

waters of baptism that I would obey his commandments as they were made known to me; I made him that brief promise and it has cost me all that 'Mormonism' has cost me. It has cost me all the toil and labor that has been crowded into my history during the past twenty-five years of my life, to keep that little covenant.

My Father promised me if I would keep his commandments I should be saved. Then who am I working for? For br. Amasa. My interest, my life, money, if I have any, my honor, my salvation, my all is in the kingdom of God. I have not anything anywhere else, and as I said before, if I knew there was a sinner of my whole being that was not baptised into the spirit of 'Mormonism,' and into this universal love and devotion to it, I would want to hunt it out before I slept and have it baptised with the same feeling.

I imagine to myself I have the spirit of a Saint, the spirit of 'Mormonism.' Why? Because I have labored to be obedient, faithful and true, to maintain my integrity, and the result is manifested in the spirit I have felt, and still feel. If this is not 'Mormonism,' I am in a good place to be told wherein it falls short, and when I learn what 'Mormonism' is, if I have not learned it, I shall begin to learn it; I have made up my mind for that.

I feel the Spirit of God just as pure a source of comfort to me when I am away as when I am here. "Do you feel as well when you are away?" No, for I lack the comfort and the genial influence that hovers here like a deathless flame over the congregations of the Saints.

This is my testimony of 'Mormonism,' as I have felt it, realised it, experienced it and lived in it, not as I lived in it last year, but to-day; to-day is the best day I ever saw, to-day is the most blessed of any day I ever passed since I lived on the earth, because to-day shows me the greatest increase of those things that constitute the greatness, glory, happiness and blessedness of the Saints, and to-morrow will be the same, in respect to these matters, and more abundantly.

That this may be the case with us is my humble prayer in the name of Jesus Christ. Amen.

REMARKS

By President Heber C. Kimball, Bowery, July 12, 1857.

REPORTED BY G. D. WATT.

I feel very much to appreciate the remarks of brs. Thos. S. Smith and Edmund Ellsworth.—br. Edmund's remarks were very good and will be salvation to every man and woman that will receive and treasure them up in their hearts.

Here in Great Salt Lake City is the seat of government for the Church and kingdom of God, pertaining to every person that has ever come into a probation on this earth, whether they are now in tabernacles upon this earth, or whether they are in the spirit world, or in hell. This is the place of deposit of all those keys pertaining to the salvation of the human family, and there never will one soul of those spirits now in prison come out of that place, except the keys of the kingdom of God that are now held in Great Salt Lake City open the door and let them out. They may peep and mutter, and may have revelations until doomsday, and may declare to all eternity that Joseph Smith is a false prophet and that br. Brigham is a false prophet and that this Church is false, and they will still remain in hell until we let them out.

Br. Brigham Young holds those keys, and br. Heber C. Kimball, and Daniel H. Wells and others, hold those keys in connection with br. Brigham, and not one soul of you has any keys or power of salvation only what is in us, and that is one thing for you to learn.—Those keys and powers were on Joseph Smith when he was in the flesh, and before he departed he laid his hands on br. Brigham and br. Heber and others and conferred the keys of salvation upon them, and we are here in the last dispensation of the kingdom of God that pertains to every man and woman on earth, in hell, and in the spirit world, and the redemption of not one individual soul will be obtained upon any other principle.

You may call that pretty snug doctrine and pretty rough, but I would not give a dime for any thing that is not rough. What do you think of the stone to be cut out of the mountains without hands. If there are to be no hands how do you suppose it will ever be polished? Can you polish a stone without hands and chisel? It is to be taken out of the mountains without hands, and it will smash every nation and kingdom except God's. It will never be polished until it has done that rough work. It will knock the bark from the trees and will break everything before it.

Let the spirit world peep and rap and rap and rap again, we know you not, depart, ye workers of iniquity, and get out of the way and stop your peeping and rapping.

This is the kingdom of God. You talk about building up the kingdom of God, but how can you build up the kingdom of God except you build up the king and his officers? We are to become kings and priests unto our God, in accordance with the revelations given to the apostle John. Our lives are a preparatory work to fit us to receive that authority and power, and when we have got that we will raise up a kingdom. You cannot raise up a kingdom any greater than yourselves. And if you have not attended to these things you cannot raise up a kingdom that will bring about the purposes of the Almighty.

How can I take a course to save the children of men any further than I am saved myself? If I have saved myself to-day I can save you to-day, and if I continue on and save myself to-morrow I can save you to-morrow, and so on

from day to day, until finally we are saved in the celestial kingdom of God.

Are the keys here? Yes, the very keys that our Father placed upon his son Jesus, and he placed that authority upon Peter and his associates, and they have been restored again to this earth through the ministration of the Prophet Joseph.

It is written that the first shall be last and the last first. This is the last kingdom and the Lord will make it first, for it has got to raise up and establish and confer power upon every one of these kingdoms that have been. That is what we have got to do. Why do you not realize this? You could if you lived your religion and called upon God by day and by night.

What good do your prayers do when your works do not correspond? Men may talk about praying and exhort the people to pray, and if you do not live in a manner to fulfil your prayers what do they avail you? Faith is dead without works, just as much as my body is dead without my spirit. When my spirit leaves my body my body is dead, but put them together and they make a soul, a spirit in a tabernacle. What is the use of our professing to be Saints, unless we live our religion? By our faithfulness, and by our good works we shall obtain knowledge.

How can you find out whether br. Brigham is called of God, except you have a revelation from God? And then some are not fully satisfied, but will doubt the revelation that God has given them.

You think you would not. I have known many who have. Oliver Cowdery received revelations and wrote them, so did David Whitmer, and so did Thomas B. Marsh. About the time he was preparing to leave this Church he received a revelation in the printing office. He retired to himself and prayed and was humble, and God gave him a revelation and he wrote it. There were from three to five pages of it, and when he came out he read it to br. Brigham and me. In it God told him what to do, and that was to sustain br. Joseph and to believe that what br. Joseph had said was true. But no, he took a course to sustain his wife and oppose the prophet of God, and she led him away.

What, sustain a woman, a wife, in preference to sustaining the Prophet Joseph, br. Brigham and his brethren! Your religion is vain, when you take that course. Well, my wife may say, "if you will sustain Brigham in preference to me I will leave you." I should reply, "leave and be damned," and that very quickly. That is a part of my religion, "leave quickly, you poor snoop."

That was the trouble with Emma Smith.—Joseph stood for the truth and maintained it, she struck against it, and where is she? She is where she is, and she will not escape until Joseph Smith opens the door and lets her out. She declared that she would leave him, if he would not sustain her instead of sustaining br. Brigham and Heber and the rest of the Twelve Apostles of God. That is as true as that the sun shines. She had her choice, but Joseph would not follow her.

Thomas B. Marsh was once the president over the quorum of the Twelve, over br. Brigham, me and others, and God saw fit to give him a revelation to forewarn him of the course he would take, and still he took that course. We told him that if he would listen to that revelation he had received he would be saved, but he listened to his wife and away he went. His wife is now dead and damned. She led him some eighteen years, and as soon as she died he came to Winter Quarters, now Florence, and has written to us pleading for mercy. We have extended it to him, and he will probably be here this season for the next. He says that he has sinned before God and his brethren and is pleading for mercy, for he feels as though our Father and God would have a little bread for him after all the rest have eaten all they need.

I speak of these things to show men their standing. Women were never placed to lead. Did you ever see a ship rigged for sailing to England, or to any other port in the world, without a helm and rudder and a man who knew the points of the compass and how to receive instructions for guiding that ship. And then you will sometimes see a number of boats lashed with cables to a large ship, and they are all led by that ship and that is guided by the power and intelligence on board of it. Women are made to be led, and counseled and directed. If they are not led and do not make their cables fast to the power and authority they are connected to, they will be damned. Instead of cutting those little fibres that pertain to those cables which connect them with the ship, they ought to be adding other strands to the cables that they may stand when the sea becomes boisterous.

And it is for the Twelve to be connected and make the cable which binds them to the First Presidency stronger and stronger, and for the First Presidency to make theirs stronger in relation to God and those who are connected to him. All the time keep adding to that big cable. And it is for the Seventies to fasten their cable to the Twelve, and to keep increasing its strength, and so on down to Priests, Teachers and Deacons.—Then let every man's wife strengthen the cable that connects her to her husband, for if she does not do so she will go to hell, and you cannot help it.

Women are to be led. If I should undertake to drive a woman I should have to drive her before me, and then she becomes my leader, the moment I do that. I should lead her and she should be led by me, if I am a good man; and if I am not a good man I have no just right in this Church to a wife, nor wives, nor to the power to propagate my species. What then should be done with me? Make a eunuch of me and stop my propagation.

I am telling you solemn truths, and I do not know of anything that bears on my mind more to this people than for us to live our religion and be subject to those to whom we should be subject. As br. Brigham said last Sunday, it is for every man to make peace with his neighbor and with the man who leads him, and for a man's wives to

take a course to please their husband, and for us all to make peace at home and abroad, when we go out and when we come in. That is the course for you to take, that is your duty, and when you take a contrary course you are wrong.

Some of the sisters say that their husbands are contrary, and stubborn, and that they will do this and that and they cannot control them. Ladies, there is not one of you that has common good sense but what would leave the man that would suffer you to lead him; you would rightly consider that he was not following his calling, if he would bow to your mandates. No man in this Church has a right to a wife, except he is a good man, a man of truth. And when a man violates his calling and priesthood, he forfeits his wife and everything that pertains to that calling and priesthood, or to that limb when the limb is severed from the tree. Many have been severed from this Church and left their wives and children, for they clung to the gospel faith and priesthood.—Now except those men make restitution, can they hold one of the wives they have taken? No, not one of them. Can they retain and keep and preserve their children, their posterity? No, they cannot. Why? Because those limbs have been cut off and have never been restored, and the fruit was taken by the Husbandman of the vineyard and laid up in store, then they cannot get it, can they? No, they never can, unless they prove themselves worthy and make restitution to satisfy the demands of justice, and that fourfold. They may then receive it back, but not without that restitution. That is justice and righteousness, and I am telling you of it in the name of the Lord, and I know it to be true.

There are thousands of men and women among the nations of the earth that it will be more tolerable for in the day of judgement than it will for you, if you violate your calling and do not honor your priesthood. You know that it was declared that it would be more tolerable for Sodom and Gomorrah, than for the children of God who had received the priesthood and heard the voice of a prophet and disobeyed it. Sodom was so wicked that they could not hear the word, because they would not admit a man of God to come into their midst. And they would have killed Lot, if the angels had not got him out with the few that believed on his words.

If you cannot believe br. Brigham and br. Heber and br. Daniel and the Twelve, who have you got to hearken to? Who is there to lead you? Lay aside the men who lead you, and where is your salvation? Have you not great reason to love these men? They are your servants, and they serve you faithfully. They watch over you by night and by day, and over the Saints throughout the whole world.

If you cannot love the leading members pertaining to this Church, how under the heavens can you love a man you never saw? You cannot, and never did. Tell about loving God! You do not love him a particle, when you do not love your benefactors and the man that feeds you and clothes you. You do not have a drawing of tea, a pound of coffee, nor anything else, but what he serves you with. You say you love him, but some of you lie like hell and you deceive yourselves. Now do not tell me that you love my God, and at the same time not love br. Brigham and me whom you have seen.

Uncle John, (referring to Patriarch John Young) did you ever see anything bad in me? I never got drunk but a few times in my life, and then I was right straight forward. I never got so drunk but once but what I could whip any man I ever saw, except br. Brigham. I know that I am a poor, weak, frail man, and dependant upon my God as much as you are. Do I expect salvation upon any other principle than that upon which you expect to obtain it? No, not in the least. I cannot get salvation and disobey the man that leads me. But whether he feeds me or not, or gets me a hat or a pair of boots or not, what has that to do with my integrity? I am to be true to him, as true as the sun is to this earth, even though I should be barefooted and bare-headed, as I used to be when I was a boy, for I never thought of having anything to wear in the summer seasons but a tow frock and a pair of tow breeches and go bare-headed, though my hair was not burnt off by the sun, it came out by the roots through studying and laboring in the great latter-day work. That is the course for me and br. Daniel and the Twelve and all the faithful to take.

Tell about loving God and this people! If you do not love the man that leads you, you do not love that being who confers all the blessings and privileges we enjoy. Tell about loving God, and not love the men that lead you, get out with your nonsense. Will that apply to the Elders? Yes, and to the Seventies, the High Priests, Bishops, Teachers and all men. Any further? Yes, it applies to you, ladies, in your family capacity. You have not any priesthood, only in connection with your husbands. You suppose that you receive the priesthood when you receive your endowments, but the priesthood is on your husbands. Can you honor God and the priesthood, and abuse your husbands like the devil? How can you honor the priesthood, except you honor the man you are connected with? I am talking about good men, I will not in this connection say anything about bad men. How can you honor the priesthood, except you honor the one you are connected to?

The Father is the root, Jesus is the vine, and we are the branches. The First Presidency is a quorum pertaining to this branch of the house of Israel, and the Twelve are connected to us, they make part of a branch. And then the Seventies, another large branch on the same vine, and the High Priests, and Bishops, and so on, all belong to the vine. Now from whence did you come, sisters? From whence spring you and your children? You spring from these main limbs and from that priesthood. If you did not spring out of the priesthood where did you come from? Not many of you have legally sprung out of the priesthood anywhere in the world in the latter days, but if

you have a legal man who has a legal priesthood you can raise heirs to the kingdom of God and they become connected with it, without any of your washings, anointings and sealings. Go and read the scriptures and they will teach you a great many things, and it will strengthen your faith in what you hear from br. Brigham, br. Heber and many others.

Do not tell me that you love God and Jesus Christ, and that angels are around you habitation conversing with you by night and day, and treat the priesthood as though it was a thing of nought. Angels who would thus visit you are swamp angels, they are filthy. Would God honor one of them? No, nor would one of his servants, no quicker than they would honor the devil in hell.

I am talking of things pertaining to your salvation, not to that of my family alone, but to that of all the families of the house of Israel. You have got to take a course to strengthen the cable. Many cables are chains composed of links, and is there not room to put on more links to extend the chain, so as to reach to the bottom of the deepest waters? Yes. You must become a link on that chain and strengthen it, or you will be lost.

If you prefer the figure of a cable made of flax, sea grass, or hemp, go to work and increase the strength of it and tie yourselves to the priesthood and to the man that you are connected to, or let there be a final conclusion to dissolve the partnership and go somewhere else. I do not want half-hearted characters to labor with me; poor, miserable creatures, they are not fit for anything. Some of them have been in the house of Israel from fifteen to twenty years, and are following the devil. Are there any such characters in this congregation? Yes, several, both men and women. There are men and women ready to oppose br. Brigham in what he said last Sunday. He told the truth of God in every word he spoke. Do you suppose that he is so unwise as to say a thing which he does not know to be true? He understands what he speaks and he looks before he jumps, and God Almighty will lead him straight and he will never stumble, no, never, from this time forth, nor will you, br. Hyde, if you will follow him, neither will any other man.

There are poor, miserable curses in our midst, and there is not a thing spoken of but what there are men and women who will go and tell them every thing that is said, (thank God for that) and tell more than what is true. There are men and women in this congregation of that stamp. I wish I had some stones; I want to pelt your cursed heads, for you lie like hell. Are you valiant to stand by the work of God, and by your brethren? If you are not you had better put out, you poor curses.

There is a poor curse who has written the bigger part of those lies which have been printed in the States, and I curse him in the name of Israel's God and by the priesthood and authority of Jesus Christ, and the disease that is in him shall sap and dry up the fountain of life and eat him up. Some of you may think that he has not the disease I allude to, but he is full of pox from the crown of his head to the point of its beginning. That is the curse that shall come on that man; it shall be so, and all Israel shall say, Amen. [The vast congregation of Saints said, 'Amen']. He is laying plans to destroy us, and is striving with his might to stir up the Government of the United States and the President to send troops here to bring us into collision and destroy this pure people, man, woman and child. May God Almighty curse such men, (voices all through the congregation, 'Amen') and women and every damned thing there is upon the earth that opposes this people. I tell you I feel to curse them to-day. (Voice, 'and they shall be cursed'). yes, they will be, and the devil shall have full possession of every man and woman that raises the tongue to sympathise with those poor curses. I ask no odds of them, no more than I do of the dirt I walk on, for if it was not there I could not walk upon it. Now, go home and sympathise, all of you who wish to.

Tell you that the most of this people are a God blessed people, as Amasa says, and you shall ever be blessed with your wives and children after you for ever. And I bless you in the name of Israel's God, and you shall be blessed.

Are there any poor, miserable devils in our midst? I cannot step into the street, but what some poor, miserable curse is ready to pounce on me, if he dare. Tell about your religion! Shame on you, go home and put on sack cloth and ashes and repent of your meannesses. Is such a kind of characters here? Yes, in this congregation. Could I pelt them with stones? Yes, if I had the stones here I could throw them straighter than any rifle that ever was fired.

Let us live our religion by day and by night, when we are at home and when we are abroad, and let us go to and gather up our grain and save it. Save your grain, brethren, save everything that can be saved, for we shall have need of it. The day is now on hand for this people to lay up in store, and to leave off a few ribbons and jewelry and fine satins. And where you have from seven to fifteen dresses too good to wear every day, dispose of some of them and do not trouble your husbands so much. Are you serving God and keeping his commandments, and at the same time seeking to destroy your husbands?

In the house of Israel there is now clothing enough to last us ten years and make us comfortable, if it could be put into the store house of God and properly distributed to clothe men and their wives and children who may be worthy and needy; that is the apostle's doctrine, you know, Am I in earnest, brethren? I am telling you the truth; I am telling you God's truth, and what the Spirit says to me. Stop, stop! this extravagance, and in the name of Israel's God go to work, accumulate and build up the kingdom.

Tell about building up the kingdom of God, while you take a course to make slaves of your husbands through your love of finery! Your hus-