

oftentimes, in those early stages of the Church, covered with a pillar of fire. They were immersed in and clothed upon with fire, and the Holy Ghost entered their hearts and they were filled with the spirit of prophecy, and with the gift of tongues, and in process of time with the gift of visions, and had power to heal the sick, and cast out devils in the name of Jesus Christ, to build up the Kingdom of God and establish righteousness upon the face of the earth, so far as they could gain influence over the hearts of the children of men. But wherever these servants of the Most High went persecution followed them. There was a howl from the pulpit from Maine to Texas and from one extremity of the Union to the other, crying out against new revelation. All the papers and periodicals of the day, far and near, published articles against the idea of receiving new revelation; there seemed to be a perfect flood coming from all quarters of the land testifying to the supposed absurdity of receiving new communication from the Almighty. By and by persecution became so great that scores and scores of the Saints were put to death in Missouri; and this was followed up until the Prophet and Patriarch of the Church were martyred and the people driven from their homes, their property destroyed, and every means in the power of the enemy used to uproot and destroy the fulness of the gospel and the priesthood out of the earth.

What was the matter in those days, and why were they so embittered against this people? "You have," said they, "brought us something so strange! You pretend to visions! You pretend to new revelations! You pretend that God has spoken! You pretend that angels have come! You pretend that God has revealed another record, another Bible! You pretend that you have received the priesthood and the apostleship, and for these things you are not worthy to dwell in our midst! You must be persecuted from city to city, you must be driven from your houses and lands; your property must be confiscated and destroyed, and there is no power in this country of ours that can protect you in those views which you have so strangely advanced in the midst of this Christian country."

Was there any polygamy in those days among the Latter-day Saints? No; God had not revealed and established this practice among them in those days; they were not persecuted for any such thing, it was not named; but we were persecuted because we believed in the same principles that the ancient apostles and Christians believed in. But by and by, after having shed the blood of the prophets, and the Saints had been driven from their lands and from one city to another, and their property destroyed, when the wicked had ripened themselves in iniquity, and prepared themselves in a great degree for the overwhelming judgments of the Almighty, and when they found that this people were not to be put down by persecution, and that we would continue publishing these new tidings, far and wide, the devil took another turn. What was it? Said he, "I see they cannot be put down with persecution, they go forth and the people will believe them more or less; we cannot destroy them, and if we destroy their property and drive them from place to place it makes no difference, so I will show them that the world can have revelation enough," and he commenced. But instead of calling upon men and beginning something great and good, in a Godlike manner, he called upon certain females, residing not far from where the plates of the Book of Mormon were found, where the people had been warned perhaps longer than in any other portion of the United States. These ladies, Misses Fox by name, began bringing forth supernatural manifestations. Others did the same in a short time and they have continued until the present day and have spread over the whole United States and many other parts of the world. If you go forth and make inquiries in regard to these manifestations you will find that there are several millions of people in this country that believe in them. What a change between now and forty years ago! Then you could scarcely find one in the whole Christian world that would admit the probability of new revelation or supernatural manifestations; now there are millions in the United States alone!

Do these manifestations affect, for good, those who believe in them? Do they cause them to repent of their sins? No; they who blaspheme the name of God almost with every breath, and that will cheat and take every advantage possible of their brethren; they who will lie and steal and do every species of wickedness and abominations are the very ones that the devil works through; still the whole Christian world, apparently, are now willing to admit new revelation. Oh, yes! They have forgotten how they persecuted the Latter-day Saints because they believed in new revelation, and they can now believe in revelation by wholesale! They will not believe in records given through the medium of the prophets; but they are ready enough to believe if a wicked man who will blaspheme the name of Jesus is the medium and is made a participant in this great power. Such characters do not need any organization from God, they do not need any baptism, ordinances or priesthood.

The devil has invented various names for his manifestations in order to get the people to swallow them down; the same as the doctors. When they wish to administer some nauseous kind of medicine, they sweeten it up a little. So the devil has

sweetened up these things in such a way that he has got almost all these manifestations under the name of science. If you want to see a species of devilism made manifest, it comes out under a scientific phraseology, under the spacious name of Electro-biology, Animal-magnetism, or some such popular name—names that have been given to real sciences, which have their laws, founded in nature, are now given to these supernatural manifestations. Why does Satan use these artifices? Because the people at the present day have become naturally scientific, or a great many of them have; and the devil thinks if he can only invent a real, nice, beautiful name, with some resemblance to a scientific name, a great many of these persons will swallow it down, and think it all right.

Several years ago, about the time of the commencement of the war, Brother Erasmus Snow and myself were down in New York City. Spiritualism, at that time, was all the order of the day. Almost all those old members of the church that had been in Nauvoo and Kirtland and had apostatized, had fled into New York, Philadelphia, St. Louis, and throughout the Eastern cities; and in going through any of these cities, if you heard anything about these apostates, you would hear about them being great mediums; there was scarcely a case but what they were spiritual mediums. Some of the worst kind of apostates, —apostates who had turned away from everything good, from every principle of righteousness, had become great mediums. Some of them were writing mediums; some of them would work with a table; some would have manifestations in one way and some in another.

While Brother Snow and I were in New York, a very learned judge, a man very noted for his great attainments, and who had been a judge in the City of New York, I think his name was Edmunds, gave us an interview. We promised to meet him early in the evening. I think we stayed until nearly twelve at night and talked with that man. He had written a great many works in relation to spiritualism, and had lectured at New York and other places to very large assemblies in regard to its truth. We were very glad to have an opportunity of hearing, from his own mouth, something about these supernatural manifestations. We did not expect to gain any particular light, any further than this,—while traveling on a mission abroad we wished to know how to detect the devil on his own ground, in relation to those things we had continually to meet with. Mr. Edmunds told us about the mediums speaking in Greek and in Latin; about persons who had never learned to write and had never written a word in their lives whose arms had been taken possession of, and their writing a great variety of writing; also about bells being carried around the room and rung. He also informed us that many persons had not only seen and heard these manifestations, but they had actually seen the personages, by whom they were made, especially their faces, arms and hands.

We inquired of him, if they believed in any priesthood? Oh, no. "Do they generally believe that Jesus Christ is the Savior of the world?" "Oh no, he was a very good man, no doubt, and wrote a good many good precepts; he was not much better than other good men, only he happened to have some precepts beyond the age in which he lived. But this age is far superior to that, and consequently all those things that Jesus and His apostles revealed are thrown in the shade. They belonged to a semi-barbarous age, but we have a system and dispensation far superior to that." This was the tenor of this gentleman's conversation in regard to these things. He also told about different spheres of glory, and different orders of angels, the latter, we were told, being personages from different spheres. They required no priesthood, no authority, no ordinances, no such thing as baptism, or organization.

When we heard these things we saw, truly, that as the devil did manifest his power in ancient times among the Egyptians, because they had persecuted the people of God, put to death their young infants, and shed innocent blood, even so, directly in the midst of our nation, his evil power was again manifested in strong delusion. Having persecuted the saints of God, and having shed the blood of His prophets and saints and driven them from place to place, and banished them beyond the Rocky Mountains, thinking that they had certainly got rid of them, and that they would perish there. Having become so exceedingly wicked, we saw that the devil was showing forth his power on the right hand and on the left, for their delusion and destruction.

Now let us again speak of the apostates. Apostates seem to be the greatest mediums in Spiritualism, where they have neither order, church, nor priesthood. These apostates, generally, had fallen into the idea that Jesus, and the apostles and prophets of ancient times, were living in barbarous ages, far behind the civilization of our day, but that they were called upon to open up a wonderful dispensation, and to reveal light far superior to that which had ever been revealed by any prophet who ever lived on the earth. This seems to have been the general idea of those apostates called mediums. I do not know but I am taking up too much time, but I must now come a little nearer home.

You have no doubt heard and reflected upon what is termed a very great and wonderful "movement,"—something that is

going to build up Zion in purity, taking place in our midst. The "movement" was commenced by a few individuals who had been cut off by the highest authority of the Church and Kingdom of God, and expelled because of teaching and publishing things contrary to the order of this Church. Now what do you suppose is the real foundation on which these few individuals are working? I will tell you, and what I tell you, I will tell you as a person that has heard from their own mouths; I would much rather have it from their own mouths than from a second-hand source. I have seen Messrs. W. S. Godbe and E. L. T. Harrison once since they were cut off from the Church. I went to see Mr. Godbe, but he was not at home. I was invited to take a seat in the presence of Mr. E. L. T. Harrison, and heard him, for an hour or two, relate his spiritual manifestations. Mr. Godbe, hearing that I had been to see him, sent me a letter requesting me to meet again with them. I met with him in a private room, separate from any of the rest, and I had a long conversation with him. My object in meeting with these gentlemen was to see if it were possible to point out to them their foolishness and the foolishness of their conduct and the course they were taking, what it would lead to and how much misery it would make them in time to come if they did not repent. I did not know, before going to see them, that they were so fully wrapt up in spiritualism, or what I term spiritualism, for it is a species of this same kind of spiritualism of which I have been speaking. They both, separately, one on one evening, the other on another, related to me their supernatural manifestations, commencing some fifteen months before. They told me they had had interviews, by hearing a voice without seeing any person, with Heber C. Kimball, who taught them a great many things which, according to my ideas, conflicted with the instructions contained in the Doctrine and Covenants, such as sending men on missions, etc. The tenor of the instructions, he received on this subject was that no person, when called on a mission, need go unless he got the light of the spirit thereon in his own heart, to tell him whether it was right that he should go; in other words they need not go because of being appointed by the voice of the priesthood or the general Conference of the Latter-day Saints. Now, who does not know, except those who are infatuated and overcome by false spirits, that that is directly in opposition to the Book of Doctrine and Covenants? The Lord says there, "Whomsoever you shall lay your hands upon and ordain and send forth, I will be with them and bless them; I will go before their faces and will be on their rearward, and my spirit shall be in their hearts." It is not, therefore, for every man, when he is commanded by the voice of the priesthood, to think that he is to be his own judge whether he is to go forth on that calling or not and still remain in fellowship. That is not the way of Heaven, for the Lord says in the same book that "all things," remember this is "very broad in its nature," "all things shall be done by the voice of my people and by the voice of my servants whom I have appointed, pertaining to the calling and missions of the priesthood;" and all things pertaining to the building up of the Kingdom of God are to be done in this way. Now these spirits have taught them directly to the contrary of this. They named over to me other individuals who came to them. They said that Joseph Smith came to them; that Peter, James and John came to them; they also said that Jesus, himself, came to them, and that Solomon came to them, and he was rather against the idea, recorded in the Book of Mormon, about his concubines; he said he never had any concubines, but that all his women, so far as he understood the subject, were wives. This repudiates not only the Book of Mormon but the scriptures also, for in the latter we are told that he had seven hundred wives and three hundred concubines. The Book of Mormon does not number the concubines and wives that he had; but the record, contained there, seemed to touch the feelings of the old gentleman, and he desired to get out of it and to explain the matter. He said the things contained in the Book of Mormon and scriptures were not to be received just as they were spoken, and that he felt himself justified in contradicting that saying of Jacob in the Book of Mormon. So much for Solomon's visit.

They also said that James in connection with Peter and John gave them many instructions, which Mr. Godbe read to me; he also read to me, many instructions purporting to have come from Heber C. Kimball and Joseph Smith, and he told me there was a great deal more that they did not let me see. Probably I was not strong enough in the faith to see it. These statements were made to me in the most perfect plainness. I told them, "I do not believe in the truthfulness of your manifestations. I believe you have had manifestations, just as you say, but I do not believe that Peter, James, John, Solomon, Joseph Smith, Heber Kimball or Jesus has been to you. I do not believe one of them has been to you, it is the devil, just the same as he has manifested himself in the world." "Oh," said they, "here is the difference between us and them: we believe in the priesthood; we believe in plurality of wives; we believe in the order of the church" and so on. Said I, "don't you know that the devil would be very foolish, if he wished to lead astray men who had been in this church, who had been

taught for years to believe the principles you believe in, if he should undertake to lead them astray by telling them there was no truth in all these things? The devil can adapt himself to the belief of any person. If you believed in plurality he would make you think it was all right. If he could get you to swallow down one or two great lies that would effect your destruction, and which you would preach and destroy many others, he would not mind how many truths you might believe. He would be willing that you should believe a great many things absolutely true if he could only deceive you and lead you astray and get you to reject some of the fundamental principles of your salvation, and the salvation of the people." "But O," said they, "how happy we feel! We do not feel any animosity to any one; no anger in our bosoms. We love the President and his council; we love the Twelve and the whole church."

"Now," said I, "supposing, for argument's sake, that you really believe these manifestations were from God, but that the personages calling themselves Peter, James, John, Joseph, Jesus, Heber C. Kimball were not those personages at all, so long as your faith was fixed that they were what they represented themselves to be, what would be your feelings about it? You would die for it, just the same as the pagans will do for their idol worship; just the same as thousands have done among the false sects of Christendom in ages past. They were sincere, they had joy in their works, but by and by, as the Book of Mormon says, 'the end comes and they are hewn down and cast into the fire.'"

So these men have joy in their works; they are as happy as happy can be, apparently, because they believe in these simple, foolish, vain, false spirits that have taken advantage of them to lead them astray. Said I, "The true reason that I do not believe in any of your manifestations is, that your 'manifesto,' that you have published and sent forth among the people contains things so absolutely in opposition to the Book of Doctrine and Covenants that I know no good angel or spirit ever revealed them to you." Mr. Godbe wanted to know in what respects. I pointed out a number of things, where they come out in opposition to that book. In order to get around this he told me that the spirits had manifested that it, (the Book of Doctrine and Covenants) was not to be relied upon in the fullest sense of the word, in our present state of light and knowledge; that those revelations and commandments were given in our weakness; but that God had greater light to give to us now, hence we must not take them exactly as they are.

I referred to the Book of Doctrine and Covenants, in opposition to their "manifesto" to show how the Lord and His priesthood were to govern and control in temporal as well as in spiritual things; "but," said I, "your spirits teach that they must only teach the spiritual things, and have no business to assume control in temporal concerns, but let every man follow the bent of his own mind." "This," said I, "proves to me that your spirits never came from God." I was very gentle with them; did not express myself harshly, but in a plain and pointed manner.

I have taken up this subject, of false and true spiritual manifestations and laid it before this congregation on the spur of the moment. I inquired of Brother Brigham, as I came on to the stand, on what subject I should speak, and he said, "every spirit that confesses that Jesus is the Christ, is of God, and every spirit that does not confess this is not of God." The nature of these spirits, in their manifestations, is to lessen the power and authority of the great Redeemer, as our God and the Lord of this creation. You go among the Spiritualists abroad and you can scarcely find one individual that will acknowledge the power, glory and greatness of our Redeemer. So it is with those who manifest themselves here. They dare not come out all at once; but, as I told them, "you are so infatuated, so led astray by these false manifestations and you believe them so firmly, I see no possible hope for your recovery, until perhaps at some future time the revelations that you will get may be so absurd as to stagger your own faith; then you may go into infidelity."

I expect this. I find that this is the case with these manifestations abroad. The mediums will work at them for a season, but they find so many absurdities and contradictions, that they finally relinquish them, and turn to infidelity, and say, "there is truth in anything."

Pardon me for speaking so plain. I did not pledge myself when Messrs. Harrison and Godbe spoke to me about their manifestations that I would hold my peace. I told them I had spoken very pointedly against their principles, and I intended to do so in the future, believing, with all my heart, and knowing that they were not from Heaven.

Did they see any of these personages? Both of them say they saw none of them; it was merely a voice that they heard. They pretended to have seen a light when Jesus came; after He had talked a little while they say they saw a little light, but no personage.

How very different were the manifestations I have laid before you, when Jesus ministered to Joseph Smith, and when the angels came to him! He not only heard their voices but saw their persons and their glory, and how they were dressed; and he was inspired to build up the kingdom of God and bring forth the records of the Book