

Appendix E: King Follett Sermon Manuscripts

In this Appendix, typographical facsimiles of the various reports of the Follett sermon (title abbreviated as KFS) are given.¹ Additionally, several other texts of KFS are provided in subsequent links (see Appendix E page) as well as comparative texts for various imprints and manuscripts. A table of contents for these manuscripts and texts follows.

1. Typographical facsimile of WR.
2. Typographical facsimile of SR.
3. Typographical facsimile of TB.
4. Typographical facsimile of WW.
5. Typographical facsimile of WC.
6. Typographical facsimile of George Laub's manuscript GL1, annotated with alternate readings from GL2.
7. A partial reproduction of TS.
8. A reconstructed text for GM0 compared to TS and VOT.
9. A typographical facsimile of GM1.

WR: The JS Diary Report

The JS diaries were filed at the new Church Historian's Office in Salt Lake City, November 6, 1855. The diary entry for KFS was penned by JS's clerk, Willard Richards, apparently at the time of delivery. Richards reserved six pages of the diary for his report, which he copied into the diary a few days later. He left the sixth reserved page blank, only the date appears at the top. Richards's report is full of pithy summaries that were later inserted into RC by the editing team of 1855. Willard Richards was copyist/co-editor for the (1842) Book of Abraham manuscript and illustrative use of Hebrew in the translation—dictated by JS—is reflected in WR's use (line 148 below) of the Sephardic “Gnaolom” (JS annotated his Book of Abraham with this word and several others. See, Book of Abraham 3:18, for example).

3 1/4 P. M. - Joseph commenced speaking
on the subject of the Dead - relative to the
death of elder King Follet twho who was crushed
in a well. by the falling of a tub of rock on

¹A typographical facsimile is a complete representation in type of a given manuscript, including line length, spelling, punctuation, structure, and aspects of a longhand manuscript. See, Mary-Jo Kline and Susan Holbrook Perdue, *A Guide to Documentary Editing*, University of Virginia Press, 2008.

5 him.-

If men do not comprehend the character
of God they do not comprehend themselves||
what hind of a being is God? = Eternal life to know
God. - if man does not know God. has not
10 Eternal life. = if I am so fortunate as to comprehend
and explain the - - let every one sit in
silence and never lift your voice against the
servants of God again.
Every man has a right to be a false
15 prophet. as well as a true prophet.-
in the beginning. before the world was. = Is a man.
like one of yourselves - should you see
him to day. you would see a man in
fashion and in form. Adam was formed
20 in his likeness. - - - - -

refute the Idea that God was God from all
Eternity = Jesus said as the father had power
in himself even so hath the Son power to do
what the father did. - Lay down his body. &
25 take it up again. - you have got to learn how
to make yourselves God. Kings, Priests, - or -
by going from a small to great capacity . . . till
they are able to dwell in everlasting burning &
everlasting power.-

30 how consoling when called to part with a dear
friend. to know their very being will will
to dwell in everlasting burning. - heirs of God.¹

7 April

and ascend a throne as those who have gone
35 before. = I saw the father work out his kingdom
with fear & trembling. - - god is glorified in
salvation
^ Exhaltation - of his creations &c -
not all to be Comprehedd in this world =
40 the head. = . the head one = The head one
of the God, brought forth the Gods.-
Dr & Lawyer that have persecuted.-

¹ End of f1 of the sermon.

The head one called the Gods together
in grand council - to bring forth the

45 world.= Example of error as

Jacob -

Yocobum. the son of Zebedee. & James
James the son - of Zebedee 4. mat. 21.

Greek Hebrew. German. & Latin.= In the
50 begining the head of the gods called a council
of the Gods - and concocted a scheme to
create the world.- Soon as we begin
to understand the character of the gods, he
begins to unfold the heavens to us.-

55 Doctors say. - created the earth out of nothing.

Borau. - create. - it means to organize.- god
had materials to organize the world.- Element =
nothing. can destroy. no beginning no end. - -

The soul. Doctors of Divinity. God created in the
60 beginning- never the character of man. - dont²

April 7

believe it. - - - . . . who told you God was self
existent. -? correct enough. = in hebrew
put into him his spirit. - which was created

65 before. Mind of man coequal with God himself=

friends separated for a small moment. from their
spirits. coequal with god. and hold converse
when they are one with another.-

If man had a beginning he must have an
70 end. - - - might proclaim . God never had
power to create the spirit of man at at all.

Intelligence exist upon a self existent principle
no creation about it. all mind & spirit God
ever sent into the world are susceptible of en-
75 largement. - - - - - - - - - - - - - - - - -

all thing. God has seen fit proper to
reveal while dwelling in mortality. are
revealed. - precisely the same . as though
we were destitute of bodies. - -

²End of f2.

80 what will save our spirits will save
 our bodies. - - our tabernacles - for out spirits -
 All spirits - who have not obeyed the Gospel
 must be damned. = Who have not obeyed the
 decrees of son of man.

85 We are looked upon by God as though
 we were in Eternity= The greatest responsibility
 resting upon us is to look after our dead.-
 they without us cannot be made perfect
 without us. Meet Paul 1/2 way. -

90 Hence the saying of Elijah.-³
 God made provisions before th
 world was. for every creature in

 All sin shall be forgiven in this
 world or world to come - - except one
 95 Salvation for all men who have not
 committed a certain sin
 can save evry man who has not
 committed the unpardonable sin.
 cannot commit the unpardonable sin after the
 100 ~~dis~~. dissolution of the body - - Knowledge
 save a man.-
 no way for a man to come to understanding
 but give his consent to the commandment - -
 Damned by mortification - - - a lake as
 105 of fire of brimstone - as exquisite the dis -
 appointment of the mind of man
 Why? Must commit the unpardonable sin
 in this world. will suffer in the eternal
 world until he will be exalted.-
 110 works of the devil. the plans the devil
 laid to save the world.-
 Devil said he could save them all-
 Lot fell on Jesus. =
 All sin & forgiven except the sin against
 115 the Holy Ghost.- Got to deny the plan of
 salvation. &c. with his eyes open.- Like
 many of the apostates of christ of the Church

³End of f3.

of Jesus Christ. of Lat Day.

Let all be careful. - lest you be deceived.

120 best man brings forth best works.⁴

7. April - - - -

to the mourners your friend has gone to

wait. the perfection.of the reunion. -

the resurrection of your friend in felicity

125 while worlds must wait myriads of years

before they can receive the like blessings.-

leave the subject. bless those who have lost friends.

only gone for a few moments.=

Shall mothers have their Children? Yes. . they

130 shall have it without price. redemption is paid

possessing all the intelligence of a god. the child

as it was before it died out of your arms

throne upon thrones. Dominion upon dominion

Just as you - - -

135 Baptism of Water fire & Holy Ghost. are in-

separably - connected. = found in the German

Bible to prove what I have taught for

14 years about baptism.- I baptize you

with - water. but when Jesus comes having

140 the keys - he shall baptize you with the

baptisms of fire & Holy ghost.- -

Leaving the principles of doctrines of baptims &c-

one god. one baptism - & one baptism - I.E.

all three. =

145 Called upon all men. Priests and all to repent

and obey the gospel.- if they do not they will

be damned.- those who commit the unpardonable

Sin are doomed to Gnaolom.⁵ without end.-

God dwells in everlasting burnings. - - - -

150 Love all men but hate your deeds.-

You dont know me- you never will

I dont blame you for not believing my history

had I not experienced it could not believe it myself

⁴End of f4.

⁵Richards' spelling alludes to his Book of Abraham printers manuscript. The spelling suggests JS's Kirtland Hebrew study manual usage: eternity.

5 $\frac{1}{2}$ Closed.- Sung - -⁶

⁶End of f5.

SR: The Samuel W. Richards Report

Typographical Facsimile from Samuel W. Richards' notebooks, holograph, MS 1841, CHL. Samuel Richards reported his memory of KFS, perhaps from notes taken at the sermon. Evidence of a homeoteleuton suggests that Richards copied the account from another manuscript. The Richards notebooks were donated to CHL in 1959, by a descendant. Prior to that time the notebooks were kept by the Richards family.

Josephs Sayings.

Must know the only living and true
 God and Jesus Christ. to have eternal
 life, God: a man like one of us, even like
 5 Adam. Not God from all Eternity. Once
 on a planet with flesh and blood, like
 Christ. As the father hath life in himself
 &c. To know God learn
 to become God's. Exalted by the addition of
 10 subjects to his family, or kingdom.
 Create (Burrau, in Hebrew,) which means
 Chaos
 organize from ~~Element~~ or Element,
 All things revealed to us as though we
 15 had no bodies. for the exaltation of
 our Spirits, hence our bodies being con-
 nected, cannot commit the unpardonable
 sin after the dissolution of the body.

TB: Thomas Bullock Report

The Bullock report of KFS is globally the most robust of the available manuscripts. It has the advantage of being produced during the sermon event. Editorial markings and cancelations were in part added later, perhaps during Bullock's efforts to produce a manuscript for the conference minutes for publication. Some marks in the transcription given below are not found in the original, in particular [^] enclosed in brackets indicates an interlinear insertion without the normal insertion mark ^. TB is found in the CHL, MS 155 box 4, folder 6. The leaves are currently unattached, but were formerly pinned together, written on both recto and verso. The leaves measure 31.5 cm in length but vary in width between 18.5 and 19.7 cm. The leaves are lined with light blue dye marks enabling the scribe to keep parallel lines with ease. The leaves were probably cut from a blank book to enable the scribes to rapidly transition from one leaf to another once both sides were complete. Bullock's word per line count is generally larger than other reporters given similar space. However, his script tends to increase in size through a given sermon. The transcript below is set in a smaller font to keep the audit's original line form.

The President having arrived - the Choir sung an hymn Elder Amasa Lyman prayed
in the fore pt. of the con

The Prophet while I address you on the subject which was contempd.[^] - - as the Wind
blows very hard it will be hardly possible for me to make you all hear it is of the
5 greatest importance & the mo solemn of any that cod. occupy our attentn.
& that is the subj. of the dead on the dece of our bror. Follit who was crushed
are
to death in a well - & inasmuch as there a great many in this congre
who live in this city & who have lost friend I shall speak in genl. & offe you
10 my ideas so far as I have ability & as far as I shall be insprd. by the H S.
to dwell on this subjt. I want you prayer. faith the inspr. of Alm. God
to say things that are true & shall carry the testimony to your hearts
& pray that he may streng my lungs - stay the winds - & let the pray
of the Saints to heaven appear - for the prayers of the righteous avail much
15 & I verily believe that your prayers shall be heard before I enter in the
investign. fully of the subjt. that is lying before us I wish to make a few
preliminaries in order that you may understand when I com to it⁷

15

I do not calculate to please your ears with oratory with much leang.
20 but I calculate to edify you with simple truths from Heaven - I wish to go
back to the begin: of creation - it is necessary to know the mind decree
& ordinat. of the great Elohi beging at the creatn. & it is necy. for us to have
an understandg. of God in the beging. if we start right it is very easy for us
to go right all the time but if we start wrong it is hard to get right
25 there are very few who understand rightly the char of God - they do not
comprehend any thing that is past or that which is to come & com: but

⁷Thomas Bullock's minutes of KFS begin on page 14 of his foolscap minutes. This marks the end of (verso of conference minutes ms page 13) ms page 14: L.v7. Bullock wrote on the verso of each page by turning it over side to side.

little more than the brute beast if a man learns know nothing more
 than to eat, drink, sleep, & does not comprehend any of the desns. of God
 the Beast com the same thing eats drin sleeps - noes & nothing more
 30 & how are we to do it by no or. way than the inspn. of a. God
 I want to go back to the begin & so get you into a more lofty sphere
 than what the human being generally understands I want to ask this
 cong: every man wom: & child to ansr. the questn. in their own heart what
 kind of a being is God I agn. rept. the questn. what kind of a being is God
 35 does any man or woman know have any of you seen, him heard him,
 communed with him, here is the questn. that will peradventure from
 this time
 henceforth occupy your attentn. - the Apos: says this is Eternal life to
 know God & J. C who he has sent - that is eternl. life if any man enquire
 40 what kind of a being is God if he will search deligently his own heart
 that unless he knows God he has no eternal life - my first object is to
 find out the character of the true God & if I shod. be the man to
 com: the God & I com: them to your heart let every man & woman
 henceforth shut their mouths & never say anything agnt. the man of God
 45 & If I do not do it I have no right to revn. inspn. if all are pretension
 to the God they will all be as bad off as I am they will all say i ought
 to be d d. there is not a man or wom who wod not breath out an anathema
 on my head & some wod. feel authd to take away my life - if any man is
 authd. to take away my life who say I am a false teacher so I shod. have the
 50 same right to all false teacher & where wod. be the end of the blood
 & there is no law in the heart of God that wod. allow any one to interfere
 with the rights of man every man has a right to be a false as well as a
 true prophet - if I show verily that I have the truth of God & show that⁸

16

55 ninety nine of 100 are false prop. it wod. deluge the whole world with blood I want you
 all to know God to be familiar with him & if I can bring you to him
 all persecut. agst. me will cease & let you know that I am his serv
 for I speak as one havg. authy. & not as a srib. open your ears & eyes all
 ye ends of the Earth & hear & I am going to prove it to you with the
 60 Bible & I am going to tell you the desns' of God to the human race
 & why he interferes with the affairs of man God himself who stis
 enthroned in yonder Heavens is a man like unto one of yourselves
 who holds this world in its orbit & unholds all things by his power
 if you were to see him to day you wod. see him a man for Adam
 65 was a man like in fashion & image like unto him adam walkd
 talked & convd. with him as one man talks & com: with anor. in order
 to speak for the consoln. of those who mourn for the loss of their friend
 it is necr. to understand the char. & being of God for I am going to tell
 you what sort of a being of God for he was God from the begin
 70 of all Eternity & if I do not refute it - truth is the touchstone they
 are the simple & first princ: of truth to know for a certainty the

⁸End of L.r8.

char. of God that we may com with him same as a man & God
 himself the father of us all dwelt on a Earth same as J C himself
 did & I will shew it from the Bible - I wish I had the trump of an
 75 arch an. I cod. tell the story in such a manner that pers: whd. cease
 for ever- J. sd. as the Far. hath power in himself ~~to do~~ even so hath
 the Son power to do what the Far. did that ansr. is obvious in a manner
 to lay down his body & take it up I did as my Far. laid down his
 body & take it up agn. if you dont believe it you dont believe the Bile
 80 the Scrip says & I defy all hell all learnd. wisdom & records of hell togr.
 to refute it here then is Etl.- life to know the only wise & true God
 you have got to learn how to be a God yourself & be a K. & ~~God~~
 Priest to God same as all have done by going from a small capy
 to anr. from grace to grace until the resr. of & sit in everlasting power
 85 as they who have gone before & God in the L D. while certn. indivld.
 are proclaimg. his name is not trifling with us- how consoling to the
 mourner when they are cald. to part with a wife mother father
 chl. relative to know that all Earthly taber shall be dissolved that⁹

17

90 they shall be heirs of God & jt. hrs of J. C. to inherit the same powers
 exaltn. until you ascd. the throne of Etl. poer same as those who are gone
 bef. what J. did I do the things I saw my Far. do before worlds came rolld
 into existence I saw my Far. work out his K with fear & trembling &
 I must do the same when I shall give my K to the Far. so that he obtan
 95 K rollg. upon K. so that J treads in his tracks as he had gone before
 it plain beyond comprehensn. & you thus learn the first prin of the
 Gospel when you climb a ladder you must begin at the bottom
 run until you learn the last prin of the Gospel for it is a great thing
 to learn Saln. beyond the grave & it is not all to be com in this world
 100 I sup I am not alld. to go into investign. but what is contd. in the Bible
 & I think there is so many wise men sho wod. put me to death for treason
 I shall turn commentator to day. I shall go to the first Hebrew word
 in the Bible the 1st sen: In the beginning - Berosheit - In by thro. & every thing else
 105 Roshed the head when the Insprd. man wrote it he did not put the 1st. pt. to it.
 a man a Jew witht. any authy. thot. it too bad to begin to talk about the head
 of any man - "The Head one of the Gods brought forth the Gods" is the true
 meang. of the word - if you do not believe it you do not believe the
 learned man of God - no man can tell you more than I do thus the K
 God brot. forth the Gods in the Head council - I want to bring it to English.
 110 oh ye lawyers ye doctors I want to let you know tha the H G. knows
 something as well as you do - the Head God called togr. the Gods & set
 in Grand Council &c when I say a lawyer I mean a lawyer of the Scrip.
 I have done so hither to let the lawyers flutter & let every body laugh
 at them. some learned Dr. mit. take a notn. to say thus & so - & are not to be
 115 altd. & I am going to shw you an error I have an old book in in the Latin
 Greek Hebrew & German & I have been redg. the Germ. I find it to be

⁹End of L.v8.

the most correct that I have found & it corresponds the nearest to the
 revn. that I have given the last 16 y^rs it tells about Jachobod means
 Jacob - in the English James - & you may talk about James thro all Eternity
 120 in the 21 v of 4th Mat. where it gives the test. that it is to Jacob & how can we

Latin

escape the dm. of hell witht. God reveal to us. ~~and~~ says that Jachabus.

Jacob

means Jacob - Hebrew says means Jacob - Greek says ~~Jackim~~ German says Jacob
 125 thank God I have got this book & I thank him more for the gift of the H G.
 I have all the 4 Test. come here ye learned men & read if you can¹⁰

178

I shod. not have brot. up this wod ~~wnt~~ only to shew that I am right
 when we beg to learn in this way we beg to learn the only true God
 130 & when we begin to know how to come to him & he begins to unfold
 the heavens to us & tell us all abt. it bef. our prayers get to his ears
~~at the beg~~ now I ask all the learned men who hear me wher. the learned men
 who are preachg. Saln. say that God created the Heavens & the Earth out of
 nothing & the reason is that they are unlearned-& I know more than all
 135 the world put togr. & if the H. G. is me com: more than all the world
 I will associate with it - what does Boro mean it means to organize
 same as you wod. organize a Ship.- God himself had materials to org
 the world out of chaos which is Element & in which dwells all the
 glory - that nothing can destroy they never can have an ending they coexist
 140 eternally - I have anor. to dwell on & it is impossible for me to say
 much but to touch upon them - for time will not permit me to say
 all - no I must come to the resn. of the dead - the soul the imr. Spirit
 man says

ah God created in the beging. the very idea lessens man in my idea - I dont
 145 bel. the doct. hear it all ye Ends of the World for - God has told me so
 I am going to tell of things more noble - we say that God himself is a
 self existing God, who told you so, how did it get it into your head who
 told you that man did not exist in like manner - how does it read
 in the Heb. that God made man & put into ^{it} Adams Spirit & so became
 150 a living Spirit - the mind of man - the ~~imm~~ mind of man is as
 immortal as God himself- hence while I talk to these mourners - they
 are only separated from their bodies for a short period - their Spirits
 coexited with God & now converse one another same as we do - does not
 this give your satisfactn. I want to reason more on the Spirit of Man
 155 for I am dwelling on the body of man on the subj. of the dead - ~~the Sp~~
~~of Man~~ I take my ring from my finger & liken it unto the mind of man
 the imt. Sp. bec . it has no beging. suppose you cut it into but as the D
 lives there wod. be an end all the fools & wise men from the beging
 of creation who say that man had begin - they must have an end & then
 160 the doc of annihilitn. wod. be true - but if I am right I mit. with boldness
 proclaim from the house top that God never had power to create the Sp of

¹⁰End of L.r9.

man at all - ~~it is ne~~ God himself cod. not create himself intelligence is self existent it is a Sp from age to end & there is no creatn abt. it¹¹

19

165 the first principles of man are self exist with God - that God himself finds himself in the midst of Sp & bec. he saw proper to institute laws for those who were in less intelligence that they mit. have one glory upon another in all that knowledge power & glory & so took in hand to save the world of Sp: you say honey is Sweet & so do I. I can also
170 taste the Sp. of Eternal life I know it is good & when I tell you - of these things that were given my by Insp of the H S. you are bound to rēcē it as sweet & I rej more & more. Mans rel. to God ~~& s~~ I will open your eyes in rel to you dead all things which God of his inf reason has seen fit to reveal to us in our mortal state in regard to our
175 mortal bodies are revd. to us as if we had no bodies & those revns. which will save our dead will save our bodies - & God reveals them to us in the view of no Eternal dissn. of the body - hence the awful responsibility tha rests upon ~~our~~ us for our dead - for all the Spirits must either obey the Gospel or be d- d solemn thot dreadful thot is there nothing to be
180 done for those who have gone before us witht. obeyg the decrees of God wod. to God that I had 40 days & nights - to tell you all to let you know I am not a faln prop - what kind of characters are those who can be saved altho their bodies are decaying in the grave - the greatest responsibility that God has laid upon us to seek after our dead - the
185 apostle says they without us cant be perfect - now I am speaking of them I say to you Paul, you cant be perfect witht. us. - those that are gone before & those who come after must be made perfect - & God has made it obligatory to man - God said he shall send Elijah &c I have a declarn to make as to the provn. which God made from before the foundn. of the
190 world. what has J. sd. all sins s all blas. every trans. that man may be guilty of there is a Saln. for him or in the world to come - every Sp. in the Et: world can be ferreted out & s aved unless he has comd. that Sin which cant be remd. to him - that God has wrot. out saln. for all men unless they have comd. a certn. sin a friend who has got a friend in the world
195 can save him unless he has comd. the unpard sin & so you can see how far you can be Savior there is no thing that or man can commit the unpardonable sin after the dissn of the body & there is a way possible for escape not Partarly std those that are witht. wisdom until them get exalted to wisdom¹²

20

200 ~~so long as man will not give acct. of his sins~~ a sinner has his own mind & is in his own condemner ~~for the G. will~~ the torment of the mind of man is as exquisite as a lake burng. with fire & brimstone - I know the Scriptures I understand them - no man can commit the unpardonable sin after the dissn. of the body but they must do it in this world - hence the Saln. of J. C
205 was wrought out for all men to triumph over the devil - for he stood up

¹¹End of L.v9.

¹²End of L.r10.

for a Savior - J. contd. that there wod. be certn. souls that wod. be condemnd
 & the d e sd. he cod. save them all - as the grand council gave in for
 J. C. so the de l fell & all who put up their heads for him all sin shall
 be forgiven except the sin agt. the H. G. he has got to say that the Sun
 210 does not shine while he sees it he has got to deny J.C. when the heavens
 are open to him. & from that time they begin to be enemies like many
 of the apostates of the Church of J. C. of L.D.S. - when a man begins to be
 a n enemy he hunts him - for he has the same Sp. that they had who
 crucd. the Lord of life - the same Sp. that sin agt. the H. G. I advise all
 215 to be careful what you do - stay - do not give way - you may find that
 some one has laid a snare for you be cautious - await - when you
 find a Sp. wants bloodshed murder same is not of God but is of the devil
 out of the abundance of the heart man speaks - the man that tells
 you words of life is the man that can save you - I warn you agt
 220 who sin agt. H. G.
 all evil characters_Λ for there is no redempn. for them in this world
 nor in the world to come I can enter into the mysteries. I can
 enter largely into the eternal worlds - for J. sd. ~~where my~~ In my Fars.
 mansion there are many mansions &c there is one glory of the moon
 225 Sun & Stars &c we have the reason to have the greatest hope &
 consoln. for our dead - for we have aided them in the 1st princ
 for we have seen them walk in the midst - & sink asleep in the
 arms of J. & hence is the glory of the Sun - you mourners have
 occn. to rejoice for your husband has gone to wait until the redn.
 230 & your expn. & hope are far above what man can conceive - for why
 God has revd. to us - & I am authd. to say by the authy. of the H. G. that you
 have no occasn. to fear for he is gone to the home of the just -
 dont mourn dont weep. - I know it by the test of the H. G. that is within
 me.- rejoice O Israel - your friends shall triumph gloriously - while their
 235 murderers shall welter for years. - I say for the benefit of strangers¹³

21

I have a Far. Bro. Friends who are gone to a world of Sp - they are
 absent for a momt. - they are in the Sp. then shall we hail our
 mor. Fars. Friends & all no fear of mobs - &c but all one Eternity
 240 of felicity - mothers you shall have your childrne for they shall
 have it - for their debt is paid there is no damn waits them for
 they are in the Spirits - as the Child dies so shall it rise from the ded
 & be living in the burng. of God. it shall be the child as it was
 bef it died out of your arms children dwell & exercise power
 245 in the same form as they laid them down
 The Bap of Water witht. the B of Fire & the H G. attg. it are necy
 he must be born of W. & Sp in order to get into the K of God & in the
 German test bears me out same as the revn. which I have gives for the
 14 years - I have the test to put in their teeth that my test has been
 250 true all the time you will find it in the declar of John the Bap

¹³End of L.v10.

(reads from the German) John says I. bap you with Water but when J comes who has the power he shall adm the bap of F & the H. G. Gt. God now where is all the Sect. world. & if this test is true they are all dnd as clearly as any anathema ever was - I know the text is true. I call upon all
 255 to say I. (shouts of I) Alex Campbell - how are you going to save them with water - for John sd. his bapm. was nothing witht the ~~test~~ bap of J. C. On God, Far., Jesus, hope of, our calling, one baptism - all three bap make one I have the truth & I am at the defiance of the world to contradict I have preached Latin Hebrew Greek German & I have fulfilled all
 260 I am not so big a fool as many have taken me for - the Germans know that I read the German correct - hear it all ye Ends of the Earth - all ye Sinners Repent Repent turn to God for your reln. wont save you & ye will be d-d but I do not say how along - but those who Sin agt. the H. G. cannot be forgiven in this world or in the world to come
 265 but they shall sie the 2nd death - but as they concoct scenes of bloodshed in this world so they shall rise to that resurn. which is as the lake of fire & brimstore - some shall rise to the everlasting burning of God & some shall rise to the dm. of their own filthiness - same as the lake of fire & brimstone - I have intd. my remarks to all. to all rich & poor bond & free
 270 great & small I have no emnity agst any man. I love you all - I am their best friend & if persons miss their mark it is their own fault . if I reprove a man.¹⁴

22

& he hate me he is a fool. for I love all men especially these my brethren & sisters - I rejoyce in hearing the test of my aged friend. you never knew
 275 my heart no man knows my hist - I can not do it I shall never undertake - if I had not experienced what I have I should not have known it 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 my work is finished - I never think evil nor think any thing to the harm
 280 of my fellow man - & when I am called at the trump & weighed in the balance you will know me then - I add no more God bless you amen - the Choir sung an hymn at $\frac{1}{2}$ p 5.¹⁵

Sunday April 7th 1844Conference minutes¹⁶

¹⁴End of L.r11.¹⁵End of L.v11.¹⁶Lines 282, 283 L.v11.

WW: The Wilford Woodruff Report

Wilford Woodruff was a frequent recorder of JS's sermons. Woodruff later claimed that he took notes of KFS "on the brim of his hat" during the event. Woodruff had some facility with Taylor Shorthand, and while no evidence exists that he used the technique on that occasion, his expansion transcribed into his journal (the notes are not extant) shows what was probably a typical varying accuracy in his reports. Woodruff, like Willard Richards, reserved space in the journal for his report, no doubt estimated by his notes, or more likely a fleshed out manuscript of those notes. The final page of the journal report is about two thirds blank, suggesting that Woodruff left the copying of the sermon until after he resumed reporting later events. The 1855 editors of JS's history used WW extensively in their reconstruction of KFS. See the CCT text for RC and the facsimile texts for GM0, GM1 below.

3 oclok P M April Sunday 7th 1844 April 7th ¹⁷

The¹⁸ following important edefying & interest
-ing discourse was delivered by President.

ten¹⁹

- 5 Joseph Smith to about ~~twenty~~, thousand souls
upon the subject of the death of Elder King Follet.²⁰

I²¹ now call the attention of this congregation
while I addres you upon the subject of the dead.

- 10 The case of our Beloved Brother King Follet, who
was crushed to death in a well, as well as many
others who have lost friends will be had in mind
this afternoon, & I shall speak upon the subject
in general as far as I shall be inspired by the

- 15 it

Holy Spirit to treat upon ~~the~~ subject, I want
the Prayers & faith of the Saints that I may
have the Holy Ghost, that the testimony may

¹⁷This April 7th notation is written in a lighter ink. The handwriting is not Woodruff's and in fact appears to be in the hand of one of the church historian's clerks from a decade or more later. Each page of the journal has this date superscription, often partially overwriting text of the journal at the top of each journal page.

¹⁸A small key is drawn in the left margin here.

¹⁹The [ten] superscription, the cancelation, and following comma are in a lighter ink.

²⁰Woodruff left roughly four blank lines here before copying his reconstruction from his notes.

²¹Woodruff "doubled" capitals, as P for instance. At other points in his journal writing, he made no such embellishments, evidently because time was short.

carry conviction to your minds of the truth
 20 of what I shall say, & pray that the Lord may
 strengthen my lungs, there is strength her &²²
 your prayers will be herd. Before I enter upon
 an investigation of this subject, I wish to
 pave the way, and bring up the subject from
 25 the beginning that you may understand. I
 do not intend to please you with oritory but with
 to²³
 the simple truths of heaven^ Edify you.
 Go to the morn of creation to understand of
 30 the decrees of the Eloheem at the creation.
 It is necessary for us to have an understanding
 of God at the beginning, if we get a good start
 first we can go right, but if you start wrong you
 may go wrong. But few understand the Charac
 35 ter
 of God. they do not know, they do not understand
 their relationship to God. the world know no more
 than the brute beast, & they know no more than²⁴
 April 7th. 1844²⁵
 40 to eat drink and sleep, & this is all man knows
 about God or his exhistance, except what is given
 by the inspiration of the Amighty. go then to
 the beginning that you may understand. I ask
 this congregation what kind of a being is God?
 45 turn your thoughts in your hearts, & say have any
 of you seen or herd him or communed with him?²⁶
 this is a question that may occupy your attention
 The scriptures inform us that this is eternal life
 to know the ownly wise God & Jesus Christ whom
 50 He has sent. If any inquire what kind of a
 being God is - I would. say If you dont know God
 you have not eternal life, go back & find out
 what kind of a being God is. If I am the man

²²The ampersand has been added here in another hand.

²³The insertions may be in another hand, the ink is a lighter shade.

²⁴The first page of Woodruff's journal entry on KFS ends here.

²⁵The date appears in another hand and ink written sometime after the report was first penned. These journal entries begin very near the top of each page.

²⁶This question mark, like others noted in this audit, was added by another hand in a different ink.

that shows you what kind of a being God
 55 is, then let evry man & woman sit in silence
 and never lift up his hand against me again,
 if I do not do it, I will not make any furthr,
 pretentions to inspiration or to be a prophet
 I would be like the rest of the world, fals teaches
 60 & you would want to take my life. But you
 might just as well take the lives of other fals teachers
 as mine if I was fals, But meddle not with
 any man for his religion, evry government ought
 to permit evry man to enjoy his religion, I will

65 w
 show the world is rong by showing what God is.
 I am going to inquire after God so that you
 may know God, that persecution may cease
 concerning me, I go back to the beginning to
 70 show what kind of a being God was, I will
 tell you & hear it O Earth! God who sits
 in yonder heavens is a man like yourselves
 That God if you were to see him to day that
 holds the worlds you would see him like a
 75 man in form, like yourselves. Adam was²⁷

April 7th 1844

made in his image and talked with him &²⁸ walkd
 with him. In order to understand the dead for
 the consolation of those that mourn, I want
 80 you to understand God and how he comes to be
 God. We suppose that God was God from
 eternity. I will refute that Idea, or I will do
 away or take away the veil so you may see. It is
 the first principle to know that we may convers

85 a²⁹
 with him and that he once was man like us,
 and the Father was once on an earth like us,
 And I wish I was in a suitable place to tell it
 The scriptures inform us mark it that Jesus Christ
 90 Said As the Father hath power in himself so hath
 the Son power in himself to do what the father

²⁷This marks the end of the second journal page.

²⁸Amperand inserted after the original text was written.

²⁹Superscription added in a different hand and ink.

did even to lay down my body & take it up again
 do you believe it, if not, dont believe the bible.
 I defy all Hell and earth to refute it. And you
 95 have got to learn how to make yourselves God, king
 and priests by going from a small capacity
 to a great capacity to the resurrection of the dead
 to dwelling in everlasting burnings, I want you
 to know the first principle of this law, how cons-
 100 -oling to the mourner when they part with a friend
 to know that though they lay down this body
 it will rise & dwell with everlasting burnings to
 with
 be an heir of God & joint heir of Jesus Christ
 105 enjoying the same rise exhaltation & glory untill
 you arrive at the station of a God. what did Jesus
 Christ do, the same thing as I see the Father do,
 see the father do what, work out a kingdom, when
 I do so to I will give to the father which will add to
 110 his glory, He will take a Higher exhaltation & I
 will take his place and am also exhalted. Those
 are the first principles of the gospel. It will take
 a long time after the grave to understand the whole
 If I should say anything but what was in the bible
 115 the cry of treason would be heard I will then
 go to the Bible,³⁰

April 7th 1844

Barasheet in the beginning, Analyze the word
 in and through the head, an old Jew added the word
 120 Bath, it red the head one of the Gods, broat forth
 the gods, I will transpose it in the english language.
 I want you to know & learn that the Holy Ghost
 knows something. The grand council set
 at the head and contemplated the
 125 creation of the world, some will say, the script-
 -ures say so & so, but I will show you a text
 out of an old book containing the four langua
 ges, the german is here, what does this text
 say, yoakabeam, the son of zebadee, the
 130 bible says James the son of zebedee, but this

³⁰This marks the end of the third journal page.

says Jacob son of zebedee 21 ch 4" ver Matthew
 The Dr says (I mean Dr of Law not of physic)
 If you say any thing not according to the Bible
 we will cry treason, But if ye are not led by
 135 revelation how can ye escape the damnation
 of Hell, here we have the testimony of four I have
 the oldest Book in the world & the Holy Ghost
 I thank God for the old Book but more for
 the Holy Ghost. The Gods came together &
 140 concocked the plan of making the world & the
 inhabitants, having an knowledge of God we
 know how to Approach him & ask & he will answer
 An other thing the learned Dr says the Lord
 made the world out of nothing, you tell
 145 them that God made the world out of
 something, & they think you are a fool. But
 I am learned & know more than the whole
 world, the Holy Ghost does anyhow & I will
 associate myself with it. Beaureau, to organize
 150 the world out of chaotic matter, element
 they are principles that cannot be dissolved
 they may be reorganized. Another subject
 which is calculated to exhalt man I wish to
 speak on, The resurrection of the dead³¹
 155 April 7th 1844
 The soul - the mind of man, whare did it
 come from?³² The learned says God made it
 in the beginning, but it is not so, I know better
 God has told me so, If you dont believe it, it wont
 160 make the truth without effect, God was a self
 exhistng being, man exhists upon the same prin
 -ciple. God made a tabernacle & put a spirit in it
 and it became a Human soul, man exhisted in
 spirit & mind coequal with God himself, you
 165 who mourn the loss of friends, are ownly seper
 -ted for a moment, the spirit is seperated for
 a little time they are now conversant with
 each other as we are on the earth. I am dwel
 ling on the immutibility of the spirit of man, is

³¹The fourth journal page ends.

³²The question mark was added later.

170 it logic to say the spirit of man had a begining
 & yet had no end, it does not have a begining
 or end, my ring is like the Exhistan^c of man
 it has no beginning or end, if cut into their
 would be a begining & end, so with mans
 175 if it had a begining it will have an end, if
 I am right I might say God never had powr
 to create the spirit of man, God himself could
 not create himself. Intelligence is Eternal
 & it is self existing, All mind ~~that~~ is suscep^ti
 180 ble
 of improvement, the relationship we have
 with God places us in a situation to advance in
 knowledge. God has power to institute laws
 to instruct the weaker intelligences that they
 185 may be exhalted with himself this is good &
 doctrin, it taste good, I can taste the principles
 of eternal life, so can you, they are given
 to me by the revelations of Jesus Christ and I
 that
 190 know you believe it. All things^s God sees fit
 to reveal to us in relation to us, reveals his comma-
 -ndments to our spirits, and in saving our spirits
 we save the body, (the same as though we had no
 (Body³³
 195 April 7th 1844
 How comes the awful responsibility if in relation
 to our dead, if they do not be baptized they must
 be damned, (I wish I had 40 days to talk) what
 promises are made, what can be said if in the
 200 grave, God dwells in eternity. and he does not
 view things as we do, the greatest responsibility
 lade upon us in this life, is in relation to our dead
 said we³⁴
 Paul cannot be made perfect without us, for it is
 205 necessary that the seals are in our hands to seal our
 children & our dead for the fulness of the dispensation
 of times, A dispensation to meet the promises made
 by Jesus Christ befor the foundation of the world

³³The fifth journal page ends.

³⁴Superscription in a different hand and ink.

us in relation to our dead, we have the greatest
 hope in relation to our dead of any people on
 earth we have seen them walk worthy on earth
 250 and those who have died in the faith are now
 in the celestial kingdom of God, they have gone
 to await the resurrection of the dead, to to to
 the celestial glory, while there is many who die
 who will have to wait many years, But I am
 255 authorized to say to you my friends in the name of
 the Lord, that you may wait for your friends to come
 forth to meet you in Eternity in the morn of the
 celestial world, those saints who have been murder
 ed
 260 in the persecution shall triumph in the celestial
 world, while their murderers shall dwell in torment
 until they pay the utmost farthing.
 I have Fathers, Brothers, Children, that are gone to
 265 eternity soon to meet me, the time will soon be
 gone, the trumpet will soon be blown. A question
 will Mothers have their children in Eternity?³⁸
 But
 yes, yes, you will have the children, as it falls
 270 so it will rise, It will never grow, It will be
 in its precise form as it fell in its mothers
 arms. Eternity is full of thrones upon which
 dwell thousands of children reigning on thrones
 of glory not one cubit added to their stature³⁹
 275 April 7th 1844
 I will leave this subject here and make a few
 remarks upon Baptism, I will read a text in German
 n
 upon Baptism, John says I Baptise you with water
 280 But when Jesus Christ comes He shall administer
 the baptism of fire & the Holy Ghost, John
 said his baptism was good for nothing without
 the Baptism of Jesus Christ, Many talk of
 any baptism not being essential to salvation
 285 but this would lay the foundation of their damn

³⁸The question mark was added later.

³⁹Seventh journal page ends here.

ation, There has also been remarks made concern
ing all men being redeemed from Hell, But
I say that any man who commits the unpardon
-able sin must dwell in hell worlds without end

290 Conference adjourned till tomorrow 10 oclock⁴⁰

⁴⁰End journal page 8. Woodruff allocated space in the journal for copying his fleshed-out report. Two thirds of this final page is blank.

WC: The William Clayton Report

William Clayton's longhand report of KFS appears in the official minutes of the April 1844 church conference. Clayton used a less abbreviated style than his fellow conference clerk, Thomas Bullock but his report is often the more detailed of the available reports. Its main flaw is that Clayton essentially stopped recording the sermon at the point where JS mentions the resurrection of children (see CCT, and line 250 in the facsimile immediately below). It seems clear from Clayton's minutes for other proceedings of the same conference that he made a valiant attempt to keep up with JS in KFS until the final portion of the discourse. It seems reasonable that fatigue was a factor in his failure to report the balance of the sermon. The leaves making up WC are from the same source as TB and remarks there apply. Clayton averaged about 12 to 13 words on a line and his script tended to become somewhat larger as sermons went on. This is true of KFS in particular.

Choir sung an Hymn - Praye by Er A. Lyman.

Pres J. Smith called the attention of the con. upon the subject contemplated in the fore part of this con.- as the wind blows hard it will be impossible to make hear unless profound attention - subject of the greatest importance,
 5 and most solemn that could occupy our attention - the subject of the dead been requested to speak on the subject on the decease of bro Follet who was crushed to death &c - I have been requested to speak by his friends & relatives & inasmuch as great many here in con.- who live in this city - as well as elsewhere who have deceased friends feel disposed to speak
 10 on the subject in general - and offer my ideas as far as ability - & as far as inspired by H. S. want your prayers faith. the inspiration of almighty- God. the gift of H. S. that I may set forth truth things that can easily be comprehended & will carry the tesimony to your hearts. Pray that the L may strengthen my lungs control the wind
 15 that it may enter into the ear of the Ld of Sabaoth - the fervent⁴¹
 11⁴²

effective prayer of righteous man avaieth much - will speak in order to hold out. Before enter fully into the investigation wish to pave the way - make a few preliminaries. bring the subject
 20 from the beginning in order that you may understand the subject when I come to it. Do⁴³ not calculate - to please your ears with superfluity of words oratory much leaving. but edify you by the simple truths of heaven - first place will

⁴¹This marks the end of the first manuscript page of Clayton's report of this sermon. The KFS report begins in the lower half of Clayton's conference report ms page 11: L.r6.

⁴²This is folio 12 of Clayton's conference report, although he writes "11" here.

⁴³"Do" is merely a guess at the script here. It may be &, or &c.

25 to go back to the beginning of creation. There the starting point
 in order to fully acquainted with purposes decrees &c of the
 great Eloheim that sits in the hev. for us to take up beginning
 at the creation necessary to understand something of God
 himself in the beginning. If we start right easy to go right
 all the time - start wrong hard matter to get right. few
 30 beings in the world who understand the character of God and
 do no t comprehend their own character. They cannot
 com from the beginning nor the end neit their own relation
 and is but little above the beast. If a man comprehends
 nothing more than to eat sleep arise and not any more
 35 and what the designs of Jehova what better than the beast
 it does the same thing - eat drink - sleep & comprehends
 present and knows as much as we unless we are
 able to com by the inspiration of A God. Go back to beginning to
 lift you minds into a more exalted standing than the
 40 human mind is wnt - want to ask this this congregation
 every man, woman. &c what kind of a being is God. ask yourselves
 I repeat the question what kind of a being is God. Any man or woman that know
 any of you seen him? heard him? commined with him? Here a subject
 that will peradventure occupy you attention while you live -
 45 The apostle says this is eternal life 'to know &c' that is eternal life
 if any man enquire what kind of being is God. casts his mind to
 know - if the declaration of the ap be true he will realize that
 he has not eternal life. There can be eternal life on no other
 principle - 1st object to find the character of the only wise &
 50 true God⁴⁴

13

If I comprehen d so that the spirit seals it upon you
 hearts let every man and woman put his hand on his
 mouth & never say any thing against the man of God again
 55 but if I fail it becomes my duty to renounce all my
 pretensions to inspirations &c and if I should do so should
 I not be as bad as all the rest of the world. Not a man
 would not breath anathema if they knew I was a false prophet
 some would take my life. If any man is authorised to take
 60 my life because I am a false teacher then upon the same
 principle am I authorised to take the life of every false teacher
 and who would not be the sufferer - but no man is

⁴⁴This marks the end of L.v6.

authorised to take away life in consequence of their religion
 all laws and governments ought to tolerate whether right or wron.
 65 I I show that I have the truth - of God & $\frac{99}{100}$ are false teacher
 while they pretend to hold the keys of God & go to killing them -
 because &c would it not deluge the wrld in blood. Want you
 should all now God- be familiar - If I can get you to know -
 I can bring to him, & if so you will cease to persecute me
 70 I speak in authority-. What kind of a being was God in the
 beginning - hear all ye ends of the earth. I am going to prove it by the
 bible & the relation the human family sustains with God. 1st God
 that sets enthroned is a man like one of yourselves - that
 is the great secret- If the vail was rent to day & the great god who
 75 holds this wrld in its sphere in its orbit - the planets - - if you were to see
 him to day you would see him in all the person image very form
 of man. for Adam was created in the very fashion of God. Adam
 received instruction walked talke as one man with another.
 In order to un ders tand the sujet of the ded for the consolation of those
 80 who mourn for the loss of their friends necessary they should understand
 Going to tell you how God came to be God. We have imagined
 that God was God from all eternity-. These are incomprehensible
 to some but are the first priciple of the gospel - to know that
 we may converse with him as one man with another & that
 85 he was once as one of us and was on a planet as Jesus was
 in the flesh -⁴⁵

14

If I have the privilege could tell the story in such a manner as
 persecution would cease forever - Said Jesus (mark it Er Rigdon)
 90 what did Jesus say - as the father hath power in himself
 =
 even so hath the far power. to do what why what the father did
 To lay down his body and took it up again. Jesus what
 are you going to do - to lay down my life as my father did that
 95 I might take it up again. If you deny it you deny the bible
 I defy the [?]⁴⁶ and wisdom & all the combined powers of
 earth and hell to refute it. How You have got to learn how
 to be a god yourself in order to save yourself - to be priest &
 Kings as all Gos has done - by going from a small degree
 100 to another - from exaltation to ex - till they are able to sit
 in glory as with those who sit enthroned. I want you to

⁴⁵The end of L.r7.

⁴⁶The word here is undecipherable.

know while God is being proclaimed that he is not trifling with
 you nor me. 1st principles of consolation how consoling to
 the mourner when called to part with husband father wife
 105 child to know that those being shall rise in immortal
 glory to sorrow die nor suffering more. & not only that
 to contemplate - the saying they shall be heirs of God &c - what
 is it - to inherit the same glory power & exaltation with
 those who are gone - before - What did Jesus do. why I do
 110 the things that I saw the father do when wrlds came into
 existence - I saw the father wrk out a kingdom with fear
 & trembling & I am do the same & when I get my k work
 I will present to the father & it will exalt his glory and
 Jesus steps into his tracks - to inherit what God did before
 115 this is some of the first principles of the gospel about which so
 much hath been - You have got to find the beginning of the
 history & go on till you have learned the last - be a great
 while before you learn the last. It is not all to be comprehended
 in this wrld. I suppose that I am not allowed to go into an
 120 investigation of any thing that is not in the bible- you would
 cry treason or many learned and wise men here⁴⁷

15

I will go to the old Bible the very Berosheit. make a comment
 in the first sentence of the history of creation-. Berosheit ~~Barau~~
 125 want to annalize the word - Be in by through in & every thing else -
 rosh - rosh - the head. sheit where to it come from - whne they
 inspired man wrote he did not put the Ba. there - But
 a jew put it there. It read in the first. The head one of the
 Gods brought forth the Gods. is the true meaning - rosheit
 130 signifies to bring forth the Eloheim, Learned men cannt learn any.
 more than what I have told you hence the head God brought forth
 the head God in the grand council - will simplify it in the
 English language. Ye learned Docters who have persecuted me
 I wich to let you know that the H. S.
 135 The grand councilers set in yonder heavens and contemplated
 the creation of the worlds that was created at that time.
 When I say Doctr & Lawyer I mean the D & L of the scriptures
 some learned docter might say the scriptures say thus & so and we must believe
 the scriptures. He referred to an old Book (N. T. in the Hebrew, Latin German
 140 & Greek- find it to be the most correct- find it to correspond with

⁴⁷End of L.v7.

the revelations I have recieved. It tells about Yachaubon the son of Zebedee- - means Jacob. The N. T. says James - now if Jacob had had the keys you might talk about James and never get the keys. Mathew 4-21 verse it gives the wrd Jacob instead of James- how can
 145 we escape the damnation of hell unless God be with us -men limit us with chains - read from the Hebrew Yougucoub - Jacob. Greek Inchobon Jacob - ~~German~~ He has got the oldest book in the world- but he has got the oldest book in his heart. Latin Yacobim - Jacob too should not have introduced this testimony were it not to back up the .
 150 word rosh - The head father of the Gods. When we begin in this way we being to find out God - what kind a being we have got to worship - when we begin to know how to come to him he begins to come to us. When we are ready to come to him he is ready to receive us. Learned Docters tell us God created the heavens & earth out of nothing
 155 they account it blasphemy to contradict the idea - they will call you a fool - you ask them why they say dont the bible say he created the wrld & they infer that it must be out of nothing⁴⁸

16

The wrd create came from the wrd Borau - dont mean so - it mean
 160 to organize same as a man would use to build a ship - hence we infer that God had materials to organize from - chaos - chaotic matter - element had an existence from the time he had. The pure pure principles of element are principles that never can be destroyed - they may be organized and reorganized - but not destroyed.
 165 It is asciated with the subject in question the resurrection of the dead Another subject - the soul - the mind of man - they say God created it in the beginning. . the idea lessens man in my estimation. Dont believe the doctrine - know better - God told me so. Make a man appear a fool before he gets through if he dont believe it.
 170 We say God was selfexistent - who told you so” . it’s correct enough but how did it get into your heads - who told you that man did not exist upon the same principle (.refers to the bible) dont say so in the old Hebrew - God made man out of the earth and put into him his spirit and then it became a living body. The mind of
 175 man - the intelligent part is coequal with God himself⁴⁹
 I know that my testimony is true. hence when I talk to these mourners what have they lost- they are only separated from their bodies for a short season. but their spirits existed coequal with God and they now exist in a place where they converse

⁴⁸End of L.r8.⁴⁹Lines 173, 174 and 175 are enclosed by a penciled in brace in the left margin.

180 together as much 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 - illustrated
 by his ring. All the fools learned & wise man that comes and tells
 that man has a beginning proves that he must have an end. and
 185 if that doctrine is true then the Doctrine of annihilation is true.
 But if I am right then I might be bold to say that God
 never did have power to create the spirit of man at all.
 He could not create himself - Intelligence exists upon a selfexis-
 tent principle - is a spirit from age to age & no creation about
 190 it - All the spirits that God ever sent into the wrld are
 susceptible of enlargement. That God himself find himself
 in the midst of spirit and glory because he was greater⁵⁰

17

saw proper to institute laws whereby the rest could
 195 have a privilege to advance like himself. I know that when
 I tell you those wrds of eternal life that are given to me I know
 you taste it and I know you believe it. Wants to talk more of
 the relation of man to God - in relation to your dead. All things
 whatsoever God has seen proper to reveal to us while we are
 200 dwelling in mortality- are revealed to us in the abstract & indepen-
 dant of affinity of this mortal tabernacle - but they are revealed
 as though we had no bodies at all - tho revealed to our spirits
 & those revelations must of necessity - save our spirits with them.
 Hence the responsibilyty the awful res. that rests upon us in
 205 relation to our dead. for all spirits who have not obeyed the
 gospel in the flesh must obey the gospel or be damned.
 Is there no preparation - no salvation for our fathers & friends
 who have died and not obeyed the decrees of the son of man-
 would to God I had 40 days & nights I would let you know
 210 that I am not a fallen prophet - what kind of beings can be
 saved although their bodies are moulding in the dust. When
 his commandments teach us it is in view of eternity. The greatest
 responiablity in this wrld is to seek after our dead. They without
 us cannot be made perfect - It is necessary that those who came
 215 after us should have salvation in common with us - & thus hath
 God laid this upon the eves of the wrld hence the saying of Elijah
 speak in relation to the provisions God hath made to suit the
 conditions of man. What hath Jesus said? All sins & all blasphemies

⁵⁰End of L.v8.

every transgression except one there is provision either in this
 220 world or in the wrld of spirts. Hence God hath a provision
 that evry spirit can be ferreted out in that world that has
 not sind the unpardonable sin. nether in this world or in the
 wrld of spirits. Every man who has a friend in the eternal
 world who hath no committed the unpardonable sin you
 225 can same him. a man cannot commit the unpardonable
 sin after the dissolution of the body there is a way for his
 escape⁵¹

18

knowledge saves a man and in the wrld of spirits a man
 230 cant be exalted but by knowledge. So long as a man will not
 give heed to the commandments he must abide without
 salvation. A man is his own torment hence the saying
 they shall go into the lake that burns with fire &c a as
 exquisite as a lake &c so is the torments of a man- I said no
 235 man could commit the unpardonable sin after the dissolution of
 the body - hence the salvation the the saviour wrought out for
 the salvation of a man if it did not catch him in one place
 it would another - The contention in heaven was Jesus said
 there were certain men would not be saved the devil
 240 said he could save them. he rebelled against God and was
 thrust down. After a man has sinned the sin against the
 H S. there is no repentance for him. Hence like many of the
 apostates of the C of J. C. .L.D.S they go to far the spirit leaves them
 hence they seek to kill me they thirst for my blood they neve
 245 cease - he has got the same spirit that crucified Jesus
 You cant renew them to repentance—awful is the consequence
 advise all to be careful what they do—you may by and by find
 out that have been deceived.

He continued his discourse – & told of parents receiving
 250 their children. Concluded his remarks by Baptism.⁵²

Choir - sung -⁵³

⁵¹End of L.r9.

⁵²Marginal note in the left margin (possibly in the hand of Orson F. Whitney): [April 7th. 1844 Conference minutes.]

⁵³End of L.v9.

GL1-2: The George Laub Reports

George Laub wrote two accounts of KFS. Each is contained in a separate notebook now cataloged as MS 9628 (“George Laub reminiscences and journal, 1845”) and MS 1983 (“George Laub reminiscences and journal, 1845-1846”), CHL. The early provenance of the notebooks is not clear, though both claim composition ca. 1845. MS 9628 appears to be the earlier of the two compositions with respect to KFS. MS 1983 may be an edition of portions of MS 9628 by Laub. MS 9628 was acquired by CHL in 1988 via a donation by a Laub descendant. Internally, MS 9628 was probably composed from various individual mss supplemented by memory. Laub inserts a note in MS 9628 indicating he has copied another ms to form the first portion of the contents of the notebook. The chain of custody for the Laub sources is not completely clear. MS 9628 was acquired by CHL in 1988, donated by a descendant of Laub. Prior to that time it may have been held by Laub’s family.

Physically, MS 9628 is a small, hard-bound leather journal. It is 10.5 cm wide, 15.5 cm tall, and 2 cm thick. It is bound in bright red leather, with a decorative border stamped on the front and back covers. “George Laubs Book 1845” is written in ink along the top of the front cover, and several ink spots stain the back. There are no manufacturer’s marks or dates on or in the book. This book was received by the CHL in poor condition and rebound soon after, however most of the original cover remains, with some loss of leather at the edges of the spine.

MS 1983 is slightly larger than MS 9628 and has a simple board cover which is covered in tan leather. It is 12 cm wide, 18 cm tall, and 1 cm thick. “George Laubs Journal Commenced January the 1st 1845” is written on the front cover. “George Laub 1845” is written on the binding. The leather on the binding is cracked and near the lower edge has flaked away. The pages inside are ruled, but there is no other mark or date from a manufacturer. MS 1983 seems to have been acquired by CHL early in the Utah period, ca. 1860 and was apparently constructed by Laub for that purpose.

Both notebooks have short entries from the period between 1845-1852 including experiences of crossing the Great Plains during the Mormon migration to Utah. From 1853 to 1857 MS 9628 contains sporadic entries on Laub’s farming efforts and attendance at church meetings. The notebooks contain summaries of sermons by JS, Hyrum Smith, Brigham Young, and Heber C. Kimball, some from the Nauvoo period, including a reconstruction of Laub’s experience at KFS. Laub’s late combination of recollection and contemporaneous notes places his reports at significant distance from the archetype. The KFS reports are labeled as April 6, 1843. The error in dating the sermon contributes to the notion that Laub’s memory was both in play in his reporting and that some temporal distance existed between his penning the report in MS 9628 and the event. In the transcript below, MS 9628 is presented with annotation indicating variations from MS 1983. The annotation designates MS 1983 as GL2. The annotation, with some exceptions, omits accidental variants (essentially changes in capitalization, punctuation).

April the '6' 1843⁵⁴—
 By Joseph Smith our Prophet
 Concerning Spirits first of all
 or in the begining, the great Eloheam
 5 in the Hebrew meaning the god
 of all gods called a grand council and
 counceled to form this planet on
 which we do now dwell the spake
 and Earth from cayus Sprang by their
 10 t and
 workmanship, cayus being matery Elemen
 the saw till time should be nomore
 and the spake concerning the redemption
 of this world and formed Limited
 15 Sircumstances concerning the redemption
 Jesus Christ being the greater light
 or of more inteligence for he loved
 rituousness and hated inequity⁵⁵
 He being the elder Brother
 20 presented himself for to come and
 redeem this world, as it was his
 right by by inherant. he stated he
 could save all those who did not sin
 against the Holy ghost and the would
 25 obey the code of laws that was given
 But their Sircumstances ware that all
 who would sin against the holy ghost
 Should have noe forgiveness neither
 in this world nor in the world to come
 30 for the had strove against light
 and knowledge after the had tasted
 of the good things of the world to
 come. the should not have any
 forgiveness in the world to come

⁵⁴Laub's report begins on page 15 of MS 9628.

⁵⁵End of f15 (GL2 pagination differs.)

2 our Prophet] GL2 omits.

3 Concerning] Now concerning : GL2.

6 and] and the : GL2. Laub frequently writes
 "the" for "they" in both mss.

7 counceled] counchild together : GL2.

8 do now dwell] are now or do dwell at present
 : GL2.

22 inherant.] inheritance : GL2.

30 the] they : GL2.

34 forgiveness] pardon : GL2.

35 because the had a knowledge of the
 things of the world to come. and ware
 not willing to abide of the laws
 of the world to come therefore the
 can have noe forgiveness their
 40 but must be most miserable of all
 and never can be renewed again
 (Referred to 6 chapter of Hebrews.)
 But saten or lucifer being the
 next heir and had alottet to him
 45 great power and authority Even
 Prince and power of the air
 spake Imediately and boasted of
 himself and saying send me I
 can save all and sined against
 50 the holy ghost because he accused
 his brethren and was hurled from⁵⁶
 the council for striving to break the
 law Imediatly and there was a warfare
 with satan and the gods and the hurld
 55 Satan out of his place and all them
 that would not keep the sayings of
 the councill But he himself being one
 of the councilers would not keep the
 first estate for he was one of the sons
 60 of perdition and concequently all
 the sons of perdition became devils &c.
 How came spirits why the are and
 ware Self Existing as all Eternity &
 our spirits are as Eternal as the very
 65 god is himself & that we choose
 tabernacles for ourselves that we might
 be Exalted Equal with god himself &
 therefore Jesus Spake in this

⁵⁶End of f16.

38 of the world to come] GL2 omits.

46 and power] GL2 omits.

47 spake] He spake : GL2.

48 and saying] Saying : GL2.

49 and] Even those who: GL2.

50 because] and : GL2.

56 sayings] law : GL2.

58 the] his or their : GL2.

66 tabernacles for] to come on this Earth to
take unto : GL2.

66 ourselves] ourselves tabernakles by
permission of our father : GL2.

manner I do as my father before &
 70 me did . well what did the father
 doo. why he went and took a body
 and went to redeem a world in the
 flesh and had power to lay down
 his life and to take up again &c
 75 this is the way we become Eirs
 with god and Joint heirs with Jesus
 Christ But those who die with
 -out the obedience of the gospel
 here will have to obey it in the
 80 world of Spirits for so long as the
 do not obey the will be miserable
 and as if the ware in torment
 of fire and Brimstone this is
 the signifcation of torment⁵⁷
 85 and as there are many man-
 tions in my father's house or in
 other words many worlds in my
 fathers world goe to prepare
 a place for you that where I am
 90 ye may also come for we are to
 goe from glory to glory and as one
 is raised to a higher so the next under
 him may take his degree and so to take
 the Exaltation through the regular
 95 channel and when we get to where
 Jesus is he will be as far ahed
 of us in Exaltation &

⁵⁷End of f17.

69 manner] wise : GL2.

74 take] take it : GL2.

76 with] of : GL2.

79 here] while having a privilege here : GL2.

84 will have ... of torment] will have to
 Subject to the law the are under but those who
 have not had this privilege will have it in the
 prison of Spirits. for as long as the have not the
 privilege the cannot be condemned, therefore
 the must come under condemnation by this
 wise & for the will be as the ware in torment of
 fire & brimstone untill the fullness of times for

the know not what will be their doom : GL2

86 in my] or Departments in my : GL2.

86 house] kingdom : GL2.

88 or in ... I will] suitable for Every ones
 condition Jesus said he would : GL2.

89 for you] GL2 omits.

93 one is ... and so] one is raised, the next
 may be raised to his place or Sphere and : GL2.

94 the] their : GL2.

94 the] a : GL2.

97 &] as when we started — : GL2.

Thus as one star differs from
 another so does one glory differ from
 100 another & our bodies are in like
 fashion as has himself or Jesus
 likewise &c But says the English
 translation in the beginning god
 created all things out of nothing
 105 But there was never anything yet
 that was made out of nothing. Shame
 to such logic. the words in the
 hebrew is thus. when the gods
 counceled together the roled this
 110 earth in Existence & this is the
 theme of the word Begining &c
 the word hell signifies ~~Spirit~~
 Prison of spirits. But the many
 use as if the ware in a burning
 115 place as if it ware fire and
 Brimstone⁵⁸
 this is the signifcation of hell
 Burning with fire and Brimstone
 and all these that are not adopted
 120 into the kingdom By Baptism are
 in some degree punished according
 to their works for their contience
 are gnawing them because the
 know not what will become of
 125 them till some one in the flesh
 till some one procksumets for them
 and pays the utmost farthing for
 them the may live in the Spirit
 according to what men do for them

⁵⁸End of f18.

101 has himself or] god and : GL2.
 101 Jesus] Jesus Christ : GL2.
 103 in the beginning] GL2 omits.
 105 anything yet] yet anything : GL2.
 106 that was made out of nothing.] made of
 nothing : GL2.
 109 the] the went to work and : GL2.
 111 word] GL2 omits.

113 spirits.] spirits this is the signifcation of
 hell : GL2.
 118 this is . . . Burning with] There torment
 will be as with : GL2.
 119 these] those : GL2.
 126 procksumets] in the flesh Proxumates :
 GL2.
 128 the may] that the may : GL2.

130 in the flesh thus are the to live x
according to god in the spirit for
what men do for them in the flesh
or Else why are we baptized for the
dead if the dead rise not at all
135 for if we are planted to gather
in the likeness of his death and
buerial then shall we rise again
in the likeness of his resurection &c
Burried in baptism put under the
140 watter in the liquid grave & thus
do we become saviours on mount
Zion.

130 thus are ... flesh] GL2 omits.

142 Zion.] Zion. — a memery by George

TS

The *Times and Seasons* was printed on a press originally acquired for the church's Kirtland, Ohio printing operations. Text was set in double columns and those columns are represented below without adhering to original spacing used to create flush margins, though line contents match the archetype. The left column of any page of the original is designated "a," and the right column "b." Thus a number like 614a refers to page 614 of the original imprint and the first column on that page. Columns in the reproduction do not reproduce the positioning of columns in the original, hence a column on the right for example, may represent portions of columns that originally appeared on both the left and right of a page or pages. Occasionally a line in the original is too long to fit in a single line of the reproduction below. In that case, the text may appear thus:

the original line is too long to fit

here.

So there is a line break without indent.

TS: A Reproduction of the Times and Seasons Text

⁵⁹Continuation of last April's Conference.

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

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 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 brother Follett, who was crushed to death⁶⁰

⁶¹in 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 elsewhere, 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 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 your hearts; 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; 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 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

⁵⁹612b begins here.

⁶⁰End of 612b.

⁶¹Beginning of 613a.

⁶²End of 613a.

⁶³613b begins here.

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. 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 with⁶²

⁶³him? 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. 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. 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 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 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 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]⁶⁴ enthroned in yonder heavens, is a man like unto one of yourselves, that is the 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 very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and⁶⁵

⁶⁶conversed with him, as one man talkes and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary 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 arch angel, 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. 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 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 God in the last days, while cer-

⁶⁴Type edge shows.

⁶⁵End of 613b.

⁶⁶614a begins here.

tain 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 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 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 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 it to my Father, so that he obtains kingdom upon kingdom, and it will⁶⁷

⁶⁸exalt 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 of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and 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, *Berosheit*. I want to analyze the word; *baith*, in, by, through, in, and every thing else. *Rosh*, the head. *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first,

⁶⁷End of 614a.

⁶⁸614b begins here.

⁶⁹End of 614b.

⁷⁰615a begins here.

‘The head one of the Gods brought forth the Gods,’ that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. 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 of⁶⁹

⁷⁰hell 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 should not have introduced this testimony

were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am 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 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 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 will call you a fool.- I know more than all the world put together' and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *ba'rau*; it does not mean so; it means to organize; the same as a man would organize 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 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 don't believe it. I am going to⁷¹ 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 don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and⁷² so became a living body.

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 from their bodies for a short season; their spirits existed co-equal 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. 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

⁷¹The type used for 't' here was worn, forming the letter only faintly in extant copies.

⁷²End of 615a .

⁷³615b begins here.

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.

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 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 us as if we had no bodies at all, and those revelations which will save our dead will save our bodies; and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the⁷⁴ ⁷⁵awful 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 the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done; no 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. What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity. 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 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 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 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 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. 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 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 can not 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 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. A man is his own tormenter, and is his own condemner: hence the saying they shall go into the lake that burns with fire and brimstone. The torment of 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 commit 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.⁷⁶

⁷⁷for if it did not catch him in one place, it would in another, for he stood up as a Savior.

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

⁷⁴End of 615b.

⁷⁵616a begins.

⁷⁶End of 616a.

⁷⁷616b begins here.

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, [he⁷⁸ 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.

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 murderers⁷⁹

⁸⁰shall welter for ages. 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. 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 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, 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 baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, 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

⁷⁸Some copies have "the" here, others appear to have a type edge, which has the appearance of a left bracket.

⁷⁹End of 616b.

⁸⁰617a begins here.

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 correct.

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 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, which is as the lake of fire and brimstone: some shall rise to the everlast-⁸¹

⁸²ing burning of God, and some shall rise to the damnation of their own filthiness- as exquisite 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. 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 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 it 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-angel, and weighed in the balance, you will all know me then. I add no more. God bless you all. Amen.

The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.

⁸¹End of 617a.

⁸²617b begins here.