

GM1: Jonathan Grimshaw's Second Draft of KFS

This text is cataloged in CHL, Joseph Smith Collection, Box 4, folder 6, and consists of 15 leaves. It's structure is a manuscript initially written by Jonathan Grimshaw with his own corrections to the ms, later modified by other writers including Thomas Bullock. Each page (recto) is marked by a vertical pencil line running down the center of the page. This is a typical copyist mark, indicating the page had been copied to another ms or perhaps printed. Pages have been pinned together on more than one instance as evidenced by the multiple piercings. At one time, the pages were folded in fourths, folds parallel to the narrow dimension. The KFD2 introductory essay contains some further information. See also §2 CCT, and the GM0 ms above. There are numerous insertions and deletions, not all of which were indicated by the usual $\wedge$ marks. Grimshaw based his ms on VOT and used the Wilford Woodruff and Joseph Smith diaries to expand that base text. CCT shows how he, and his editors, did this. The correspondence between GM1 and RC is not perfect, indicating that some further changes were made, possibly as the manuscript was read by various editors, including the church president, Brigham Young, his two counselors, and assistant historian Wilford Woodruff. At the end of the facsimile, there is an appendix, exhibiting the content of the verso of the first leaf.

Sunday April 7.th 1844.

Discourse by President Joseph Smith before about 20,000 saints

being ~~a~~ the Funeral sermon of Elder King Follett. 1

reported by Willard Richards, Wilford Woodruff - Thomas Bullock & William Clayton 2

Beloved Saints:- I will call the attention of this congregation,
while I address you on the subject of the dead. The decease
of our beloved brother, Elder King Follett, who was crushed in
a well by the falling of a tub of rock, ~~upon him~~, has more
immediately led me to that subject. I have been requested
to³ speak by his friends and relatives, but inasmuch as there
are a great many in this congregation who live in this city, as
well as elsewhere, who have lost friends, I feel disposed to
speak on the subject in general, and offer you my ideas so far
as I have ability, and so⁴ far as I shall be inspired by the

5

10

¹The a is obliterated by pencilling over it.

²The interlinear text consisting of lines 3 and 4 appear to be in the handwriting of Thomas Bullock.

³o incompletely formed.

⁴o incompletely formed

prayers and faith, 15
 Holy Spirit to dwell on this subject. I want your ~~faith and prayers~~
 that I may have the instruction of Almighty God, and the gift of
 the Holy Ghost, so that I may set forth things that are true, and
 which can be easily comprehended by you; and that the testimony
 may carry conviction to your hearts and minds of the truth of what 20
 I shall say; pray that the Lord may strengthen my lungs, stay
 they
 the winds, and let the prayers of the saints to heaven appear, that [^] it
 may enter into the ears of the Lord of Sabaoth; for the effectual
 the 25
 prayers of [^] righteous men availeth much. There is strength here, and
 that
 I verily believe [^] your prayers will be heard. Before I enter fully⁵
 into the investigation of the subject which is laying before me, I wish
 to⁶ pave the way, and bring up the subject from the beginning,^V⁷ that 30
 you may understand it. I will make a few preliminaries, in
 order that you may understand the subject when I come to it.
 I do not calculate or intend to please your ears with superfluity
 of words or oratory, or with much learning; but I calculate to
 edify you with the simple truths from heaven. In the first place I 35
 to the morn
 wish to go back to the beginning,[^] of creation; there is the starting point
 for us to look to⁸ in order to understand and be fully acquainted with
 the mind, purposes, and decrees of the great Eloheim, who sits
 as he did⁹ 40
 in yonder heavens,[^] at the creation of the world. It is necessary
 for us to have an understanding of God himself in the beginning.
 If we start right, it is easy to go right all the time; but if we start
 wrong, we may go wrong, and it will be a hard matter to get right.¹⁰

⁵There are numerous ink dots around "fully."

⁶"o" incompletely formed.

⁷The comma preceding the "V"-like character has been exaggerated by overwriting with a longer stroke. This appears to be in the same hand and ink as the surrounding text.

⁸There appears to be a comma here, but it may also be a semicolon, colon, or accidental spotting. Campbell places a comma here in RC.

⁹This interlinear insertion appears to be in the hand of Thomas Bullock.

¹⁰The manuscript is damaged following "get right" but there appears to be a period following.

There are but a very few beings in the world who understand rightly¹¹ 45
 The character of God. The great majority of mankind do not com=
 anything,
 prehend[^] either that which is past, or that which is to come, as it respects
 their relationship to God; they do not know, neither do they understand
 the nature of that relationship; and consequently, they know but 50
 little above the brute beast, or more than to eat, drink and sleep;
 this is all man knows about God, or his existence, unless it is
 given by the inspiration of the Almighty. If a man learns
 nothing more. than to eat, drink, sleep, and does not comprehend
 any of the designs of God, the beast comprehends the same thing; 55
 it eats, drinks, sleeps, and knows nothing more about God; yet
 it knows as much as we, unless we are able to comprehend
 by the inspiration of Almighty God. If men do not
 comprehend the character of God, they do not comprehend them=
 selves. I want to go back to the beginning, and so lift your 60
 &
 minds into a more lofty sphere, a more exalted understanding,
 than what the. human mind generally aspires to. I want to
 ask this congretation, every man, woman and child, to answer
 is. 65
 the question in their own heart, what kind of a being is God^{^12}
 Ask yourselves; turn your thoughts into your hearts, and say if
 any of you have seen, ~~or~~¹³ heard, or communed with him: this
 for a long time.¹⁴
 is a question that may occupy your attention [^] I again repeat 70
 the question, what kind of a being is God? Does any man
 or woman know? have any of you seen him, heard him, or¹⁵
 communed with him? Here is the question that will peradventure
 from this time henceforth occupy your attention. The scriptures
 inform us that "this is life eternal, that they might know thee 75
 the only true God, and Jesus Christ whom thou hast sent." If
 any man does not know God, and enquires what kind of a being

¹¹End of L1r. Verso contains unrelated text. It may be found in the appendix of this document.

¹²A period following "God" has been obliterated, and an undecipherable letter following has also been struck through.

¹³The comma appears directly beneath the strike through.

¹⁴Insertion seems to be in the hand of Bullock.

¹⁵Two superscript ink dots .. follow.

He
 is ~~God~~, is¹⁶ if he will search diligently his own heart, if the declarations
 and the Apostles¹⁷ 80
 of Jesus $\wedge$ be true, he will realize that he has not eternal life;
 for there can be eternal life on no other principle. My first
 object is $\cdot$ to find out the character of the only wise and true
 God; and what kind of a being he is; and if I am so fortunate as
 to be the man to comprehend God, and explain or convey the 85
 them
 principles to your hearts,¹⁸ so that the Spirit seals $\wedge$ it upon you, then
 let every man and woman henceforth sit in silence, put their hands¹⁹
 on their mouths, and never lift their hands or voices or say
 anything against the man of God, or the servants of God 90
 again; but if I fail to do it, it becomes my duty to renounce
 all further pretensions to revelations, inspirations, or to be a prophet;
 many of seek
 be hailed as a friend and no man, and $\wedge$ you would $\wedge$ want to take my~~me~~²⁰. life $\oplus$ ²¹
 and I should be like the rest of the world, $\wedge$ ²² and 95
 but²³
 religious teachers were honest enough to renounce their
 if all $\wedge$ are pretensions to God $\vee$ they will all be as badly off as I am
 liness when their ignorance of the knowledge of God is made manifest.²⁴
 might 100
 at any rate; and you $\wedge$ just as well take the lives of other false
 even am
 teachers as that of mine $\wedge$ if I was false. There is not a man
 the most bitter
 but would breathe out an anathemas²⁵ if they knew I was a 105
 false prophet; and some would feel authorize to take away

¹⁶The comma appears directly beneath “is”. “is” may be in a different hand, possibly Bullock’s.

¹⁷Insertion appears to be in Bullock’s hand.

¹⁸The comma appears to have been inserted later.

¹⁹End of L2r. Verso is blank.

²⁰“me” appears as a strike out below “my”

²¹This symbol appears at the end of the superlinear script.

²²An insertion mark is struck out here.

²³“but” appears to be intended as a substitution for the cancelled “and” above it.

²⁴lines 94, 99 and 101 appear to be in the hand of Bullock.

²⁵The “x” was apparently an editorial mark to signal the deletion of the s from anathemas.

~~my life.~~ If any man is authorized to take away my life because
 he thinks and says I am a false teacher, then upon the same
 we should be justified in
 principles ~~am I~~[^] ~~authorized to~~ taking away the life of every false 110
 teacher; and where would be the end of blood, and who would
 not be the sufferer? But meddle not with any man for his
 religion; and all governments ought to permit every man to
 unmolested.
 enjoy his religion No man is authorized to take away 115
 difference of²⁶
 life in consequence of ~~their~~ religion, which all laws and governments
 in our country
 & protect; natural, &[^] constitutional²⁷
 ought to tolerate,[^] right or wrong. Every man has a [^] right to be 120
 a false prophet, as well as a true prophet. If I show, verily,
 that I have the truth of God, and show that ninety-nine out of
 professing religious ministers, having no authority
 every²⁸ hundred[^] are false teachers,[^] while they pretend to hold the keys
 kingdom on earth, ~~undecipherable~~ 125
 of Gods[^] and [^]²⁹ I kill them because they are false teachers, it
 was to³⁰
 would deluge the whole world with blood. I will ~~then~~ prove
 that the would is wrong, by showing what God is. I am going to
 enquire after God; for I want you all to know him, and to be 130
 a knowledge of
 familiar with him; and if I can bring you to [^] him, all persecution
 then
 against me ought to cease; you will[^] know that I am his servant,
 for I speak as one having authority. I will go back to the 135
 beginning, before the world was, to show what kind of a being
 God is. What sort of a being was God in the beginning? Open
 your ears and hear all ye ends of the earth; for I am going to
 to you

²⁶Insertion for the deleted “their” in line 117.

²⁷Lines 118 and 119 appear to be in Bullock’s hand.

²⁸Originally read “a hundred”, later altered to “every hundred”.

²⁹While the insertion character indicates a superlinear insertion, the text is below the line.

³⁰Insertion in place of deleted “I” in line 126. Lines 131, 133, 139, and 143 appear to be in the hand of Thomas Bullock.

prove it[^] by the bible, and ~~I am going~~ to tell you the designs of 140
 God in relation to the human race, and why he interferes with
 the affairs of man.

was once as we are now, and exalted
 God himself ~~who sits enthroned in yonder heavens~~, is an[^] man,³¹
 and sits enthroned in yonder heavens!³² 145

[^] ~~like unto one of yourselves!~~ that is the great secret. If the vail
 was rent today, and the Great God who holds this world in its
 orbit, and who upholds all worlds and all things by his power, was
 to make himself visible; I say, if you were to see him today, you
 would see him like a man in form - like yourselves, in all the person, 150
 image, and very form as a man; for Adam was created in the

from
 very fashion, image, and likeness of God, and received instruction[^],
 and
[^] walked, talked, and conversed with him, as one man talks and 155
 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
~~the~~ we should understand the character and being of God, and
 how he came to be so; for I am going to tell you how God came 160
 to be God. We have imagined and supposed that God was God
 from all eternity; I will refute that idea, and will take away
 and do away the vail so that you may see. These are

it is
 incomprehensible ideas to some; but they are simple- ~~they are~~ 165
 the first principles of the gospel, to know for a certainty the
 character of God, and to know that we may converse with him
 as one man converses with another, and that he was once a
 man like us- yea, that God himself, the Father of us all, dwelt
 on an earth, the same as Jesus Christ himself did, and I will 170
 show it from the bible. I wish I was in a suitable place to tell
 it, and that I had the trump of an archangel, so that I could tell
 the story in such a manner that persecution would cease for ever.
 What did Jesus say? (Mark it Elder Rigdon;) the scriptures
 inform us that Jesus said, "as the Father hath power in himself, 175

³¹End of L3r. Verso is blank.

³²Lines 145,152 and 154 appear to be in the hand of Thomas Bullock.

even so hath the Son power," to do what? why what the Father did; the answer is obvious; in a manner to lay down his body

up

and take it [^] again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? if you do not believe it, you do not believe the bible; the scriptures say it, and I defy all the learning and wisdom, and all the combined powers of earth and hell together to refute it. Here, then, is eternal life - to know the only wise and true God; and you have got to learn how to be Gods yourselves, ³³

and to be kings and Priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory as doth those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. These are the first principles of consolation; how consoling to the mourners, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle is laid down

in³⁴

and dissolved, ~~that~~ they shall rise again to dwell ~~with~~ everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God, and joint heirs with Jesus Christ. What is it? to inherit the same power, the same glory, and the same exaltation, until you arrive at the Station of a God, and ascend the throne of eternal power the same as those who have gone before. What did Jesus do? why I do the things I saw my Father do, when worlds came rolling into existence. I saw ~~My~~ Father worked³⁵ out his kingdom with fear and trembling,

must

and I ~~will~~ do the same; and when I get my kingdom I shall present it to my Father, so that he may obtain kingdom upon

³³End of L4r. Verso is blank.

³⁴This word written in pencil in an unknown hand

³⁵The "ed" was added to worked and the "my" capitalized at a later time.

Him, in³⁶
kingdom, and it will exalt ~~his~~ glory. He will then take a
higher exaltation, and I will take his place, and thereby become
exalted myself So that Jesus treads in the tracks of his Father,
and God is thus glorified and exalted in the salvation and exaltation of all his children; 215
and inherits what God did before $\wedge$; it is plain beyond disputation,
and you thus learn some of the first principles of the Gospel, about
which so much hath been said. ¶³⁷ When you climb a ladder you must
begin at the bottom, and ascend step by step until you arrive
at the top; and so it is with the principles of the gospel - you 220
all³⁸
must begin with the first and go on until you learn the ~~last~~
of exaltation³⁹
principles; but it will be a great while after you have passed
vail 225
through the $\wedge$ ~~tomb~~ before you will have learned them. ~~last~~.⁴⁰ It
is not all to be comprehended in the this world, it will be a great work
out & exaltation
~~with you~~ to learn $\wedge$ salvation $\wedge$ even beyond the grave. I suppose⁴¹
I am not allowed to go into an investigation of anything that is 230
not contained in the bible; if I did I think there are so many
over wise men here, they would cry treason, and put me to death; so
I will go to the old bible, and turn commentator today; I shall
comment on the very first Hebrew word in the bible; I will make
a comment on the very first sentence of the history of creation 235
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; an old Jew without any authority
added the word; he thought it too bad to begin to talk about 240
the head. It read first, "The head one of the Gods brought forth
the Gods;" that is the true meaning of the words. Baurau, signifies
to bring forth. If you do not believe it, you do not believe the

³⁶"Him in" added in pencil

³⁷What may be a paragraph symbol was written into the text here. It looks something like ¶.

³⁸"all" is written in pencil.

³⁹"of exaltation": of exal written in pencil, tation written in ink.

⁴⁰One or two letters below "last" are obliterated by pencil. The m in "them" was added later.

⁴¹End of L5r. Verso is blank.

learned man of God. Learned men can learn you no more
 that what I have told you. Thus, the head God brought forth 245
 the Gods in the grand council. I will transpose and simplify
 it in the English language. Oh ye lawyers! ye doctors! &
 ye priests!
 ^ who have persecuted me; I want to let you know that the Holy
 Ghost knows something as well as you do. The head God called 250
 together the Gods, and sat in grand council to bring forth the world.
 The grand councilors sat at the head in yonder heavens, and
 contemplated the creation of the worlds which were created at that
 time. When I say doctors and lawyers, I mean the doctors
 without explanation⁴² 255
 and lawyers of the scriptures. I have done so hitherto^ to let the
 see
 lawyers flutter, and^ every body laugh at them. Some learned
 scriptures
 doctor might take a notion to say, the^ say thus and so, and 260
 we must believe the scriptures - they are not to be altered; but
 in them
 I am going to show you an error^ I have an old edition of the
 New Testament in the Hebrew, Latin, German, and Greek
 languages⁴³ 265
 I have been reading the German and find it to be the most
 translation, which God has
 correct^ and to correspond nearest to the revelations I have
 to me
 given^ for the last fourteen years. It tells about JacRoboy, the 270
 son of Zebedee; it means Jacob; in the English New Testament
 translated
 it is^ James. Now if Jacob had the keys you might talk about
 James through all eternity, and never get the keys. In the 21st⁴⁴
 verse of the fourth chapter of Matthew, my old German 275
 The doctors (I mean doctors of law, not of physic) say,
 "If you preach anything not according to the bible, we will cry treason."⁴⁵

⁴²Lines 254 and 258 appear to in Bullock's hand.

⁴³"languages" is an insertion at the end of line 263. Line 264 apparently by Bullock.

⁴⁴End of L6r. Verso is blank.

⁴⁵Lines 276 and 277 are a single line insertion into line 278.

edition gives the word Jacob instead of James. How can we
 escape the damnation of hell except God be with us, and
 reveal to us? Men bind us with chains. The Latin says Jachabod, 280
 which means Jacob; the Hebrew says Jacob, the Greek says Jacob, and
 the German ways Jacob; here we have the testimony of four against one.
 I thank God I have got this old book, but I thank him more for the
 gift of the Holy Ghost. I have got the oldest book in the world, but
 I have got the oldest book in my heart, even the gift of the Holy Ghost. 285
 I have all the four testaments; come here ye learned men, and
 read if you can. I should not have introduced this testimony were
 it not to back up the word Rosh, the head, the Father of the Gods.
 I should not have brought it up only to show that I am right. In
 the beginning the head of the Gods called a council of the Gods, and 290
 they came together and concocted a plan to create the world, and
 people it.
 its inhabitants When we begin to learn in this way, we begin to
 learn the only true God, and what kind of a being we have got
 begin to 295
 to worship. Having a knowledge of God, we know how to approach
 him, and how to ask so as to receive an answer. When we
 understand the character of God and know how to come to him, he
 begins to unfold the heavens to us, and to tell us all about it. When
 we are ready to come to him, he is ready to come to us. Now I 300
 learned men
 ask all the learned men who hear me, why they learned men who
 are preaching salvation say, that God created the heavens and the
 earth out of nothing? the reason is that they are unlearned in the
 things of God, and have not the gift of the Holy Ghost; they account 305
 it blasphemy in any one to contradict their idea. If you tell them
 that God made the world out of something, they will call you a
 fool. But I am learned, and know more than all the world put
 is
 together; the Holy Ghost does any how, and He being within me, 310
 and comprehends more than all the the world; and I will associate
 Him.
 myself with it. You ask the learned doctors why they say the
 world was made out of nothing? and they will answer "don't the
 bible say he created the world"? and they infer from the word create 315

that it must have been made out of nothing. Now the word create
out of nothing
came from the word baurau, which does not mean to create_Λ; it means⁴⁶

to organize, the same as a man would organize the materials
and build a ship. Hence we infer that God had materials to
organize the world out of chaos- chaotic matter, which is element,
and in which dwells all the glory. Element had an existence from the
time he had. The pure principles of element are principles which
can never be destroyed; they may be organized and re-organized,
but not destroyed; they had no beginning, and can have no end.

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

The mind,⁴⁸ or the intelligence which man possesses,⁴⁷ ~~of man~~ ^{the} ~~the~~ ^{part} ~~the~~ ^{spirit} ~~existed~~

⁴⁶End of L7r. Verso is blank.

⁴⁷Insertions, deletions in lines 349-358 appear to be by Grimshaw.

⁴⁸The comma was probably inserted with the “or”.

is

^ coequal with ⁴⁹ ~~and is as immortal as~~ God himself. I know
that my testimony is true; hence when I talk to these mourners, what
have they lost? Their relatives and friends are only separated from
which existed ~~coequal~~ with God, 355
their bodies for a short season; their spirits, ^ have left the tabernacle
only

of clay^ for a little moment as it were, and they now exist in a
place where they converse together the same as we do on the earth.⁵⁰

I am dwelling on the immortality of the spirit of man. Is it 360
al the intelligence of⁵¹
logic^ to say that ^ a spirits⁵² is immortal, and yet that it had a

The ~~that~~ intelligence of spirits had no beginning neither it
beginning? No because if^ a spirit has a beginning it will ^ have
That which has a beginning may have an end. 365

There never was a time when there were not spirits,
for they are co-equal with our Father in heaven,⁵³

an end; that is good logic. ^ I want to reason more on the spirit
of man; for I am dwelling on the body and spirit of man - on the
subject of the dead. I take my ring from my finger and liken 370
part

it unto the mind of man - the immortal^ spirit - because it has
no beginning. Suppose you cut it in two then it has a beginning
but join it again and it continues one eternal round⁵⁴ the spirit of ⁵⁵
and an end;^ so with ^ man - as the Lord liveth, if it had a 375
beginning it will have an end. All the fools, and learned and
wise men from the beginning of creation, who say that the spirit
of man had a beginning, prove that he it must have an end

if that doctrine is true,
and^ then the doctrine of annihilation would be true. But if I 380

⁴⁹The comma was struck out.

⁵⁰End of L8r. Verso is blank.

⁵¹Lines 362, 364 and 366-368 may be Bullock's handwriting.

⁵²The text originally read "spirit".

⁵³Lines 365, 366 and 367 form a single superlinear insertion into line 368

⁵⁴This phrase was to be inserted at the first insertion mark in line 375. This phrase appears to be in Thomas Bullock's hand.

⁵⁵"the spirit of" is to be inserted at the second insertion mark in line 375. This may be Grimshaw's hand.

am right I might with boldness proclaim from the house tops, that
 God never had the power to create the spirit of man at all. God
 himself could not create himself. Intelligence is eternal, and
 exists upon a self-existent principle; it is a spirit from age
 to age, and there is no creation about it. All the minds and spirits 385
 that God ever sent into the world are susceptible of enlargement.
 The first principles of man are self-existent with God. God
 himself finding he was in the midst of spirits and glory because
 greater more intelligent⁵⁶
 he was ~~the greatest~~[^], saw proper to institute laws, whereby the rest 390
 could have a privilege to advance like himself; the relationship
 we have with God places us in a situation to advance in knowledge;
 He has power to institute laws, to instruct the weaker intelligence,
 that they may be exalted with himself, so that they might have
 one glory upon another, and all that knowledge, power, glory, 395
 and intelligence which is requisite in order to save them in the world
 of spirits. This is good doctrine; it tastes good. I can taste
 the principles of eternal life, and so can you; they are given to
 me by the revelations of Jesus Christ; and I know that when
 I tell you these words of eternal life as they are given to me, you 400
 taste them, and I know you believe them. You say honey is sweet,
 also
 and so do I. I can[^] taste the spirit of eternal life; I know it is
 good, and when I tell you of these things which were given me by
 inspiration of the Holy Spirit, you are bound to receive them as⁵⁷ 405
 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 what=
 soever God of his infinite wisdom has seen fit and proper to reveal
 to us, while we are dwelling in mortality, in regard to our mortal 410
 bodies, are revealed to us in the abstract, and independently of affinity
 our spirits
 of this mortal tabernacle; but are revealed to us precisely as
 though we had no bodies at all; and those revelations which will
 save our spirits will save our bodies. God reveals them to us in 415
 view of no eternal dissolution of the body, or tabernacle; hence the

⁵⁶Bullock's hand.

⁵⁷End of L9r. Verso is blank.

responsibility, the awful responsibility, that rests upon us in relation to our dead: for all the spirits who have not obeyed the gospel in the flesh, must either obey it in the spirit, or be damned. Solemn thought - dreadful thought! Is there nothing to be done - no
420 preparation - no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all; I would let you know that I am not "a fallen prophet." What promises are made in relation to the subject
425 of the salvation of the dead? And what kind of characters are those who can be saved although their bodies are mouldering and decaying in the grave? When his commandments teach us it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does
430 not view things as we do. The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The Apostle says, "they without us cannot be made perfect"; for it is power should be⁵⁸ necessary that the sealing⁵⁹ ~~are~~ in our hands to seal our children and our
435 dead for the fulness of the dispensation of times, a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. Now I will speak of them - I will meet Paul half way; I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those
440 who come after us should have salvation in common with us, and thus upon "I will hath God made it obligatory ~~to~~ man. Hence God said ~~he should~~⁶⁰ fathers to the children, and the hearts of the
445 of the Lord: and he shall turn the hearts of the ^ children to their fathers, lest I come and smite the earth with a curse." I have a declaration to make as to the provisions which God hath made to suit the conditions of man - made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, and every transgression, except
450 one, that man can be guilty of, may be forgiven, and there is a

⁵⁸Bullock's hand.

⁵⁹The text originally read here, "seals are in our hands". The altered text reads "sealing power should be in our hands".

⁶⁰End of L10r. Verso is blank.

salvation for all men either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him either in this world or in the world of spirits. God has wrought out a salvation for all men unless they have committed a certain sin, and every man who has got a friend in the eternal world can save him, unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge

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no

saves a man, and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge he can be saved, although if he has been guilty of great will be

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sins he is punished for them; but when he consents to obey the gospel, whether here or in the world of spirits, he is saved. A man is his own tormentor, and his own condemner: hence the saying, they shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone - I say so is the torment of man. I know the scriptures, and understand them. I said no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world: hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil: for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself.

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The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all, and laid his plans before the Grand Council, who gave their vote in favor of Jesus Christ: so the devil rose up in rebellion against God, and was cast down with all who put up their heads for him. All sins shall be forgiven except the sin against the

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⁶¹End of L11r. Verso is blank.

Holy Ghost; for Jesus will save all except the sons of perdition.

he

What must a man do to commit the unpardonable sin? ~~they~~ must
 receive the Holy Ghost, have the heavens opened unto him, and 490
 know God, and then sin against him: after a man has sinned
 against the Holy Ghost there is no repentance for him; he has got
 to say that the sun does not shine while he sees it - he has got to
 deny Jesus Christ when the heavens have been opened unto him, and 495
 to deny the plan of salvation with his eyes open to the truth of it;
 and from that time he begins to be an enemy. This is the case with
 many apostates of the Church of Jesus Christ of Latter day saints.
 When a man begins to be an enemy to this work, he hunts me -
 he seeks to kill me, and never ceases to thirst for my blood. He 500
 gets the spirit of the devil - the same spirit that they had who crucified

s

the Lord of Life - the same spirits that sin^s⁶² against the Holy Ghost.

such persons

they make open war like the devil,

You cannot save ~~them~~ - you cannot bring them to repentance; ~~and~~ 505
 awful is the consequence. I advise all of you to be careful what

or

you do, as you may by and by find out that you have been deceived.
 Stay yourselves - do not give way - don't make any hasty moves; you
 may be saved: if a spirit of bitterness is in you, don't be in haste. 510
 You may say, that man is a sinner; well, if he repents he shall
 be forgiven. Be cautious - await! When you find a spirit that
 wants bloodshed - murder - the same is not of God, but is of the devil.

of the mouth

Out of the abundance of the heart ~~a~~ man ~~a~~ speaketh. The best men 515
 bring forth the best works - the man who tells you words of life, is
 the man who can save you. I warn you against all evil characters,
 who sin against the Holy Ghost; for there is no redemption for them
 in the world, nor in the world to come.

I could go back and trace every subject of interest concerning 520
 the relationship of man of God. if I had time - I can enter into
 the mysteries - I can enter largely into the eternal worlds; for
 Jesus said, "in my Father's house are many mansions: if it were⁶³

⁶²The "s" was struck through and then restored

⁶³End of L12r. Verso is blank.

not so I would have told you. I go to prepare a place for you.”
 (John 14c. 2v.). Paul says, “there is one glory of the sun, and 525
 another glory of the moon, and another glory of the stars; for
 one star differeth⁶⁴ from another star in glory. So also is the
 resurrection of the dead.” (1 Cor. 15c. 41v.) What have we to
 console us in relation to our dead? We have reason to have the
 the 530
 of any people on_^ earth
 greatest hope and consolations for our dead_^; for we have seen
 them walk worthily in our midst, and seen them sink asleep
 in the arms of Jesus; and those who have died in the faith, are now
 in the celestial kingdom of God. And hence is the glory of the 535
 occasion
 sun. You mourners have ~~cause~~ to rejoice; (speaking of the
 and Father.
 death of Elder King Follett) for your husband_^ is gone to wait
 until the resurrection of the dead - until⁶⁵ the perfection of the 540
 remainder; for at the resurrection your friend will rise in perfect
 and go to celestial glory, many
 felicity,_^ while some must wait myriads of years before they can
 receive the like blessings; and your expectations and hopes are far
 above what man can conceive: for why has God revealed it to us.? 545
I am authorized to say by the authority of the Holy Ghost that
 you have no occasion to fear, for he is gone to the home of the
 in Celestial glory
 just A. Don’t mourn - don’t weep; I know it by the testimony
 of the Holy Ghost that is within me; and you may wait for your 550
 friends to come forth to meet you in the morn of the Celestial world.
 Rejoice, O Israel! your friends who have been murdered for the
 Celestial world, while their murderers shall welter for ages in
 torment, even until they shall have paid the uttermost farthing. I
 say this for the benefit of strangers. I have a father, brothers, children, 555
 and friends who have gone to a world of spirits. They are only absent
 for a moment; they are in the spirit, and we shall soon meet
 again; the time will soon arrive when the trumpet shall sound.

⁶⁴Originally read “different”, change was made in the original hand by overwriting.

⁶⁵Source suggests this should be “until”, although ms appears to read “unlit”. The writer however appears to have a late strike, accounting for the appearance.

When we depart we shall hail our mothers, fathers, friends, and all
 whom we love who have fallen asleep in Jesus. There will be no
 fear of mobs, persecutions, or ~~arrests~~ malicious law-suits and arrests;
 but it will be an eternity of felicity. ¶⁶⁶ A question may be asked,
 “will mothers have their children in eternity?” Yes! yes! Mothers,
 you shall have your children, for they shall have eternal life; for⁶⁷
 their⁶⁸ debt is paid - there is no damnation awaits them, for they
 are in the spirit. But as the child dies so shall it rise from the
 dead, and be for ever living in the learning of God. It will never
 still appeared
 grow - it will_Λ be the child, in the same precise form as it possessed
 before it died out of its mother’s arms, but possessing all the
 intelligence of a God. Children dwell in the mansions of glory,
 and exercise power, but appear in the same form as when on
 earth. Eternity is full of thrones, upon which dwell thousands of
 children, reigning on thrones of glory, with not one cubit added
 to their stature.

I will leave this subject here, and make a few remarks on the
 subject of baptism. The baptism of water without the baptism of
 fire and the Holy Ghost attending it, is of no use; they are
 necessary, and inseparably connected. An individual must
 be born of water and the spirit, in order to get into the kingdom
 of God. In the German, the text bears me out the same as the
 revelations which I have given and taught for the last fourteen
 years on that subject. I have the testimony to put in their teeth -
 my testimony has been true all the time. You will find it in the
 declaration of John the Baptist: (reads from the German) John says
 “I baptize you with water, but when Jesus comes, who has the power
 (or Keys,) he shall administer the baptism of fire, and the
 Holy Ghost.” ~~John said his baptism was good for nothing without
 the baptism of Jesus Christ~~ 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

⁶⁶The symbol appears similar to P.

⁶⁷End of ms page L13r. Verso is blank.

⁶⁸Several ink dots appear scattered near this point in the ms.

are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. 595

not

“Therefore [^] leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead worlds, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and 600 of eternal judgment. And this will we do, if God permit.” (Heb. 6c. 1v2v)

There is one God, one Father, one Jesus, one hope of our calling,⁶⁹ one baptism - all these three baptisms only make one. Many

kind of teaching

talk of baptism not being essential to salvation, but this [^] would 605 lay the foundation of their damnation. I have the truth and am at the defiance of the world to contradict me if they can. I have now preached a little Latin, a little Hebrew, Greek, and German, and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read 610 the German correctly.

Hear it all ye ends of the earth - all ye Priests - all ye sinner, and all men, repent! repent! obey the gospel - turn to God; for your religion wont save you, and you will be damned; I do not say how long. There have been remarks 615 made concerning all men being redeemed from Hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death - those who commit the unpardonable sin are doomed to Gnolom - to dwell in Hell worlds without end; as they concoct 620 scenes of bloodshed in this world, so they shall rise to that resurrection,

some

which is as the lake of fire and brimstone: ~~the saints~~ shall rise to the everlasting burning of God - for God dwells in everlasting burnings - and some shall rise to the damnation of their own 625 filthiness - which is as exquisite a torment; as the lake of fire and brimstone.

I have intended my remarks to all; both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all, but I hate some of your deeds. 630

⁶⁹End of L14r. Verso is blank.

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, espeecially⁷⁰ these my brethren and
 sisters. I rejoyce in bearing the testimony of my aged friends. You
 don't know me - you never knew my heart; no man knows my
 history; I cannot tell it - I shall never undertake it. I don't
 blame any one for not believing my history; if I had not experienced
~~it myself~~ what I have I could not have believed it myself. I
 never did harm any man since I was born into the world. My
 voice is always for peace. I cannot lie down until all my⁷¹

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April 27, 1844

Discourse by Joseph
 Smith, King Follett⁷²

⁷⁰Note that the c immediately following p is struck out which gives the appearance of an "e."

⁷¹End of L15r and the last page of GM1 in the file.

⁷²L15v. The comma and "King Follett" in pencil, unknown hand. First two lines in ink, possibly Leo Hawkin's handwriting.

*Appendix: Contents of Verso Leaf 1*⁷³

Revelation to Newel Knight Given 1831.

“Behold, thus Saith the Lord, even Alpha and Omega, the beginning
and the end, even he who was crucified for the sins of
the world - Behold, Verily, I say unto you, my Servant
Newel Knight you shall stand first in the office where -
~~unto~~, with I have appointed you, &c. &c.”

Times & Seasons

Feby. 15th 1844.

G. S. L. City, Copied by

John G. Lynch⁷⁴

| | | | |
W

⁷³The contents of this page has a large “x” penciled through it.

⁷⁴John Grant Lynch was an LDS convert from Ireland, born 10 June 1836 in Roscommon County. Died, November 15, 1860, Salt Lake City, Utah. Hurt in cotton mill 1845, losing partial use of one leg. Baptized as Latter-day Saint, 1850, Glasgow, Scotland. Emigrated to Utah, 1855, accompanied by his mother, Catherine Jane Lynch and two brothers. One brother, Patrick, was Clerk of US Third District Court in Utah. Father died 1838. Five brothers and one sister preceded him in death. Became Clerk for Probate Court (Salt Lake County) February 20, 1856. Became County Court Clerk, March 4, 1859. Became ill, October 1860, cause of death unknown.