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REMARKS

By President Heber C. Kimball, Bowery, Monday Morning, Oct. 6, 1862.

[REPORTED BY J. V. LONG.]

I wonder if there is a person in this vast congregation to-day but what feels that all those instructions given apply to himself. I feel disposed for one to take what has been said to myself, and I do not think there is a man here who is so righteous that he cannot apply the greater portion of what br. Brigham has said to himself. I know it is very common for us to make observations like this when any of the brethren have been chastised: well, I guess some of the brethren have received a pretty good chastisement to-day, but it don't touch me. Don't you know that this is very common? That jacket does not suit me, says one. Why did it not suit you? Because you did not put it on. If you had put it on, it would have been like a piece of raw hide or a piece of India rubber, then it would have pinched when it became dry. Now I do not believe that there is a person here but might be benefited by these lessons of correction and instructions, for we can all make improvement in ourselves, in our daily walk and conversation. I know that I can cultivate myself and improve in many ways, and I feel that I am improving and advancing in the things of God.

Some will say, are you not too old to learn? I say no, for I consider if I am too old to improve, I am too old to live. When a man has done learning, he had better leave and go hence.

I think I understand correctly what President Young has been talking about, and he wishes every one of us to accept of it and put it in practice.

In regard to those independent companies alluded to, I really do not know whether I would lead them or not. I know that the first company that I was gathered with, of which President Young has spoken to-day, and which embraced nearly all the male members there was in the Church, br. Joseph said, come brethren, bring your money with you and bring all you have. We gathered brethren from Nova Scotia and from all the States where we had any, and then we traveled forty miles in an independent condition, that is, every man had his money in his pocket and was calculating to have, but when we got to P.ritage, Joseph called upon that independent company and organized it with captains of hundreds, of fifties and tens, with officers to lead and control them. Then he nominated and we accepted a pay-master and treasurer, and every officer necessary to a permanent organization. Then he said brethren, I want you to come together, and bring your money with you. I do not want any donations, but I want every one to bring every cent he has got. Some had not any, some had a hundred dollars; some had a shilling, and the brethren handed over what they had to the pay-master. We were then taught that we should be subject to the law and government of God.

It is an important thing for a man to lead the people of God, and unless they will subject themselves to him and to the officers of the Church a prophet cannot lead them; it is an impossibility. This course of obedience is the one we have to take. Talk about building up the kingdom of God on the earth, how can you do it except you go to work with your might to practise as well as preach, and labor and toil with all your might by day and by night, and by this means every man in the Church of Jesus Christ of Latter-day Saints will become independent. I was reflecting upon these things when br. Joseph brought things to terms. Then if we are ready to do as we are told, to follow the counsel of the servants of God, won't our offerings be accepted? I say they will.

When we went on that journey, Joseph told us there was an endowment laid up for us; for what? Because we had done just as we were told; and I can bear testimony that we received that endowment. Have we got through with our endowments? No, we have not; we have only just commenced, merely received the initiative ordinances, and we are only children in these things yet, but if we are faithful, we shall receive all that our hearts can desire, for the Almighty will withhold no good thing from them that love him and keep his commandments.

You will doubtless recollect reading of a certain woman in the scriptures who was rather ambitious, and therefore wished to have her sons occupy a conspicuous place about the Savior's person. The account of the circumstance is related by St. Matthew in the following language: "Then came to him the mother of Zebedee's children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy king-

dom. But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with: but, to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."—Matthew xx. 20—23.

Here we find set forth by the Savior the doctrine that belongs to the Father to give each one his place in that kingdom hereafter to be inherited by the faithful Saints. Now let me ask, can we walk with Jesus in the regeneration that is spoken of? But before I proceed further, let me ask, what is the regeneration? I should call it an improvement, or an advancement in the things of God. By some it is said to be the change and renovation of the soul by the Spirit and grace of God. Then again, it is called the new birth. Titus is somewhat more explicit upon the subject. He says, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." And our Savior speaking to Nicodemus, says, "Verily I say unto thee, except a man be born again, he cannot see the kingdom of God." In another place Jesus says: "Verily I say unto you, that ye which followed me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew xix. xxviii.

Many other passages might be quoted to show how the doctrine of regeneration was taught by Christ and his apostles, but these will be sufficient for my purpose at the present. I know that we, the Elders of Israel, are walking with Jesus in the regeneration, and we are becoming regenerated in Christ Jesus, and the blessings of the kingdom are being multiplied unto us day by day, and we shall continue to be enriched for ever and for ever. What! in property? Yes, and in every thing that is good. If it were not so, how could you possess all things, which are certainly promised through progression and faithfulness.

I suppose I felt as the apostles did anciently, when I went with the elders into the State of Ohio, and through the New England States to the State of Maine. We called the people together and organized them into conferences, and we went to work and selected wise men to receive and take the moneys of the brethren and purchase lands in Missouri. We performed our duties and were faithful unto the Lord, and if all the people had been as faithful as we were we should have gained an advantage; but as it is, I know that the day will come when we shall possess that land, and I can tell you that I expect to have and possess all that I merit, in the own due time of the Lord. When the kingdom triumphs, every man will be rewarded according to his works, and will receive that which is designed for him, and in all things be blessed according to his merits. By merit I mean that which a man earns, and you will see the day when you will get nothing but what you earn by your works and your integrity to God and your brethren.

I recollect when we returned from our mission to Missouri, Joseph said, "Now, brethren, it is a good time to get property; now is the time for you to get rich. Well, it was one of the most trying times the church ever saw. Most of the twelve went into speculation, and half of them turned away. I went to Joseph and asked what I had best do, and he replied that it was a good time to get an education, or, said he, you may go preaching, just as you please, and God will bless you in either. I went out preaching, and also some others, and some went to speculating, and we have never seen them since, excepting one or two of them. It was so with the ancient Apostles. When Jesus was crucified his disciples said, "Come, brethren, let us go a fishing," and off they went fishing. But they did not make much till Jesus came along by the sea side, made a fire and broiled some fish, and when he asked them if they had any meat, they answered him, No. Then he said unto them, Cast the net on the right side of the ship, and ye shall find.

In regard to this work, I knew that it will roll on, and the kingdom will be built up, the elect gathered, and the chosen ones go back to the centre stake of Zion. There are a great many that are remaining in the States till we go back, but I can tell them they will have to come here, for this is the only way there is for the true saints to get to Jackson County, and they will find it out to be so in due time. Let us serve God, brethren and sisters, with all our hearts, minds, might, souls and strength, and all will go well and we shall triumph. As it was anciently, so it

is in this age, the saints must come to the mountains,—the depot of the kingdom of God to get their blessings and prepare for the future glory of Zion.

Let us take that course which will make us independent of all other people upon the earth; I know that this is the course for us to take all the time. Then we should put our minds together, and our mites also, to build up the kingdom of God; and if we will do this, being of one spirit, we shall prosper in all things. I know of no other way for us to become of one heart and one mind in regard to the things of the kingdom of God. By pursuing this course we shall increase in the knowledge of the truth, and ere long the angels will come to visit us, and Father will talk to us in relation to his purposes and the introduction of his government. Let us endeavor to attain these blessings, for they are ours through faithfulness and diligence in well doing.

No good man wishes to force anybody into heaven, but it is for every one of us to strive and labor in righteousness to secure an interest there for ourselves. The righteous have no reason to fear, though all the combined powers of the wicked, visible and invisible, be arrayed against them; faithfulness will preserve them.

Brethren and sisters, we should all be like clay in the hands of the potter, and I want the people to learn that we shall all be rewarded according to the amount of our works, just as the potter is paid for his labors, in proportion to what he does.

God bless this people for ever. Amen.

REMARKS

By Elder Orson Hyde, Tabernacle, Sunday Morning, January 25, 1863.

[REPORTED BY J. V. LONG.]

Notwithstanding the inclement and uncomfortable state of the weather, the wheels of time do not cease to roll and bring a few of us together on the morning of the first day of the week, to worship the King and Lord of Hosts.

I am grateful for this opportunity of addressing you, my brethren and sisters, for a short time. It is not the weather, it is not the might and power of nations that can stay the progress of Jehovah's designs. We are living, as you all know, I trust, in a momentous period of the world. I will here remark that in the course of some conversations I have recently had with certain individuals, we have had occasion to enquire somewhat into the purposes and designs of the great Creator in these days in which we live. It would be impossible to point out all his purposes and designs; suffice it to say that it is highly satisfactory to the just and to the upright that we can know somewhat concerning them; and the fact of our being called as co-workers with him to labor in the carrying out of his purposes and designs is an honor to us which few can appreciate. We are permitted to assemble here and in other place also from time to time to be instructed in the ways of the Lord, for the express purpose of making us acquainted with his purposes designed in the bosom of eternity, to be brought about and accomplished in this dispensation called the fulness of times; and this is that we may be the better prepared to co-operate with our Lord and Master in the bringing of them about, and also be better prepared to meet these events when they shall transpire.

A short time ago a gentleman asked me if I really knew this to be the work of God, for, said he, "If I did most cordially would I embrace the doctrines which are taught by your people as emanating from the most High; yes, I would willingly resign all worldly honor and my position in life also, and bow with humble submission to the requirements of your faith." I observed something like this, we are not to be the judges of the amount of evidence required to bring mankind under condemnation before God for rejecting the truth. We may fancy to ourselves that we would like to see the dead raised from their sleeping tombs; we may fancy that we would like to see the mountains broken down, the valleys exalted or the floods in their course stayed at the behest of the servants of God; we may indulge in ideas and desires similar to these, yet said I, if there be an amount of evidence addressed to your understanding, which seals conviction upon your hearts with regard to the truth, how will you meet that conviction in a coming day, when we come to stand before God and the spirits of just men made perfect! Do you think you can then open your mouth and say, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, 'Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I had not strawed: thou oughtest therefore to have put my money to the exchangers, and then at

my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall he be weeping and gnashing of teeth." Matt. 25, 24—30. Or will you be like the man who was found in the assembly without the wedding garments, and unto whom it was said "Friend how camest thou here?" What argument did he make and what had he to say for himself? He was dumb. Remember then, I say, that it is the judge of all the earth that parcels out the evidence of his divine interposition unto man, not according to man's traditions but according to that wisdom which is in the bosom of the eternal, knowing just the calibre of men and what it will require to turn the scale of reason and to penetrate the soul of every individual. It is for high heaven to do this, and the Lord Almighty will not judge according to our desires, but he will judge according to the amount of evidence that he himself is pleased to give to each person.

A few remarks upon this subject, brethren and sisters, may not be amiss at the present time. I have noticed the providences that have attended this people from their origin in the year 1830, and I have noticed this that a prejudice has been indulged in by those who did not choose to embrace the gospel against the people of the saints. There has ever been a kind of feeling indulged in by the world that the saints were going to do something very bad, something dreadful; but what have they done up to the present time? The reply is, why really nothing that we can establish against them. This is the view that has been taken of the saints by those who knew us not, but the very course that we are now taking has been the course that has thwarted the wicked in their every design. The way their sails are now set indicates that they design some evil, some mischief, and they have said within themselves let us forestall the pending difficulty and remove the danger before we encounter it. This has been the feeling of the world, so far as my acquaintance extends in connection with the progress of events and advancement of this people. Storms have been drawn around us repeatedly, and caused us to be broken up and expelled from the land where we had made our homes; not that we had done anything but because the wicked foolishly believed that we were going to do something that was dangerous and desperate.

Now all the world is against us, and the learning of this world has ever been opposed to the righteousness of God. In the beginning of this work those that were sent to advocate the gospel were unlearned, as a general thing they were unskilled in the ways of the world; uncultivated and untutored boys were sent forth to proclaim the words of life, and what was the simple message they were sent to bear? Repent, for the hour of the visitation of Jehovah is at hand; repent and embrace the gospel. It did not require much learning to make this announcement; it was a plain simple message. If for instance your house was on fire, and the news went to the sources of help the most illiterate could declare the fact as well as the most learned man in the world. He would simply have to say, such a man's house is on fire, and every one could understand that. The simple proclamation of the gospel was just as easy to be understood. Now if it were some difficult diplomatic negotiation which required to be entered into, it would require all the embellishments of art to secure it a passage through, but the simple message of the gospel required no such learning; it was simply to call upon the people to repent and to inform them that the chastening arm of Jehovah was about to fall upon the nations. We went forth, we made this announcement throughout the length and breadth of the United States, not only once but twice and twice, and in fact all the day long until we created such a storm around us as to drive us beyond the confines of civilized man, and how cruel was the ordeal! It was no less cruel on the part of those that indicted the wrong, although on the part of Jehovah it was an act of mercy to allow the wicked to drive us, or to cause us to be placed in these valleys of the mountains. The heavens foresaw the danger, but we knew it not, but our Father knew it and that was enough. Was there a providence over us? Did he not deal kindly with his people? And has he not done so from the beginning?

When the Saints escaped from Missouri and subsequently from Illinois; when we wandered over the prairies and found a resting place for a season in an Indian country, and when we furnished five hundred of our best men, leaving our women and children unprotected in an Indian country while they went to fight their country's battles, and to secure to the country that had permitted us to be driven from our homes the very land which we now