

The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God; and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence, that unless some person or persons, have a communication, or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles: for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand anything of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth," and although the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored and supported, knaves, vagabonds, hypocrites, imposters, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven, and gave gifts to men, and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers, and evangelists chosen? By prophesy (revelation) and by laying on of hands:—by a divine communication, and a divinely appointed ordinance—through the medium of the Priesthood, organized according to the order of God, by divine appointment. The apostles in ancient times held the keys of this Priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the Church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the Church in a religious garb, and militate against the interest of the Church and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the Most High God that shew unto us the way of salvation," they detected the Spirit, and although she spake favorably of them, Paul commanded the Spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles, which they, certainly would have been charged with, if they had not rebuked the evil spirit.

A power similar to this existed through the medium of the priesthood in different ages. Moses could detect the magician's power, and shew that he was God's servant, he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michael could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Chronicles xviii. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the apostles, and even the members of the Church were endowed with this gift, for, says Paul, 1 Corinthians xiii. "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another the discerning of spirits," all these proceeded from the same spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle "to try those that said they were apostles, and were not, and found them liars," Revelations ii. 2.

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit:—the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body;—that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it.

Without attempting to describe this mysterious connexion, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit. I would just remark, that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchisedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years,"—

that they all move in their respective spheres, and are governed by the law of God;—that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory;—that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the Archangel, dared not bring a railing accusation against the devil, but said, 'the Lord rebuke thee, Satan.'"

It would seem also, that wicked spirits have their bounds, limits and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Savior, "art thou come to torment us before the time?" and when Satan presented himself before the Lord, among the Sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and, it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to, in the case of the Sons of Sceva.

Having said so much upon general principles without referring to the peculiar situation, power and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen, their necromancers, soothsayers and astrologers, the maniacs or those possessed of devils in the Apostles' days, we will notice, and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived; they existed in Vivaris and Dauphiny, in great numbers in the year 1688, there were many boys and girls, from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms, as in a swoon; they remained awhile in trances, and coming out of them uttered all that came in their mouths [see Buck's Theological Dictionary].

Now God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles day anything of this kind. Paul says, "ye may all prophesy, one by one; and if any thing be revealed to another let the first hold his peace, for the spirit of the prophets is subject to the prophets," but here we find that the prophets are subject to the spirit, and falling down, have twitchings, tumblings, and faintings through the influence of that spirit, being entirely under its control. Paul says, "let every thing be done decently and in order," but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the fallings, twitchings, swoonings, shaking and trances of many of our modern revivalists.

Johanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804, she became the founder of a people that are now extant. She was to bring forth, in a place appointed, a son, that was to be the Messiah, which thing has failed. Independent of this, however, where do we read of a woman that was the founder of a church, in the word of God? Paul told the women in his day "to keep silence in the Church, and that if they wished to know anything to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the Church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle and order.

Jemimah Wilkinson was another prophetess that figured largely in America, in the last century. She stated that she was taken sick and died, and that her soul went to heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had an immediate revelation. Now the scriptures positively assert, that "Christ is the first fruit, afterwards those that are Christ's at his coming, then cometh the end." But Jemimah, according to her testimony, died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth, is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth, perhaps the nearest of any of our modern sectarians. They commenced about ten years ago in the City of London, in England; they have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland; he was a great logician, and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells that Mr. Irving met with, while on a journey in Scotland; they had [what is termed among their sect] "utterances," which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They there were honored as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him, or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes however (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, "I saw a power manifested, and thought that it was the power of God, and asked that it might fall upon me; it did so, and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses" spoken of by John, were to prophesy: that (they) "the Church and the Spirit were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were called together at the appointed time watching the event, but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother, in a certain place, who should speak unto him certain words. His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands upon the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked, where is there any thing in all this that is wrong?

1st. The church was organized by women, and "God placed in the Church, first apostles, secondarily prophets;" and not first women; but Mr. Irving placed in his church first women, secondarily apostles; and the church was founded and organized by them. A woman has no right to found or organize a church: God never sent them to do it.

2d. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "thou shalt not rebuke an Elder, but entreat him as a Father;" not only this, but they frequently accused the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the accuser of the brethren."

3d. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is, by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets is subject to the prophets; but those prophets were subject to the spirits, the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked, how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv. 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the apostle speak the truth? Certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art the 'Holy One of God!'" Here was a frank acknowledgment under other circumstances, that "Jesus had come in the flesh." On another occasion the devil said

"Paul we know and Jesus we know" of course come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at, if there should be found amongst us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagancies were entered into by them: one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman, near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false; she placed herself in the capacity of the "accuser of the brethren," and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the State of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair: he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland, Isaac Russell of Missouri, and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West from whence he was to go to the Rocky Mountains, led by three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned and burned, and he cut off the Church. He acknowledged the justice of the decision, and said "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.

CHURCH HISTORY.

HISTORIAN'S OFFICE, G. S. L. City, }
Aug. 9th, 1855. }

EDITOR OF THE NEWS—

Sir:—The enclosed correspondence not having appeared in the "People's Journal," I thought proper to present you with the rough manuscript, which you are at liberty to publish in your columns, if you think proper.

Yours respectfully,
GEO. A. SMITH.

GREAT SALT LAKE CITY, }
20th March, 1855. }

EDITOR OF PEOPLE'S JOURNAL:

By the request of President Brigham Young, I have answered your letter to him, bearing date Sept. 18, 1854, of which the following is a copy:—

"DEAR SIR:—We are publishing a history of all the religious denominations now extant, their rise, founder, articles of faith, statistics, &c.

We have published several from the most able pens in the country, and our object in writing this, is to solicit your aid in this matter.

To be brief, will you write us a history of your church, or the Latter Day Saints, and oblige, Your servants,
TONSLY & COWIN."