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REMARKS

By President HEBER C. KIMBALL, Bowery, Monday Morning, Oct. 7, 1861.

REPORTED BY J. V. LONG.

The matter has been plainly presented before us in regard to the Temple, and the question for us to consider is, "Does this people, or this conference of the Church of Jesus Christ of Latter Day Saints, with all its authorities that are present here to-day, want to build the Temple?" (The congregation responded, Yes.) Is it your feeling and desire as a people that we shall go to work and build a temple? (All the conference with one united voice responded in the affirmative.) I now want to put another question, for I do not understand or know of anything that lives but what has got a spirit and a body, and I know that to separate them here on the earth is death, so it is with us without our works, our faith is dead. Now, then, I am coming to the point; will you pay your tithing? (All answered, Yes!) Will you attend to the calls of the First Presidency of this Church? (One simultaneous "Yes" burst forth in answer to this question.)

What is the use of talking about things; let us go to work and do them. We as a people must go to work, beginning at the head or root of this branch of the house of Israel. We must go to work and build a temple, and everything that pertains to it that is necessary for this day and time that we have to stay in these mountains. Is there any lack of means? No, not a particle. (Pres. B. Young: All the lack is the will, br. Heber.) If we say we will do it, God will help us to do it. There is no other way for this people to prosper, except by every leading man holding the priesthood in this church and kingdom going to work unitedly, and except we are one in purpose, and all of us become like clay in the hands of the potter, we can do nothing. Every vessel has to be turned and become pliable in the hands of the potter. Do you know this, brethren? I have worked at the potting business, and I have made twenty dozen milk pans in a day, and I could not make one stand for the other; but I had to take each for itself, every bowl had to stand for itself. It is so with us in the kingdom of God; if we are saved at all, it must be by subjecting ourselves to the principles of salvation and eternal life, by observing strictly the law of Christ; and it is precisely so with regard to this people and the building of that temple. It is one of the easiest things for us to do, if we will only go to work and do it in the way that we are commanded. When we start to do it in good earnest, our means will increase in proportion to what we do. Some will turn round and say, if by building that temple we shall be prospered, we are ready; but if I tell you that by going at it, you will be able to send four hundred teams next year, if required, you will think this is extravagant; but I see it just as it is, and that by the Spirit of the living God, even by the spirit of revelation. I am of opinion that if President Young had not started that Theatre, there would not have been half so many improvements here as we now see. Men increase their efforts frequently because of the examples of others. When boys lay down a snow ball, if it is not rolled it does not increase in size; but when it is rolled, then is the time that it increases. It is so with this church and kingdom, the progress of the work of God is in proportion to the labor performed and the diligence of the people in the church. We are all required to be diligent and to labor faithfully for the upbuilding of the kingdom of God; we have all got an interest alike in the triumph of righteousness, and it should be our meat and drink to assist all we can in this great work of human redemption.

But to return to the subject of the building of the Temple, which is closely connected with the salvation of both the living and the dead. There is quite a quantity of rock on the ground now, about enough to make one tier all round about sixteen inches high. Now, if you will go and look at the quantity of rock there is on the Temple Block, you will think there is far more than enough to build one tier, for it looks a tremendous pile. We have to carry the walls a little over eighty feet high from the basement. The theatre is forty feet high from the water table, so you can readily form an idea of the height of the temple when completed, and you can also imagine the immense mass of stone that will be required to rear it ready for the roof, when you consider that all the stone we have got on hand will but raise the building sixteen inches. Shall Great Salt Lake City do it all? No, all the people from north to south, and from east to west, have got to take a hand in the work, and by exerting ourselves we shall be enriched tenfold in our property and in our righteousness.

By and bye President Young will call upon

us to build a Tabernacle that will hold from 15,000 to 20,000 people, and it will be so constructed that the congregation will be able to sit and hear full as well as they can in the Tabernacle behind us, and it gives us a good idea of erecting another one, for the people can hear him when he speaks at a very moderate tone of voice; he does not have to speak one third as loud in the Tabernacle as he does here. Speaking here feels as if it would destroy a man's lungs, for the voice is scattered or wasted through the bushes, while a tight room will hold the sound. We shall commence that large Tabernacle when President Young says so. Can we build that Temple by building that Tabernacle, of which I have been speaking? Yes, I say we can, and that too much quicker than if we do not build it.

I know these things. For years I heard Joseph tell the people to put in their means to help, and he, under the direction of the Almighty, would push forward the work and make the people rich. But Joseph could not do it, for the people were not filled with the spirit of revelation, but if the people would partake of the same attributes as the man who stands at their head, which they can do by living the religion of Jesus Christ, they will prosper abundantly. Brother Brigham may talk all the day long, expecting that we have got the same spirit, and that we are blessed with the same sap and nourishment as he is, which comes from God the Father and his Son Jesus Christ. You must be alive in Christ in order to partake of his spirit, power and authority. The principle is true and the rule is good; just let us hand over twice as many teams to go east next year as we sent this, and then we shall be able to do more work than we have ever done in the mountains before, and we will be better off.

Now, remember, we shall want you to come on with your teams, hauling rock, and take an active part in the good work. The people in the country must remember that the workmen will require butter, eggs, meat, cheese and lots of strong clothing.

Brethren and sisters, remember all your duties and perform them and the Lord Almighty will bless you and prosper you in all things which you set your hands to do.

May the choicest of our Heavenly Father's blessings attend you, in my prayer in the name of Jesus Christ: Amen.

REMARKS

By President BRIGHAM YOUNG, Tabernacle, a.m. of April 6, 1862.

REPORTED BY G. D. WATT.

Instead of giving a text to be dwelt upon by those who may address us during this conference, as I have done on some occasions, I say to the Elders, speak upon such subjects as may be in your minds. Open your mouths, and have faith that God will fill them with useful and instructive information, that all who hear may be blessed and built up in the strength of God. If we meet as we should, conduct ourselves as we should while we are assembled, and live as we should when we are separated, our meetings will certainly advance the kingdom of God on the earth.

As formerly, I present myself before you this morning in the capacity Providence has lead me to occupy, acknowledged and sustained by you as the dictator, counselor and adviser of the people of God. Hundreds and thousands of the Latter Day Saints exercise faith for me, and pray for me and my counselors, and for the Twelve Apostles and others who are leaders and dictators in this church and kingdom, but neglect to pray for themselves. They apparently have more faith for me than they have for themselves. Apparently they will be more fervent in spirit, while in prayer before God, for the leaders of this people than they will be for themselves. They wish the leaders to be far more holy, to be filled with more light, more intelligence, more faith, more compassion, more charity, more love, more humility than they themselves are. They wish their leaders to be filled with the patience of Job and the integrity of the angels, while they themselves neglect to attain to all thisfulness. They do not sufficiently control themselves; they give way too much to passion and the idle follies of life.

I seek as diligently as you do that the leaders of this people may be and do precisely as God wishes them to. I pray as fervently as you do that the will of God may be done on the earth as it is in heaven, and that we may be moulded and fashioned in all goodness, after the image of Christ. I have the same faith that you have for the leaders of this people, and I have all the fervency of desire I am capable of, that God will make the people just as pure as they want their leaders to be.

This is a great and good people. I am well acquainted with their inmost wishes and desires, for what they pray, and what they labor and toil to accomplish. Is their labor fully effectual, and their toil altogether cal-

culated to bring them that which they desire? No matter what our exercises may be before the Lord for the advancement of truth and the power of the kingdom of God upon the earth, if our every day life does not accord with our profession, our religious exercises are all in vain. We may have all faith so as to remove mountains, to pluck up trees by the roots and plant them in the sea, and be enabled to perform greater wonders than have ever been performed by man in the name of Jesus Christ with his priesthood upon us, yet if we are not pure in our affections, true and fervent in our love for God, and holy in our spirits, all this will avail us but little. Our spirits should reign supreme in our bodies, to bring the flesh into subjection to the will and law of Christ, until the carnal, devilish spirit that fills the heart with anger, malice, wrath, strife, contention, bickering, fault-finding, bearing false witness, and with every evil that afflicts men, is entirely subdued. If this evil power is not vanquished by the power and love of God, the whole course of nature will be set on fire with the fire of hell, until the whole body and spirit are consumed. This is the way I read the order of God, the will of God, the law of God and his holy priesthood, the love of God, and all that pertains to his kingdom on the earth.

The Apostle Paul says we are nothing without charity, whatever else we may possess. Using my own language I should say, without the pure principle of the love of God in the heart to subdue, control, over-rule, and utterly consume every vestige of the consequences of the fall, the fire that is kindled within the nature of every person by the fall will consume the whole in an utter and irretrievable destruction.

We meet to be instructed; and at the termination of our conference we should be a little farther advanced toward the holy kingdom of our Father and God, and be better prepared to build up his kingdom on the earth, than we were at its commencement.

In speaking of the tongue the Apostle says, "But the tongue can no man tame, it is an unruly evil, full of deadly poison." If the tongue cannot be tamed, it can be bridled. "If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." If this unruly member is not held in subjection it will work our ruin, for "The tongue is a fire, a world of iniquity, so is the tongue among our members, and it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." If the tongue is unbridled and uncontrolled, it sets in motion all the elements of the devilish disposition engendered in man through the fall. The Apostle has represented it well, in comparing its influence to the fire of hell which will eventually consume the whole man.

We are met in this conference, expressly for the purpose of enlarging our views upon the importance of our priesthood and duties; that our love for God, truth and the household of faith may be increased; that our sensibilities may be sharpened to a keen relish for goodness and a just sense of right; that our judgments may become more impartial and discreet in all their conclusions, so that when we go from this conference, whether as Bishops, Elders, High Priests, High Counselors or as members of the church and kingdom of God in the last days, we may find ourselves sensibly improved, our aspirations more elevated, our natures more divested of low selfishness, and in every way better prepared to judge in Israel, and to lead the sheep of the fold of Christ in a manner more acceptable to the Great Shepherd.

It would be a matter of great satisfaction to me if all the Bishops were perfectly impartial when sitting in judgment on their brethren, and completely invulnerable to the influence of bribes and selfish leanings to the dictates of prejudices formed in favor of this or that person. I may not be entirely free from such prejudices, but, if I am required to sit in judgment upon an individual against whom I have entertained a prejudice, it has ever been my manner to inform that person of it upon the first opportunity that presented itself. Will you do this Bishops, and frankly acknowledge that you are unqualified to sit in judgment upon any person against whom you are strongly prejudiced?

So far as I have power, and with all the understanding God has given me, I seek to base all my conclusions upon facts, when I am judging my brethren. When they are peevish, covetous, and for a trifling gain of some kind will overlook right, frown upon the majesty of truth, disregard justice, and in all their actions manifest a strong preference for the good and glory of this world, I am prejudiced against their unrighteous preferences, but not against them as individuals; for if all the good and the evil,

the strength and the weakness of which they are capable will range within the limits of a few square inches, as individuals they require my sympathy, while I abominate their sins.

I am not ignorant of the weaknesses of mankind; and in many instances when they would do a good act, the devil, by some means, takes the advantage of them and leads them to commit an evil; as the apostle says "when I would do good, evil is present with me." There is a number of people in this church, who, when they would correct their lives, and conclude to perform the greatest good in their power, do that which brings disgrace upon them—the very thing they did not want to do. This weakness we should struggle bravely to overcome. We hold them in full fellowship in the church of Christ because they design in their hearts to do right, but do not at all times manage to perform it. All men are not equally afflicted with these weaknesses. We have Bishops, Presidents, men of standing and experience in the kingdom of God, who, according to my judgment, do very wrong in many instances, but they may be blinded through selfishness.

I will here refer to a principle that has not been named by me for years. With the introduction of the priesthood upon the earth was also introduced the sealing ordinance, that the chain of the priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." By this power men will be sealed to men back to Adam, completing and making perfect the chain of the priesthood from his day to the winding-up scene. I have known men that I positively think would fellowship the devil, if he would agree to be sealed to them. "O, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me." Now this is not so much weakness as it is selfishness. It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the devil. Some would go to hell for the sake of getting the devil sealed to them.

I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make one of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not—it has not been revealed to me. I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them. They can receive only a very little, and that must be administered to them with great care.

A portion of this community will not improve, will not plant out a fruit tree nor a shade tree, expecting to be driven from their homes. Such neglect of duty is the very way to bring the power of the devil upon us. Let every man go to with his might and build a good house for his family to live in, and make them comfortable and happy, and gather around them an abundance of the blessings and comforts of life, and do it by the power of God and the spirit of the Holy One, in all diligence and faithfulness, and let us preach the gospel, send the Elders to gather the poor and meek of the earth, each one doing all the time all he can to accumulate means to accelerate this great and glorious work in the name of Israel's God, being full of faith, humility, and charity; then we have done our duty, and all we can do to further the kingdom of God.

When we are doing the work of the Lord with a low might, and the evil within us is subdued by the power of God, and the light of Christ so shines within us that we can see clearly the things of God and men truly as they are, and all is judged by a righteous judgment, then we may look at and talk about the faults of each other without in the least disturbing our peace. When we do this, working faithfully for the building up of God's kingdom, we are ready to acknowledge all things we possess to be the Lord's, holding them for him in time, not knowing what he will do with them in the future. Let us teach our families the principles of righteousness by our conduct, which will go