

Appendix F: A Transparent Critical Edition of KFS

This text is based on TB, WC, WW and WR. Full-sized black text shows wording in which two or more witnesses coincide. Text in color is from a single witness. WW text appears as blue text, TB appears as green, WR as gray and text from the WC is in orange. CCT markers are given in the left margin. Asterisks at the end of singly witnessed text indicate Bullock's selection of text in TS. Text from SR and GL may be read in conjunction with this transparent critical edition for both corroborating and contrasting details. Some of these details are noted in footnotes below.

- [CCT
Per. 1] I now call the attention of the congregation while I address you on the 1
subjects contemplated in the fore part of the conference. As the wind blows
very hard, it will be hardly possible* to make you all* hear unless profound attention.*
impossible
- [CCT
Per. 2] It is* of the greatest importance and the most solemn that could occupy
our attention and that is* the subject of the dead on the decease of our brother
Follett who was crushed to death in a well. I have been requested to speak by his friends 6
and relatives,* and inasmuch as there are a* great many in this congregation who
live in this city as well as elsewhere* who have lost friends I shall speak on the
subject in general and offer my ideas as far as I have* ability and as far as I
shall be inspired by the Holy Spirit to dwell on this* subject I want your prayers
and faith the inspiration of Almighty God the gift of the Holy Spirit [Ghost] that I may 11
set forth truth* things that are true* and will
can easily be comprehended* shall* carry the testimony
to your hearts; pray that he
the Lord* may strengthen my lungs stay* the wind and
let the pray[ers] of the saints to heaven appear that it may enter into the ear of the Lord of Sabaoth for*
the prayer of the righteous men avail much— and I verily believe that your prayers
shall be heard. I Will speak in order to hold out 16
- [CCT
Per.3] Before I enter fully into this* investigation of the* subject that is l[a]ying before
this

us* I wish to pave the way — make a few preliminaries — bring up the subject from the beginning 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* oratory with* much learning but I calculate to* edify you by the with* simple truths of heaven 21

[CCT Per.4] First place* I wish to go back to the beginning of creation. there [is] the starting point in order to [be] fully acquainted with purposes decrees and ordinations of it is necessary to know the mind purposes the great Elohim that sits in the heavens for us to take up beginning at the creation it is necessary for us to have an understanding of God in the beginning. If we start right it is very easy to go right all the time but if we* start wrong it is* hard 26

[CCT Per.5] matter* to get right. There are very* few beings in the world* who understand rightly* the character of God and do not comprehend their own character They do not* cannot comprehend the beginning nor the end any thing that is past or that which is to come* neither their own relation to God and comprehend but little more than the brute beast if a man learns* comprehends nothing more than to eat, drink, sleep and does not comprehend any of* the designs 31 of God* the beast it does comp[rehends]* the same thing eat[s] drink[s] sleep[s] and comprehends [the] present and knows nothing more and how are we to do it as much as we unless we are able to comprehend* by no other way than 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 standing than the human being mind* generally understands I* want to ask this congregation every man woman and child to answer 36 the question in their own heart* what kind of a being is God ask yourselves*

[CCT Per.6] I again* repeat the question what kind of a being is God. does* Any man or

28 do not comprehend their own character] The meaning here is, “if you comprehend the character of God you probably comprehend your own character (nature)”. WR reads If men do not comprehend the character of God, they do not comprehend themselves. These are not equivalent statements. However, it is probably unfair to expect more than intuitive paraphrasing from the reporters, running behind the speech, writing by the memory of a few seconds past, listening to the speech in the present, generally tending to fall further behind.

woman know have any of you seen him? heard him? communed with him?

Here *is the** question that will peradventure *from this time henceforth** *while you live* occupy your

[CCT attention

41

Per.7] 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 casts his mind to know* *his own heart** *if the declaration of the apostle be true he will realize that unless he knows God* 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. If I *should be** the man *to** comprehend 46 and explain God *to* your hearts *so that the spirit seals it upon you[r] hearts* let every man and woman *henceforth* *put his hand on his shut their* mouth sit in silence and never say anything against the man of God *and again but** if I *do not do it it becomes my duty to renounce all my* fail** *I have no right to* pretensions to revelation inspiration if *all are** *I should do so* *pretensions to God they will all* should I not* be as bad *off as I am* as all* the rest of the world. *they will all say I ought to be damned there is not* 51 a man *or woman who* would not breath[e] out an* anathema on my head if *they knew**

[CCT I was a* false prophet. and* Some would *feel authorized to** take away my life.

Per.8] If any man is authorized to take away* my life *who say[s]* because* I am a false teacher *so I should have the same right to all then upon the same principle** am I authorized to take the life of every* false teacher and 56 where would be the end of blood and who would not be the sufferer* and there is no law in the heart of God that would allow anyone to interfere with the rights of man every man has the right to be a false prophet as well as a true prophet *but no man is authorized to take away life in consequence of their religion all laws and* government ought to tolerate [religion] whether right or wrong** If I show *verily** that I have the truth of God and *show that** ninety-nine of one hundred are false *prophets teachers** while they pretend to hold the keys of God and go to killing 61 them because &c* it would deluge the *whole** world *with* in* blood.

40 question] subject : WC. 47 upon you[r] hearts] upon you : T&S.

[CCT Per.9] I want you all *to** know God *to** be familiar *with him* and if I can *get you to know* *[him]* I can bring *you** to him *all** persecution *against** me will cease and let you know that i am his servant for* I speak *as one having** *in* authority and not as a scribe What kind of a being was God in the beginning. Open your ears* and eyes all ye ends of the 66 earth and hear and I am going to prove it to you* *with* *by** the Bible and I am going to tell you the designs of God to the human race and the relation the human family sustains with God and why he interferes with the affairs of man*

[CCT Per.10] 1st God himself who sits enthroned in yonder heavens is a man like *unto** one of yourselves That is the great secret.* If the veil was rent to day and* *that* *the great** God 71 who holds this world in *its sphere* or its orbit the planets and upholds all things by his power* if you were to see him to day you would see him in all the person image, very form of a man for Adam was *created in the very fashion of God* *formed in fashion and image like unto him* Adam received instruction* walked talked and *conversed** as one man talks and communes* with another. In order to *speak for* *understand the subject of the dead** the consolation of those who mourn for 76 the loss of their friend it is* necessary *they should** *to* understand the character and being of* God for I am* going to tell you how God came to be God.

[CCT Per.11] We *suppose* *have imagined** that God was God from all eternity I will refute *the* *that* idea truth is the touchstone These are incomprehensible *[ideas]* to some but they* are the simple and first principles of *the gospel** *truth* to know for a certainty the character of God* 81

[CCT Per.12] that we may converse with him *[the]* *same** as *a* *one* man with another and God himself the father of us all* was once *as one of* *like* us on an earth *as Jesus was in the flesh* *same as Jesus Christ himself* 68 sustains with God] The phrase from WC did not appear in T&S. 70 himself] The pronoun is only attested in TB, but it was apparently used so commonly by JS that we give it a higher certainty. 71 one of yourselves] “is a man like one of yourselves”. It is interesting that one of the most attested statements of the discourse was excluded from GM2. See CCT pericope 10. 78 came to be God.] TB report is somewhat garbled here suggesting that there was more said at this point than any of the reporters wrote. 82–83 God himself] Adding the pronoun seems to have been common enough in Joseph’s speech that we give it a high probability here.

I wish ^{I had the trump of an Archangel*}
^{I was in a suitable place to tell it} If I have the privilege I could tell the story in such
 a manner ^{as} ^{that*} persecution ^{would*} ^{should} cease forever said Jesus (mark it Br. Rigdon)
 What did Jesus say as the Father hath power in himself even so hath the Son 86

[CCT power to do what
 Per.13] 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 body as my
 Father did ^{and*} ^{that I might} take it up again. If you don't believe it you don't believe
 the Bible. ^{the scripture says and*} I defy all hell ^{all learning wisdom and records of hell together} 91
^{all the records and wisdom and all the combined}

[CCT ^{powers of earth and hell*} to refute it. ^{here then is Eternal life to know the only wise and true God*}
 Per.14] you have got to learn how to be a God yourself ^{in order to save yourself and} to be a
^{King and Priest to God*} as all ^{Gods*} have done by going from a small ^{capacity} to an-
^{priests and kings} ^{degree*} other from ^{grace to grace*} ^{exaltation to exaltation*} until the resurrection of the dead till they are able to sit
 [dwell] in everlasting burnings in everlasting power ^{with those who sit enthroned*} as 96
^{they who have gone before and} God ^{in the last days while certain individuals are*}
^{I want you to know while*} ^{is being}

[CCT proclaim[ed][ing] ^{his name that he*} is not trifling with ^{us} ^{you nor me*}
 Per.15] I want you to know the first principles ^{of this law} ^{of consolation*} how consoling to the mourner
 when they ^{are} called to part with a wife, father ^{mother, father, dear relative, husband,}
^{child,} friend to know that although ^{earthly tabernacles shall be dissolved*} their very being 101
 will rise ^{to} ^{and} dwell in everlasting burnings ^{in immortal glory to sorrow die nor suffering more}
^{and not only that to contemplate the saying} they shall be heirs of God and joint heirs
 with Jesus Christ ^{what is it* [?]} to inherit the same glory powers ^{and*} exaltation
 as those who are gone before. What did Jesus do[?] Why* I do the things I

89 my body] my life : WC. 90–91 believe the Bible.] WW and TB are so close here that we take TB's as the probable wording. WC used "deny" instead of "don't believe" in both instances. 96 [dwell] Two witnesses read "sit", two say "dwell". 98 proclaim[ed][ing] WC and TB use the alternate endings. Bullock used ing in T&S. 100 dear] "dear" is doubly attested, but awkward to separate here.

saw the Father do ^{before}_{when*} worlds came ^{rolling*} into existence 106

[CCT Per.16] I saw ^{the}_{my} Father work out his kingdom with fear and trembling and I ^{must}_{can} do the same ^{and} when I ^{get my kingdom work[ed out]} I will ^{give}_{present} my kingdom to the Father ^{and it will exalt his glory so that he obtains Kingdom rolling upon Kingdom so that Jesus} ^{treads}_{steps}

[CCT Per.17] in his tracks ^{as he had gone}_{to inherit what God did} before¹ It is plain beyond comprehension and you thus learn this is some of the first principles of the gospel ^{about which so much hath been [said]*} - 111

You have got to find the beginning of this history and go on till you have learned the last when you climb a ladder you must begin at the* ^{bottom*} rung until you learn the last principle of the gospel will be a great while before you learn the last* ^{after}_{beyond*} the grave it is not all to be comprehended in this world. I suppose ^{that} I am not allowed to go into ^{an} investigation but what is contained ^{of any thing that is not} in the Bible and I think is so many ^{learned and} wise men ^{who would} put me to death for ^{treason} I shall turn commentator today. 116

[CCT Per. 18] I will go to the ^{first Hebrew word in*} the Bible [I will] ^{make a comment on the*} very first sentence ^{of the history of creation.*} in the beginning Barasheit. [I] want to analyze the word - Be - in by through and everything else. Rosh - the head. when the inspired man wrote ^{it*} he did not put ^{the Ba there but the first part to it a man a Jew} without any authority thought it too bad to begin to talk about the head* of any man It read ^{in the} 121 ^{first -} The head one of the Gods brought forth the Gods is the true meaning of the word - ^{rosheet signifies to bring forth the Elohim if you do not believe it you do not believe the learned} man of God - no man can tell you any more than I do thus the Head God brought forth the Gods in the grand council ^{will simplify it in}_{I want to bring it to} the English language ^{Oh ye*} lawyers

¹There is clearly part of the speech at this point that references exaltation and higher exaltations along with God being glorified by his “descendants” increasing their standing. WW has: ^{he [God] will take a higher exaltation and I [Jesus] will take his place and am also exalted} while WR reads god is glorified in salvation Exaltation - of his ancestors ^[descendants] &c.- See CCT pericope 16.

110 comprehension] Bullock changed this to “disputation” in T&S. 125 grand council] TB: “Head council”, but WW uses grand council and we take this to confirm WC. 125 the English language] ^{I will transpose it in the English language} : WW.

ye* Doctors ^{who}_{that} have persecuted me I want to let you know that the Holy 126
 Ghost knows something as well as you do - the Head God called together the Gods and set* in
 Grand Council. The Grand Counsellors set in yonder heavens* and contemplated
 the creation of the world's ^{that was created at that time.} When I say Doctor and* lawyer
 I mean the Doctors and* lawyers of the scriptures. I have done so hither to let the lawyers
 flutter and let everybody laugh at them.* Some learned doctor might take a notion to* say 131
 thus and so ^{and we must believe} ^{the scriptures}
^{and are not to be altered and I am} going to show you an error I have* an old book
 in the Latin Greek Hebrew and German I have been reading the German*: I find it to
 be the most correct ^{that I have found and} it corresponds ^{the nearest to*}
^{with} the revela-
 tions ^{that I have given*} ^{I have received} the last 16 years It ^{tells*}
^{talks} about Jachabod ^{Yachaubon the son of Zebedee*} means
 Jacob ^{in English*} ^{The New Testament says*} James now if Jacob had the keys* you ^{may}
^{might*} talk about 136
 James through all Eternity and never get the keys.in the* 21 verse of the 4th chapter of
 Matthew where it gives ^{the word}
^{the testimony that it is to} Jacob instead of James* How can we
 escape the damnation of hell ^{without} God ^{reveal to*}
^{unless} ^{be with} us Men bind us with chains.
 Latin says that Jackobus. means Jacob
 Latin Yacobus - Jacob too- (Read from the Hebrew) Hebrew says Yingacoub means Jacob
 Greek says Jacksus Jacob German says Jacob 141
 thank God I have got this book and I thank him more for the gift of the Holy Ghost. *
 He has got the oldest book in the world - but he has got the oldest book in his heart.* I have all 4 Tes-
 timonies come here ye learned men and read if you can.* I should not have
 brought up this word only to shew that I am right*
 introduced this testimony were it not to back up the word rosh- the head father of the Gods.*
 When we begin ^{to learn*}
^{in*} this way we begin to ^{learn the only true*}
^{find out} God what kind a
 being we have got to worship* When we begin to know how to come to him he begins 146
 to ^{unfold the heavens*}
^{come} to us and tell us all about it* before our prayers get to his ears When we are
 ready to come to him he is ready to* receive us.

148 receive us] It appears that the preceding section of the discourse was the most chal-
 lenging for the reporters, no doubt because of the Hebrew references.

- [CCT Per. 19] Now I ask all the* learned doctors who hear me whether the learned men who are preaching salvation say that* God created the heavens and the earth out of nothing They account it blasphemy to contradict the idea - They will call* think you a fool - You ask them why they say 'don't the Bible say he created the world' and they infer that it must be out of nothing. and the reason is that they are unlearned* and I know more than the world and if the Holy Ghost in me comprehends more than all the world I will associate myself with it. The word create came from the word Barau - * What does Boro mean it means to organize, same as you man* would organize* use to build a ship - hence we infer that* God himself 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 nothing can destroy they never have an ending they coexist eternally never can be destroyed - they may be organized and reorganized but not destroyed.* 151
- [CCT Per.20] I have* another subject to dwell on and it is impossible for me to say much but to touch upon them - for time will not permit me to say all* so I must come to* It is associated with the subject in question, the resur- rection of the dead. The soul - the mind of man the immortal spirit Doctors of Divinity all men* say God created it* in the beginning. The very* idea lessens man in my idea estimation* I don't believe the doctrine hear it all ye ends of the world for* I know better God has told me so I am going to tell of things more noble* 161
- If you don't believe it, it won't make the truth without effect. We say that God 166
Make a man appear a fool before he gets through, if he don't believe it.
- himself was a* self-existent God*, who told you so? It's* correct enough but* how did it get into your heads - who told you that man did not exist in like manner* upon the same principle (refer to the bible)* how does it read in the* Hebrew - God made Don't say so in the old*

160 another subject] The thought order here may be that the comment about a subject being associated with the resurrection of the dead applied to the idea of element being eternal, rather than the next subject of the speech. WC suggests this, although TB and WW do not. However, WC's ordering appears more appealing. T&S follows TB but seems even more disjointed. Although JS would not have known it, the issue of resurrection was very much in play during the early Christian adoption of *creatio ex nihilo*. Hubler, "Creatio ex Nihilo: Matter, Creation, and the Body."

- [CCT Per.21] man *out of the earth** and put into *it Adam's him his* spirit and *so* became a living *spirit body*
- The mind of man *the intelligent part [of man]*² is coequal with God himself *I* 171
- know that my testimony is true.** hence *while when** I talk to these mourners *what have they lost-**
- They are only separated from their bodies for a short *period season** but their spirits existed coequal with God *and they now exist in a place where they** converse *as much same** as we do on the earth. *does not this give your satisfaction[?]* 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* on the immutability of the spirit of man* Is it logic to say 176
- that a spirit is*
- immortal and yet have a beginning because** *if man had a beginning he must have an end.* if a spirit have a beginning it will have and end - good logic-**
- [CCT Per.22] *It does not have a beginning or end,*
- I take* my ring from my finger and* liken it unto the mind* of man, the immortal spirit because* it has no beginning or end Suppose you* cut it into but as the* Devil lives there 181
- would be an end all the fools *learned** and wise men *from the beginning of creation** who say* that comes and tells that man had a beginning *proves that he** must have an end and
- [CCT Per.23] *if that doctrine is true* then the doctrine of annihilation *would be* is* true.
- But if I am right I might *with** boldness proclaim *from the house top** that God never had power to create the spirit of man at all. God himself could 186
- 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 - *the first principles of man are self exist[ent] with God -** All minds and spirits God ever sent into *the this* world are

²The phrase “the intelligent part” may possibly be correctly replaced by “the immortal spirit.” See CCT per. 21.

170 spirit] The witnesses all differ slightly at this point, but are unified in the thought. 170 became a living] WW reconstructs this as *God made a tabernacle and put a spirit in it and it became a Human soul.* 171 is coequal with God himself] TB: *as immortal as God himself**. See CCT pericope 21. 176 logic to say] While somewhat fragmented in the witnesses, the ideas here are well attested in Joseph’s teaching from other occasions. 181 into] Such literal errors show that the reporters were recording a speech, not copying another ms. 184 true.] See CCT per. 22.

susceptible of enlargement.

[CCT Per.24] That God himself finds himself in the midst of spirit[s] and glory* because 191
 he was greater* saw proper to institute laws for those who were in less intelligence that
 to instruct the weaker intelligences they might have one glory upon another in all that knowledge power and glory and so took in hand to
 save the world of spirits* you say honey is sweet and so do I.* I can also taste the principles of
 spirit eternal life I know it is good and* This is good doctrine, it tastes good when I tell you these words of eternal
 life that were given to me by inspiration of the Holy Spirit* and I know you believe 196
 it. you are bound to receive it as sweet and I rejoice more and more.*

[CCT Per.25] Wants to talk more about* Man's relation to God I will open your eyes* in relation
 to your dead. All things whatsoever* God of his infinite* reason has seen fit and
 which proper to reveal to us while 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 they* 201
 are revealed to us as though we had no bodies at all [SACRAMENTAL REQUIREMENTS
 given to mortals apply independently of embodiment[?]] Hence the responsibility, the awful
 responsibility that rests upon us for 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* for those 206
 no preparation - no salvation for our fathers and friends*
 who have gone before us without obeying* the decrees of God
 died and not obeyed* the son of man* Would to God
 I had 40 days and nights to tell you all* to I would* let you know that I am not a fallen
 prophet. What kind of characters are those who* can be saved although their bod-
 ies are decaying in the grave-*
 moldering in the dust.

[CCT Per.26] The greatest responsibility that God has* laid upon us in this life world* is to 211
 191 spirit[s]) I argue that TB intends "spirits" here rather than "spirit" as in WC. More-
 over T&S, from Bullock's ms, makes this choice. See CCT. 192-193 that they might
 have] whereby the rest could have a privilege to advance like himself* : WC. 200 in
 mortality] in our mortal state : TB. 200 in regard to our mortal bodies*] See notes at
 CCT Per. 25. 211 laid] resting: WR.

seek after our dead. ^{the apostle says*}
Paul said they without us cannot be made perfect now

I am speaking of them I say to you Paul you cannot be perfect without us* -those that are gone before

[CCT and* those who come after must be made perfect and God has made it obligatory to man-
should have salvation in common with us - and thus hath God laid

Per.27] this upon the men of the world

Hence the saying of Elijah. I have a declaration to make as* to the provisions which* 216

God hath* made from* before the foundation of* the world What has Jesus said.

All sins and all blasphemies every transgression that man may be guilty of* except one*

there is a provision either in this world* or in the world to come. Hence God hath made

a provision that* every spirit in the eternal world can be ferreted out and saved unless

he has committed that sin which can't be remitted to him - that God has wrought out* salvation for 221

all men unless they have committed a certain sin a friend who
Every man who has a friend in the

eternal* world can save him unless he* has committed the unpardonable sin and so

you 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. not particularly

suited [to] those that are without wisdom until they get exalted to wisdom Knowledge saves a man 226

and in the world of spirits a man can't be exalted but by knowledge.* So long as a man will not

give heed to the commandments he must abide without salvation.* If he has been guilty of great sins, he

is punished for it when he consents to obey the gospel whether Alive or dead, he is saved
No way for a man to come to understanding but give his consent to the commandment

215 men of the world] WW adds the following which is not represented in other sources:
for it is necessary that the seals are in our hands to seal our children and our dead for
the fullness of the dispensation of times, A dispensation to meet the promises made by
Jesus Christ befor the foundation of the world for the salvation of man. Certainly a
statement that Joseph might have made, but whether it is an added thought by Woodruff
in his private journal, or represents something he heard in the discourse, is in question. See
Woodruff journal for January 21, 1844 for a statement of similar character. 216 Hence the
saying of Elijah.] TB suggests that the passage from Malachi was quoted here. 217 the
world] WW and WR give similar phrases at this point: for every creature in for every
spirit in the eternal world. 219 provision] salvation : TB, WR. 224–225 A man cannot
commit the unpardonable sin after the dissolution of the body] There is nothing that a
man can do to commit the unpardonable sin after the dissolution of the body : TB.

- [CCT Per.28] a sinner has his own mind and is in his own condemner* Damned by mortification hence the
 A man is his own torment* saying they shall go into the* lake that burns with* fire and brimstone as exquisite as 231
 a lake burning with fire and brimstone so is the torment of a man.* I have no fear of
 hell fire that dont exist I know the scriptures I understand them.* I said* no man can commit
 the unpardonable sin after the dissolution of the body Hence the salvation
 of Jesus Christ was* wrought out for all men to triumph over the devil for he stood up for a Savior*
 that the saviour the salvation of a man
 if it did not catch him in one place it would another.* The contention in heaven was* there were
 Jesus contended that would be* 236
 certain souls that* would be condemned the devil said he could save them all. As the
 man would not be saved* grand council gave in for Jesus Christ* so the devil fell and all who put up their heads for him* all sin
 he rebelled against God* and was thrust down.
 shall be forgiven except the sin against the Holy Ghost* After a man has sinned the sin against the Holy
 Spirit there is no repentance for him.* What must a man do to commit the unpardonable sin they must
 receive the Holy Ghost have the heavens opened unto them, and know God, and then sin against him 241
 from that time they begin to be enemies like many of the apostates of the Church of J.*
 Hence like many of the apostates of the C of J. C. L.D.S. they go to far the spirit leaves
 C. of L.D.S. - when a man begins to be an enemy he hunts him- for he has got the same Spirit that they
 them hence they seek to kill me they thirst for my blood-they never cease - he has got the same spirit
 had who* crucified the Lord of life-the same Spirit that Sin against the Holy Ghost*
 that crucified Jesus. You can't renew them to repentance - awful is the consequence.*
- [CCT Per.29] I advise all to be careful what you do* Stay do not give way you may find
 all that hear
 that some one has laid a snare for you be cautious- await- 246
 by and by find out that you have been deceived dont make any hasty moves you may be saved
 when you find a Spirit wants bloodshed murder same is not of God but is of the devil if a spirit of Bitterness
 is in you, dont be in haste, say you that man is a sinner, well, if he repents he shall be forgiven. out of the
 abundance of the heart man speaks - the man that tells you words of life is the man that can save you-
 Best man brings forth best works.
 I warn you against all evil characters, who sin against the Holy Ghost for there is no redemption for them
 in this world nor in the world to come 251
-
- 233 commit] No man can commit the unpardonable sin untill he receives the Holy Ghost:
 WW. 241 sin against 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 are open to him* : TB.

[CCT

Per.30]

I can enter into the mysteries. I can enter largely into the eternal worlds -
I could go back and trace evry subject of interest concerning the relationship of man to God if i had

time, for J. sd. where my In my Fars. mansion there are many mansions &c There is one glory of the
moon sun and stars &c their is many mansions in my father's kingdom what have we to console us in
relation to our dead,

we have the reason to have the greatest hope and consoln. for our dead- for we have aided them in 256
greatest hope in relation to our dead of any people on earth

the .1st princ for we have seen them walk in the midst and sink asleep in the arms of J[esus].
worthy on the earth and
those who have died in the faith are now in the selestial kingdom of God
and hence is the glory of the Sun - you mourners have occn. to

rejoice for your husband

has gone to wait until the redn. and your expn. and hope are far above what man can conceive -for why
they have gone to await the resurrection of the dead, to go to celestial glory

God has revealed to us while 261

worlds must wait myriads of
there is many who die who will have to wait many years before they can receive the like blessings.

[CCT

Per.31]

But I am authorized to say and by the authority of the Holy Ghost
to you my friends in the name of the Lord

that you have no occasn. to fear

for he is gone to the home of the just-
that you may wait for your friends to come forth to meet you in eternity in the morn of the celestial world

don't mourn don't weep- I know it by the test of the H. G. that is within me -rejoice O Israel- 266

your friends
those saints who have been murdered in the persecution shall triumph gloriously while their

murderers shall welter for years.-
dwell in torment untill they pay the utmost farthing. I say for the benefit of strangers

I have a Father, Brothers, Friends children that are gone they are absent for a mo-

ment - the time will soon be gone, the trump will soon be blown they are in the Spirit then shall we

[CCT

Per.32]

hail our Mothers, Fathers, Friends and all no fear of mobs -&c but all one Eternity of felicity- 271

A question, Shall mothers have their children Yes. they shall have it without price.

for their debt
redemption is paid there is no damnation awaits them for they are in the [world of] Spirits

- as the Child dies so shall it rise from the dead It will never grow and be living in the burning of
But as it falls so

God. - it shall be as it was before it died out of your arms
It will be in its precise form as

Children dwell and exercise power in the same form as they laid them down reigning on thrones of glory 276
Eternity is full of thrones upon which dwell thousands of children

not one cubit added to their stature. thrones upon thrones. Dominion upon dominion just as you

[CCT Per.33] I will leave this subject here and make a few remarks upon Baptism Bless those who have lost
 Leave the subject friends. The Baptism of Water without the Baptism of Fire and the Holy Ghost
 attending it are necessary, he must be born of water and spirit in order to get into the Kingdom of God
 are inseparably connected. and in the German [the] text bears me out same as the revelations which I have given for the 14 years -
 found in the German Bible to prove what I have taught for 14 years about baptism. 281

I have the testimony to put in their teeth- that 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
 having the keys baptism of Fire and the Holy Ghost. Great God, now where is all the Sectarian world.
 And if this testimony is true they are all damned 286
 Many talk of any baptism not being essential to salvation, but this would lay the foundation
 of their damnation as clearly as any Anathema ever was -I know the text is true- I call upon all [you
 Germans] to say I [aye]-(shouts of I [aye]) Alex Campbell - how are you going to save them with water -
 for John said his baptism was nothing without the baptism of Jesus Christ.
 One God, Father, Jesus, hope of our calling, one baptism - all three baptisms make one. I
 Leaving the principles of doctrine of baptism &c - one god, one baptism, & one baptism -I.E. all three 291
 have the truth and I am at the defiance of the world to contradict. I have preached Latin Hebrew Greek
 German and I have fulfilled all 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 religion won't save you and
 called upon all men Priests and all to repent and obey the gospel. -
 ye will be damned but I do not say how along [long] -
 if they do not, they will be damned.-

[CCT Per.34] There has also been remarks made concerning all men being redeemed from Hell but those who 296
 Sin against the Holy Ghost cannot be forgiven in this world or in the world to come but they shall die
 commit the unpardonable sin are doomed to Gnaolom with out end

the 2nd death-³ but as they concoct scenes of bloodshed in this world so they shall rise to that resurrection which is as the lake of fire and brimstone- some shall rise to the everlasting burning of God
God dwells in everlasting burnings
and some shall rise to the damnation of their own filthiness- same as the lake of fire and brimstone- I have intended my remarks to all- to all rich and poor bond and free great and small I have no enmity against 301
any man. I love you all- I am their best friend and if persons miss their mark it is their own fault- if I reprove a man and he hate me he is a fool-for I love all men especially these my brethren and sisters- I rejoice in hearing the test of my aged friend-

[CCT
Per.35]

You never knew my heart. No man knows my history- I can not do it. I shall never undertake-
You don't know me- you never will I don't blame you for not believing my history.

if I had not experienced what I have I should not have known it myself- I never did harm any man 306
Had I not experienced it, I could not believe it myself

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 of my fellow man- and when I am called at the trumpet and weighed in the balance you will know me then- I add no more God bless you. Amen- The choir sung an hymn at 1/2 p 5.

³But I say any man who commits the unpardonable sin must dwell in hell worlds without end : WW.