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## SYNOPSIS OF THE HISTORY OF HEBER CHASE KIMBALL.

[Continued.]

July 1st. We took passage on board the Garrick, and on the 20th landed in Liverpool. The mission consisted of Elders Orson Hyde, Willard Richards, John Goodson and Isaac Russel and myself, also John Snyder and Joseph Fielding who were Priests.

While crossing the sea I dreamed that the Prophet Joseph came to me while I was standing upon the fore-castle of the ship, and said, 'brother Heber, here is a rod (putting it into my hands) with which you are to guide the ship; while you hold this rod, you shall prosper and there shall be no obstacles thrown before you, but what you shall have power to overcome, and the hand of God shall be with you; after this I discovered every kind of obstruction would be placed before the ship to stop its progress, but the bow being sharp, the obstacles were compelled to move out one side like a bulrush, and when the ship would come to a mountain, it would plow its course right through as though it was in water. This rod which Joseph gave me was about three and a half feet in length. His appearance was just as natural as I ever beheld him in the flesh: he blessed me and disappeared.

Our passage was very agreeable, and the winds for the most part very favorable.

The last Sunday we were on the water, bro. Hyde preached to the captain, crew and passengers; they gave good attention.

I was destitute of money. On the 22d. We went by coach to Preston, thirty-one miles.

It being a public day, the streets presented a very busy scene indeed. I never witnessed any thing like it. Music playing, flags flying, thousands of men, women and children parading the streets, decked in ribbons, characteristic of their politics.

On one of the flags, which was just unrolled before us the moment the coach reached its destination, was the following motto: 'Truth will prevail,' in large gilt letters: it being so very seasonable, and the sentiment being appropriate to us, in our situation, we were involuntarily led to exclaim. Amen.—So let it be.

We took lodgings in St. Wilfred-street. Shortly after bro. Fielding found his brother, the Rev. James Fielding, who requested to have an interview with some of us that evening. Accordingly Elders Hyde, Goodson and myself went, and were kindly received by him, and Mr. Watson his brother-in-law. We gave them a short account of the object of our mission, and the great work which the Lord had commenced, and conversed on these subjects until a late hour. The next morning we were presented with half-a-crown which Mr. Fielding's sister, Mrs. Watson, sent us.

Sunday 23d. We went to hear Mr. Fielding preach, praying to the Lord to open up the way for us. After he had got through his discourse, and without being requested by us, he gave out an appointment for us in the afternoon.

It being noised abroad that some Elders from America were going to preach, a large concourse of people assembled to hear us. I called their attention to the first principles of the gospel, and told them something of the nature of the work which the Lord had commenced on the earth; after which bro. Hyde bore testimony, which was received by many, with whom I afterwards conversed.

Bro. Goodson preached in the evening, and bro. Fielding bore testimony. On Wednesday evening, at the same place, Elder Hyde preached and bro. Richards bore testimony. A number believed and began to praise God and rejoice exceedingly.

The Rev. James Fielding shut his door against us and would not suffer us to preach any more in his chapel; and became one of our most violent opposers. He said respecting the three first sermons which were preached in that place, that 'Kimball bored the holes, Goodson drove the nails, and Hyde clinched them.'

About day break, Sunday July 30th, Elder Isaac Russel came up to the third loft where Elder Hyde and myself were sleeping, and called upon us to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. We laid hands on him, I being mouth, and prayed that the Lord

would have mercy on him, and rebuke the Devil. While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor; and the first thing I recollected was being supported by Elders Hyde and Russel who were praying for me. They then laid me on the bed, but my agony was so great I arose, bowed on my knees and prayed.

I then sat on the bed and could distinctly see the evil spirits who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half, we were not looking towards the window but towards the wall, space appeared before us and we saw the devils coming in legions with their leaders, who came within a few feet of us, they came towards us like armies rushing to battle, they appeared men of full stature, possessing every uncomely form and appearance of men in the flesh, and every variety of stature and form, mean, mangled and deformed, who were angry and desperate, and I shall never forget the vindictive malignity depicted on their countenances, and any attempt to paint the scene which then presented itself; or portray the malice and enmity depicted in their countenances would be vain. I perspired exceedingly, and my clothes were as wet as if I had been taken out of the river.

Although I felt exquisite pain, and was in the greatest distress for some time, and cannot even look back on the scene without feelings of horror; yet, by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However the Lord delivered us from them, and blessed us exceedingly that day, and I had the pleasure (notwithstanding my weakness of body) of baptizing nine.

Two of the candidates, on coming forward for baptism, ran a race; the younger, George D. Watt, outran the elder and was the first baptized in England.

Bros. Hyde, Richards and myself fasted one day every week.

Monday 31st. We held council, and appointed Elders Richards and Goodson to go on a mission to Bedford; Elders Russel and Snider to Alton, Cumberland; and Elders Hyde, Fielding and myself agreed to labor in Preston and the regions round about. We continued in fasting and prayer until two o'clock in the morning. The next day the brethren took their departure for the different fields of labor assigned them.

We preached in private houses, by the fireside, at the corners of the streets, in the Market places, and wherever the Lord opened the way; and baptized those who believed our testimony.

Friday, August 4th. I baptized Miss Janetia Richards and confirmed her at the water side, being the first confirmation in England.

The following Sabbath, the 6th, we preached in the Market place to a numerous assemblage, both rich and poor, who flocked from all parts to hear 'what these dippers had to say.' We were opposed by a learned minister, who was confounded and went away disgraced in the eyes of the people.

In the evening those who had been baptized, numbering about fifty, met together at Sister Dawson's and were confirmed.

The Rev. John Richards an Independent minister, father of Miss Janetia Richards, invited me, by letter, to preach in his chapel, at Walkerfold, Cheshire, forenoon, afternoon and evening, on Sabbath 13th, which invitation I fulfilled, and was kindly entertained by the Rev. gentleman, whose chapel was crowded with very attentive listeners.

Mr. Richards gave out another appointment for me to preach on Monday evening, which I attended, and by request of the congregation, preached on Wednesday evening. A number believed the doctrines I advanced, and on Thursday, six individuals, all members of Mr. Richards' church, came forward for baptism. James Smithies and his wife Nancy were two of the number.

I baptized the most of Mr. Richards' members, and he afterwards told me I had ruined his flock. I pitied the old gentleman, but I had a duty to perform which outweighed all other considerations. I shall ever remember with gratitude his generous hospitality.

About Sept. 12, brother Snyder returned from the north, where he had traveled in company

with brother Russel. They met with considerable opposition and had baptized 30 and others were investigating. After spending a few days with us, he and brother Goodson (who had returned from his mission to Bedford) took their leave of us and started for America on the 5th of October, brother Goodson pretending to have business of importance which called him home. He had over 200 books of Mormon and Doctrine and Covenants, which he refused to let me have (although I proffered to pay him the money for them on my return) he carried them back to America and burnt them, from which time he left the Church.

The Rev. Robert Aitken delivered a violent and abusive discourse against the Saints in Preston. The next Sunday, Elder Hyde and myself read the 13th chapter of 1st Corinthians and strongly urged upon the people the grace of charity which is so highly spoken of in that chapter, and made some remarks on the proceedings of the Rev. Robert Aitken, who had abused us and the Book of Mormon so very much; in return for his railing we exhorted our people to pray that the Lord would soften his heart and open his eyes, that he might see it was "hard to kick against the pricks." This course had a very good effect, and that week we baptized fifty, a large number of whom were members of Mr. Aitken's church. Thus the Lord blessed us exceedingly, notwithstanding, the railing and abuses of the priests, and all this worked together for our good and the advancement of the cause of truth, and the work of the Lord continued to roll forth with great power. Calls from all quarters to come and preach, were constantly sounding in our ears; and we labored both night and day, to teach the people. We had to speak in small and very crowded houses and to large assemblies in the open air; consequently, our lungs became very sore and our bodies worn down with fatigue. At length we obtained a commodious place to preach in, called "The Cock Pit;" we had to pay seven shillings sterling per week rent, and two shillings for lighting it with gas. It had been recently converted into a temperance hall.—When we leased it, the area in the centre was occupied by the singers, and our pulpit was the place where the Judges formerly sat, who awarded the prizes at cock fights.

The temperance reformation in England commenced in Preston just previous to our arrival there, and it was often said by Temperance men who joined the church that that movement was a preparatory work or forerunner to the introduction of the gospel; in most every place we went where there was a temperance hall we could get it to preach in, many believing that we made men temperate faster than they did; for as soon as any obeyed the gospel they abandoned their excesses in drinking; and none of us drank any kind of spirits, porter nor small beer, nor even wine, neither did we drink tea, coffee or chocolate.

Our meeting was disturbed by some Methodist ministers. We got our hall licensed, and policemen proffered their services to keep the peace and protect us from any further disturbances. Bro. Hyde and myself made application to the quarter sessions and obtained licenses.

Although we had many persecutors, who would have rejoiced at our destruction and who felt determined to overthrow the work of the Lord, yet there were many who were very friendly, who would have stood by us under all circumstances, and would not have been afraid to hazard their lives in our behalf.

We divided the church into several branches and ordained Priests and Teachers to preside over them. Thursday evening was appointed for prayer meetings to be held in different parts, and on Sundays for the whole church to assemble in the Cock Pit, when the sacrament was administered, and such instructions given, as were thought necessary, for their spiritual prosperity and advantage.

After having attended to this duty, I again went into the country, where I spent the principal part of my time; leaving Preston on Monday morning and returning on Saturday night.

Having mentioned my determination of going to Chatburn to several of my brethren they endeavored to dissuade me from going, informing me that there could be no prospect of success whatever, as several ministers of different denominations had endeavored in vain to raise churches in

these places, this did not discourage me in the least. I went in the name of Jesus Christ. My testimony was accompanied by the Spirit of the Lord and was received with joy, and these people who were represented as being so hard and obdurate, were melted down into tenderness and love, and the effect seemed to be general.

I told them, that being a servant of the Lord Jesus Christ, I stood ready at all times to administer the ordinances of the gospel. At the close of my discourse I felt some one pulling my coat and turning around, I was accosted with 'Master! Master! please will you baptize me,' 'and me,' 'and me,' exclaimed more than a dozen voices. Accordingly I went down into the water, and baptized twenty-five and was engaged in this duty, and conversing with the people until 1 o'clock. The next morning I returned to Downham, where I had preached the evening previous to preaching in Chatburn and baptized between 25 and 30 in the course of the day.

Being absent from Preston 5 days, bro. Fielding and I baptized and confirmed about 110 persons, organized branches in Downham, Chatburn, Waddington and Clitheroe—ordained several to the lesser priesthood to preside; this was the first time the people in those villages ever heard our voices, or ever saw an American.

We held a general Conference in Preston on Christmas day, the Saints assembled in the Cock Pit. There were about three hundred Saints present. There were delegates from each branch to represent the branches around, which extended thirty miles. Brother Fielding was ordained an Elder, and several others were ordained to the lesser priesthood to take charge of the branches. The brethren were instructed on the principles of the gospel and their several duties enjoined upon them, as Saints of the Most High. We confirmed fourteen and blessed about one hundred children.

At this Conference the word of wisdom was first publicly taught in that country; having heretofore taught it more by example than precept and from my own observation afterwards, I am happy to state, that it was almost universally observed by the brethren.

I accompanied bro. Hyde to Longton, where he had preached before, some were believing but none had been baptized. I preached a plain and simple discourse on the first principles of the gospel, and after meeting baptized 25.

On a certain occasion while bro. Fielding and myself were passing through the village of Chatburn going to Downham; having been observed drawing nigh to the town, the news ran from house to house, and immediately the noise of their looms was hushed, the people flocked to their doors to welcome us, and see us pass. The youth of the place ran to meet us, and took hold of our mantles and then of each others hands, several having hold of hands went before us singing the songs of Zion, while their parents gazed upon the scene with delight and poured out their blessings upon our heads, and praised the God of heaven for sending us to unfold the principles of truth, the plan of salvation to them.—Such a scene, and such gratitude, I never witnessed before, surely my heart exclaimed, 'Out of the mouths of babes and sucklings, thou hast perfected praise.' What could have been more pleasing and delightful, than such a manifestation of gratitude to Almighty God; from those whose hearts were deemed too hard to be penetrated by the gospel, and who had been considered the most wicked and hardened people in that region of country!

In comparison to the joy I then experienced, the grandeur, pomp and glory of the kingdoms of this world shrunk into insignificance and appeared as dross, and all the honor of man, aside from the gospel, to be vain. The prayer of my heart was: O Lord do thou bless this people, save them from sin, and prepare them for thy celestial kingdom, and that thy servant may meet them round thy throne, and grant O Lord that I may continue to preach the gospel of Christ, which shall cause the hearts of the poor to rejoice, and the meek to increase their joy in the Lord—which shall comfort the hearts of the widows, and cheer the soul of the orphan; and that I may be the instrument in thy hands, of bringing them to Zion, that they may behold thy glory, and be prepared to meet the Saviour when he shall descend in the clouds of heaven.

We visited the branches and imparted such