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LIVE IN LOVE.

BY EDWARD CAPERN.

Be not harsh and unforgiving,
Live in love, 'tis pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him,
Lest thou needlessly offend him;
Show him love hath been thy teacher—
Kindness is a potent preacher;
Gentleness is e'er forgiving—
Live in love, 'tis pleasant living.

Why be angry with each o'her?
Man was made to love his brother:
Kindness is a human duty,
Meekness a celestial beauty.
Words of kindness, spoke in season,
Have a weight with men of reason;
Don't be other's follies blaming,
And their little vices naming,
Charity's a cure for railing,
Suffers much, is all-prevailing.
Courage, then, and be forgiving;
Live in love, 'tis pleasant living.

Let thy loving be a passion,
Not a complimentary fashion;
Love is wisdom ever proving
True philosophy is loving;
Hast thou known that better feeling,
'Gilder'd by our hate's concealing?
Better love, though e'er so blindly,
E'en thy foes will call it kindly.
Words are wind: O, let them never
Friendship's golden love cord sever!
Nor be angry, though another,
Scorn to call thee friend or brother.
'Brother,' say, 'let's be forgiving;
Live in love, 'tis pleasant living.'

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HISTORY OF JOSEPH SMITH.

APRIL, 1844.

At 3½ p.m. the President having arrived, the choir sung a hymn. Elder Amasa Lyman offered prayer.

President Joseph Smith delivered the following discourse before about 20,000 Saints, being the funeral sermon of Elder King Follett. Reported by Willard Richards, Wilford Woodruff, Thomas Bullock and William Clayton:

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

I want your prayers and faith that I may have the instruction of Almighty God and the gift of the Holy Ghost, so that I may set forth things that are true and which can be easily comprehended by you, and that the testimony may carry conviction to your hearts and minds of the truth of what I shall say; pray that the Lord may strengthen my lungs, stay the winds, and let the prayers of the Saints to heaven appear, that they may enter into the ears of the Lord of Sabaoth, for the effectual prayers of the righteous availeth much. There is strength here, and I verily believe that your prayers will be heard.

Before I enter fully into the investigation of the subject which is laying before me, I wish to pave the way, and bring up the subject from the beginning, that you may understand it. I will make a few preliminaries in order that you may understand the subject when I come to it. I do not calculate or intend to please your ears with superfluity of words or oratory, or with much learning; but I calculate to edify you with the simple truths from heaven.

In the first place, I wish to go back to the beginning to the morn of creation; there is the starting point for us to look to, in order to understand and be fully acquainted with the mind, purposes, and decrees of the Great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it be a hard matter to get right.

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything either that which is past, or that which is to come, as it respects their relationship to God; they do not know neither do they understand the nature of that relationship; and consequently, they know but little above the brute beast, or more than to eat, drink and sleep; this is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of

the designs of God, the beast comprehends the same thing; it eats, drinks, sleeps, and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God they do not comprehend themselves. I want to go back to the beginning and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him; this is a question that may occupy your attention for a long time. I again repeat the question, what kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The Scriptures inform us that 'this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.'

If any man does not know God, and inquires what kind of a being he is, if he will search diligently his own heart, if the declarations of Jesus and the Apostles be true, he will realize that he has not eternal life, for there can be eternal life on no other principle.

My first object is, to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices, or say anything against the man of God, or the servants of God again; but if I fail to do it, it becomes my duty to renounce all further pretensions to revelations, inspirations, or to be a Prophet; and I should be like the rest of the world, a false teacher; be hailed as a friend, and no man would seek my life; but if all religious teachers were honest enough to renounce their pretensions to godliness when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a false teacher, then upon the same principle we should be justified in taking away the life of every false teacher; and where would be the end of blood, and who would not be the sufferer?

But meddle not with any man for his religion, and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect right or wrong. Every man has a natural, and in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong by showing what God is. I am going to inquire after God; for I want you all to know him, and to be familiar with him; and if I can bring you to a knowledge of him all persecutions against me ought to cease. You will then know that I am his servant, for I speak as one having authority.

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens; that is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible; I say, if you were to see him to-day, you would see him like a man in form—like yourselves, in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another.

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 we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity; I will refute that idea, and will take away and do away the veil, so that you may see.

These are incomprehensible ideas to some, but they are simple; it is the first principle of the gospel to know for a certainty the character of God, and to know that we may con-

verse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did, and I will show it from the Bible. I wish I was in a suitable place to tell it, and that I had the trump of an archangel so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it Elder Rigdon.) The Scriptures inform us that Jesus said, 'as the Father hath power in himself, even so hath the Son power;' to do what? Why what the Father did; the answer is obvious, in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it?—if you do not believe it, you do not believe the Bible; the Scriptures say it, and I defy all the learning and wisdom, and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a 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 do those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle is laid down and dissolved they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint 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. My Father worked 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 may obtain kingdom upon kingdom, and that he will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children; it is plain beyond 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 ascend step by step until you arrive at the top, and so it is with the principles of the gospel—you must begin with the first and go on until you learn all the principles of exaltation; but it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is 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 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, and everything 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 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 learned man of God. Learned men can learn you no more than what I have told you. Thus the head God brought forth the Gods in the grand council.

I will transcribe and simplify it in the English language. Oh, ye lawyers! ye doctors! and ye priests! who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods and sat in grand council to bring forth the world. The grand counselors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the Scriptures. I have done so hitherto without explanation to let the lawyers fluster and everybody laugh at them. Some learned doctor might take a notion to say the Scriptures say thus and so, and we must believe the Scriptures, they are not to be altered; but I am going to show you an error in them.

I have an old edition of the New Testament in the Hebrew, Latin, German and Greek languages. I have been reading the German and find it to be the most correct translation and to correspond nearest to the revelations which God has given to me for the last fourteen years. It tells about Jachoboy, the son of Zebedee; it means Jacob; in the English New Testament it is translated James. Now if Jacob had the keys you might talk about James through all eternity and never get the keys. In the 21st verse of the fourth chapter of Matthew my old German edition gives the word Jacob instead of James.

The doctors (I mean doctors of law, not of physic) say 'If you preach anything not according to the Bible we will cry treason.' How can we escape the damnation of hell except God be with us and reveal to us? Men bind us with chains. The Latin says Jachobod, which means Jacob; the Hebrew says Jacob, the Greek says Jacob, and the German says Jacob; here we have the testimony of four against one. I thank God I have got this old book, but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four testaments; come here ye learned men and read if you can. I should not have introduced this testimony were it not to back up the word *rosk*, 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 they came together and concocted a plan to create the world and people it. 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. Having a knowledge of God we begin to know how to approach him, and how to ask so as to receive an answer.

When we understand the character of God and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in 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 together; the Holy Ghost does anyhow, and he is within me and comprehends more than all the world, and I will associate myself with him.

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* that it must have been made out of nothing. Now the word *create* came from the word *baurau*, which does not mean to create out of nothing; it means to organize, the same as a man would organize 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 dwell's 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 exalt man, but it is impossible for me to say much on this subject; I shall therefore just touch upon it, for time will not permit me to say all; it is associated with the subject of the resurrection of the dead, namely, the soul—the mind of man—the immortal spirit; where did it come from? All learned men and doctors of divinity say that God created it in the beginning, but it is not so; the very idea lessens man in my estimation. I do not believe the doctrine; I know better. Hear it all ye ends of the world, for God has told me so; and if you don't believe me, it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not believe it. I am going to tell of things more noble.

We say that God himself is a self-existent being; who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles. God made a tabernacle and put a spirit into it, and it became a living soul. [Refers to the old Bible.] How does it read in the Hebrew? It does not say in the Hebrew that God created the spirit of man; it says 'God made man out of the earth and put into him Adam's spirit, and so became a living body.'

The mind or the intelligence which man possesses is coequal with God himself. I know that my testimony is true; hence when I talk to these mourners, what have they lost? Their relatives and friends are only separated from their bodies for a short season; their spirits which existed with God have left the tabernacle of clay only for a little moment as it were, and they now exist in a place where they converse together the same as we do on the earth.