

knowledge and blessings under certain circumstances then surrounding me; I remember them, they are fresh in my memory, and those acts have secured a feeling in my bosom that never could have been there had not those acts of kindness created it. You take the same course and so far as you have exercised yourself in the priesthood, and secured the blessings and knowledge of your priesthood, you just may work for your friends upon the same principle, and if you consider the circumstances by which they are surrounded and act so far as may be consistent with your calling, and if they have got the spirit that is wrong and that you perceive would lead to apostasy go to work and see what they want, and see what portion of information you can impart to them. If they want those things that are good and you see that through their misfortune and weakness they have got into darkness, try to get that spirit from them, and you will discover when they have overcome the evils of their nature, and secured their salvation, you will find that you have bound their feelings to you in such a way they never will be severed, and when you need a manifestation of friendship you will always find a friend in time of need. Now this can be done, but not without some self-sacrifice. We have just got to feel, brethren, that there are other people besides ourselves; we have got to look into the hearts and feelings of others, and become more godly than what we are now.

We should be bound together and act, like David and Jonathan as the heart of one, and sooner let our arm be severed from our bodies than injure each other. What a mighty people we would be if we were in this condition, and we have got to go into it, however little feelings of friendship we may have in exercise at the present time. I can just tell you that the day will come when we must become united in this way if we ever see the presence of God. We shall have to learn to love our neighbors as we love ourselves. We must go into this, however far we are from it at the present time, yet no matter, we must learn these principles and establish them in our bosoms. Now this I can see clearly, and that is the reason why I talk about these matters in the style in which I do, for I wish to plant them in the minds of the Saints, and to have these things among their every day feelings. I see that some of the Saints are laying a foundation to destroy the confidence of their brethren. If a person will allow himself to fall into temptation of this kind because others do, and to transgress the law of right, to come in contact with things that pertain to the rights of his brethren, and trample upon the interest of his brethren, he may see the day that he will repent in sorrow and not have forgiveness as soon as he would like.

Now let a person trample upon the interests of br. Brigham, while he is endeavoring to do him good, would he not find that his confidence in God is departing? A man that would do this would just as soon trample upon the rights of the Lord, for he is doing this, and the man that will trample upon the rights of his brethren, no matter who they are, he will trample upon the rights of any man, if he can do it and get along without being particularly punished. If in our movements and dealings with each other we are seriously tempted in these matters, we have got to know that it is our business to learn to secure the peace and happiness of those that are around us, and never take a course to trample upon the feelings and rights of our neighbors. Let a man go and trample upon the rights of a brother and how long would it take him to destroy that feeling of confidence that had heretofore existed between them? And when once destroyed how long will it take to establish that feeling which once existed between them? It will take a great while. This is what we have to place our eye upon; I feel it so; in all our thinking, in all our movements and in our secret meditations we want to let our minds reflect upon the interests of all around; and to consider that they have rights and privileges as well as ourselves; we ought to have this firmly established in our minds.

Now you take a man that is continually looking after the interests of the people around him, and let him feel to bless anything and all things that belongs to his brethren, and he will in this way establish happiness in himself and around him. Let a man take the opposite course and instead of blessing and laboring for the benefit of others, find fault and pull down, will he make the same improvement? Assuredly he will not.

I think the people are very good and that they feel first rate towards br. Brigham and the general authorities of the Church, they feel to bless them all the time. At the same time they do not feel in the way I think they might feel; but they feel like blessing and actually do have a first rate good feeling, especially when filled with the good spirit as they have been of late. They have not been accustomed to make any sacrifice of a temporal character, and I think they do not feel in this way as they might if they had more understanding. They feel to bless all around them and their feelings of kindness are first rate. Now this is a very good thing, but a person that can take all his temporal substance that is valuable, comfortable, happy and nice, and take of that substance for the purpose of benefiting another, that is the way I should think a man could show that he is establishing those principles in himself. If we feel that it is our duty to go to work more ambitiously than what we have done to secure confidence, we will proceed if it is in our power to yield temporal blessings and favors to secure the friendship of those around us. In this way and in no other can we be bound together and manifest that we have a kind and brotherly feeling. We must exhibit this feeling by our works and instead of shaking a person by the hand and saying God bless you my good fellow, and the next day pay no regard to what we have previously said but trample upon his best feelings and sever them from us.

I feel that if we secure to ourselves the blessings and privileges of this reformation we must

also try to secure something for the interests of those that are around us, for there is a self sacrifice to be made for the interests of those with whom we are associated. We see this in the Savior, and in br. Joseph, and we see it in our President. Jesus, br. Joseph, and br. Brigham have always been willing to sacrifice all they possess for the good of the people; that is what gives br. Brigham power with God and power with the people, it is the self-sacrificing feeling that he is all the time exhibiting. It is so with others just in proportion as they are willing to sacrifice for others, so they get God in them, and the blessings of the eternal worlds are upon them, and they are the ones that will secure not only the rights of this world but will secure the blessings of eternity. Just in proportion as you women, you wives, sacrifice one for another, just in that proportion you will advance in the things of God. Now if you want to get heaven within you and to get into heaven you want to pursue that course that angels do who are in heaven. If you want to know how you are to increase, I will tell you, it is by getting godliness within you.

Let angels be here, do you suppose that they would enjoy themselves here? They would until they felt disposed to leave. Well just so individuals can enjoy heaven around them in all places. We have got to go to work and do this; we must go to work and establish heaven upon this earth, notwithstanding the evils that are around us, the evils that are around us, and notwithstanding the wickedness that exists, still we have got to go to work and establish heaven upon this earth.

A person never can enjoy heaven until he learns how to get it, and to act upon its principles. Now you take some individuals, and you refer back to the circumstances that surrounded them 20 years ago, when they were living in log huts, when they had a certain amount of joy, of peace, of happiness at that time though things were uncomfortable. Now they may have secured comfortable circumstances and temporal means that would administer to their temporal wants and necessities, but if they have not secured friends, the good feelings of their brethren, they are unhappy, and more so than they were 20 years ago.

I do not feel to occupy more of the time to day, but may the Lord bless you brethren and sisters, and may you think of these things and may we love each other, and live so to exalt ourselves as far as the Lord shall give us wisdom and ability and secure confidence with each other, which may the Lord grant for Christ's sake:—Amen.

#### DISCOURSE

By President Heber C. Kimball, Tabernacle, March 1, 1857.

[REPORTED BY GEO. D. WATT.]

A more sensitive man than br. Joseph Smith never lived, and that sensitiveness was in proportion to the light he had. So it is with br. Brigham, and so it is with br. Heber, and so it is with br. Daniel, and it will increase upon him as he presses his way forward and works in the harness and becomes used to it; and he will be just as good a team-horse as the Lord ever used, and I know it.

I will speak of br. Joseph Young, I often speak of him; he is one of the most sensitive men that ever walked on the earth, and that is in proportion to the light he has, and if the Lord had not laid his hands on him and said, "My servant Joseph, be thou sick and go to thy bed and rest," he would have been in his grave long ago. His late sickness saved his life. That may be a curiosity to you, but the best days I ever had with regard to the happiness of my spirit have been when I was prostrate on my bed and in reality could not help myself. People will say, "O how I pity such and such brethren and sisters because they are unwell." If persons would appreciate their blessings when they are on beds of sickness, and say, "Father, thy will be done and not mine," there would be no room for that pity. When necessary in God's providences towards me, I would as soon lay on a bed of sickness as to do anything else, for we have got to learn that lesson. I have to struggle and br. Brigham has to struggle to exist here on the earth.

I will say, not that I speak of these things to boast, that if this people, both men and women, would pray, and that devoutly before God in their secret places, one quarter as much as br. Brigham and I and br. Joseph Young do, you would see different days from what you see to-day. When Jesus came to his people on this continent and appeared in their midst, they could not at first realize and appreciate him. They saw him and felt the wounds in his side, in his hands and in his feet, and he talked with them and instructed them, and chose and instructed twelve disciples. And after healing their sick and blessing their children, he administered bread and wine to the people and taught them to "watch and pray always." He could not heal their sick, until through prayer they had become humble and got the power of God on them. And when he had done this he said, bring all your children, and he blessed them one by one and the power of God rested on them, and angels descended from heaven and encircled them round about and ministered to them before the eyes of the people.

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, his angels, or comprehend his servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know br. Brigham? No. Do you know br. Heber? No, you do not. Do you know the Twelve? You do not, if you did you would begin to know God and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power and authority of the kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father and his Son Jesus Christ, that you may pray and be humble and penitent.

When Jesus Christ came to this earth he came to fulfil the law, and he taught the people to seek to the Father with a broken heart and contrite spirit, and then whatever they asked he would give. If you so come unto him, repenting and being sorry for your sins, then he will hear you and forgive you, and he will forgive this whole people. Why? Because br. Brigham never would have said to you that God would forgive you if you would repent, unless he had received some intimation of that kind from the Father and the Son and the Holy Ghost. But br. Brigham told you the truth, and the Lord will forgive you, if you stop sinning now and begin anew to-day to work righteousness with full purpose of heart. Then through continued faithfulness that Spirit, light and glory will rest upon you that br. Joseph has been talking about this morning.

I am speaking of these things to comfort you, for they comfort me. I am talking to you of nothing more than what I know, feel and have experienced. What br. Joseph Young has said, is good. I feel very well in my body and in my spirit, that is, I feel well in regard to the things of God. I feel well, because there are some trying to live their religion and worship their God in spirit and in truth. When they hear the servants of God declare the truth here, they understand it and the seed springs up and brings forth fruit to the glory of God, and that fruit will remain. But there are others who hear the word and do not conceive; they sit and hear the voice of God speaking through his servants, and like the sound thereof, but the moment they leave this place they forget it.

Some say that they have not faith—that they cannot believe. What is faith? It is confidence. What is confidence? It is faith. Some people are striving and striving to get faith, when saving faith is simply confidence in God, flowing from walking in obedience to his commandments. When you have confidence in yourself, in any man, woman, or child, you have faith; and when you have not confidence, you have not faith. I believe they are co-partners, and the principle of faith and confidence is synonymous to me.

If you have not faith to deed your property over to the Trustee in Trust, it is because you have not confidence in the Trustee in Trust. If you had confidence in him, you would have faith in him. You may pay your tithing—you may tithe your sage, mint and catnip, and this and that and the other, and after all you may be leaving the more weighty matters undone. It is not best to become stereotyped in paying tithing and stop at that; but if you are going to become stereotyped, I wish you to stereotype the whole edition and let it remain so, and then go on and make another. I do not object to your stereotyping one letter at a time, if you will go on through the whole edition.

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee in Trust does not, God does not; but he says that if you will do this, that and the other thing which he has counseled for our good, do so and prove him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes and then your offerings. Tithing is one thing, and offerings are another. And when that is done, consecrate your property to the church and make strong the hands of our President, and he will handle and distribute it to the best advantage. We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, and put your son to usury and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the sea shore and as the stars in the firmament. It will be just so with the property deeded over to the Trustee in Trust; every man becomes a steward and puts out his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of our God. To illustrate my ideas, I will use a comparison. Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion, as it goes into my leg, or into my arm? Does it always stay there? Does that little finger become selfish—superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain where it again becomes impregnated with the principles of life, and then when it goes back again is not that finger impregnated with the power of my vitality—of my attributes? If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and his son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter and with Joseph, you may bid farewell to salvation, every soul of you.

I wish that this whole people would so get religion that br. Brigham and myself and other good men could always freely and fully teach you all things pertaining to salvation, and show you your condition, even as the Lord views it. Here is the kingdom of God, here are the Prophet and the Apostles, the Patriarch, and all the leading men of Israel, and where is there a man in Europe, or in any other country, who sprung from this church, but what sprung from the authority, the life, vitals and power of this church and kingdom? If he has not got his power unto salvation in this church

he has not any power towards an exaltation in the celestial kingdom of our God. And those who have power from the true source have not pre-eminence over those who hold the keys in advance of them, for the kingdom of God is a kingdom of order. How can you become impregnated with the Spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen and placed to direct you.

I do not care so much whether you have faith or not, for if you have confidence in yourselves I will risk the confidence you should have in us. And if you have lost confidence in yourselves, you will not have much confidence in your brethren; and in that case I want to know what confidence you can have in your God? The Lord often takes a course to try the confidence of his people, for he planted a branch of the olive tree in the poorest spot in all the land of his vineyard, and he caused it to yield much fruit that was good. That was considered a marvelous work, and one of his servants said, "how camest thou hither to plant this tree, or this branch of the tree?"—for behold it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not, but go to and do all things as I command you."

Now suppose I should say, here, John, William and Richard, I want you to go up near the arsenal and dig a well, and when you have dug ten feet you will find water. They would be very apt to say, "we have not a particle of confidence in that operation." I would reply, I do not care about that; it is the well I want; and that will afford water. They go to work without one particle of confidence in what I say, and dig to the depth of ten feet and come to good water. By so doing, have they not obtained knowledge without confidence? Yes, by their works. And Jesus says, by your works shall you be judged, and by your works shall you be justified. John, Bill and Dick dig the well, and I have accomplished my design with them, though they had not a particle of confidence in me, nor in God. And when they have found water they say, "that gives me confidence in you, br. Heber, and in your God." The result of their works gives them confidence. It may stimulate some of you to go to work upon that principle, viz.: to do as you are told, without knowing whether you will get water, or not.

Well, go to work and dig the Big Cottonwood canal on the same principle. Begin to-morrow morning and do not cease until that canal is done, and I will warrant the water to come, and when it comes that will increase your confidence. Brethren, will you all with your Bishops lay aside everything that is not of greater importance, and go to work on that canal until it is finished? If you will work, instead of merely saying you will, and go to with all your hearts, it will be but a short time before you see the rock being boated on it for our Temple; and it need not be only a few years before the Temple is built, wherein you will receive your endowments and blessings. And God our Father will protect us and give us good peace, until we have accomplished that work and many other things. He will strengthen our feet, and fill our granaries.

Will you go to work at once on the canal, letting your Bishops lead out and you follow? If you will, raise your right hands. [All hands were raised.] If you live up to the covenant now made, you will soon accomplish the work; and it will be but a few days before the ground will be in readiness for plowing and seeding, and God will bless the earth and strengthen it to yield an abundance, through your going and doing that little work and letting the water into that canal, so that we can boat rock from the quarry unto this place. Let us go to and do, instead of merely saying. That is drawing our feelings into the one reservoir.

Upon the same principle, let every man render over his property with an eternal deed that cannot be broken; throw it all into the big reservoir. Suppose that one puts in one drop, another two, another ten, and another a hundred, do you not see, when you throw in your property—your substance—into one reservoir, that it makes us all one, and that you cannot become one without this principle? You may work to all eternity and never connect the branch with the vine, upon any other principle than that of putting your property and temporal blessings with your spiritual interests, whereby they will both become one. If you do not do that, I do not mean in one thing only, but in everything that God requires of you by his servants, if you do not bring your substance forward and lay it down at the Apostles' feet, you will be stripped. Br. Brigham is the chief Apostle of Jesus, and he is our President, our Prophet and our leader, and we the Twelve are his brethren, and you have got to lay down your substance at their feet, as the Saints did in the days of the ancient Apostles of Jesus.

Look at Ananias and Sapphira. I have heard you read their history a great many times, and talk about it. They came with a part of their substance, and lied about it. You may do as you have a mind to. In one sense, we do not care whether you lie, or tell the truth. If you tell the truth and do right, who is blessed? Is it any one, but yourselves? It is not br. Brigham, nor br. Heber, only in connection with you inasmuch as you take a course to do right; for being members of the same body to which we are connected, it influences the whole body and the whole body is blessed at the same time. It does not particularly make any difference with us, as individuals.

You have got to render an account of everything you have, for we are all stewards. You Bishops, Seventies, High Priests, Elders, Priests, Teachers, Deacons and members, where did you get the priesthood and authority you hold? It came from this very authority, the First Presidency that sits here in this stand. There was an authority before us, and we got our authority from that, and you got it from us, and this authority is with the First Presidency. Now do not go off and say that you are independent of that authority. Where did you get your wives? Who gave them to you?