20R God,] God : DN. 21R sent.’] sent.” : JD, CON. 21R If any] DN, JD, CON begin a paragraph. 22R enquires] inquires : DN, JD, MS2, CON. 22R he is,] he is, — : JD, MS2. He is— : CON. 23R heart,] heart— : JD, MS2, CON. 25R true,] true—, : JD. 26R life;] life, : DN.

2 a more lofty sphere] more lofty spheres : R5, R6. 6 child,] child : R3. 7 heart] hearts : R5, R6. 10 him.] Him? : R5, R6. 13 kind of a being] kind of being : R6. 15-16 him, heard him, or communed with him?] Him, heard Him, or communed with Him? : R5, R6. 18 scriptures] Scriptures : R2, R4. 19 “This is] “this is : R6. 19 eternal] eternal, : R6. 21 Christ] Christ, : R6. 21 sent.”] sent.” (John 17:3) : R6. 23 he is,—] he is— : R2, R3. He is,— : R5. He is— : R6.

<p>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 anything 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 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 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 the end of blood? And who would not be the sufferer?</p>	<p>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, 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?</p>
<p>5 10 15 20 25 30</p>	<p>5R 10R 15R 20R 25R 30R</p>

1R My] JD, DN, MS2, CON begin a paragraph. 1R is, to] is to : JD, MS2, CON. 2R God;] God, : DN, JD, MS2, CON. 3R being he] being He : CON. 4R God,] God : DN. 10R any thing] anything : JD, MS2, CON. 10R God,] God : JD, MS2. 11R again; but] again. But : JD, MS2, CON. 13R revelations,] revelations and : MS2, CON. 14R prophet] Prophet : DN, JD, MS2, CON. 15R world,] world— : JD, MS2, CON. 15R teacher;] teacher, : JD, MS2, CON. 17R life; but] life. But : JD, MS2, CON. 19R Godliness] godliness : DN, MS2, CON. godliness, : JD. 21R am.] am, : DN, JD, MS2, CON. 26R then] then, : JD, MS2, CON. 27R principle] principle, : JD, CON. 29R blood,] blood? : JD, MS2. blood : CON.

2 true God,] true, God, : R5. 3 he is;] He is; : R5, R6. 13 pretensions] pretensions, : R2. pretension : R3. 13–14 revelations and inspirations,] revelation and inspiration : R3. 24 mine, if I am false] mine : R5, R6.

<p>5 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 God's 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 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 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.</p>	<p>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 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 Bbible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.</p>
	<p>5R 10R 15R 20R 25R 30R</p>

1R But meddle] DN, JD, MS2, CON begin a paragraph. 1R-2R religion;] religion, : DN. 7R protect] protect, : MS2. 8R natural and] natural, and : DN. natural and, : JD, MS2. natural, and, : CON. 8R country] country, : DN, JD, MS2, CON. 9R prophet,] prophet : DN, JD, MS2. 14R authority] authority, : JD, MS2, CON. 15R Earth] earth : DN, JD, MS2, CON. 18R I will] DN, JD, MS2, CON begin a paragraph. 19R wrong,] wrong : DN. 21R him,] him : JD. Him, : CON. 21R him] Him : CON. 22R him] him, : JD, MS2. Him, : CON. 23R-24R cease; you] cease. You : DN, JD, MS2, CON. 24R his servant,] his servant, : JD, MS2. His servant; : CON. 25R I will] DN, JD, MS2 begin a paragraph. 26R beginning,] beginning : DN, MS2, CON. 29R open] Open : DN, JD, MS2, CON. 29R hear] hear, : JD, CON. 30R earth;] earth, : DN. 31R Bbible] The uc B overstrikes the lc b in the ms, while all printings have uc B.

2 and all] all : R6. 19-20 enquire] inquire : R5, R6. 20-21 know him] know Him : R5, R6. 21 with him] with Him : R5, R6. 22 of him] of Him : R5, R6. 24 his servant] His servant : R5, R6. 27 kind of a] kind of : R4. 33 race,] race : R3. 33 he] He : R6.

<p>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 veil were rent today, and the great</p> <p>5 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, 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.</p> <p>10 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.</p> <p>20 These are incomprehensible ideas to some, but they are simple. <i>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; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.</i></p> <p>35</p>	<p>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 veil was rent to-day, 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, 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 him, as one man talks and communes with another.</p> <p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p> <p>35R</p>
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1R himself] Himself : CON. 2R man] Man : JD, MS2, CON. 3R heavens! that] heavens. That : JD, MS2, CON. 4R Great] great : JD. 6R his] His : CON. 7R visible;] visible,— : JD, MS2. visible— : CON. 9R him] Him : CON. 9R form—] form, : CON. 9R yourselves,] yourselves : CON. 11R man; - for] man; for : DN, JD, MS2, CON. 12R likeness of] likeness o : JD. 13R talked,] talked : CON. 14R him] Him : CON. 20R he] He : CON. 23R eternity;] eternity. : JD, MS2, CON. 26R These] DN, JD, MS2, CON begin a paragraph. 26R some;] some, : DN. 27R simple - it] simple; it : DN. simple. It : JD, MS2, CON. 28R gospel,] gospel : DN. Gospel : JD, MS2, CON. 29R God,] God : JD. 31R he] He : CON. 32R us -] us; : DN, JD, MS2, CON. 32R himself] Himself : CON. 34R did,] did; : JD, MS2.

1 *God himself was*] The italicized text in R1 appears in bold type in R2. R5 does not italicize except single words. 4 *veil*] *veil* : R4. *veil* : R5, R6. 7 *his*] *His* : R5, R6. 7 *visible,—*] *visible—* : R2. *visible* : R3, R6. 14 *him*] *Him* : R5, R6. 20 *understand*] *understand* : R2, R3, R4, R5, R6. 21 *he*] *He* : R5, R6. 27 *These are incomprehensible ideas*] *These ideas are incomprehensible* : R6. 29 *gospel*] *Gospel* : R4. 30 *character*] *Character* : R4. 31 *him*] *Him* : R5, R6. 32 *he*] *He* : R5, R6. 34 *Father*] *father* : R3. 35 *himself*] *Himself* : R5, R6.

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 man-
ner that persecution would cease for ever.
5 What did Jesus say? (Mark it, Elder Rig-
don!) The scriptures inform us that Jesus
said, As the Father hath power in himself,
even so hath the Son power—to do what?
10 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
15 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
20 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 go-
25 ing from one small degree to another, and
from a small capacity to a great one; from
grace to grace, from exaltation to exalta-
tion, until you attain to the resurrection
of the dead, and are able to dwell in ever-
lasting burnings, and to sit in glory, as
30 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.

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 man-
ner that persecution would cease for ever.
5R What did Jesus say? (Mark it Elder Rig-
don;) the scriptures inform us that Jesus
said, ‘as the Father hath power in himself,
even so hath the Son power,’ to do what?
10R why what the Father did; the answer is ob-
vious; 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
15R 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;
20R 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 de-
25R gree 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
30R 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 in-
dividuals are proclaiming his name, is not
trifling with you or me.

2R archangel,] archangel : DN, JD. 5R-6R (Mark it Elder Rigdon;) the] (Mark
it Elder Rigdon.) The : DN. (Mark it, Elder Rigdon.) The : JD, MS2, CON.
6R scriptures] Scriptures : DN, JD, MS2, CON. 7R ‘as the Father] “as the Father
: JD, CON. 8R power,] power; : DN. 8R ‘to do what?’]—to do what? : JD,
MS2, CON. 9R why] Why : DN, JD, CON. Why, : MS2. 9R did; the] did. The
: JD, MS2, CON. 9R-10R obvious;] obvious, : DN. obvious— : JD, MS2, CON.
10R manner to] manner, to : JD. 10R his] His : CON. 14R it? if] it? — if : DN.
it? If : JD, MS2, CON. 15R bible; the] Bible; the : DN. Bible. The : JD, MS2,
CON. 15R scriptures] Scriptures : DN, JD, MS2, CON. 16R wisdom,] wisdom :
JD, MS2, CON. 18R Here] DN, JD, MS2, CON begin a paragraph. 18R then] then,
: DN, JD, MS2, CON. 21R Kings and Priests] kings and priests : DN, JD, MS2,
CON. 23R you,] you,— : JD, MS2. 25R one;] one,— : JD. 26R exaltation until]
exaltation, until : JD, MS2, CON. 28R-29R burnings, and to sit in glory] burnings
and to sit glory, : JD. burnings, and to sit in glory, : MS2, CON. 29R doth] do :
DN, JD, MS2, CON. 30R power; and] power. And : JD, CON. 31R God] God, :
JD, MS2, CON. 32R his] His : CON.

2 trump] trumpet : R3. 6 scriptures] Scriptures : R2, R4. 7 As the Father] as the
Father : R5, R6. 7 himself] Himself : R4. 10 his] His : R4. 13 you] we : R4.
14 believe it,] believe it : R5, R6. 15 scriptures] Scriptures : R2, R4. 19 Here,
then,] R5, R6 have no paragraph. 21 Gods yourselves] gods yourselves : R5, R6.
23 Gods] gods : R5, R6. 33 his] His : R5, R6.

<p>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</p> <p>5 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</p> <p>10 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</p> <p>15 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;</p> <p>20 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</p> <p>25 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</p> <p>30 disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said.</p>	<p>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</p> <p>5R 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</p> <p>10R 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</p> <p>15R 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</p> <p>20R 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</p> <p>25R 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</p> <p>30R 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.</p>
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1R These] DN, JD, MS2, CON begin a paragraph. 1R-2R consolation; how] consolation. How : DN, JD, MS2, CON. 2R mourners,] mourners : DN, MS2. 4R child] child, : JD, CON. 5R that although] that, although : JD, MS2, CON. 6R dissolved] dissolved, : JD, MS2, CON. 6R again] again, : JD, MS2, CON. 8R suffer,] suffer : CON. 8R more,] more; : JD, MS2, CON. 9R God,] God : DN, MS2, JD. 9R-10R joint heirs] joint-heirs : MS2. 11R to] To : DN, JD, MS2, CON. 13R God,] God : JD, MS2. 14R power] power, : JD, MS2, CON. 15R what] What : DN, JD, MS2, CON. 16R Why] Why, : JD, MS2. 17R do,] do : DN, JD, CON. 19R his] His : CON. 21R kingdom] kingdom, : JD, MS2. 22R he] He : CON. 23R 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. 25R his] His : CON. 27R tracks] track : JD. 27R Father,] Father : DN. 30R his] His : CON. 30R children; it] children. It : JD, MS2, CON. 31R disputation,] disputation; : JD.

8 sorrow, suffer,] sororw, suffer : R2. 9 more;] more, : R5. 13 station of a God] station of a god : R5, R6. 14 of eternal] o feternal : R2. 16 Why;] "Why; : R2. Why, : R5, R6. 18 his] His : R3, R5, R6. 21 my] My : R5. 21 he] He : R5, R6. 22 him] Him : R5, R6. 24 his] His : R5, R6. 25 myself.] myself." : R2. 26 his] His : R5, R6. 27 God did] God himself did : R3. 29 his] His : R5, R6. 31 gospel] Gospel : R4.

<p>5 <i>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 un- til you learn all the principles of exalta- tion. 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 com- prehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.</i> I suppose I am not allowed to go into an investigation of any- thing 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. I shall comment on the very first Hebrew word in the Bible; I will make a com- ment on the very first sentence of the his- tory of creation in the Bible—<i>Berosheit</i>. I want to analyze the word. <i>Baith</i>—in, by, through, and everything else. <i>Rosh</i>—the head. <i>Sheit</i>—grammatical termination.</p>	<p>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 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 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 <u>over wise</u> men here, they would cry treason, and put me to death; so I will go to the old bible, and turn commen- tator 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, <u>Berosheit</u>. I want to analyze the word; <u>baith</u>, in, by , through, and every thing else. <u>Rosh</u>, the head; <u>Sheit</u>, grammatical termination.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p>
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1R ladder] ladder, : JD, MS2, CON. 2R bottom,] bottom : DN. 2R step by
step] step by step, : MS2. 3R top,] top; : JD, MS2, CON. 4R Gospel -] gospel—
: DN. Gospel: : JD. Gospel— : MS2, CON. 5R first] first, : JD, MS2, CON.
6R exaltation; but] exaltation. But : JD, MS2, CON. 10R world; it] world: it :
JD, MS2. 11R exaltation] exaltation, : MS2, CON. 13R any thing] anything :
JD, MS2, CON. 14R bible] Bible; if : DN, JD, CON. Bible. If : MS2. 15R over
wise] *over wise* : DN. *over-wise* : JD, MS2, CON. 16R treason,] treason : DN.
“treason” : JD. “treason,” : MS2, CON. 16R death; so] death. So : JD, MS2,
CON. 17R bible,] Bible : DN, JD, MS2, CON. 18R to-day;] to-day. : DN, JD,
MS2, CON. 18R I shall] DN, JD, MS2, CON begin a paragraph. 19R bible; I] Bible;
I : DN, MS2, CON. Bible. I : JD. 21R Bible, Berosheit.] Bible, *berosheit*. : DN.
Bible—*Berosheit*. : JD, MS2. Bible—*Berosheit*— : CON. 22R word; baith,] word;
baith, : DN. word. *Baith*— : JD, MS2 CON. 23R every thing] everything : DN,
JD, MS2, CON. 23R Rosh,] *Rosh*, : DN. *Rosh*— : JD, MS2, CON. 24R head;]
head. : JD, MS2, CON. 24R Sheit,] *sheit*, : DN. *Sheit*— : JD, MS2, CON.

4 *gospel*] *Gospel* : R4. 16 here,] here : R5, R6. 22 of creation] of the creation :
R4. 22 *Berosheit*] *Berosheit* : R2, R3. Except in this instance, R2 replaces italics in
R1 with bold text. 23 *Baith*] **Braith** : R2. 24 *Rosh*] *Roch* : R5.

<p>When the inspired man wrote it, he did not put the <i>baith</i> there. An old Jew without any authority added the word; he thought it too bad to begin to talk about the head!</p> <p>5 It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. <i>Baurau</i> signifies to bring forth. If you do not believe it, you do not believe the learned man of God.</p> <p>10 Learned men can teach you no more than what I have told you. <i>Thus the head God brought forth the Gods in the grand council.</i></p> <p>15 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.</p> <p>20 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 so hitherto without explanation, to let the lawyers flutter and everybody laugh at them. Some learned doctors might take a notion to say 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.</p>	<p>When the inspired man wrote it, he did not put the <i>baith</i> there; an old Jew without any authority added the word; he thought it too bad to begin to talk about the <i>head</i>. It read first, 'The head one of the Gods brought forth the Gods;' that is the true meaning of the words. <i>Baurau</i>, signifies to bring forth. If you do not believe 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 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 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 the Scriptures - they are not to be altered; but I am going to show you an error in them.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p>
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1R it,] it : DN. 2R *baith* there; an] *Baith* there. An : JD. *baith* there. An : MS2, CON. 2R Jew] Jew, : JD. 3R authority] authority, : JD. 3R word;] word : DN, MS2. 4R *head*.] *head*. : DN. *head!* : JD, CON. 5R-6R '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. 7R *Baurau*.] *baurau* : DN. *Baurau* : JD, MS2, CON. 10R learn] teach : JD. 11R Thus,] Thus : DN, MS2, CON. 12R I will] DN, JD, MS2, CON begin a paragraph. 13R-14R Oh ye lawyers! ye doctors!] Oh, ye lawyers, ye doctors, : JD, MS2. O, ye lawyers, ye doctors, : CON. 14R Priests!] priests! : DN. priests, : JD, MS2, CON. 15R me;] me, : DN, JD, MS2. 17R do.] do! : CON. 18R Gods,] Gods : DN, JD, CON. 19R-20R Grand Councilors] grand councilors : DN, JD, MS2, CON. 20R heavens,] heavens : DN, MS2, CON. 21R worlds] The "s" was added later, apparently by Campbell. 25R explanation] explanation, : JD, MS2, CON. 26R flutter,] flutter : DN, MS2, CON. 28R say,] say : DN, JD, MS2, CON. 28R so,] so; : JD, CON. 29R Scriptures -] Scriptures, : DN. Scriptures; : JD, MS2, CON. 30R altered; but] altered. But : JD, MS2, CON.

2 *baith*] *baith* : R5, R6. 2 there] *there* : R3. 8 believe] *believ* : R2. 24 the] *this* : R3. 25-26 scriptures] *Scriptures* : R2, R4. 26 hitherto] R3 moves the previous footnote here. 26-27 explanation,] *explanation* : R3. 29-30 scriptures] *Scriptures* : R2, R4. 30 must] *might* : R4. 31 scriptures] *Scriptures* : R2, R4.

<p>5 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 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.</p> <p>10 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 says Jacob, the Greek says Jacob and the German says Jacob, here we have the 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 it not to back up the word <i>rosh</i>—the head, the Father of the Gods. I should not have brought it up, only to show that I am right.</p>	<p>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 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 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.' 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 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 <i>Rosh</i>, the head, the Father of the Gods. I should not have brought it up only to show that I am right.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p> <p>35R</p>
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1R I have] DN, JD, MS2, CON begin a paragraph. 2R Hebrew, Latin,] Latin, Hebrew, : MS2. 2R German,] German : DN, CON. 4R German and find] German, and find : JD, MS2, CON. 5R translation,] translation : DN. 8R Zebedee; it] Zebedee. It : JD, MS2, CON. 8R-9R Jacob; in] Jacob. In : JD, MS2, CON. 10R Now] Now, : JD, MS2, CON. 11R keys you] keys, you : JD, MS2, CON. 13R 21st verse] 21st : MS2. twenty-first : CON. 13R Matthew,] Matthew : DN. 15R The] DN, JD, MS2 begin a paragraph. 16R physic] physic, : JD, MS2, CON. 16R 'If you] "if you : JD, CON. 18R treason.'] treason." : JD, CON. 19R hell] hell, : JD, MS2, CON. 19R us,] us : DN, JD, MS2, CON. 23R Jacob;] Jacob, : DN, JD, MS2, CON. 23R Jacob; here] Jacob. Here : JD. 25R book,] book; : JD, MS2, CON. 26R him] Him : CON. 28R world,] world; : JD, MS2, CON. 30R testaments; come here] Testaments. Come here, : JD, MS2, CON. 31R men,] men : DN. 31R read] read, : JD, MS2, CON. 32R testimony] testimony, : JD, MS2, CON. 33R *Rosh*,] *Rosh*, : DN. *Rosh*- : JD. *rosh*- : MS2, CON. 34R Father] father : JD. 35R up] up, : JD, MS2, CON.

3 German,] German : R3. 4 most] most [nearly] : R4, R5, R6. 4-5 translation,] translation : R3. 5-6 revelations] revelations, : R2. revelation : R3. 12-13 21st of the] 21st verse of the : R3. 21st. of the : R5. 21st [verse] of the : R6. 22 Jacobus] *Jacobus* : R3. 23 Jacob] *Jacob* : R3. 23 Jacob] *Jacob* : R3. 24 Jacob,] Jacob; : R4. 28-29 but I have got] but I [also] have : R4.

<p>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</p> <p>5 learn 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 answer.</p> <p>10 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 we are ready to come to him, he is ready to come to us.</p> <p>15 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 gift of the Holy Ghost; they account it blasphemy in any one to contradict their</p> <p>20 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</p> <p>25 Ghost does, anyhow, and he is within me, and comprehends more than all the world: and I will associate myself with him.</p>	<p>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</p> <p>5R 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 answer. When we understand the character of God, and</p> <p>10R know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all who hear me, why the learned men who are</p> <p>15R preaching salvation say, that God created the heavens and the earth out of nothing? the reason is that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in</p> <p>20R 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</p> <p>25R put together; the Holy Ghost does any how, and He is within me, and comprehends more than all the world: and I will associate myself with Him.</p>
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1R In] DN, JD, MS2, CON begin a paragraph. 1R beginning] beginning, : JD, MS2, CON. 2R Gods,] Gods; : JD, MS2, CON. 4R world,] world : DN, MS2, CON. 6R God,] God : DN, JD, MS2, CON. 7R God,] God : DN. 8R him,] him : JD. Him, : CON. 9R When] DN, JD, MS2, CON begin a paragraph. 10R God,] God : JD. 11R him, he] Him, He : CON. 12R us,] us : JD. 14R him, he] Him, He : CON. 14R Now] DN, JD, MS2, CON begin a paragraph. Now, : JD, MS2, CON. 16R salvation say,] salvation, say : DN, MS2, CON. salvation say : JD. 18R the] The : DN, JD, MS2. 18R reason is] reason is, : JD, MS2, CON. 19R God,] God : JD. 20R Ghost; they] Ghost. They : JD. Ghost: they : MS2, CON. 24R learned,] learned : DN. 25R together; the] together. The : JD, MS2, CON. 25R any how,] anyhow, : DN, MS2, CON. anyhow; : JD. 26R He] he : JD, MS2. 26R me,] me : DN. 27R world:] world, : DN. world; : JD, MS2, CON. 28R Him] him : DN, JD.

3 concocted] concocted [prepared] : R5, R6. 8 him] Him : R5, R6. 10 When we] R4 has no paragraph here. 11 him] Him : R5, R6. 15 hear me,] hear me : R3. 19 to God] of God : R3, R4, R5, R6 26 anyhow,] anyway, : R3. 26 he] He : R4. 27 world:] world; : R3, R5, R6. 28 him] Him : R4. The capitalization of He, Him in this sentence in R4 harks back to GM2 itself.

<p>5 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 <i>created</i> the world? And they infer, from the word <i>create</i>, that it must have been made out of nothing. Now, the word <i>create</i> came from the word <i>baurau</i>, which does not mean to create out of nothing; it means to orga- nize; the same as a man would organize ma- terials and build a ship. 10 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 exis- tence from the time he had. The pure prin- ciples of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They 15 had no beginning, and can have no end.</p>	<p>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 <u>created</u> the world?’ and they infer from the word <u>create</u> that it must have been made out of nothing. Now the word <u>create</u> 5R came from the word <u>baurau</u>, which does not mean to create out of nothing; it means to <u>organize</u>, the same as a man would or- ganize materials and build a ship. Hence 10R we infer that God had materials to orga- nize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time <u>He</u> had. The pure principles of 15R 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.</p>
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1R You] DN, JD, MS2, CON begin a paragraph. 2R nothing?] nothing?— : DN.
nothing; : JD, MS2. nothing, : CON. 3R answer] answer, : JD, MS2, CON.
3R-4R ‘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.
4R and] And : JD, MS2, CON. 4R infer] infer, : JD, MS2, CON. 5R create] *create*
: DN. *create*, : JD, MS2, CON. 6R Now] Now, : JD, MS2, CON. 6R create] *create*
: DN, JD, MS2, CON. 7R baurau] *baurau* : DN, JD, MS2, CON. 8R create
out of nothing] *create out of nothing* : DN, MS2, CON. 9R organize,] *organize*,
: DN, MS2, CON. *organize*— : JD. 15R He] HE : DN, MS2. He : JD, CON.
17R destroyed; they] destroyed: they : JD, MS2. 17R-18R re-organized,] re-organized
: DN. reorganized, : CON. 18R destroyed; they] destroyed. They : JD, MS2, CON.
19R beginning,] beginning : DN.

2 nothing;] nothing, : R3, R5, R6. 3 he] He : R4. 4 world?] world?” : R3,
R4, R5, R6. 11 Hence] Hence, : R4. 15 he had.] He had. : R5, R6. 18-19 and
re-organized, but not destroyed. They had no beginning,] R3 replaces this string with
a single comma. 19 beginning,] beginning : R5, R6.

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 the earth and put into him Adam's spirit, and so became a living body."

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 the earth, and put into him Adam's spirit, and so became a living body.'

1R upon] upon, : JD, MS2, CON. 2R man, but] man. But : JD. man; but : MS2, CON. 3R subject;] subject. : JD, MS2, CON. 4R shall therefore] shall, therefore, : JD. 4R it, for] it; for : JD. 5R all; it] all. It : JD, MS2, CON. 7R-8R 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. 11R beginning, but] beginning. But : JD. beginning; but : MS2, CON. 11R so,- the] so; the : DN. so. The : JD. so: the : MS2, CON. 13R doctrine —] doctrine; : DN, MS2, CON. doctrine. : JD. 13R Hear it] Hear it, : JD, MS2, CON. 14R world,] world; : JD, MS2, CON. 19R We] DN, JD, MS2, CON begin a paragraph. 20R being; who] being. Who : JD, MS2, CON. 21R it is] It is : DN, JD, MS2, CON. 21R enough,] enough; : JD, MS2, CON. 26R Soul] soul : DN, JD, MS2, CON. 27R (Refers to the old bible.)] [Referred to the old Bible.] : JD, DN, MS2, CON, but DN, MS2, CON use "Refers" as in GM2. 28R Hebrew.] Hebrew? : DN, JD, MS2, CON. 29R man; it] man. It : JD, MS2, CON. 30R-32R 'God made man out of the 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.

7 dead,—] dead— : R2, R6. 12 lessons] lessens : R2, R3, R4, R5, R6. 13 doctrine;] doctrine: : R3. 17 through;] through : R3. 20 himself] Himself : R5, R6. 20 self-existent] self-existing : R3, R5, R6. 28 old] R5, R6 omit. 30 says] says, : R5, R6.

<p>5 The mind or the intelligence which man possesses is co-equal with 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.</p> <p>10 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.</p> <p>15 I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—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. 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.</p>	<p>$\frac{1}{2}$-18 The mind, or the intelligence which man possesses is coequal with 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. ¶¹⁸ 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 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 — 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. 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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p>
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1R $\frac{1}{2}$ -18] A penciled notation (and strikethrough) in the ms. 1R mind,] mind : JD, MS2, CON. 3R hence] hence, : JD, MS2, CON. 7R season:] season: : JD, MS2, CON. 9R moment as it were,] moment, as it were; : JD, MS2, CON. 11R ¶¹⁸] Penciled into the ms. 11R I am] DN, JD, MS2, CON begin a paragraph. 13R man -] man. : DN, JD, MS2, CON. 14R immortal,] immortal : DN. 15R-16R Spirits] spirits : DN, JD, MS2, CON. 16R beginning] beginning, : DN, JD, MS2, CON. 17R end; that] end. That : JD, MS2, CON. 19R Spirits,] spirits, : DN. spirits; : JD, MS2, CON. 21R I want] DN, JD, MS2, CON begin a paragraph. 21R man;] man, : DN. 25R-26R part — because] part, because : JD, MS2, CON. 27R two,] two; : MS2, CON. 28R again] again, : JD, MS2. 29R round, so] round. So : JD, MS2, CON. 29R-30R man — as] man. As : JD, MS2, CON.

2 co-equal] co-equal [co-eternal] : R5, R6. 7 season:] season; : R2. 15 it had] it has : R5, R6. 27 has no] had no : R5, R6.

5 All the fools and learned and wise men from
the beginning of creation, who 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. 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
10 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. All
the minds and spirits that God ever sent
15 into the world are susceptible of enlarge-
ment.
The first principles of man are self-existent
with God. God himself, finding he was in
the midst of spirits and glory, because he
20 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
25 has power to institute laws to instruct the
weaker intelligences, that they may be ex-
alted with himself, so that they might have
one glory upon another, and all that knowl-
edge, power, glory, and intelligence, which
30 is requisite in order to save them in the
world of spirits.

All the fools, and learned and wise men
from the beginning of creation, who say
that the spirit of man had a beginning,
prove that it must have an end, and if that
5R doctrine is true then the doctrine of anni-
hilation 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 him-
10R self could not create himself. Intelligence is
eternal, and exists upon a self-existent prin-
ciple; it is a spirit from age to age, and there
is no creation about it. All the minds and
spirits that God ever sent into the world are
15R susceptible of enlargement. The first prin-
ciples 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
20R rest could have a privilege to advance like
himself; the relationship we have with God
places us in a situation to advance in knowl-
edge; He has power to institute laws, to
instruct the weaker intelligences, that they
25R may be exalted with himself, so that they
might have one glory upon another, and all
that knowledge, power, glory, and intelli-
gence which is requisite in order to save
them in the world of spirits.

1R fools,] fools : JD, MS2, CON. 3R beginning,] beginning : DN. 4R end,] end; :
JD, MS2, CON. 5R true] true, : JD, MS2, CON. 6R right] right, : DN, JD, MS2,
CON. 8R house tops,] housetops : DN, JD, CON. house-tops : MS2. 9R Spirit]
spirit : DN, JD, MS2, CON. 10R Intelligence] DN, JD, MS2, CON begin a paragraph.
11R eternal,] eternal : JD, MS2, CON. 11R-12R principle; it] principle. It : JD,
MS2, CON. 15R The first] DN, JD, MS2 begin a paragraph. 17R himself finding]
himself, finding : JD, MS2, CON. 17R he] He : CON. 18R intelligent] intelligent,
: JD, MS2, CON. 19R laws,] laws : DN, JD, MS2, CON. 21R himself; the] himself.
The : DN, JD, MS2, CON. 22R-23R knowledge;] knowledge. : JD, MS2, CON.
23R has] had : CON. 23R laws,] laws : DN, JD, MS2, CON. 24R intelligences]
intelligencies : MS2, CON. 27R glory,] glory : DN. 29R spirits.] The ms has a
double period here.

2 creation,] creation : R2. 7 house-tops] housetops : R6. 12-13 age to age,] age
to age : R5, R6. 27 himself] Himself : R5, R6.

<p>5 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</p> <p>10 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.</p> <p>15 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</p> <p>20 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</p> <p>35 had the opportunity to obey the decrees of the Son of Man?</p>	<p>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 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.</p> <p>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?</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p> <p>35R</p>
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1R This] DN, JD, MS2, CON begin a paragraph. 1R doctrine; it] doctrine. It : JD, MS2, CON. 2R life,] life : DN. 3R you; they] you. They : JD, MS2, CON. 4R Christ;] Christ, : DN. 7R I know] I know that : MS2, CON. 8R sweet,] sweet : DN. 9R life; I] life. I : JD, MS2, CON. 9R good,] good; : JD, MS2, CON. 12R and I] and : MS2, CON. 17R his] His : CON. 20R abstract,] abstract : DN, JD, MS2, CON. 21R-22R tabernacle;] tabernacle : DN. tabernacle, : MS2, CON. 27R body,] body : DN. 27R tabernacle; hence] tabernacle. Hence : JD, MS2, CON. 28R responsibility, the] responsibility— the : JD. 28R responsibility,] responsibility : DN, JD. 30R gospel] Gospel : JD, MS2, CON. 31R flesh,] flesh : JD, MS2, CON. 31R spirit,] spirit : DN, JD, MS2, CON. 32R thought] thought! : JD, MS2. 33R done - no] done? No : JD, CON. done?—no : MS2.

9 I know it is good] I know that it is good : R6. 16 your dead] the dead : R5, R6. 24 revelations] revelations, : R3. 30 gospel] Gospel : R4, R5, R6.

<p>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 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 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.”</p>	<p>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 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’.</p>	<p>5R 10R 15R 20R 25R 30R 35R</p>
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2R all;] all! : JD, MS2, CON. 3R ‘a fallen prophet.’] “a fallen prophet.” : JD, MS2, CON. 4R What] DN, JD, MS2, CON begin a paragraph. 5R dead?] dead?— : DN. 7R saved] saved, : JD, MS2. 8R grave?] grave. : DN. 9R us] us, : JD, MS2, CON. 10R eternity;] eternity, : DN, JD, CON. 13R The] DN, JD, MS2, CON begin a paragraph. 14R us,] us : JD, MS2, CON. 15R–16R 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. 19R times,] times— : DN, JD, MS2, CON. 22R world] world, : CON. 22R Now] DN, JD, MS2 begin a paragraph. Now, : JD, MS2, CON. 23R them _] them: : DN. them. : JD, MS2, CON. 23R half way;] half-way. : JD, MS2. half-way. : CON. 24R you] you, : JD, MS2, CON. 25R us: it] us; it : DN. us. It : JD, MS2, CON. 26R before,] before : JD, MS2, CON. 27R with us,] with us; : JD, MS2, CON. 29R said] said, : DN, JD, MS2, CON. 29R ‘I will] JD, MS2, CON use double quotes on this passage.

9 his] His : R5, R6. 9 teach us,] teach us : R3. 11 eternity.] eternity; : R5, R6. 15 Apostle] apostle : R5, R6. 16 perfect;”] perfect:” : R3. perfect”; : R5, R6. 24 you, Paul,] you Paul, : R3. 29 Hence,] Hence : R3. 32 Lord:] Lord; : R2, R4. 32 and he] he : R4, R5, R6. 32 hearts] heart : R4, R5, R6. 33 hearts] heart : R4, R5, R6.

<p>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</p> <p>5 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 which cannot be remitted to him either in this world 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.</p> <p>10</p> <p>15 A man cannot commit the unpardonable 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 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 obey the gospel, whether here or in the world of spirits, he is saved.</p> <p>20</p> <p>25</p> <p>30</p> <p>35</p>	<p>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</p> <p>5R 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,</p> <p>10R</p> <p>15R 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 committed 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 unpardonable 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 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 obey the gospel, whether here or in the world of spirits, he is saved.</p> <p>20R</p> <p>25R</p> <p>30R</p> <p>35R</p>
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1R I have] DN, JD, MS2 begin a paragraph. 3R man -] man, : DN, JD. man— : MS2, CON. 5R sins] sins, : JD, MS2, CON. 7R forgiven,] forgiven; : JD, MS2, CON. 8R men] men, : JD, MS2, CON. 10R-11R being a provision] being a provision, : JD. 12R-13R provision,] provision : DN, JD, MS2, CON. 15R sin,] sin : JD, MS2. 16R him] him, : CON. 18R men] men, : JD, MS2, CON. 19R sin,] sin; : JD, MS2, CON. 19R-22R 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. 23R savior] saviour : JD, MS2. 23R A man] DN, JD, MS2, CON begin a paragraph. 27R man, and] man; and : JD, MS2, CON. 28R knowledge; so] knowledge. So : JD, MS2, CON. 31R knowledge] knowledge, : JD, MS2, CON. 31R saved,] saved; : DN, JD, MS2, CON. 31R-32R although] although, : JD, MS2, CON. 32R sins] sins, : JD, MS2. 33R them; but] them, but : DN. them. But : JD, MS2, CON. 34R gospel,] gospel : DN. Gospel, : JD, MS2, CON.

5 sins] sin : R4. 15 unpardonable sin] unpardonable sin, : R3. 34 gospel] Gospel : R4.

<p>5 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. I know the Scriptures and understand them. I said, no man can commit the unpardon- able 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; 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 Je- sus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.</p>	<p>A man is his own tormentor, and his own condemner: hence the saying, they shall go into the lake that burns with fire and brim- stone The torment of disappointment in the mind of man is as exquisite as a lake burn- ing with fire and brimstone - I say so is the torment of man. I know the scriptures and understand them. I said no man can com- mit the unpardonable sin after the dissolu- tion 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; 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 fa- vor 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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p>
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1R A man] DN, JD, MS2, CON begin a paragraph. 1R tormentor,] tormentor : DN, JD, MS2. tormenter : CON. 2R condemner: hence] condemner; hence : DN. condemner. Hence : JD, MS2, CON. 2R-4R 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. 6R brimstone - I say] brimstone; I say, : DN. brimstone. I say : JD, MS2, CON. 7R I know] DN, JD, MS2, CON begin a paragraph. 7R scriptures] Scriptures : DN, JD, MS2, CON. 10R life,] life : DN. 11R Ghost;] Ghost, : DN. 12R world: hence] world; hence : DN. world. Hence : JD, MS2, CON. 13R men] men, : CON. 14R Devil:] devil; : DN, CON. Devil; : JD, MS2. 15R another;] another, : DN. 16R Savior] Saviour : JD, MS2. 18R was,] was— : DN, JD, MS2, CON. 20R saved,] saved; : DN, JD, MS2, CON. 20R Devil] devil : DN, CON. 22R Grand Council] grand council : JD, MS2, CON. 22R-23R favor] favour : JD, MS2. 23R Christ: so] Christ; so : DN. Christ. So : JD, MS2, CON. 23R Devil] devil : DN, CON. 24R down] down, : JD, MS2, CON.

5 of man] R6 omits. 8 Scriptures] scriptures : R5, R6. 21-22 the devil said he could save them all] R5 makes a rather remarkable 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. More remarkably, observe that R6 does *not* follow R5 here. 21 could] would : R5, R6. 22 grand] great : R3. 25 down,] down : R2.

<p>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?</p> <p>5 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.</p> <p>10 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.</p> <p>15 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.</p>	<p>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?</p> <p>5R he must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against <u>him</u>: 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 - 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.</p>
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1R All sins] DN, JD, MS2, CON begin a paragraph. 1R forgiven] forgiven, : MS2, CON. 2R Ghost;] Ghost, : DN. 5R he] He : DN, JD, MS2. 7R him: after] HIM. After : DN. him. After : JD, MS2. Him. After : CON. 9R him; he] him: he : DN. him. He : JD, MS2, CON. 10R it -] it; : DN, JD, MS2, CON. 16R Church] church : DN. 17R Latter day] Latter Day : DN. Latter-day : JD, MS2, CON. 17R When] DN, JD, MS2, CON begin a paragraph. 18R hunts me -] hunts me; : DN, JD. hunts me, : MS2, CON. 19R kill me,] kill me : DN. 20R-21R Devil -] devil, : DN. devil- : CON. 22R life -] Life, : DN. Life,- : JD. Life- : MS2, CON. 24R persons -] persons, : DN. persons; : JD, MS2, CON. 25R repentance;] repentance: : JD, MS2. 25R war] war, : MS2, CON. 26R Devil] devil : DN, CON. 26R-27R I advise] DN, JD, MS2 begin a paragraph. 28R by and by find] by and bye find : DN. by-and-by find : JD, MS2. 29R deceived,] deceived. : DN, JD, MS2, CON. 29R yourselves -] yourselves; : DN, JD, MS2, CON. 30R way -] way; : DN, JD, MS2, CON. 30R don't] do not : CON. 30R moves;] moves: : JD, MS2. 31R saved: if] saved; if : DN. saved. If : JD, MS2, CON. 31R is in] is in : JD, MS2, CON.

7 him.] Him. : R4. 16 the Church] The Church : R6. 21-23 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 (particularly since the present address states that the gift of the Holy Ghost is a prerequisite). 28 advise] advised : R3.

<p>5 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.</p> <p>10 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.</p> <p>15 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 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.</p> <p>20 So also is the resurrection of the dead” (I Cor. 15:41). What have we to console us in relation to the 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.</p>	<p>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 _ <u>murder</u> _ 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.</p> <p>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 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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p> <p>35R</p>
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1R say,] say : DN, JD, MS2, CON. 1R sinner; well,] sinner. Well, : JD, MS2, CON. 2R repents] repents, : JD, MS2. 2R-3R cautious_] cautious- : DN. cautious: : JD, MS2. cautious; : CON. 3R await!] await. : MS2, CON. 4R _murder_] -murder- : DN. -murder, : JD, MS2, CON. 5R devil] Devil : JD, MS2. 7R The best] DN, JD, MS2, CON begin a paragraph. 8R works_] works; the : DN. works. The : JD, MS2, CON. 8R life,] life : DN, JD, MS2, CON. 10R characters,] characters : DN, JD, MS2, CON. 11R Ghost;] Ghost, : DN. 12R world,] world : DN, JD, MS2, CON. 16R time_] time. : DN, JD, MS2, CON. 17R mysteries_] mysteries; : DN, JD, MS2, CON. 18R worlds;] worlds, : DN. 18R in my] ‘In my : DN. “In my 19R mansions:] mansion, : DN. 20R you.] you; : DN. 21R you.’] JD, MS2, CON have passage in double quotes. 21R (John 14 chap. 2v^s.)] (John 14th chap. 2nd v.) : DN. John 14th chap., 2nd v. : JD, MS2. -John, xiv; 2. : CON. 22R there] There : DN, JD, MS2, CON. JD, MS2, CON have passage in double quotes. 26R-27R (1 Cor. 15 chap. 41v.)] (1st Cor. 15th chap., 41st v.) : DN, MS2. -I Cor., xv; 41. : CON. 28R to our] to the : MS2, CON. 32R Jesus;] Jesus, : DN. 33R faith,] faith : DN, JD, MS2, CON.

1 may say,] may say : R3. 4 bloodshed-] bloodshed,- : R5, R6. 11 all evil] evil : R3. 14 subject] object : R3, R5, R6. 20 would] would not : R3. 21 you”] you.” : R5, R6. 21 (John 14:2).] (John 14:2.) : R6. 22 glory] R3 omits. 25-26 dead” (I Cor. 15:41).] dead.” (I Cor. 15:41). : R5. dead.” (I Cor. 15:41). : R6. 28 consolations] consolation : R3, R5, R6.

<p>5 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 res- urrection your friend will rise in perfect fel- cicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expect- ations and hopes are far above what man can conceive; for why has God revealed it to us?</p> <p>10 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.</p> <p>15 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 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.</p> <p>20 I have a father, brothers, children, and friends who have gone to a world of spir- its. 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.</p>	<p>You mourners have occasion to rejoice; (speaking of the death of Elder King Fol- lett) 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 be- fore 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.? <u>I am authorized</u> 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 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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p> <p>30R</p>
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1R You] DN, JD, MS2, CON begin a paragraph. 1R rejoice;] rejoice : DN, JD, MS2, CON. 2R-3R Follett)] Follett); : JD, MS2. Follett), : CON. 3R Father] father : DN, JD, MS2, CON. 4R-5R dead -] dead- : DN, JD, MS2, CON. 7R felicity,] felicity : DN, JD, MS2, CON. 9R blessings;] blessings, : DN. 11R conceive:] conceive; : DN, JD, MS2, CON. 12R I am authorized] I AM AUTHORIZED : DN, JD, MS2. DN, JD, MS2, CON begin a paragraph. 12R say] say, : DN, JD, MS2, CON. 13R Ghost] Ghost, : JD, MS2, CON. 14R fear,] fear; : JD, MS2, CON. 15R mourn -] mourn; : DN, JD, MS2, CON. 16R weep; I] weep. I : JD, MS2, CON. 20R Rejoice] DN, JD, MS2, CON begin a paragraph. 20R your] Your : JD, MS2, CON. 22R triumph] triumph : DN, JD, MS2, CON. 24R torment] torment, : JD, MS2, CON. 26R I have] DN, JD, MS2, CON begin a paragraph. 27R children,] children : DN, CON. 29R moment; they] moment. They : JD, MS2, CON. 30R spirit,] spirit : DN. 30R again; the] again. The : JD, MS2, CON.

2 speaking of the death of Elder King Follett;] (speaking of the death of Elder King Follett), : R3. 7 celestial] clesstial : R2. 15 he] he [Brother Follett] : R6.

5 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 eternity of felicity.
 * * * *

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

5R
10R
15R
20R

1R depart] depart, : JD, MS2, CON. 2R love] love, : MS2, CON. 5R law-suits] law suits : DN. lawsuits : MS2, CON. 6R A question] DN, JS, MS2, CON begin a paragraph. 7R asked,] asked- : JD, MS2. 7R will] Will : DN, JD, MS2. 8R eternity?] JD, MS2, CON have double quotes 8R yes!] CON omits. 8R Mothers] mothers : DN. 9R children,] children; : JD, MS2. 10R life;] life, : DN, MS2. 10R paid - there] paid, there : DN, CON. paid. There : JD, MS2. 11R awaits] awaiting : MS2. 12R But as] As : CON. 12R dies] dies, : JD, MS2, CON. 13R dead,] dead : DN. 14R God. It will never grow -] God. It will never grow; : DN. God. It will never grow: : JD, MS2. God; : CON. 14R-15R will still] shall : CON. 15R-16R child, in the same precise form as it appeared] child the same as it was : CON. 16R-17R its mother's arms,] your arms. : CON. 17R-18R but possessing all the intelligence of a God.] CON omits. 18R-19R the mansions of glory,] in mansions of glory : DN, JD, MS2. CON omits. 19R power, but appear] power : CON. 20R when on earth.] they laid them down. : CON. 20R Eternity] CON omits the sentence beginning here. 22R children,] children : DN, JD.

4 persecutions,] persecutions : R3. 5 will] MS history page 1978 begins. 6 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.

[Continues from bottom page 25.] 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. ...

<p>5 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, 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.”)</p>	<p>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. <u>I know the text is true.</u> I call upon all you Germans, who know that it is true to say aye. (Loud shouts of aye.)</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p> <p>25R</p>
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3R water] water, : JD, MS2, CON. 5R use;] use: : JD, MS2. use; : CON. 5R necessary,] necessary : DN, JD. necessarily : MS2, CON. 7R spirit,] spirit : DN, JD, MS2, CON. 9R German,] German : DN. 13R teeth - my] teeth. My : DN, JD, MS2, CON. 15R-16R Baptist: (reads from the German)] Baptist; (reads from the German) : DN. Baptist. [Reads from the German.] : JD, MS2, CON. 16R says] says, : JD, CON. 19R Ghost.] JD, MS2, CON use double quotes in the quotation, and JD, MS2, CON have a semicolon after water. 19R-20R God! - Where] God! where : DN, JD, MS2, CON. 20R-21R world? and] world?— and : DN. world? And : JD, MS2, CON. 23R I know the text is true] *I know the text is true* : DN, JD, MS2, CON. 24R Germans,] Germans : DN, JD, MS2, CON. 24R true] true, : CON. 24R-25R say aye] say, Aye : MS2. say, “Aye.” : CON. 25R (Loud shouts of aye.)] [Loud shouts of “Aye.”] : MS2, CON.

7 spirit] Spirit : R4. 11 last] past : R5, R6. 17-18 (or keys), he] (of keys) He : R5, R6. 19 Great God!] R4 omits. 19 where] Where : R4, R5, R6. 23 all you Germans] you, all you Germans, : R3. 24 true] true, : R3. 24 say, Aye.] say Aye. : R2. say, Eye : R5, R6.

<p>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,</p> <p>5 <i>not</i> 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,</p> <p>10 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. 6:1-3).</p> <p>There is one God, one Father, one Jesus, one hope of our calling, one baptism. All</p> <p>15 these threebaptisms 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</p> <p>20 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</p> <p>25 that I read the German correctly. 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 won’t save you, and you will</p> <p>30 be damned. I do not say how long.</p>	<p>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</p> <p>not leaving the principles of the doctrine of Christ, let us go on unto perfection; 5R</p> <p>not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying 10R</p> <p>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 15R</p> <p>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. 25R</p> <p>Hear it all ye ends of the earth - all ye Priests - all ye sinners, and all men, repent! 20R</p> <p>repent! obey the gospel - turn to God; for your religion wont save you, and you will be 25R</p> <p>damned; I do not say how long. 30R</p>
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1R Alexander] DN, JD, MS2, CON begin a paragraph. 1R Campbell,] Campbell : DN. 4R ‘Therefore] JD, MS2, CON use double quotes around the quotation. Therefore, : JD, MS2, CON. 6R perfection;] perfection, : JD, MS2, CON. 12R-13R (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. 13R There] DN, JD, MS2, CON begin a paragraph. 14R-15R baptism - all] baptism; all : DN. baptism. All : JD, MS2, CON. 17R salvation,] salvation: : JD. salvation; : MS2, CON. 19R truth] truth, : JD, MS2, CON. 20R me] me, : MS2, CON. 21R I have] DN, JD, MS2, CON begin a paragraph. 22R German,] German; : JD, MS2. German : CON. 26R Hear it] Hear it, : JD, MS2. 26R-27R earth - all ye Priests -] earth—all ye priests— : DN. earth—all ye priests, : JD, MS2. earth; all ye priests, : CON. 27R men, repent!] men. Repent! : JD, MS2. men: Repent! : CON. 28R obey] Obey : JD, MS2, CON. 28R gospel - turn] gospel; turn : DN. gospel. Turn : JD. Gospel. Turn : MS2, CON. 28R God;] God, : DN. 29R wont] won’t : DN, JD, MS2, CON. 30R damned;] damned. : DN, JD, MS2, CON.

5 *not* leaving] The insertion of “not” comes from the Utah editors of 1855, probably attempting to match a previous sermon of 15 October 1843. See CCT. 5 *not* leaving] not leaving : R2. 5 not] As noted in CCT, George A. Smith inserted the JST version here. See typographical facsimile of GM1 lines 598-9. 6 on] R3 omits. 8 and of] an dof : R2. 8 toward] towards : R5, R6. 9 baptisms] baptism : R5, R6. 10 dead,] dead : R3. 12 permit”] permit.” : R4, R5, R6. 14-15 All these three] R4 omits. 15 baptisms only make one.] R4 omits. 19 truth,] truth : R2. 22 Greek,] Greek : R2. 23 fulfilled] fulfilled : R2, R3, R4, R5, R6. 28 repent!] Repent! : R5, R6 28 gospel] Gospel : R4.

<p>5 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 unpardon- able sin are doomed to <i>Gnolom</i>—to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so 10 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 15 as the lake of fire and brimstone. 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 20 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 25 and sisters.</p>	<p>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 burning of God - for God dwells in everlasting burnings - and some shall rise to the damnation of their own filthiness - 15 which is as exquisite a torment; as the lake of fire and brimstone. 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 20 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.</p>	<p>5R</p> <p>10R</p> <p>15R</p> <p>20R</p>
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2R Hell;] hell; : DN, JD, MS2, CON. 4R world,] world : DN, JD, MS2, CON.
5R come;] come: : JD, MS2, CON. 6R death - those] death. Those : DN, JD,
MS2, CON. 7R Gnolom -] Gnolom, : DN, JD. *Gnolom*— : MS2, CON. 7R Hell]
hell : DN. hell, : JD, MS2, CON. 8R end; as] end, as : DN. end. As : JD, MS2,
CON. 10R resurrection,] resurrection : DN, JD, MS2, CON. 11R brimstone; some]
brimstone. Some : DN, JD, MS2, CON. 12R God -] God, : DN. God; : JD, MS2,
CON. 13R burnings -] burnings; : DN, JD, MS2, CON. 14R filthiness -] filthiness, :
DN, JD, MS2, CON. 15R torment;] torment : DN, JD, MS2, CON. 16R brimstone.]
DN, JD, MS2, CON begin a paragraph after this word. 17R 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. 17R remarks to all;] remarks to all, : DN. remarks for all, :
JD, MS2, CON. 20R all,] all; : JD, MS2, CON. 20R deeds] deeds; : DN. deeds. :
JD, MS2, CON. 21R friend,] friend; : JD, MS2, CON. 22R man,] man : DN, JD.
23R fool,] fool; : DN, JD, MS2, CON. 24R Sisters] sisters : DN, JD, MS2, CON.

8-9 concoct] concocted : R5, R6. 13 burnings,] burnings : R5, R6. 15 exquisite]
equisite : R2. 16 lake] Lake : R2.

<p>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.</p> <p>5 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.</p> <p>10 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</p> <p>15 know me then. I add no more. God bless you all. Amen.</p>	<p>I rejoice 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 peace. I cannot lie down until <u>all</u> my work is <u>finished</u>. I never think any 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.</p> <p>Choir sung a hymn at $\frac{1}{2}$ past 5 p. m. Dismissed with benediction.</p>	<p>5R</p> <p>10R</p> <p>15R</p>
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1R I rejoice] DN, JD, MS2 begin a paragraph. 1R bearing] hearing : DN, JD, MS2, CON. 2R me -] me; : DN, CON. me: : JD, MS2. 3R heart; no] heart. No : JD, MS2, CON. 4R history; I] history. I : JD, MS2, CON. 4R it -] it; : DN, CON. it: : JD, MS2. 6R history; if] history. If : JD, MS2, CON. 7R have] have, : JD, MS2, CON. 10R I cannot] DN, JD, MS2, CON begin a paragraph. 11R all] ALL : DN. all : JD, MS2, CON. 11R is finished] IS FINISHED : DN. is finished : JD, MS2. 12R any thing] anything : DN, JD, MS2, CON. 13R fellow man.] fellow-man. : JD, MS2, CON. 14R Archangel,] archangel : DN, JD, MS2. arch-angel : CON. 15R Balance] balance : DN, JD, MS2, CON. 16R all.] all: : DN. all! : MS2. 17R Choir] JD, CON omit closing minutes from here. 17R sung] sang : MS2. 17R-18R $\frac{1}{2}$ past 5 p. m.] half-past five, p.m. : MS2.

4 tell it:] tell it; : R2, R3. 6 history. If] history; if : R3. 7 could] would : R5, R6. 7 not have believed] not believe : R3. 13 archangel] arch-angel : R3. 14 all] R2 omits. 16 Amen.] Amen. (April 6, 1844) T.&S. Aug. 15, 1844. : R4.