

REMARKS

By Pres. H. C. Kimball, Tabernacle, Sunday Morning, Nov. 8, 1857.

[REPORTED BY LEO HAWKINS.]

I am almost a good mind to talk a little; that is, if you want I should, but I certainly do not want to without you want I should, and then again if I felt really like it, I should talk whether you wanted I should or not. The reason I make that expression is because I am called to an holy calling, with our President, or br. Brigham. He is my leader and I am his brother and servant; I am his fellow servant, that is, I am one with him, and my calling actually requires me to talk and to teach and to instruct and to exhort and to invite all men to embrace the gospel and plan of life and salvation.

Jesus, in the 1st chap. of John, 4th verse, says, "In him was life; and the life was the light of men."

Also, in the 8th chap. and 12th verse, "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

And in the 14th chap. and 6th verse, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Well, you have heard me express, several times, that truth is life, and life is light. Well, it is true, because Jesus says, 'I am the life and the light of the world and no man that is born upon the face of this earth can obtain eternal life except they go by me; they must come by me or through me to obtain eternal life.'

Brethren, I want you to understand if you will treasure up principles of truth as you would treasure up gold and silver and precious stones, if you will treasure up truth, every truth that you treasure up, that truth is life, and that life is light. Do you not see that if you treasure up the principles of truth in you and you have your treasury full of them, then, of course, your treasury is savior of all? Why? Because life is light and light is life.—Do you not see if you have got the true principles dwelling in you, if you treasure up truth, you are bound to have life, and then if you have life, you are bound to have light, and if those true principles dwell in you, and they abound, do you not see you cannot be unfruitful?—you are bound to be fruitful in the knowledge of God and in the accomplishment of his purposes.

If you do not take a course to treasure up truth, you never will be prophets and prophetesses, for it is in treasuring up truth and life and light—if these principles be in you and they abound, you will be like a well of water springing up into everlasting life. It will be everlasting, do you not see, if it springs up, and that will bring us back to the fountain of life from whence springs life and light. Do you not see it springs from God, it emanates from Him?—and if it is in us and abounds it will be in us as a well of water springing up into everlasting life, from whence it sprang.

Well, here are a few ideas before you, something I had not thought of before I got up. Well, I am called and ordained to be a teacher and to instruct; but if you do not receive my instructions and the principles of truth that emanate from me, then you are not profited, for the Lord says, 'if a man offers you a gift and you do not receive that gift with gladness and joy, then of course the man that offers the gift is not blessed, but if the receiver receives it with joy, then the man that gives the gift has joy in giving it. Do you not see it?—Well, upon the same principle, if God confers gifts and blessings and promises and glories and immortality and eternal lives and you receive them and treasure them up, then our Father and our God has joy in that man. Do you understand me? I do not know whether you get my idea or not, but, to save my head, I cannot talk any plainer. You know I am called simple; well, I wish I was simpler and could convey things with greater simplicity than I do. Why? Because I have not a spirit within me to wish to talk one word to you except good sense and light and information and instruction to the child that sits before me to-day. Do you not see God is not pleased with any man except those that receive the gifts and treasure them up and practice upon those gifts? and he gives those gifts and confers them upon you and will have us to practice upon them. Now these principles to me are plain and simple.

Do you suppose that God in person called upon Joseph Smith, our Prophet? God called upon him, but God did not come Himself and call, but He sent Peter to do it. Do you not see?—he sent Peter and sent Moroni to Joseph and told him that he had got the plates. Did God come Himself? No, He sent Moroni, and told him there was a record and, says he, 'that record is matter that pertains to the Lamanites and it tells when their fathers came out of Jerusalem and how they came and all about it and,' says he, 'if you will do as I tell you, I will confer a gift upon you.' Well, he conferred it upon him, because Joseph said he would do as he told him. 'I want you to go to work and take the Urim and Thummim and translate this book and have it published, that this nation may read it.' Do you not see, by Joseph receiving the gift that was conferred upon him, you and I have that record?

Well, when this took place, Peter came along to him and gave power and authority and, says he, 'you go and baptize Oliver Cowdery and then ordain him a Priest.' He did it and do you not see his works were in exercise? Then Oliver, having authority, baptized Joseph and ordained him a Priest. Do you not see the works how they manifest themselves?

Well, then, Peter comes along. Why did

not God come? He sent Peter, do you not see? Why did He not come along? Because He has agents to attend to His business, and He sits upon His throne and is established at head quarters and tells this man, 'Go and do this,' and it is behind the veil just as it is here. You have got to learn that.

Peter comes along with James and John and ordains Joseph to be an Apostle and then Joseph ordains Oliver and David Whitmer and Martin Harris and then they were ordered to select twelve more and ordain them. It was done; do you not see works were manifest?—They received the truth, and thus you and I are here to-day, and if it had not been for the practice, you and I would not have been here, would we?

Well, practice makes perfect; it makes perfect men and perfect Apostles and Prophets and Elders and Teachers and Deacons, and how can you be perfect without it? It is by our practice and living up to our profession that we increase and grow in grace and in the knowledge of the truth.

There are a great many things, probably, that are taught you from this stand, that is, from individuals; they are taught to you and you, probably, have not got faith and confidence in them. Well, now, I do not care whether you have or not, if you will go and do as you are told, you shall have a knowledge, although you had not a particle of faith when you began. That is curious religion, but there is no knowledge on any other principle, only by obedience.

Sometime ago I brought up a figure. Says I, John, Timothy, Jack, Peter, I do not care who they are, you go up above the arsenal and dig a well, and dig 10 or 12 feet and you shall find a good spring of water. 'Well,' says br. John, I have no confidence in that, that there can be water got there, neither have I any confidence in you as an Apostle.' Says I, I do not care care whether you have or not, go and do as I tell you and you shall be paid for it; you go and dig a well, and dig 12 feet and find a good spring of water; now do you not get the knowledge of that water without a particle of faith or confidence? It is in the works.

Some say, 'What is the use of me doing this, or that, or the other thing, I have no faith in it?' I do not care a dime for your faith, they produce the knowledge and then, do you not see, knowledge swallows up faith before you ever had it?

Did you ever know anything to swallow a thing when it was not? Yes, the Methodists' God has neither body, parts, nor passions, and yet they have swallowed him.

Well, now, this is a kind of curious doctrine, but it is true doctrine, for I never knew much faith in exercise in a man, except that man had good works, by going and doing as the servants of God say, to produce faith and knowledge.

Now I will ask you a question, a scriptural question. I do not know where it is. It is in the bible. I cannot refer to chapter and verse; I want to refer you to the case of Naaman, the Assyrian, who was smitten with leprosy. How much faith had he? He had not a particle, but his servants, that had faith, prevailed upon him to go down to Jordan. When the Prophet spoke to him and told him to go and dip himself seven times and he should become whole, he had not a particle of confidence in it. He went down with his riches to buy health, but he could not buy it, he had to do as the Prophet told him. He went down and dipped himself seven times and was healed. Do you not believe, then, he knew things? Says he, 'I know, now, they are the men of God.' I know, now, that God lives and their words are true, for I did as they told me, but I had not any confidence in them, and I was healed?

Does not that agree with me? I merely bring that up that you may not find fault with my doctrine. Do you not see that is the principle that we must be actuated by? I care not whether you have any faith or not; you go and do as you are told to do, and that produces knowledge, and how long will it be before we will be presented into the presence of Jesus Christ, the Son of God? It will not be but a little while. Now there are a great many people, even to this day, with all the reformation that has been in our midst, who make a practice of telling lies, it is impossible for them to tell a story except they put into the interstices of that story lies of their own manufacturing. Do you not see that destroys? They make a practice of it. They cannot transact business except they must lie a little. How long, do you suppose, it will take that man to get to heaven and to enter into celestial glory, where lies or anything that is impure cannot exist? It will take him as many millions of years as there will be millions of years to come.

Perhaps some people may think that if we do lie and are dishonest and so forth and so on, when we die, the death that comes upon us and the change, that comes upon us will change and take away those lies and we shall find ourselves basking in truth. No such thing. I may tell a lie to you, I may be dishonest to my neighbors and ungodly, then I may get up and go out of doors, and I want to know what better am I when I go through that door than I was this side of it? Has it changed my nature? No, not one particle.

I will refer to br. Morley's words. He says, 'the mind makes the man.' That is true.—What is the mind? It is that character that was made and fashioned after the image of God, before these bodies were made, that is, our spirits. What is the mind? It is the spirit that was made before this body. Do you know it? Well, now, let me tell you, it is that spirit that makes the man. I care not how humble he is, if his nose is three feet long and

all his body was disfigured—I will tell you, if there is a good spirit in that man and that spirit cultivates wholesome doctrine and lives to God, you love him; it is the spirit that is in the man that makes the man, which is the mind that you was speaking of, father Morley. You meant so, did you not, father Morley? ['Yes.'] Well you did.

Well, our change from this state of existence does not change our character, the character must be made and formed before it goes through the veil, if he is going to continue with the servants of God, the Prophets.

Now, brethren, you have got a spirit in you, and that spirit was created and organized, was born and begotten by our Father and our God before we ever took these bodies, and these bodies were formed by Him and through Him, and of Him, just as much as the spirit was, for I will tell you He commenced and brought forth spirits, and then when He completed that work, He commenced and brought forth tabernacles for those spirits to dwell in. I came through Him, both spirit and body. God made the elements that they are made of, just as much as He made anything. Tell me the first thing that is made on earth that God did not organize and place here in this world. Not a thing.

Well, it is the mind or spirit that is in the man that makes the man. Was that spirit a wicked spirit when it was organized and bro't into existence? No, no more than our little children are sinners, but we have been led, that is, perverted or rather led away from these true principles, led into evil principles by others. Well, then, of course we are not exactly as we were when we were organized. No, we have taken other men's books and reasonings and fell into other principles, led away from nature, some say, 'nature's darkness.' I do not know anything about such a thing as nature's darkness; if we were as we were in our first creation, we should be as innocent as little children, every one of us. Perhaps you do not see these things as I do, but I have not any notion of my own to communicate unto you.

You see I am the simplest fellow there is.—I wish to God I was more simple than I am, I should be nearer to what I was in nature. I do not know how to use what they call big words; I never studied them, I have no taste particularly for them and if I had, I should not know where to put them and should be very apt to stick the head to the feet and the feet to the head. I do not know where to apply them. Well, what are they? You may ask br. Taylor and he will tell you they are confabulation of all languages. Confabulation—well, that's a good word, is it not? That is, they are French, English, Irish, Dutch, Hebrew and Latin, and they are all kinds of words, and there are not many of them that have good sense. Well, they are a mixture, every language is a mixture. I have not studied them.

Do you want to blame me? Cannot you understand me in my simple way of communicating to you? After all my simplicity and simple words and trying to simplify my words to the capacity of the people, there are lots of you who do not understand the words I use—the words I was taught from my youth in my simplicity.

Well now, brethren, I tell you I have said what I have said, and may God grant that it may inspire your hearts, that it may exalt your minds, that you may treasure up these truths as far as they are truths, and I know nothing to the contrary but what they are truths, and if you do, or anybody else, I would be pleased to be corrected, that is, to have the real thing presented instead of them. Is it to my injury, because I did not happen to get it and somebody steps forward and puts it there? Does it injure me? No, it communicates to me that I had not got, that is, a truth, and truth is life and life is light, do you not see what I get by it?

In regard to our situation and circumstances in these valleys, brethren WAKE UP! WAKE UP YE ELDERS OF ISRAEL AND LIVE TO GOD and none else, and learn to do as you are told, both old and young; learn to do as you are told for the future, and when you are taking a position, if you do not know that you are right, do not take it; I mean independently, but if you are told by your leader to do a thing, do it—none of your business whether it is right or wrong—you will get water, if you dig away. That is rather presumptuous doctrine with some people, but with me it is not.

I have heard men teach in this stand that I was under no obligation to do anything except I had a revelation. I do not believe the doctrine at all, I don't care who preached it. I am not the leader, I am not the Prophet, nor the chief Apostle; I do not hold the keys independently; I have no keys, only what I hold in br. Brigham, and then br. Brigham has the word of God, he must do thus and so. He comes to me and says 'Br. Heber, I want you to do thus and so. Wait till I go home, get into my private room and ask God that I may get a revelation! Aint that pretty, br. Taylor? Well, I will not talk just as I think, if I did, I would knock this pulpit head over heels, when I think of such folly. Go and get a revelation when God has spoken through my head!—and then the tail goes off and gets down on his knees to get a revelation when the head has got one.

Now I have heard that doctrine preached here, that they must have a revelation before they are bound to receive that word and go and practice it, just as it would have been with those men I employed to go and dig that well by the arsenal. 'Wait, sir? I will not wait a minute, go along, or I will employ men that will do it.' 'I am going to get a revelation to know if there is water there.' They do not know that by believing on any man's testimony they increase in knowledge, wisdom and the power of God; they forget that. Do you not see that I can learn more to be led than I can to lead, if I have the right man to lead me? Br. Brigham is my leader, he is my Proph-

et and my Seer, my Revelator, and whatever he says that is for me to do and it is not for me to question him one word, nor to question God a minute. Do you not see?

I will tell you what it is right for me to do. If there is time and if there is not, it is not necessary, go along and bow down before the Lord God; says I, Father, help me to be faithful and do the words of br. Brigham, my leader, that I may see glory in it and that I may see immortality and eternal lives in it.

I am teaching you, Elders; now, if I am not right, I am wrong. I leave it to you to judge whether I am right or wrong. It is curious for me to talk, but it is not for me to question his words no more than it was Naaman, the Assyrian; says he, 'What better are the waters of Jordan?' Why are not the rivers of Damascus and the water round Jerusalem just as good? Why is there not as much virtue in them as there is in Jordan? Why, there is, but the virtue is in the man of God telling him what to do; there is virtue in doing what the servant of God told him to do. If he had told him to have gone and got into a mud hole, it would have had the same effect as that water; it is in the words of the man of God, and God lets His angels go along wherever he goes, and the angel of God goes along and touches the man with the touch of his finger, and says, 'be thou made whole.' Why? 'Because the servant of God says so, and I have come here to help fulfil it.' Either side of the veil they are active to see that your words are fulfilled, if they are not, they are not with us, nor we with them.

What difference does the veil make? None at all. To us there is a veil, but to them there is no veil, they can see through the side of a house as well as through the air. I know that by experience. 'Well, now,' some one says, 'what good does it do for two or three thousand men to be in the mountains?' Why, I don't know as it is any of our business. It says, 'Uncle Sam cannot come.' We are ready, we are on the spot? Well, what else? It gives those men an experience that they cannot have on any other principle. They are getting an experience, for what? To cultivate them for something greater, which will come next year, and if it does not come there, it will come some time. I do not say it will come next year, you never heard me say it would, but you and I want to live our religion and do as we are told, not questioning a word for a moment. You have got to stop that; it is enough for others to do that, without our meddling with those things—I am speaking to the Elders of Israel.

Well, these things are all right; you learn to do as you are told, and those that have not been baptized into the church, I say, go and be baptized and put on Christ by baptism, that you may receive the Holy Ghost and be one with us; that is all I have got to say to you.

Bless your souls, I pray my Father to bless br. Brigham, with his counselors, that they may be one; to bless the Twelve, that they may be one with us; to bless the Seventies, that they may be one with the Twelve, and the High Priests one with the Seventies, and the Elders one with the High Priests, and the Priests one with the Elders, &c., that we may all be one and partake of the same Spirit and same power and same Holy Ghost and same religion; that is my exhortation to you; I cannot preach any other.

If that takes place, I want to know what any power has to do with us? As we relax our power and living our religion, do you not see, as we relax, the devil will gain power upon us? Suppose, now, I was to take a rough and tumble with a man and wrestle with him, I wrestle a spell pretty valiantly and almost gain power over my antagonist; I have almost gained power over him and I begin to slack up to get a little breath, do you not see that that antagonist is bound to put me down if I slack up? Well, if you slack up, your religion, living faithfully, praying, exhorting and living to God do you not see our antagonist is gaining power over us? But let me tell you, gentlemen, we will take it just as God dictates, and if he says rough and tumble, let us take it rough and tumble and pitch them headlong where they belong.

Well, now, if you will do just as you are told, you will increase in knowledge ten thousand times faster than you will to pray six hours and if you follow that course, you will not advance in your religion one hundredth part as much as that man that will do just as he is told, no matter what.

If you are told to watch, watch. Can you pray when you are watching? I do; I pray all the time. Well, live your religion, that is, not your religion, but the religion of Jesus Christ, and serve your God. Cease all your contentions. Are there not contentions enough in the world? Are there not contentions enough with that army and with the devils in hell, without there being any with us? These things should subside, they should take an avalanche, like the snow; you know the snow will take a slide down the sides of the mountains; they call that an avalanche; I should call it a hell of a full of a fuss; that is, it is a convulsion; well, excuse me for that language.

Well, here are these troops over yonder, they are not here, are they? Well, some of you thought they were coming here and several run away, supposing they were coming. Well, I am glad of that, and I wish every other one that feels so would put off. We will help them. Br. Brigham has fulfilled his word; he said if he could find any man or woman that wanted to go, he would send them to that happy place. Well, he has sent Mrs. Mogo; no doubt she will die a happy death.

This great Mr. Johnson, the commander of those troops has come, I suppose. Br. Groesbeck has come in with his company from the States; God gave him wisdom and he is here and he escaped those troops. Mr. Johnson says he is going to obey the President's orders and says