

time reveal to you the subjects that are revealed by the Holy Ghost to me. All the lies that are now hatched up against me are of the devil, and all the influence of the devil and his servants will be used against the kingdom of God. The servants of God teach nothing but the principles of eternal life; by their works ye shall know them. A good man will speak good things and holy principles and an evil man evil things. I feel in the name of the Lord to rebuke all such bad principles, liars, &c., and I warn all of you to look out who you are going after. I exhort you to give heed to all the virtue and the teachings which I have given you. All men who are immortal dwell in everlasting burnings. You cannot go anywhere, but where God can find you out. All men are born to die and all men must rise; all must enter eternity.

In order for you to receive your children to yourself you must have a promise—some ordinance—some blessing—in order to ascend above principalities, or else it may be an angel. They must rise just as they died; we can there hail our lovely infants with the same glory, the same loveliness in the celestial glory where they all enjoy alike; they differ in stature, in size; the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty; no man can describe it to you; no man can write it.

When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught, must I then be thrown away as a thing of naught?

I enjoy for your consideration, add to your faith virtue, love, &c. I say in the name of the Lord, if these things are in you, you shall be fruitful. I testify that no man has power to reveal it but myself—things in heaven, in earth and hell; and all shut your mouths for the future. I commend you all to God, that you may inherit all things; and may God add his blessing: Amen."

REMARKS

By Pres. Heber C. Kimball, Bowery, July 26, 1857.

[REPORTED BY GEO. D. WATT.]

If the brethren and sisters would like to hear me talk a little in my rough way I will try.

My feelings are like this, that I may have no will but that which is extracted from the will of God, that my will may be the will of God just as much as there is three drops of water, the first, the second, and the third drop, and the second and the third drop run into the first, and they are combined in one. Now inasmuch as they are combined and have become one with the Father and the Son it is a pretty hard thing for any person on earth to extract those three drops; they cannot be extracted or divided for they are one, and they are one with the Father and the Son.

We receive the Spirit of Jesus as he receives it from the Father, and we receive it from the Son, or down through the channel of the Holy Priesthood from the Father, then we are like one vine or one tree, the Father being the root and the Son of God the tree or vine that sprung from the Father, and we are the branches, or this Church is the main branch sprung out of that vine. Then inasmuch as we abide in Joseph or in Brigham, and then Brigham abides in Joseph, and Joseph in Peter, and Peter in Jesus, and then Jesus in the Father, don't you see we are one? and then we will extend it to the Twelve in these last days, they are one with the First Presidency, and then the Seventies with the Twelve, and then the High Priests and other officers, ain't we one?

That is the way we have got to be one; we have got to come to that, and when we do the Spirit of God will rest upon us, and the Spirit of Jesus, and of all the prophets and apostles and holy men of God that ever did live or ever will. Then the same Spirit and power will rest upon our sisters as it did upon Mary, and Elizabeth, and Anna, and thousands of others.

I wonder if the brethren understand me? If you do not I shall have to get some more simple figure, for a tree in its nature is like a grape vine or a cucumber vine, or a water-melon vine. You plant a cucumber seed and it brings forth a cucumber vine. You may take this vine and there is a main vine, and then there are other vines that break out of that main vine; you take away one of these vines from the main true vine and it would cease to exist, because it is disconnected from the vine to which it was connected, therefore it cannot bring forth fruit; don't you understand this you men and women that are farmers?

Br. Brigham was speaking this forenoon, showing what an influence he has over this people. I want to know if he has any over a man or woman that is not in this vine, he being the head now? When Joseph was here, he was the head of the vine in the flesh, but since he stepped away, Br. Brigham is head of the vine and we are connected to it, all you men and women, and then all the Saints throughout the world are connected to that vine to which he is connected and he has power and influence over them because they partake of his nature and his element, and he partakes of the element that came through Joseph, and Joseph from Peter, and Peter from Jesus, and Jesus from the Father, and then it extends through all the Quorums that pertain to the house of Israel.

I was speaking the other day how you should make your connections very strong, and instead of breaking these fibers pertaining to that cable, you should keep adding strength to strength; if you do that, there never will be a

separation between us and those that hold the priesthood before us, no, never.

What an almighty influence our Father and our God will have when he has gathered all his children! Will they control the remaining portion of the human family? They will, as I said that day, and as Br. Joseph has said to-day; we hold the keys, that is, Br. Brigham and his brethren, they hold the keys of the living and the dead.

What! of those that do not belong to this Church? Yes, just as much as those that do, and they cannot get salvation upon any other principle. Well, now, you need not think that is a tight jacket, for I will tell you it is a jacket you have all to wear, you may grunt and you may take a course to kill this people and destroy the Prophet. Good God! there will a hundred come up where you kill one. Bless your souls, if a man is a prophet and that prophet has a posterity, his whole posterity are prophets. Tell about raising up kings and priests and prophets unto the Most High God, you may kill Br. Brigham, kill him if you can, but I tell you, you will never do it, nor his brother Heber, until the time comes.

I never killed anybody and I have a pretty good assurance to live a good while. You may kill Br. Brigham, if you can, and what will be the effect of it? There will be a thousand Brighams that will rise through him, just as much as it would if you went into your field and you found an almighty big mustard stalk, and it was ripe, and you had no more sense but hit it a crack and break it down; there will be a thousand and perhaps a million of mustards come from the old stalk; it will be just so if you kill Br. Brigham or Heber, and it was so when they killed Br. Joseph, there is a thousand now living where there was but one when he was killed.

Prophets?—there is not a man or woman in this congregation, if they live their religion and have the Holy Ghost upon them, but what are prophets, every one of them. I feel as Moses said to a certain class that had the sweeny, they were superstitious and could not bear to hear any men and women prophecy but themselves, they complained to Moses of a certain person prophesying, and said he, 'I wish to God they were all prophets.' I wish to God you, brethren and sisters, were all prophets and prophetesses; you may be, if you live your religion, you cannot help yourselves. We shall be like so many drops of water all run into the first drop, then the first drop and all the drops become amalgamated together and they are like one drop. Bless your souls, our little children will prophecy, that come out of us, because we are one.

It is living in the vine of the last dispensation that makes us one, and we should be one, for Jesus says, 'except ye are one, ye are not mine.' As Br. Brigham, Br. Smoot and others have said, can the world do anything against this work? No. Jesus says that they can do nothing against the truth but for it, and it will increase it, just the same as it would to destroy the old mustard stalk, that has got ten thousand little seeds, you only increase it ten thousand times.

Can the world obliterate 'Mormonism,' this Church and kingdom of God? Gentlemen, you might just as well go into the heavens and undertake to obliterate the worlds and the stars that you see on some of these beautiful nights when it is so clear. You can see the stars, they are as thick as the hairs on my head. What are they? They are worlds like this, and redeemed worlds, as this will be some time, and we are the boys that will help redeem it. We look a good deal like other folks.

I speak of these things, brethren, by way of encouragement; they may just as well try to obliterate those worlds that are redeemed and perhaps ten times larger than this world as to undertake to obliterate 'Mormonism.'

You call us fools, but the day will be, gentlemen and ladies, whether you belong to this church or not, when you will prize Br. Joseph Smith as the Prophet of the living God and look upon him as a God and also upon Brigham Young, our Governor in the Territory of Deseret.

Well, I will say there is no other man except it is his successor in the priesthood that will ever rule over me as a Governor. [Voices, 'Amen!'] A man not holding the priesthood may come here in the capacity of a governor, if he pleases and will act properly in the line of his office; but if he does not magnify wholesome laws we will teach him his duty.

Sending a man here with 2500 troops!—they have no design in God Almighty's world only to raise a rookery with this people and bring us into collision with the United States, and when they come here, the first dab will be to take Br. Brigham Young and Heber C. Kimball and others, and they will slay us, that is their design, and if we will not yield to their meanness, they will say we have mutinized against the President of the United States, and then they will put us under martial law and massacre this people. That has been the design of the men that have been here. [Voice in the stand, 'They can't come it!'] No, they c-a-n't come it!

Drummond and those miserable scoundrels and some that are now in our midst, how do I feel towards them?—pray for them? Yes, I pray that God Almighty would send them to hell, some say across loins, but I would like to have them take a round about road and be as long as they can be in going there. How do you suppose I feel?

I have been driven five times, been broken up and my goods robbed from me, and I have been afflicted almost to death. I am here with wives and children and as good women as can be found in the United States. You may search the States through and you cannot find as good ones. Have others here got as good? I do not know that I will talk about others, but I will say what I have a mind to about my own. I have got women that were brought up decently and respectably,

and they are virtuous women, and you may send all the men from hell and they cannot come around my women and Br. Brigham's, notwithstanding some have told in Carson Valley that our women are all prostitutes and that they could use any one of them they pleased, as I have been informed.

That is the story they have told about you, sisters, as I have heard. How do you like that statement? Still there are some here who sustain such characters in their wickedness, as they did Drummond and others. I think just as much of the persons who sustain those miserable characters as I do of them, and no more. And I think just as much of those who sympathize with them whether they are men or women, I do not care one whit. I know the virtue of my women, and the virtue of Br. Brigham's women, and of these of our brethren who are connected with us.

The world say that we have things in common stock. There is no such thing. We throw our interest together, but my wives are wives that are given to me by the Almighty God through the proper source, and it is so with every other man; there is no man in this valley that is a Saint that meddles with my wives, nor I with his. Those things are not carried on here; every man has his house by himself and his concerns, but if we have a mind to throw in our property into the general reservoir and hold it in common, then every man has a stewardship; I want to know what business it is to anybody? I have a right to throw in my property in connection with Br. Brigham's, and he with me, and then occupy it for ever, and let the avails thereof increase our riches; and if every other man would take the same course, it would be far better for us. If we cannot be one in temporal things, how can we be one in spiritual things?

We do not believe in whoredoms here; we do not admit of any such thing as women to whore it, or of men to come here to do any such thing; we have none of this. [Voice, 'that is civilization!']

Yes, such as they have in New York at the Five Points there; some of you have perhaps been there; and in Philadelphia and in every other city in the United States. There is the city of Rochester, about the smartest city there is in the United States; I have been there when there was but two little log cabins, when there was not such a thing known as a prostitute, and now at this day there are thousands of persons of ill fame, and the authorities license such things.

Christians, those poor, miserable priests Br. Brigham was speaking about, some of them are the biggest whoremasters there are on the earth, and at the same time preaching righteousness to the children of men; the poor devils, they could not get up here and preach an oral discourse to save themselves from hell; they are preaching their fathers' sermons, preaching sermons that have been written a hundred years before they were born.

We are very tenacious, as Br. George A. said, pertaining to the law of God and the institutions of heaven. We know there is no other way for men to be saved, there is no person on the earth can be saved upon any other principle than the one that saves me. Says one, 'what is that?' The first step is to believe in the Lord Jesus Christ, the Son of the living God, and when you have, and laid your sins aside and think you will quit sinning, then be baptized in water that your sins may be washed away or blotted out, that you may receive the remission of them, and have a man that has got authority to do it lay hands upon you that you may receive the Holy Ghost.

Can you change these ordinances? No. They are eternal; they always were and always will be, and no man or woman upon earth can be saved without them. You may get a Methodist priest to pour water on you or sprinkle it on you and baptize you face foremost or lay you down the other way, and whatever mode you please, and you will be damned with your priest; there is but one way and that is to be buried in water, buried with Christ by baptizing in water, that your sins may be blotted out by one having authority, or else it will do you no good.

Every man that is alive can act for himself under the hands of a man having authority. How will you manage for the dead? You will have to do it by proxy. For instance, I have got a father who died before 'Mormonism' came; I go to Br. Brigham when we have a place for it; says I, 'Br. Brigham, I want to be baptized for my father; he takes me and baptizes me for my father, I acting as proxy, or for and in behalf of my father, and it is done upon the same principle that we do it for ourselves, and that is recorded.'

Can I go and be baptized for my mother? Yes, I can be, though that is not the strict order of the law of the kingdom, but let a man act for a man and a woman for a woman, that each may bear their share. I will let my wife go and attend to that, she acting as proxy for my mother and I for my father. Well now, I have got to attend to all the ordinances faithfully that I attend to for myself, and then when the time comes I can take my father and mother and act for my father and my wife act for my mother, and then they can be connected in marriage, and then their father and their mother, and so keep going on until we get back where we came from and connect the priesthood together and have the chain perfect from these days to the days of Jesus, and then back to Adam.

Perhaps my father may not receive the gospel; if he don't, my baptism will not do him any good; he is in the spirit world, he has to believe and embrace the gospel in his heart and affections, and then I receive knowledge from him through a proper authority and I am administered to for him. You might as well go and be baptized for a devil as for a man who will not receive the gospel in the spirit world.

I expect I shall have to go and preach to the spirits in prison where they live, in London, in Germany and other places. What! after I am

dead? Yes. You may call us wild for believing such things; go and read the Bible, the book your mother taught to you when you were sitting on her knees and nursing at her breast. This good old Bible, you think we do not believe it; we believe every word of it and practice it; if we do not, we are determined we will, by the help of God, that portion of it that alludes to us.

Plurality of wives—I have a good many wives, how much would you give to know how many? If I were to tell you, you would not believe it; I suppose many of you have not believed a word we have said to-day. We do not care whether you do or not. I am speaking to the unbelievers and not to the Saints. If I spoke lies you would believe quicker. Suffice it to say I have a good many wives and lots of young mustards that are growing and they are a kind of fruitful seed.

You know my comparison was when Dr. Bernhisel was at Washington, we did not know what the Dr. would think when we let the old cat out of the bag; I told him that the old cat would have kittens, and the kittens would have cats. It is so with 'Mormonism'; it will flourish and increase and it will multiply in young 'Mormons.' 'To be plain about it, Mr. Kimball, what did you get these wives for?' The Lord told me to get them. 'What for?' To raise up young 'Mormons,' not to have women to commit whoredoms with to gratify the lusts of the flesh, but to raise up children.

The priests of the day in the whole world keep women, just the same as the gentlemen of the Legislatures do. The great men of the earth keep from two to three and perhaps half a dozen private women; they are not acknowledged openly but are kept merely to gratify their lusts, and if they get in the family way they call for the doctors, and also upon females who practice under the garb of midwives, to kill the children, and thus they are depopulating their own species. [Voice, 'and their names shall come to an end!'] Yes, because they shed innocent blood.

I knew that before I received 'Mormonism,' I have known of lots of women calling for a doctor to destroy their children, and there are many of the women in this enlightened age and in the most popular towns and cities in the Union that take a course to get rid of their children. The whole nation is guilty of it. I am telling the truth. I won't call it infanticide; you know I am famous for calling things by their names.

I have been taught it and my wife was taught it in our young days, when she got into the family way to send for a doctor and get rid of the child so as to live with me to gratify lust; it is God's truth, and I know the person that did it. This is depopulating the human species, and the curse of God will come upon that man and upon that woman and upon those cursed doctors; there is scarcely one of them that is free from the sin; it is just as common as it is for wheat to grow.

Do we take that course here? No. I have buried several children, I have buried them in York State, too, in Monroe county, where I lived all my young days, and where I became acquainted with Br. Brigham, which is rising of thirty years that we have been together, about twelve miles from where Joseph Smith lived and found the Book of Mormon. I buried two children there, lawful children, born to me by my first wife; and then I have buried some ten children here, born to me by my lawful wives, and I have had altogether about fifty children, and one hundred years won't pass away before my posterity will outnumber the present inhabitants of the State of New York, because I do not destroy my offspring; I am doing the works of Abraham, Isaac and Jacob, and if I live and be a good man, and my wives are as good as they should be, I will raise up men yet that will come through my loins that will be as great men as ever came to this earth, and so will you.

I will tell you that some of the most noble spirits are waiting with the Father to this day to come forth thro' the right channel and the right kind of men and women. That is what has to be yet, for there are thousands and millions of spirits waiting to obtain bodies upon this earth.

I thought a good deal about one verse of Br. Poulter's song that he sung here to-day, one verse in particular, speaking of the ladies. A man is a man if he is connected with the priesthood and is a good man of God, a holy man—that man can produce wonders, altho' he may be inferior in stature.

A great many women are more nice than wise, if they can get a man with a pretty face they think it is all there is about it. Some men think if they can get a woman that has a handsome face that is all there is of it; but it is that woman that has a head and sensibility, I do not care if her head is three feet long, it has nothing to do with the character that lives in the body. It is the character that is in the man's house, the spirit that is in the man; it is the spirit that is in the woman and in the house that makes the woman and that makes the man.

Talk about going into the spirit world!—the whole nation will go there. Are they going to know Jesus Christ? Are they going to know Joseph, and Brigham, and Heber? No, they won't know us there, because other men will go and preach to them and then they have got to believe on those men or else they cannot pass them and go by those authorities.

Then let us live to be men and women of God and cultivate that Spirit that dwells in us, for I have told you many a time that if you receive a bad spirit in you here to-day in this Bowery, you may get up and go out of door, but will you not have the same spirit as you had received when you started to go out? If you retain that wicked spirit, going out of door will not make you better.

When a man becomes a devil and has killed the prophets and apostles while he is in this

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