Smith and the designated prophets of the latter days (HC 3:385–87). Keys to perform or preside over various priesthood functions were bestowed upon Joseph Smith and Oliver Cowdery by John the Baptist (see Aaronic Priesthood: Restoration of Aaronic Priesthood), by Peter, James, and John (see Melchizedek Priesthood: Restoration of Melchizedek Priesthood), and by Moses, Elias, and Elijah in the Kirtland Temple (see Doctrine and Covenants: Sections 109–110).

Many types of keys are mentioned in the scriptures of the Church (see MD, pp. 409–13). Jesus Christ holds all the keys. Joseph Smith received the keys pertaining to the Restoration of the Gospel of Jesus Christ (D&C 6:25–28; 28:7; 35:18), and through him the first presidency holds the “keys of the kingdom,” including the sealing ordinances (D&C 81:1–2; 90:1–6; 110:16; 128:20; 132:19). Specific mention of certain keys and those who hold them include the following: The Quorum of the Twelve Apostles exercises the keys “to open the door by the proclamation of the gospel of Jesus Christ” in all the world (D&C 107:35, 112:16, 124:128). Adam holds “the keys of salvation under the counsel and direction of the Holy One,” and “the keys of the universe” (D&C 78:16; TPJS, p. 157); Moses, “the keys of the gathering of Israel” (D&C 110:11); Elias, the keys to bring to pass “the restoration of all things” (D&C 27:6); and Elijah, “the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers” (D&C 27:9). Holders of the Melchizedek Priesthood are said to have “the keys of the Church,” “the key of knowledge,” and “the keys of all the spiritual blessings of the church” (D&C 42:69; 84:19; 107:18), while belonging to the Aaronic Priesthood are “the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins” (D&C 13:1; 84:26). All these stewardships will eventually be delivered back into the hands of Jesus Christ (TPJS, p. 157).

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ALAN K. PARRISH

KIMBALL, HEBER C.
Heber Chase Kimball was First Counselor in the First Presidency of the Church from December 5, 1847, until his death in 1868. One of the foremost men in the early years of the Church, along with the Prophet Joseph Smith and Brigham Young, Heber marched in Zion’s Camp in 1834,
was ordained one of the original members of the QUORUM OF THE TWELVE APOSTLES in 1835, and experienced the spiritual manifestations that attended the dedication of the KIRTLAND TEMPLE in 1836. He served two missions to Great Britain, in 1837–1838 and 1839–1841 (see MISSIONS OF THE TWELVE TO THE BRITISH ISLES). Blunt, honest, loyal, and believing, Heber served the struggling Church well when steadfastness was among the most needed qualities. This is reflected in Joseph Smith’s saying, “Of the Twelve Apostles chosen in Kirtland, . . . there have been but two [who have not] lifted their heel against me—namely Brigham Young and Heber C. Kimball” (HC 5:412).

Heber C. Kimball was born June 14, 1801, near Sheldon, Vermont, to Solomon F. and Anna Spaulding Kimball. In 1811 the family moved to western New York, where, after scanty schooling, young Heber became a potter. He grew to be a physically impressive man, six feet tall and weighing more than two hundred pounds, barrel-chested, and dark-eyed. He married Vilate Murray in 1822. He, his friend Brigham Young, and their wives joined the Church in 1832, after a two-year period of inquiry, and in 1833 they moved to Church headquarters in KIRTLAND, OHIO.

In 1837 Elder Kimball received an assignment from the Prophet Joseph Smith to lead a group of missionaries to England. As the ship arrived in Liverpool, Kimball leapt ashore, thus becoming the first Latter-day Saint in Europe. His simplicity and spirit suited the men and women who heard him preach, and within a week nine persons sought baptism. On the morning of the baptism, Elder Kimball and his companions reported they experienced an attack by evil spirits, whom they saw distinctly in their room. Calling on God, they received deliverance from the dark power. Through their efforts groups of hundreds of English converts, commencing in 1840, began sailing to the United States to be with the main body of the Church.

After a year Elder Kimball returned to the United States and to Missouri, where the Saints experienced persecution. While Joseph Smith sat imprisoned in the LIBERTY JAIL (Missouri), Heber and Brigham Young organized the removal of approximately 12,000 LDS refugees to Illinois.

When the Prophet Joseph Smith rejoined the Saints in Illinois and established NAUVOO on the Mississippi River, Elder Kimball prepared to return to England. On the appointed day he and
Brigham Young took their leave from sick wives, each with a new baby, and were themselves so ill they had to be lifted into the wagon. Elder Kimball was gone from home for almost two years, until 1841.

Kimball participated in the building of the Nauvoo Temple and received the temple ordinances. Joseph Smith taught him privately that God required him to enter into plural marriage. After initial resistance, Elder Kimball married Sarah Noon. His anguish at keeping this secret from Vilate ended when she told him that the Lord had shown her that plural marriage was right, and that she accepted his participation in it. Kimball married a total of forty-three women (in many cases a caretaking rather than an intimate relationship), and by seventeen of them he had sixty-five children. He perceived his plural marriages as a religious obligation; Vilate accepted the other wives as sisters. Heber C. Kimball’s grandson Spencer W. Kimball was President of the Church from 1973 to 1985.

After Joseph Smith’s assassination in 1844, Church leadership was carried forth by the Quorum of the Twelve Apostles under its president, Brigham Young. Elder Kimball stood next in leadership. The Saints soon had to abandon their homes in Nauvoo and flee to the Great Basin.

The brutal trek across Iowa, temporary settlement in Winter Quarters, and the pioneer journey of 1847 to the Great Salt Lake Valley occurred under Brigham Young’s supervision, with Kimball as his assistant. In December 1847, at Kanesville (Council Bluffs, Iowa), the First Presidency was organized, with Brigham Young as president and Heber C. Kimball and Willard Richards as his counselors. In summer 1848 President Kimball led one of three large companies of Saints to the Salt Lake Valley, where he established his families and supported them by farming, ranching, milling, freighting, and Church and civic administration.

The organization of Utah Territory in 1850 brought hostile federal appointees, but since the population was predominantly LDS, Church leaders had de facto control of the legislature. Heber served as leader of the legislature. Friction between the federally appointed judges and the Latter-day Saints led to U.S. President James Buchanan’s sending federal troops to suppress a supposed “rebellion” of the Mormons. President Kimball helped direct the resistance.

A notably outspoken preacher, President Kimball often urged self-sufficiency, resistance to the corrupting influences of the larger society, and faithfulness to the kingdom of God. He frequently used metaphors from his experience as a potter. He prophesied accurately many times, including a prediction that Parley P. Pratt would go on a mission to Toronto, Canada, and find a people prepared for his message. He likewise prophesied that from there the gospel would spread to England. He correctly predicted that Pratt’s invalid wife would bear him a son, even though the couple had been childless for ten years (Whitney, p. 135). He also prophesied to hungry pioneers in early 1849 that “in less than one year there will be plenty of clothes and everything that we shall want sold at less than St. Louis prices” (Kimball, 1981, p. 190). That summer, people traveling to the California gold fields dumped their excess supplies and equipment on the market in Salt Lake City and the prophecy was true.

President Kimball also shouldered special responsibility for the British mission and for all tem-
ple ordinances. His journals constitute important sources of Church history.

Heber C. Kimball died June 22, 1868, from the effects of a carriage accident, ending thirty-six years of unexcelled, dependable service to the Church.

BIBLIOGRAPHY

EDWARD L. KIMBALL

KIMBALL, SARAH GRANGER

Sarah Melissa Granger Kimball (1818–1898) was founder of the Ladies' Society of Nauvoo, a suffragist, an advocate of women's rights, ward RELIEF SOCIETY president for forty years, and a strong presence in the history of The Church of Jesus Christ of Latter-day Saints for much of the nineteenth century. Described by one of her associates as possessing "the courage to say what she thought," Sarah Kimball labored for the advancement of women, arguing that "education and agitation are our best weapons of warfare" (Woman's Exponent 20 [1 May 1892].159 and 18 [15 Feb. 1890].139, respectively). Such militancy was tempered, however, by her strong commitment to the Church and her loyalty to its leaders. Indeed, she saw little discrepancy between her devotion to the Church and her dedication to women's rights, since Joseph Smith's "turning of the key" of power to women in 1842 had, in her view, led to the beginnings of the national women's rights movement.

Born December 29, 1818, in Phelps, New York, to Oliver and Lydia Dibble Granger, Sarah joined the Church and moved with her family to KIRTLAND, OHIO, in 1833 at age fifteen. While she did not detail her own conversion, a dramatic vision of the Book of Mormon prophet MORMON, experienced by her father made a lasting impression on her. She, however, was never content to live vicariously, either intellectually or spiritually. She was one of the twenty-three women known to have attended Joseph Smith's SCHOOL OF THE PROPHETS in Kirtland, and she later urged the inclusion of substantive courses of study in her ward Relief Society, delivered strong addresses expounding doctrine, and spoke in tongues.

Perhaps most significant in her early adulthood was her formation of the Ladies' Society of Nauvoo, the antecedent of the Relief Society. Married at age twenty-one to Hiram Kimball, a wealthy Nauvoo merchant who later converted to the Church, she sought to help build the kingdom of God, which the Saints then saw as embodied in Nauvoo, especially in the temple. She and her seamstress, a Miss (Margaret?) Cook, determined to sew shirts for the temple workmen and subsequently invited other women to join forces with them in a ladies' society. When they approached Joseph Smith for his approval of the society's constitution, written by Eliza R. SNOW, he stated that although the constitution was excellent, the Lord wanted the women organized "under the priesthood after the pattern of the priesthood." According to Sarah Kimball's recollection, Joseph continued, "The Church was never perfectly organized

Sarah Melissa Granger Kimball (1818–1898), founder of a Nauvoo women's group, the precursor of the Relief Society, and president of the Utah Woman Suffrage Association. Photograph c. 1890, C. M. Bell.