

GM0: Jonathan Grimshaw's 1855 Initial Draft and TS

The third imprint of KFS (VOT) occurred in Nauvoo, Illinois as part of a memorial edition of JS's political campaign literature, intended for release in the summer of 1844. When JS was assassinated in June, the material had no present purpose. The publishers added an edition of KFS and a paper jacket, altering the original title *The Voice of Truth, Containing General Joseph Smith's Correspondence with Gen. James Arlington Bennett; Appeal to the Green Mountain Boys; Correspondence with John C. Calhoun, Esq.; Views of the Powers and Policy of the Government of the United States; Pacific Inuendo, and Gov. Ford's Letter; A Friendly Hint to Missouri, and a few words of Consolation for the "Globe;" Also Correspondence with the Hon. Henry Clay. to The Voice of Truth, Containing the Public Writings, Portrait, and Last Sermon of President Joseph Smith.* Joseph Smith's "public writings" were ghostwritten or collaboratively written largely by Phelps and the original compilation was registered with government entities in 1844. This *Voice of Truth* booklet was edited by John Taylor and William W. Phelps and printed on the *Times and Seasons* press. It was this imprint that formed the basis for RC as evidenced by the two texts exhibited immediately below. GM0 is the initial draft of what eventually became RC. Portions in **bold type** show material added to VOT by Grimshaw in GM0. VOT text unused by Grimshaw is shown by insertion of [bracketed] text. Occasional annotation is used when these methods are inconvenient. Since TS is not the immediate base text for RC, RC starts at some greater distance from the archetype than TS, following a pattern preserved in church printing for the following one hundred and fifty years (see the stemma in Chapter 1 and the Two Variorums of this Appendix).

To read VOT from this text, the reader should follow the right hand column, ignoring **bold** text, reading instead any [bracketed] material. As noted, In some cases where Grimshaw's modifications of VOT were complex, footnotes document the variation from VOT. This text also serves to show how TS differs from VOT, as well as GM0, the first proto-text of RC. For a broader comparison of TS and RC, see Appendix C and other texts in this Appendix (Two Variorums).

TS¹GM0²

Continuation of last April's Conference.

The president having arrived; the choir sung a hymn. Elder A. Lyman offered prayer.

- 5 The president then arose and called the attention of the congregation upon the subjects which were contemplated in the fore part of the conference. As the wind blows very hard, it will be hardly possible for me
- 10 to make you all hear unless there is profound attention. It is of the greatest importance, and the most solemn of any that can occupy our attention, and that is, the subject of the dead; on the decease of our
- 15 brother Follett, who was crushed to death in a well, I have been requested to speak by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as else-
- 20 where, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I
- 25 want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to
- 30 your hearts;

Sunday April 7.th 1844. Discourse by President Joseph Smith before about 20,000 saints 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 [to death] in a well **by the falling of a tub of rock, upon him, has more immediately led me to that subject.** I have been requested to speak by his friends and relatives, but inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your faith and prayers **that I may have** the instruction of Almighty God, and the gift of the Holy Ghost, so that I may set forth things that are true, and which can be easily comprehended **by you;** and that the testimony may carry conviction to your hearts **and minds the truth of what I shall say;**

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25R

12 but] and : VOT. 19-20 faith and prayers] prayers and faith : VOT. 23 and which] that : VOT. 24-25 and that the testimony may carry conviction] and shall carry conviction : VOT.

¹Times and Seasons 5 (15 August 1844): 612-7.

²Extracted from GM1: Joseph Smith Collection, MS 155, Box 4 Folder 6, 15 leaves.

	pray that the Lord may strengthen my lungs; stay the winds and let the prayers of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth;	
5	for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering	
10	fully into the investigation, I wish to pave the way: I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c. of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, it is a hard matter to get right.	
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	pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the saints to heaven appear, that it may enter into the ears of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much. There is strength here, and I verily believe your prayers will be heard. Before I enter fully into the investigation [fully] of the subject which is laying before me, [Before entering fully into the investigation,] I wish to pave the way, and bring up the subject from the beginning, V that you may understand it. I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven. In the first place I wish to go back to the beginning, 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 [&c.] of the great Eloheim, who sits in yonder heavens, at the creation of the world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it will be a hard matter to get right.	5R 10R 15R 20R 25R 30R

4 ears] ear : VOT. 7 will] shall : VOT. 8 heard. Before] heard before : VOT.
26 who] that : VOT. 32 will be] is : VOT.

There are a very few beings in the world who understand rightly the character of God. They do not comprehend any thing, that which is past, or that which is to come; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, knows nothing more; yet knows as much as we, unless WE are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding; that what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? ask yourselves. 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, communed with him? Here is the question that will peradventure from this time henceforth, occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle.

There are **but** a very few beings in the world who understand rightly The character of God. The great majority of mankind do not com=prehend either that which is past, or that which is to come, **as it respects their relationship to God; they do not know, neither do they understand the nature of that relationship;** and consequently, they know but little above the brute beast, **or more than to eat, drink and sleep; this is all man knows about God, or his existence, unless it is given by the inspiration of the Almighty.** If a man learns nothing more. than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, **and** knows nothing more **about God;** yet **it** knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. **If men do not comprehend the character of God, they do not comprehend them= selves.** I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding, than what the human mind generally aspires to. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God Ask yourselves; **turn your thoughts into your hearts, and say if has any of you have seen, or heard [him], or communed with him: this is a question that may occupy your attention** I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, or communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The scriptures inform us that "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." If any man **does not know God, and** enquires what kind of a being is God if he will search diligently his own heart, if the declarations of Jesus be true, he will realize that he has not eternal life; **for** there can be eternal life on no other principle.

3 The great majority of mankind] They : VOT. 4 either] any thing : VOT.
28 aspires to] understands : VOT. 42-45 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."] The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. : VOT.

	My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say any thing against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some] would feel authorized to take away my life. If any man is authorized to take away my life, who says I am a false teacher; then upon the same principle am I authorized to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong.		
5		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 [should] be the man to comprehend God, and explain or convey the principles to your hearts so that the Spirit seals it 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 [my] pretensions to revelations, inspirations, or to be a prophet; and I should be like the rest of the world, a false teacher [&c., and] if all are pretensions to God, they will all be as badly off as I am at any rate; and you just as well take the lives of other false teachers as that of mine if I was false. There is not a man but would breathe out an anathemas if they knew I was a false prophet; and some would feel authorize to take away my life. If any man is authorized to take away my life because he thinks and [who] says I am a false teacher, then upon the same principles am I authorized to take away the life of every false teacher; and where would be the end of blood, and who would not be the sufferer? But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion [But] No man is authorized to take away life in consequence of their religion, which all laws and governments ought to tolerate, right or wrong.	5R
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15			15R
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25			25R
			30R
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10-11 lift their hands or voices or say anything against the man of God, or the servants] say any thing against the man : VOT.

	If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill	
5	them because they are false teachers, it would deluge the whole world with blood.	
	I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will	
10	know that I am his servant. for I speak as one having authority.- 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	
15	I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man. First, God himself,	
	who sits] enthroned in yonder heavens, is a man like unto one of yourselves, that is the	
20	great secret. If the vail was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his	
	power; if you were to see him to-day, you would see him in all the person, image and	
25	very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and conversed with him, as one man talkes and communes with another.	
	If I show, verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God and I [to]	5R
	kill them because they are false teachers, it would deluge the whole world with blood.	
	I will then prove that the would is wrong, by showing what God is. I am going to enquire after God; for I want you all to know him [God], and to	10R
	be familiar with him; and if I can bring you to him, all persecution[s] against me	
	ought to [will] cease; you will 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	15R
	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 I am going to tell you the designs of God in relation to the human	20R
	race, and why he interferes with the affairs of man.	
	[First,] God himself who sits enthroned in yonder heavens, is an man, like unto one of yourselves! that is the great secret.	25R
	If the vail was rent today, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by	30R
	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	35R
	likeness of God, and received instruction, walked, talked, and conversed with him, as one man talks and communes with another.	40R

	In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another. and 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 wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it elder Rigdon;) Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why what the Father did, that 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.- If you do not believe it, you do not believe the Bible; the scriptures say it, and I defy all the learning and wisdom, 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.	
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	In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary the we [they] 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 will take away and do away the vail so that you may see. These are incomprehensible ideas to some; but they are simple- they are the first principles 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 wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it Elder Rigdon;) the scriptures inform us that Jesus said, "as the Father hath power in himself, even so hath the Son power;" to do what? why what the Father did; the [that] answer is obvious; in a manner to lay down his body and take it [up] again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? if you do not believe it, you do not believe the bible; the scriptures say it, and I defy all the learning and wisdom, and all the combined powers of earth and hell together to refute it. Here, then, is eternal life - to know the only wise and true God;	5R 10R 15R 20R 25R 30R 35R 40R

13 simple- they are the] the simple and : VOT.

	You have got to learn how to be Gods yourselves; to be kings and priests to God, the same as all Gods have done; by going from a small degree to another, from	
5	grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that	
10	God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or	
15	dear relative, to know, that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with	
20	Jesus Christ. What is it? to inherit the same glory, the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do? why I	
25	do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present	
30	it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before; it is plain beyond disputation, and you thus learn some	
35	of the first principles of the gospel, about which so much hath been said.	
	and you have got to learn how to be Gods yourselves, and to be kings and Priests to God, the same as all Gods have done before you, namely , by going from one small degree to another, and from a	5R
	small capacity to a great one ; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in	10R
	glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. These are the first principles of consolation; how consoling to the mourners, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle is laid down and dissolved, that they shall rise again to dwell with everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God, and joint heirs with Jesus Christ. What is it?	15R
	to inherit the same power, the same glory, and the same exaltation, until you arrive at the Station of a God, and ascend the throne of eternal power the same as those who have gone before. What did Jesus do? why I do the things I saw my Father do, when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I will	20R
	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 his glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself So that Jesus treads in the tracks of his Father, and inherits what God did before; it is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath	25R
	been said.	30R
		35R
		40R
		45R

15 These are] it is : VOT. 20 is laid down and] shall be : VOT. 30 have] are : VOT. 34 will] must : VOT. 37 may obtain] obtains : VOT.

	When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; I shall comment on the very first Hebrew word in the Bible; I will make a comment on the very first sentence of the history of creation in the Bible, <i>Berosheit</i> . I want to analyze the word; <i>baith</i> , in, by, through, in, and every thing else. <i>Rosh</i> , the head. <i>Sheit</i> , gramatical termination. When the inspired man wrote it, he did not put the <i>baith</i> there. A man, a Jew without any authority, 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. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council.	
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	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 the last principles; but it will be a great while after you have passed through the tomb before you will have learned the last. It is not all to be comprehended in the this world, it will be a great work with you [is a great thing] to learn salvation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the bible; if I did I think there are so many <u>wise</u> men here, 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 comment on the very first sentence of the history of creation in the bible, <i>Berosheit</i> . I want to analyze the word; <u>baith</u> in, by, through, in, and every thing else. <u>Rosh</u> , the head; <u>Sheit</u> , grammatical termination. When the inspired man wrote it, he did not put the <u>baith</u> there; an old [a] Jew without any authority added the word; he thought it too bad to begin to talk about the <u>head</u> . 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 [No man] can learn you no more that [than] what I have told you. Thus, the head God brought forth the Gods in the grand council.	5R 10R 15R 20R 25R 30R 35R

15-19 if I did I think there are so many wise men here, they would cry treason, and put me to death; so I will go to the old bible, and turn commentator today;] and I think there are so many wise men here, who would put me to death for treason; so I shall turn commentator to-day; : VOT.

I will simplify it in the English language. Oh ye lawyers! ye doctors! 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 set in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto, 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 are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee; it means Jacob; in the English New Testament it is 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 4th chapter of Mathew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God reveal to us; men bind us with chains; Latin says Jachabod means Jacob; Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and 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. I have all the four testaments, come here ye learned men, and read if you can.

I will **transpose and** simplify it in the English language. Oh ye lawyers! ye doctors! & 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** [that] 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 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** [and] I am going to show you an error[.] I have an old **edition** [book] of the New Testament in the Hebrew, Latin, German, and Greek I have been reading the German and find it to be the most correct and **to** [it] correspond[s] nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy, the son of Zebedee; it means Jacob; in the English New Testament it is 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** [it] gives the word Jacob instead of James. 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 ways 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, Father of the Gods. I should not have brought it up only to show that I am	
5	right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and	
10	tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching	
15	salvation say, that God created the heavens and the earth out of nothing, and the reason is they are unlearned; they account it blasphemy to contradict the idea, they	
20	will call you a fool.- I know more than all the world put together: and the Holy Ghost within me comprehends more than	
25	all the world, and I will associate with it. The word create came from the word <i>baurau</i> ; it does not mean so; it means to organize; the same as a man would organize	
30	a ship. Hence we infer that God had materials to organize the world out of chaos; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The	
	pure principles of element, are principles that can never be destroyed. They may be organized and re-organized; but not destroyed.	
	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. In the beginning	5R
	the head of the Gods called a council of the Gods, and they came together and concocted a plan to create the world, and its inhabitants When we	
	begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to wor-	10R
	ship. Having a knowledge of God, we know how to approach him, and how to ask so as to receive an answer. When we understand the character of God and know how to come to	15R
	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	20R
	come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing? [and] the reason is that they are un-	25R
	learned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their [the] idea. If you tell them that God made the world out of something, they will call you a fool. But I	30R
	am learned, and know more than all the world put together; [and] the Holy Ghost within me does any how, and He being	35R
	within me, and comprehends more than all the world; and I will associate myself with it. You ask the learned doctors why they say the world was made out of nothing? and they will answer “don’t	40R
	the bible say he created the world”? and they infer from the word create that it must have been made out of nothing. Now the word <u>create</u> came from the word <u>baurau</u> , which does not mean to	45R
	create; it means to <u>organize</u> , the same as a man would organize the materials and build a ship. Hence we infer that God had materials to organize the world out of	
	chaos- chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time <u>he</u>	50R
	had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed; they had no begin-	55R
	ning, and can have no end.	

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. 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. I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble –we say that God himself is a self existing God; 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? (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew, 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** [and] it is impossible for me to say much; I shall therefore just touch upon **it** [them], for time will not permit me to say all; **it is associated with the subject of and** [so I must come to] 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** [you don’t] 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 [it says] **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.”

44–45 which does not mean to create;] self existing God : VOT. 31 does not say] dont say so : VOT.

	The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners; what have they lost, they are only separated	
5	from their bodies for a short season; their spirits existed coequal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning it will have an end; good logic. I want to reason more on the spirit of man, for I am dwelling on the body 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 spirit, because it has no beginning. Suppose you cut it in two; but as the Lord lives there would be an end.- All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true.	
10		
15		
20		
	The mind, of man the intelligent part the spirit existed coequal with and is as immortal as God himself. I know that my testimony is true; hence when I talk to these mourners, what have they lost? Their relatives and friends [they] are only separated from their bodies for a short season; their spirits, have left the tabernacle of clay for a little moment as it were, [existed co-equal with God] and they now exist in a place where they converse together the same as we do on the earth. I am dwelling on the immortality of the spirit of man. Is it logic to say that a spirit is immortal, and yet that it had [have] a beginning? No because if a spirit has a beginning it will have an end; that is good logic. 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 spirit - because it has no beginning. Suppose you cut it in two then it has a beginning and an end; so with man - as the Lord liveth, if it had a beginning it will have an end. All the fools, and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning, prove[s] that he it [he] must have an end and then the doctrine of annihilation would be true.	5R 10R 15R 20R 25R 30R

25-27 then it has a beginning and an end; so with man - as the Lord liveth, if it had a beginning it will have an end.] but as the Lord lives there would be an end. : VOT.

But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself: intelligence exists upon a self-existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God; that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. 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, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

But if I am right I might with boldness proclaim from the house tops, that God never **had** [did have] **the** power to create the spirit of man at all. God himself could not create himself. Intelligence **is eternal**, **and** exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. All **the minds and** spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God. [that] God himself **finding** [finds] **he** [himself] **was** in the midst of spirits and glory because he was greater, [and] saw proper to institute laws, whereby the rest could have a privilege to advance like himself; **the relationship we have with God places us in a situation to advance in knowledge; He has power to institute laws, to instruct the weaker intelligences, that they may be exalted with himself, so** that they might have one glory upon another, **and** [in] all that knowledge, power, glory, **and intelligence which is requisite** in order to save **them** in the world of spirits. **This is good doctrine; it tastes good. I can taste the principles of eternal life, and so can you; they are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they** [that] 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** [that] were given me by inspiration of the Holy Spirit, you are bound to receive **them** [it] as sweet, and I rejoice more and more.

33-34 taste them, and I know you believe them] I know you taste it and I know you believe it : VOT.

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 proper to
 5 reveal to us, while we are dwelling in mor-
 tality, in regard to our mortal bodies, are
 revealed to us in the abstract and independ-
 ent of affinity of this mortal tab- erna-
 cle; but are revealed to us as if we had no
 10 bodies at all, and those revelations which
 wil save our dead will save our bodies; and
 God reveals them to us in view of no eter-
 nal dissolution of the body; hence the re-
 sponsibility, the awful responsibility, that
 15 rests upon us in relation to our dead: for all
 the spirits who have not obeyed the gospel
 in the flesh, must either obey the gospel
 or be damned. Solemn thought, dreadful
 thought. Is there nothing to be done; no
 20 salvation for our fathers and friends who
 have died and not obeyed the decrees of
 the Son of Man? Would to God that I had
 forty days and nights to tell you all, I would
 let you know that I am not a fallen prophet.
 25 What kind of characters are those who can
 be saved although their bodies are decay-
 ing in the grave? When his command-
 ments teach us, it is in view of eternity.

I want to talk more of the relation of man
 to God. I will open your eyes in rela-
 tion to your dead. All things what= so-
 ever God of his infinite wisdom has seen
 fit and proper to reveal to us, while we
 5R are dwelling in mortality, in regard to our
 mortal bodies, are revealed to us in the
 abstract, and independently of affinity of
 this mortal tabernacle; but are revealed to
 10R **our spirits precisely** [us] as **though** [if]
 we had no bodies at all; and those revela-
 tions which will save our **spirits** [dead] will
 save our bodies. [and] God reveals them to
 us in view of no eternal dissolution of the
 body, **or tabernacle**; hence the responsi-
 15R bility, 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**
 20R **spirit**, [the gospel] or be damned. Solemn
 thought - dreadful thought! Is there noth-
 ing to be done - **no preparation** - no sal-
 vation for our fathers and friends who have
 died **without having had the oppor-**
 25R **tunity to** [and not] obey[ed] the decrees
 of the Son of Man? Would to God that I
 had forty days and nights in which to tell
 you all; I would let you know that I am
 not "a fallen prophet." **What promises**
 30R **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 **moul-**
dering and decaying in the grave? When
 35R 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. Now I will
 5 speak of them:- 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
 10 it obligatory to man. Hence God said he should send Elijah, &c.; 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
 15 the world. What has Jesus said? All sins and all blasphemies, every transgression, except one, that man can be guilty of, there is a salvation for him either in this world, or the world to come. Hence God
 20 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 can not be remitted to him.

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 seals are 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
 5R 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
 10R after us should have salvation in common with us, and thus hath God made it obligatory to 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.**" [&c.]; I have a declaration
 15R to make as to the provisions which God hath made to suit the conditions of man - made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, **and** every transgression,
 20R except one, that man can be guilty of, **may be forgiven, and** there is a salvation for **all men** [him] 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
 25R 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
 30R to him **either in this world or in the world of spirits.**
 35R
 40R

	That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world can save him unless he	
5	has committed the unpardonable sin, and so you can see how far you can be a savior. A man can not commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowl-	
10	edge saves a man, and in the world of spirits a man cannot be exalted but by knowl-	
	edge; so long as a man will not give heed to the commandments, he must abide with-	
15	out salvation. A man is his own tormenter, and is his own condemner: hence the say-	
	ing they shall go into the lake that burns with fire and brimstone. The torment of	
20	the mind of man is as exquisite as a lake burning with fire and brimstone-so is the	
	torment of man. I know the scriptures; I understand them. I said no man can com-	
25	mit the unpardonable sin after the dissolution of the body, 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.	
	[That] God has wrought out a salvation for all men unless they have committed a cer-	
	tain sin, and every man who has got a friend in the eternal world can save him,	5R
	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 es-	10R
	cape. Knowledge saves a man, and in the world of spirits a man cannot 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, al-	15R
	though 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. A man is his	20R
	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 [of]	
	the mind of man is as exquisite as a lake	25R
	burning with fire and brimstone - I say so	
	is the torment of man. I know the scrip-	
	tures, and understand them. I said no man	
	can commit the unpardonable sin after the	
	dissolution of the body, nor in this life,	30R
	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	35R
	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; the grand council gave in for Jesus Christ: so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost: 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 were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter day Saints. When a man begins to be an enemy, [he hunts me. They seek to kill me; they thirst for my blood; they never cease. He has the same spirit that they had who crucified the Lord of Life: the same spirit that sins against the Holy Ghost. you cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. 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 man speaketh. The man that tells you words of life, is the man that 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, or in the world to come.

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 [for] Jesus Christ: so the devil **rose up in rebellion** [rebelled] against God, **and was cast down with** [and] all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost; **for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? he must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him:** after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine while he sees it - he has got to deny Jesus Christ when the heavens **have been** [were] opened unto him, **and to deny the plan of salvation with his eyes open to the truth of it;** and from that time **he** [they] begins to be an **enemy** [enemies]. **This is the case with** [like] 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** [they] seeks to kill me, **and never ceases to** [they] thirst for my blood [they never cease]. He **gets the spirit of the devil** - [has] 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. You may say, that man is a sinner; well, if he repents he shall be forgiven.** [You may find out that some one has laid a snare for you.] 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 man speaketh. **The best men bring forth the best works** - the man who tells you words of life, is the man **who** [that] can save you. I warn you against all evil characters, who sin against the Holy Ghost; for there is no redemption for them in the world, **nor** [or] in the world to come.

	I can enter into the mysteries; I can enter largely into the eternal worlds: for Jesus said, in my father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, for we have aided them in the first principles; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice; (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection; and your expectations and hope are far above what man can conceive: for why has God revealed it to us? I am authorised 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. Rejoice O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages.	
5		
10		
15		
20		
25		
	I could go back and trace every subject of interest concerning the relationship of man of 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 14c. 2v.). 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. 15c. 41v.) What have we to console us in relation to our dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus; and those who have died in the faith, are now in the celestial kingdom of God. And hence is the glory of the sun. You mourners have cause [occasion] to rejoice; (speaking of the death of Elder King Follett) for your husband is gone to wait until the resurrection of the dead - until the perfection of the remainder; for at the resurrection your friend will rise in perfect felicity, and go to celestial glory, while many must wait myriads of years before they can receive the like blessings; and your expectations and hopes are far above what man can conceive: for why has God revealed it to us? <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.	5R 10R 15R 20R 25R 30R 35R 40R 45R 50R

I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love.- There will be no fear of mobs, &c., but all will be an eternity of felicity. 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.- As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down.

I say this for the benefit of strangers. I have a father, brothers, **children**, and friends who **have** [are] gone to a world of spirits. They are only absent for a moment; they are in the spirit, and **we shall soon meet again; the time will soon arrive when the trumpet shall sound.** When we depart we shall hail our mothers, fathers, friends, and all whom we love **who have fallen asleep in Jesus.** There will be no fear of mobs, **persecutions, or arrests malicious law-suits and arrests;** [&c.] but it [all] 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** [shall] be the child, in the same **precise form as it appeared** [as it was] before it died out of **its mother's** [your] 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.**

29 when on earth] they laid them down : VOT.

5 The baptism of water without the baptism
of fire and the Holy Ghost attending it is
of no use: they are necessary. He 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 for
the last fourteen years. I have the testi-
mony 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 bap-
tize you with water, but when Jesus comes,
who has the power, he shall administer the
baptism of fire, and the Holy Ghost. Great
God! where is now all the sectarian world!
and if this testimony is true, they are all
damned' as clearly as anathema can do it.
I know the text is true. I call upon all
you Germans, who know that it is true, to
say aye, (loud shouts of aye.) Alexander
Campbell, how are you going to save them
with water alone? for John said his bap-
tism was nothing without the baptism of
Jesus Christ. There is one God, one Fa-
ther, one Jesus, one hope of our calling,
one baptism- all these three baptisms only
make one. 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 cor-
rect.

**I will leave this subject here, and
make a few remarks on the subject
of baptism.** The baptism of water with-
out the baptism of fire and the Holy Ghost
attending it, is of no use; they are neces-
sary, **and inseparably connected. An**
individual [He] 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 rev-
elations which I have given **and taught**
for the last fourteen years **on that sub-
ject.** 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 Ger-
man) John says "I baptize you with water,
but when Jesus comes, who has the power
(**or Keys,**) he shall administer the bap-
tism of fire, and the Holy Ghost." **John**
said his baptism was good for nothing
without the baptism of Jesus Christ
Great God! - Where is now all the sectar-
ian world? and if this testimony is true,
they are all damned as clearly as anath-
ema can do it. I know the text is true. I
call upon all you Germans, who know that
it is true, to say aye. (Loud shouts of
aye.) Alexander Campbell, how are you
going to save people with water alone? For
John said his baptism was **good** for noth-
ing without the baptism of Jesus Christ.
"Therefore leaving the principles of
the doctrine of Christ, let us go on
unto perfection; not laying again the
foundation of repentance from dead
worlds, and of faith toward God, of
**the doctrine of baptisms, and of lay-
ing on of hands, and of resurrection**
of the dead, and of eternal judgment.
And this will we do, if God permit."
(Heb. 6c. 1v2v)
There is one God, one Father, one Je-
sus, one hope of our calling, one baptism
- all these three baptisms only make one.
**Many talk of baptism not being es-
sential to salvation, but this would**
**lay the foundation of their damna-
tion.** I have the truth and am at the defi-
ance 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.

	Hear it all ye ends of the earth-all ye sinners, repent! repent! turn to God, for your religion wont save you, and you will be damned; I do not say how long; but those	Hear it all ye ends of the earth - all ye Priests - all ye sinners, and all men , repent! repent! obey the gospel - turn to God; for your religion wont save you, and you will be damned; I do not say how long.	5R
5	who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection,	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	10R
10	which is as the lake of fire and brimstone: some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness- as exquisite as the lake of fire and brimstone.	die the second death - those who commit the unpardonable sin are doomed to Gnom - to dwell in Hell worlds without end; as they concoct scenes of bloodshed in this world, so they shall rise	15R
15	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. 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,	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	20R
20	he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known ⁱ t myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.- When I am called at the trump of the ark-an- gel, and weighed in the balance, you will all	own filthiness - 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 best friend, and if persons miss their mark, it is their own fault. If I reprove a man, and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice 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 it myself 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 all my ³	25R
25	know me then. I add no more. God bless you all. Amen.		30R
30	The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.		35R
35			40R

³End of ms page 15 (recto) and the last page of GM1 (from which this version of GM0 is extracted). The verso contains of following docketing written in ink in the hand of Robert L. Campbell: April 27, 1844 Discourse by Joseph Smith King Follett. The words "King Follett" were pencilled in by another hand. On the date April 27, see the typographical facsimile for GM1, below.