

is for us to live near unto God, that we may understand the Spirit of the Lord, which is the Spirit of the Gospel, that we may receive that light, knowledge, and understanding that is necessary for us in order that we may stand alone in the world, if needs be, and declare the truth of the Gospel without fear of contradiction. We should know assuredly and positively that this is the work of the Lord, that He has established it upon the earth, and that it shall remain forever. It shall remain upon the earth until the purposes of God are accomplished, until our Savior shall come and reign upon the earth. We ought to know these things, and the time is coming when we must depend, not altogether upon the voice of an apostle, or the presidency, because we do not hear them often enough; but we must depend upon the inspiration of the Spirit of the Lord unto us, and that Spirit will not lead us astray. That Spirit will lead us into all truth.

A marvel has come to pass in the earth. Men and women are brought from all nations, not being able to understand each other's language, yet they all comprehend alike; they have accepted the same Gospel and the same Spirit is their instructor. There never was and perhaps never will be a parallel to the wonderful work that the Lord has done. I rejoice in this work. I rejoice in the small service that I am able to render. I rejoice in the testimony of the Lord Jesus Christ. I rejoice in the association of my brethren and sisters, and in listening to their testimony. I rejoice in all these things, and no doubt we all do. May the blessings of the Lord be with us, and His Spirit be upon us, that we may

eternally serve God and keep His commandments, is my prayer, in the name of Jesus. Amen.

#### **ELDER J. GOLDEN KIMBALL.**

(Of the First Council of Seventy.)

To begin with, I came to this meeting prepared to speak, expecting to speak; and came provided with some information. Having done my part, the rest depends upon the Lord, and His Spirit, and the attention that I receive from the people.

They say, we ought to have three kinds of speakers: One on premisement, one on argument and one on arousalment. Now, I have been on "arousment," for a great many years, and I am going to abandon that field, I am going to premise from now on. I am going to stake myself out, and I don't need anybody else to try to stake me out as to public speaking. It is my intention to keep within the bounds of reason and consistence. In coming to you, good people, today, I do so as one having authority. I hold the holy Priesthood; I am a Seventy; not an apostle, but a Seventy. At no time have I ever presumed to take the place of an apostle, and I do not think for one moment that I have the authority to instruct the people as an apostle would, but as one of the representatives of the First Council of Seventy. By the way, God gave the First Council a place in His Church, and I know what that place is, I have studied it out. It is in your power to vote every one of the First Council out, when their names are presented by those having authority; this is the right time and place to vote any men out, if you cannot sustain them.

It is my desire to read to you; and it is going to take me a little time, because, as I said in the beginning, I have staked myself out. It will take me about eight minutes, and that is time enough to put about one half of you people asleep. I have discovered that some people are not good listeners, especially if they are not interested. I don't know whether I can interest you or not, but I am going to try, with the help of the Lord. I have a theme. This is something I hardly ever have. I never took a text in my life and stuck to it. This may be an occasion of that kind; but I am willing to say anything the Lord wants me to say, and I don't care what it costs. I have never been afraid of the children of men when I had the Spirit of God. I never was afraid of a mob in the Southern States when I had the Spirit of God, but I was scared pretty nearly to death after the Spirit left. It takes lots of courage to say always what you think. The trouble is, we think things sometimes we ought not to say.

I will read a portion of the 43rd Section of the Doctrine and Covenants, being a revelation given through Joseph, the Seer, at Kirtland, Ohio, February, 1831.

"O hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you to receive commandments, and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be

taken from him he shall not have power except to appoint another in his stead.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

The rest of my theme is contained in the documents in my pocket; it is revelation. I desire to talk to the people on revelation. The Seventies have been studying revelation, and I have condensed the lessons. It is not original; I never read anything that is.

"What is the definition of revelation?" "Revelation is the name of that act by which God makes communication to men." How was revelation received in this dispensation? My intention is to compare notes and see how we conform to the old methods of the prophets in receiving revelation. That is, in what manner was revelation received? The Prophet Joseph Smith received revelations in every way that the Lord communicates His mind and will to man. Like Moses, he knew the Lord face to face, stood in His very presence and heard His voice, as in the first communication the Lord made to him, usually called the Prophet's First Vision, as also in the vision given in the Kirtland Temple, where he and Oliver Cowdery saw the Lord standing on the breastwork of the pulpit, and heard Him speak to them. He received communications from angels, as in the case of Moroni, who revealed to him the Book of Mormon; John the Baptist, who restored the Aaronic Priesthood; and Peter, James and John who restored the Melchizedek Priesthood. Also the communications from angels,

mentioned in what is usually called the Kirtland Temple Vision. See Doc. and Cov. Sec. 110. He received communications through the Urim and Thummim, for by that means he translated the Book of Mormon, and received a number of the revelations contained in the Doctrine and Covenants; among others, sections 3, 6, 10, 11, 12, 14, 16, 17. He received divine intelligence by open visions, such as is contained in sections 76, and 107. He also received revelations through the inspiration of God operating upon his mind; and, indeed, the larger number of the revelations in the Doctrine and Covenants were received in this manner. Now then, how did they receive them in the days of the Bible? The world is so bitterly opposed to revelation, let us compare notes and we will see that the divers manners in which revelations were given in ancient times, and the various ways in which the prophets in olden times received revelations, agree with the various ways in which God communicated His mind and will to Joseph Smith. I quote the following from the "Annotated Bible," published in 1859:

"The divine communications were spoken to the prophets in divers manners: God seems sometimes to have spoken to them in audible voice; occasionally appearing in the human form. At other times He made use of the ministry of angels, or made known His purposes by dreams. But He most frequently revealed His truth to the prophets by producing that supernatural state of sentient, intellectual, and moral faculties which the scriptures call "Vision." Hence, prophetic annunciations are often called visions, that is, things seen; and the prophets themselves are called seers. Although the visions which the prophets beheld and the predictions of the future which he announced were

wholly announced by the divine spirit, yet the form of the communications, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short, all that may be considered as its garb and dress, depends upon the education, habits, association, feelings and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime than others."

Also the Rev. Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, said, as late as 1905:

"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion. It was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language after their natural methods and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God and of righteousness as demanded by a righteous God."—Seventy's Third Year Book, by B. H. Roberts.

What is inspiration? Let us get an understanding of the distinction between revelation and inspiration then we can talk about it a few minutes. "Inspiration is the name of that divine influence, which operates upon the minds of men under which man may receive divine guidance." We have Oliver Cowdery's case, which is excellent, viz: wherein the Lord said: "Behold, I will

tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold this is the Spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." Oliver Cowdery had the spirit, or the gift of interpretation, but he did not understand. Doubtless, he thought he knew the whole thing. The Lord gave a revelation and told him not to "murmur and complain." The thought comes to me that Oliver Cowdery imagined he knew a great deal more than the prophet. There are others of that kind living in our own day. There were men in the days of the prophet who wanted his place, I have heard it said that there were only two or three of all the apostles in that day who did not want the prophet's position. They imagined they were smarter than he was. The suggestion is that Oliver Cowdery was one of them; this may be a mistake. The Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed I would give it unto you, when you took no thought, save it was to ask me; but behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you, therefore you shall feel that it is right."

The Lord says further: or at least His servant Job puts it in this way: "There is a spirit in man, and the inspiration of the Lord giveth them understanding." Or, as John words it: "That was the true light which lighteth every man that cometh in-

to the world." Paul, in Corinthians says: "But the manifestation of the Spirit is given to every man to profit withal." I take it, that applies to the children of men. The Lord has not left them without the Spirit. Every man has "a manifestation of the Spirit." If it was not so, God's children could not be saved. The Lord says through His prophet: "Surely the Lord God will do nothing but that He revealeth His secret to His servants the prophets."

*We need revelation for the calling of officers in the Church.* Men should not be called merely through impression. I have felt censured for some work that I have done in the Church. I set apart Seventies as presidents of quorums, and after having set apart some of these presidents, I have been doubtful whether God had much to do with it, other than they had been chosen and set apart by one who had authority. It has not been demonstrated by the actions of some men that they were chosen of God; they were chosen by mere impression, and time was not taken to consider what God wanted. My conviction is that men ought not to be appointed by mere impression. The word of God teaches me that no man has a claim upon appointment in this Church, unless he is called of God as was Aaron. It doesn't matter whose son he is; although I fancy sometimes that I got my position as one of the First Council, out of respect to my father, so that his name might be represented among the authorities of the Church.

To continue with the subject of inspiration: Jesus, before His ascension promised the Holy Ghost to His disciples, which He called the "Comforter." "I will pray the

Father, and He shall give you another Comforter that will abide with you forever, even the spirit of truth. But the world cannot receive it, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you, and shall be in you."

*Revelation is essentially necessary to unfold to the Church the future.* The servants of God must unfold to the Church the future, and point out to them coming danger. All prophets do not enjoy an equal degree or measure of foreknowledge, for the Lord said to Israel: "Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in vision, and will speak unto him in dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."

"God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers." What was the object? The object of these officers and gifts is: first, "For the perfecting of the Saints;" secondly, "for the work of the ministry;" and, thirdly, "for the edifying of the body of Christ." How long were they to remain? They are to remain "till we all come to a unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of the stature of Christ."

I have something I want to call your attention to. If this was the last sermon I would ever preach in the flesh, and the last testimony I would ever bear to this people, it is my desire to tell you what is ingrained in my whole being. I believe Joseph Smith was and is a

prophet of God, and I believe it as fervently and honestly as any man in all Israel. I may not have the knowledge or information that some possess; I may not have received the revelation and inspiration others have, but I have the testimony of its truth in every fiber of my being. I may not have been born a Latter-day Saint, but my labors in the ministry and the testimonies I have received in preaching the Gospel, and the inspiration that God has given me, tell me that Joseph Smith is a Prophet of God. God made him a Prophet, but the people, when the Church of Jesus Christ of Latter-day Saints was organized, made him the President of the Church.

Joseph Smith had revelations, and they are written and received by the Church. My testimony is that they are true. I have witnessed the fulfillment of many of them. I do not know how I could get a better testimony. But President Joseph Smith is dead, and Brother Brigham Young was his successor, and I have the same testimony as to him, I knew him from the time I was a small child, and I testify of his greatness, and of his bigness. He was a different man from the Prophet Joseph Smith, who was the great architect of this work under the Almighty. Brother Brigham Young was a great builder, and he builded well and firmly, and as a Prophet of the Lord he continued where the Prophet Joseph ended. One reason why Brother Young was so great was that he had great men beside him, he had men who were tried as gold seven times, who never flattered or fell by the wayside; they held up his hands, no matter how much their hearts were tried. That is my testimony, and I

knew nearly every one of them. President Brigham Young is also dead. Then comes President Taylor, a most magnificent specimen of manhood, a man of God that I always honored. Never was I in his presence that his bigness and majesty did not impress me. His personality was wonderful. The first time I went into his presence was in answer to a call to the Southern States as an ambassador of the Gospel. I never could forget him or the impression that he made upon my soul. But he is dead. Then came President Wilford Woodruff. I have personally stood by the side of that good man, he has taken time enough—thank God his time was not so precious that he could not sit by me for a few moments,—and when rising to go the testimony of the Spirit was the same; he surely is a prophet of God. He is dead also.

Then came President Lorenzo Snow—I had the same Spirit and the same testimony concerning him. No man was ever kinder to Golden Kimball than Lorenzo Snow. He put his arm around me before he died, and said, "I need you: I need your help; God bless you." That is the only time I have ever felt like a full grown man. I felt like I was eight feet tall, that God needed me. I have felt big only once, and that was the time when I thought God needed me in this great work.

We now have a living prophet, and his name is Joseph F. Smith. This may be my last discourse on this subject. I am not a man that caters to men I have no ax to grind. I don't want any place only what God wishes to give me; all I expect is salvation, and possibly it will be a scratch if I get it. When I do

get it I have paid the price, and am under obligation to no man on God's green earth, if I pay the Lord the price. My father paid full value, and his election was made sure. If I get the same salvation, I expect to pay the same price. I haven't paid it yet. I am entitled to only a little, and God will give me all that belongs to me.

President Joseph F. Smith is the Prophet of this Church, and he is the man who is appointed. When the Lord wants to give this Church a revelation, or give it instruction, He will give it through Joseph F. Smith, the Prophet. He will not give it through me, and He will not give it through an Apostle. The Apostles are prophets, seers, and revelators, and as such we sustain them. God does not give His revelations through the Twelve for His Church; He gives them through His living Prophet that is appointed, as the Prophet Joseph Smith was. I am satisfied I have got this thing figured out about right.

Now, whether the Lord is going to give a revelation or not I don't know. I have read revelations that are not in the Doctrine and Covenants, and they were given to men for their comfort, for their consolation, to tell them that certain things were true. But the Prophet never received them; they were not given for the Church, for if they had been given for the Church they would have been received by the man appointed, and they would have been binding on the Church. I might reveal something to you that you do not know. My father received revelation, that is why I honor him so. I know his weaknesses; my father was not a perfect man, but he was just as good

a man as ever lived; yet he had his weaknesses. But God communicated with him. God never communicated with Heber C. Kimball, the first counselor to Brigham Young, to direct the Church of Jesus Christ. I have revelations written over the signature of Heber C. Kimball, and I have witnessed their fulfillment, and I know that God revealed His mind and will to him. But there is not a word in one of those revelations to direct the Church of Jesus Christ. Father was a Prophet. Brigham Young says: "Here is my prophet, and I love to hear him prophesy." But Heber C. Kimball never sought to run the Church. If he had tried it he would have lost his place. But he did not lose his place.

In conclusion, there are a lot of things that we are troubled over. I have spent a few sleepless nights myself, regarding the doings and actions of men who were in authority, but have concluded I am not responsible for anything I may regard as irregularities. I must not lift up my "heel against the anointed and say they have sinned when they have not sinned before the Lord." If the Lord cannot care for His Church, what can I do? I am going to trust in the Lord, and I am going to trust in His Prophet, Joseph F. Smith. You look over Israel. I have looked over it, and I know it from Canada to Mexico. We are God's people. Brother Joseph F. Smith is the biggest man in the Church today, and there is not a man in all Israel that has the record he has; a cleaner, a sweeter, a better record, no man that lives has, to my knowledge. He is the President of the Church of Jesus

Christ of Latter-day Saints, and God knows he has earned the place, and the Lord has preserved his life for the appointment. Now you had better let him hold it; he will hold it any how. You may as well sustain him with both hands, and sustain his counselor, and sustain the Council of the Twelve, for they are chosen, sustained and accepted by the Latter-day Saints. Some of them are young, and some of them are inexperienced, in a degree. I have learned that appointment does not give a man knowledge. My calling gave me no knowledge at the time I was chosen and ordained one of the First Council of Seventy, but it gave me an appointment, opportunities and many privileges. I have gained knowledge and information just the same as you have got yours. I have an appointment that you have not got, and anyone of you had better not try to get in to my shoes, if you do I will kick you out. Neither am I going to try to get in an Apostle's shoes. I am going to let the Apostles alone, further than to try to sustain them. As I said once, I say again to all Israel: If the Lord, through His servants the prophets, places a child in the Apostleship, with the help of God I will try to sustain him, if I can. Therefore, O Israel, we must sustain the living prophets. The dead we honor, but the living are chosen, ordained, appointed and sustained, and it is to the living we look for counsel, reproof and instruction. The Lord bless you. Amen.

A soprano solo, "O Divine Redeemer," was rendered by Sister Clarabelle Gardner.