Sunday afternoon Feb. 12th 1854.

                          Presedent B. Young.

     When I contemplate the subject of salvation, and rise up before a congregation to speak upon that <subject> all important matter, it has been but a few times in my life that I could see a biginning point to it, or a stoping place.  There is such a multi­plicity of prin­ciples, and sercumstances all interwoven so closely that it seems to be one eternity.  I supose this is the case in reality.  To be saved;--­to be redeemed, and to have a right to the Celestial kingdom of God is to be intimately connected with the principles of eternity.

     I recolect once when I was preaching a question was asked me, "What is <the> Preisthood." The answer was ready, and perfectly simple in its nature, <and> plain to be understood,  and <it is> couched in a a short sentence (viz) Preisthood is a perfect system of Government that rules and reigns in eternity.

     A question at once arises in the mind; "where is eternity." The answer is at hand, Eternity is here;-- we are in eternity just as much so as any other <created> beings in heaven or on earth.  Heavenly beings are no more in eternity than we are.  We are in the midst of eternity; and when we become aquainted with the system of Govt. and the laws that rule in eternity, we shall then know it callculated to endure; to govern and controle all things which are in heaven, and on the earth.

     The eternal preisthood of God, - the Govt. of God,-- thelaws of eternity, is <are> a pure and perfect system of Govt.

     While meditating this morning upon what we are here for, <and> why man is <so> acted upon as he is, and the <reason> of what we see continualy

exhibited before us, which is refered to in hundereds of passages of scripture; for the antient prophets and apostles could see the darkness, ignorance, wickedness and blindness of mankind in the midst of eternity.  Made as they are, they seem to be govd and controled, or were we to speak without reflection, at a glance over the face of the living masses of the human family, we might say with some show of truth, they are compeled to do as they do, and be what they are, by some power unknown to them, and over which they have no controle. Men in general <they> seem not to know what is the cause of action, and why it is we do as we do.  While these thoughts passed thro' my mind <they weren answered> the question what are we here for, was answered very nigh as Bro. Taylor spoke this morning.  We came <came> here to serve God, to be saints, and help build up the kingdom of God.  Yet we see many things that does not tend to righteousness; we then consider the Lord must be the controler of all things, and it is his hand that rules and over rules, that he has his way, fulfiling the counsels of his own will setting bounds to man that he cannot pass. Tho' he governs, and controls the children of men, <to a> it is but to a certain extent; for numerous <various> powers, principles, and spirits operate in as great a variety of ways upon them, <childe> which is seen in their actions, feelings and impressions.  The variety is very great.  We behold this variety not only in the human creat­ure but in all the other works of God.  We may examine the earth, the elements in which it floats, the plannetary system, the starryheavens, and a thousand other things common to natural Philosophy, and the same principle of endless variety presents itself to <our> notice.

What is nateral philosophy?  We may illusterate this question by saying.  If we plow the ground, and properly prepare it for the reception of seed, and then sow it with good wheat it will produce wheate.  This is natural philosophy. Ever seed will bring forth its own kind.  All the reasonable, doings, and labors of man have been performed upon the principles of natural philosophy.

While we see this great variety in nature we ask <the> philosophers how many elements they count, for they say the elements can be numbered with ease.  This is vain philosophy.  I do not beleive that any man by the sciense of Nateral philosophy has disscovered all the elements, and <reduced them to> numbered them.  They are so interspersed, and operate in such an endless variety of ways, creating an endless variety of new forms and results .<I do not> it has not come within the capacity of the most able philosopher to arraing, number, and classify them, to do which is the province of natural philosophy.

When we read the scriptures we read the letter, <of the word> or that which we know naturaly, that we see with our eyes, hear with our ears, handle with our hands, and understand with our natural mind as natural beings.  The Apostles when speaking of a sertain class of unbeleivers, wisely said, "they were like brute beasts made to be taken and disstroyed".  That is they (the beasts) <understood> know naturaly as we do when they are hungery:-- when they want to eat and and drink, when they are uneasy from the affects of cold, or over much heat.

     <Natural philosophy is that which we> What we can see, hear, smell, taste, <and> feel, and understand is embraced in natural philosophy.  But without some­thing more than we can gather from Natural philosophy,-- from

the natural or­ganisation of the human system it all tends to death.  As it is written the letter killeth but the spirit giveth life.

That God fills imensity is a true principle to me.  There is no portion of space where he is not.  There is no element in existance that does not contain him; no matter whether it be in its primative, or in an orgonised state, he is through it and round about it.  God fills immensity.

Can any person make it plain to our understanding why things are as the are?  What produces that which seems natural, and rational to us, and perfectly congeniel to our feelings?  But our feelings are wholy the result of tradition. As a general thing what we individualy see and understand apears <is> right to us, tho' we come in contact with things we call wrong.  Other mens acts, and thoughts we are very apt to call wrong, but that which we do, and that which we think, and that which we consider to be right, to us is perfectly right. <It cannot be told how far> People can <can> be traditionate<d?> Why, to think, and act in every possable way, and justify themselves therein.  For instance, refer to the traditions of the world, and ask those who profess Christianity if they can beleive it is right for a wife to go on to the funeral pile to be burnt alive with her dead <with he> husband.  In some parts of the world if a <th>e husband dies, they make what they call a "funeral pile", which is composed of fine dry  wood mingled with other inflamable combustables, which they set fire to, and the beautiful healthy young woman is consumed with the dead body of her husband.  Does the Christian consider this right?  It apears almost impossable for us to beleive that any human being <person>  could be traditionated to do what we often read in history.  I will relate another sercumstance that transpired upon one of the southern islands.  A

missionary who had made some considerable progress in his labores on <among the naties of> one of these islands, was much anoyed by the practice of poligamy among the natives.  One of them who had become a member of the Church told his preist that he had two wives.  This, of course, apeared to the clergyman an unpardenable sin, who told the savage if he remained a member of the Church he must have but one wife.  The native went from the presense of the reist, and in a while returned again saying, "Me good Christian, me <but> one wife." The preist inquired what he had done with the other one.            "Me kill her and eat her up,"  He beleived he had done just right.  Is it not strange how people can  be traditionated to beleive and practice such enormities. That is to us it apears strange.  Some of the old <members> people in this Church, who have been brought up in what we call the blue States, or the Eastern States are influenced contin­ualy by the habits of their youth.  To this day the old woman of 80 years of age considers it decidedly wrong to take take up her kniting after sun down on Sat­erday evening.  Were she to do it under any pretext whatever, her conscience would be stung with guilt.  While another individual would not consider it wrong to run his mill on sunday but feel perfectly justified in the act.  But the good old lady could not take up her kniting after sun down on saterday night without feeling condemned.  Why is this?  Because her father, and her mother, and her preist taught her so.  They told her it was not right to work after sun down on Saterday <night> The influence of this teaching followes her to this day.

Mormonisam rubs <of> off a great deal of this old rust, and causes them to judge, and think for themselves.

Again.  I ask this Congregation a question, which if I do not answer I want you should sometime, when you choose.  Or I should like some of the Elders answer it when they preach to us here.  I shall not try to answer it myself.  The question is.  How many spirits has the Lord got?  Many spirits are gone out into the world.  We hear of spirits that rap, and spirits that knock, and spirits that write, and numerous <a variety of> others that perform as great a variety of other things.  Who can tell how many spirits the Lord has.  Perhapes the rapping spirit is one <that> the Lord has sent.  The Apostle <says> in one place innumerates 7 spirits of God.  In another place he says try the spirits for many false prophets are gone out into the world.  He also speaks of three spirits like      frogs, that are the spirits of devils working miricles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.  Had to these another quotation (viz) "And then shall that wicked be revealed, whome the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. even him whose coming <working> is after the working of Satan, with all power, and signs, and, lying wonders.-- For this Cause God shall send them strong delusion, that they should beleive a lie, that all might be damned who beleive not the truth, but had pleasur in unrighteousness." How many spirits the Lord has sent into the world I do not pretend to say, but if any man among you knows let him tell the number.

You may now enquire if the Lord has any spirits but what are good spirits.  Are they not all good that he controles, and sends forth to do his pleasure?  How shall we answer this question?  Shall we say they are all good, or that some are good, and some are evil?  Were I to answer it

<this question>, and leave out all modifications, I would say at once, the Lord has controle over all spirits, influences and powers within the confines of his dominions, whether these do­minions extend thro' out eternal space, or only occupy a portion of it.  All within his dominions good and bad, clean, and unclean, noble and ignoble, great or small, every spirit in his dominions is controled by him.  He gives them their ability; he endows them with the knowlege, power, <and> understanding, and every other attribute they possess according to their worthiness, or unworthi­ness; all they possess they have received from that God who owns governs, and controles these dominions of which we form a part.  I have answered the question in part <to a certain degree>.

     A thousand different queries will arise in the minds of the people upon this and other subjects, each shade of thought being prompted by the spirit they have received from some quarter.  All people have received intellegence, either more or less, or a spirit, or an impression, that causes the variety in manner, expression, thought, and action which we see manifested among the multitudes <of people> that compose the nations of the earth.  This variety is caused, cheif­ly, by the spirit they have received <from some place>.

     I observed, that natural philosophy, or in other words, the letter killeth, but the spirit giveth life.  Now, it is clear to the mind, by the external operations of spirits their is a tangible something that is invisible to the natural eye. But if a person has the gift of seeing spirits, they see a body, or the body of a spirit.  They, however, do not see with the natural eye.  Many are endowed with this natural gift.  They are natural seers; and if the spirit should present itself behind them, in an oposite derection to the natural vis­ion, they can see it there as well as in any other position, although they may not turn round to see it.  In the visible operations of spirits, we see the affects of an invisible agency.  And as varied are the affects we see as the spirits that produce those affects.  Among the many spirits that are sent into the world, we read that the Lord God sent his seven spirits into all the earth; so <Among> it confounds, and puzels the childeren of men to know what spirit to follow, to secure to themselves the object of their persuit.  Have you never felt yourselves in a quandary to know the right from the wrong; the course you ought to persue, and the one you ought to avoid, in order to gain the object of your persuit, whatever it might be,?  Your own minds will echo an affirmitave to this question, and each one of you can judge of it for yourselves.  It is sertain that we see, know, and understand, that spirits operate upon the people, and there are spirits that operate upon the brute creation.  That evil spirits operate upon them you can disscover by their actions,-- by what is manifested thro' <by the me>  their bodies.  The same animals are subject to intirely different operations at different times, according to the dissposition of the spirit that influences them.  Some spirits are so well schooled at the present day, and have obtained so much influence over certian individuals as to take the intire controle of their hands, and cause them to write in the handwriting of Washington, George the forth, Philip of Francew, of Joseph Smith the prophet.  Or they can cause a table to move about from place to place; and rap on doors, on <on> basements, or on tables.

     Are these the spirits of the Lord sent forth into all the earth, or are they not?  Are the people governed, and controled by good spirits or

evil ones?  Can they tell?  These are intricate matters to the human family.  It is hard for them to disscrimmate between the good, and the evil.  It is impossable for them to know the spirits unless the Lord opens the vision of their minds, to give them understanding of things that are not seen with the natural eye.  See the present commotion, and hear the loud rumers of war that is spreading like a dark cloud over the world.  Who can understand it.  No man or woman that now lives, or hat ever did live can understand the operations of spirits, why things are as they are, and the cause of the endless variety in the sentiments, feelings, and actions, of the inhabitants of the earth, unless God opens the visions of their minds, and unveils eternity to them, revealing what is in the next, in the  or previous worlds if you please.

    But I said we are in eternity it is true, but could we look beyond this mortality we should see that which is unclothed.  We are now clothed upon with mortal flesh which veils the vision of the eternal spirit, that we cannot perceive <understand> what is going on in those eternal elements that have passed through a rotene of changes until they have secured to themselves an eternal organisation both in body and in sirit; in the tabernacle, and out of it.  Who can understand these deep matters unless the Lord reveals them.?  No one

     Then Bren and sisters it is all important that we make this the subject of our consideration, and deep thought, when we rise from our couch, and it ought to be the last thing contemplated when we retire to rest.  Our God; our religion; the way of life and salvation; what the Lord wishes of us <me>;  to scan our dayly actions, thoughts and feelings, to

assertain <know> if we are persuing the right path, should be the first and formost, and most prominant thing in our minds. And for this very potant reason, except the Lord is continualy with us, guiding us by the light of his holy spirit, we are liable to be overtaken by the enemy, drawn away from the right path, lose our faith and confidence in God, and be led captive by the devil at his will.  How important it is that <for> every L. D. Saint should live their religion.  Is it not necessary that every person should know for themselves that they are governed, and controled by the spirit of the Lord Jesus?

I will make a remark here that will perhapes reflect a little light on the minds of some.  We are taught to ask the father when we pray, in the name of Jesus Christ. The Antient<s> as well as the moderen<s> revelations ascribe<s> honor <knowledge> praise, and glory to christ.  We render praise, and honor, and thanksgiving to the Father, and the son, and the holy Ghost; or in other words, Holy Spirits. This Idea may give you a partical of light.  I do not, however, pretend to say how many spirits the Lord has sent forth; but the Holy Spirit that Jesus promiced to his diciples the antients enjoyed; and so does every man who understands the way of the Lord, and has had committed to him the keys of the everlasting preisthood; they are ex­horted to seek and enjoy a Holy Spirit.  It is not a matter of moment to me how many other spirits there are; but, Bren. and Sisters, let you and I seek dille­gently to possess the Holy Spirit of the Lord Jesus; and then if there are miriads of unholy spirites around us we are prepared to disern the difference.

As I observed in the beginning of my remarks, I never know where to begin, or where to leave off in the subject of salvation.  But I wish to <notice> say touching the mysterious presentations that are made in this day, let no man marvel at them.  If Joseph Smith is a prophet he has told us the truth, and Mormonisam is the work of the most high.  We beleive the time is fast aproach­ing, according to the words of other prophets, as well as Joseph Smith; and accord­ing to the words of Jesus Christ, and his apostles, when the vail of the covering will be taken from the nations of the earth, for there has been a veil of darkness and ignorance over them, it will be taken off, and all flesh will see behold the glory of God, Saint and sinner, the righteous, and the unrighteous; those that beleive in Jesus Christ, and those who do not beleive in him; all flesh must see the glory of God, and the hand of God manifested to that digree that every knee shall bow, and every tongue confess to the Glory of the Father, and that his son Jesus Christ whome he sent into the world, is the saviour of the world.

Therefore do not be asstonished at the marvelous manifestations from the spirit world, nor be afraid, but let your feelings be calm, for you will see every kind of spirit that ever was in the world manifested among the childeren of men in the last days.  The Preisthood of God is no sooner revived, and in operation in any age of the world, than the Devil introduces his preisthood in of oposition to it; for the devil has got a priesthood, which many of you have seen illusterated here <presented in this city>. He says, "I have got power, and the earth is mine, and I will rule." So he will as long as he can; but there is bounds set to his power.  He has power to take natural <natural> life, and then his power is at an

1. Death will yet be driven from the earth and him that hath the pwwer of it which is the devil.

When you see spiritual manifestations that you do not understand, be quick to see, quick to hear, and then be quick to understand, but slow to judge.  I give you this advice for a safe gaurd, that you may always be upon safe ground, and not be led away, when you may be distant from the body of the Church.  The Elders of Isreal in their travales may see a great many mysterous things.  A table for instance moveing about in a room by means of an invisible force would be a mystery to an Elder uneducated in the principle of spiritual agencies.  One of our Elders in St Louis last summer went to se the operations of the spirit rapers. When he saw a table moveing, says he, "that is of the evil." The table made a bound at him, and he narrowly escaped injury.  Had I been placed in his situation I should have commanded it in the name of Jesus Christ to stand still; and I am persuaded it would have obeyed me. I do not know but I might, however, have felt somewhat timid and tried to get out of its way. <I do not know but I might>.        It is all right.  The Lord will suffer the preisthood of the devil, and every specious of his hidden mysteries to work.  He intends the devil shall exercise himself, to let the people see his power.  So when you see the mani­festation of a spirit never judge whether it is of God or not, unless you un­derstand the spirit.

     There is a great deal to be done that might be considered absolutely wrong, but the wrong alone abides with the acters; as, for instance in the case of Judas Ischariot.  It was necessary Jesus should be slain, and his blood shed to atone for the sin of the world; but is there any credit due

to the men who perpitrated the deed; no, they are cursed for it, because they had the spirit and disposition to commit such an atrosity.  They wanted to do it, and they are reaping their reward.  So it is in this day, a great many do things that is oposed to every principle of righteousness, and humanity; but it is necessary to purify the saints.  The acters have an evil disign, but the disign of the Lord is good to his people.  In the case of the Bror of Joseph who was sold into Egypt, their disign was evil.  Had the cause of the jealousy of Josephs brothers, the dreams Joseph dreamt been left out of history it would have been a marvel to following generations why his bretheren wished to disstroy him.  They had evil in their hearts in seeking his disstruction, but God disigned by that means to save the house of Jacob.

     Do I find fault, and complain?  No.  But I say rap away, and write away, and go to all the lengths you please for God controles the whole of it.  Do you inquire how you are to know whether it is of God or not.  You are told here every sabath what you must do in order to be saved.  Cling close to the Lord; keep his law faithfuly, and do as our leaders instruct you continualy, and rest not until you get the spirit of the Lord Jesus sufficiently to know and under­stand things that are out of sight to the natural eye; then nothing can move you.

     There is a danger all the time of your being led away from the path of righteousness.  There was a few words droped here this morning which I agree with, and yet I would alter them a little.  It was conserning mens faith and integ­rity in serving God, and being determind to serve him though the devil should stand at the door; and that he would not give the ashes of

a rye straw for those who would not hold on to the cause of truth whatever should be <was> the consequence. When a man is instructed then is the time to consider him a good Saint, and allways on hand to do right notwithstanding the consequences.  But wait until he is instructed.  There are Elders in this Church tho' they cannot be consider­ed unfaithful to their God, yet they are asking for things that is as inconsis­tant for them to have, as it would be to open a chest of joiners tools for your little childeren to play with.  Wait Bren. until we have time to instruct you, and do not plead like a child for a razer for you will only cutt your fingers if you should get what you ask for.  When the child looks upon a finly polished razor he is dazaled with its shining exterior and before he knowes he draws it through his hand.  It is preciesly so with many of the L. D. Saints, they are so ancious to obtain this thing and the other thing which if they could obtain would prove their distruction Wait until you know how to handle sharp edged tools.  Joseph used to talk about people handling <sharp> edged tools.

Let me make the application of this to the Elders that go abroad.  Bren.  do not undertake to handle that you do not understand.  There are multitudes of spirits in the world.  Every thing we <you> see, and have a knowlege of has got its own peculiar spirit, or else there is no life in it.  The spirit constitutes the life of every thing we <you>  see.  Is there life in these rocks, and mountians?  There is.  Then there is a spirit peculiarly adapted to those rocks and mountians.  We mark the progress of the groth of grass, flowers, and <seed> trees.  There is a spirit nicely adapted to the various productions of the veg­etable kingdom.

There is also a spirit to the to the> different ores of the mineral kingdom, and to every element in existance.  And there is a spirit in the earth.  I am inclined at this stage of my remarkes to expose my ignorance.  I am not aware that any of the philosophers, or Astronomers have told you that the earth is a living creature, and breaths as much as you and I do.  It is the breathing of the earth that causes the ebbing and flowing of the tide, and not the moon as some have vainly suposed.  The moon has nothing to do with this natural phonomonon.  The motion is natural to the earth and independant of the moons influence <of the mmoon> lt is the life in the earth that forces the, internal waters to the sumits of some of the highest mountians which often gush out forming lakes and springs.  I am now exposing my ignorance to you astronomers, but I boast not when I say I know as much about itas you do, and then a little more.

     There is no philosopher that can tell how many elements there are, for there is an eternity of them.  Go to the forests of Europ and America, and see if you can find two leaves alike.  Go into the medows and see if you can find two blades of Grass exactly alike.  We can see an eternity of variety; and their is an eter­nity of elements to cause that variety, and an eternity of spirits, and lives to these elements.

            Who is the giver of all these,-- who the proprieter, and controler of them?  Let the Lord speak, and he would say it is I the Lord Almighty who Governs, and controles, and am in and around about all things.  As we heard this morning the wealth of this world is nothing for it passeth away.  The Lord suffers his creatures to gather together riches to try them, that he

may see if they will set their hearts upon them in preference to the more enduring substance.  In the end of this life, the rich man, and the King upon his thrown with all their splender will be brought to the same level with <of> the beggar.  The Lord throws down kingdoms and Governments, but he does not do it as you and I would; in an anger. When we look upon the outrages of the wicked upon the innocent and helpless, had we the power, and should give way to the impulse of our resentment, we should blast them, and everything arround them with utter desolation.

     But he has his own way of producing their disstruction.  He esstablishes a cause that is shure to bring about the affect disired.  There is always a cause for every affect we see.  For instance if I were to operate upon that table as the table movers do, and it should move from place to place without any visible assistance, you might be inclined to take off your hats to me, and feel awe struck in my presence as a being of superior power, and some might, in their enthusiasm, beleive me a God; and might inquire of me when I left the uper reg­ions.  The table moves by the force of animal magnatisam.  That is the term applied to it.  No table can move unless it is charged with the life that is in the operaters. Animal magnatisam is a true principle.  It is <we> called by this name because the term belongs to earthly beings; but we would call it the spirit of life,-- the power of the Holy Ghost; or the <the> life of God in the creature. When the Lord sheds the Holy Ghost upon his childeren, by means of <th> bringing their bodies in contact with the bodies <other bodies>according to the order esstablished by him, it is transmitted from one person to another; this you may, if you please, call animal magnitisam.  When the Lord touches

a person, that person is filled with life.  The very principle the philosophers call animal magnatisam, was taught and practiced by Jesus and his Apostles.  It has always been taught, and you teach it continualy to your families, tho' you may not be aware of it.  It is taught largely in the scriptures for instance in the Epistle of James it is said, "Is any sick among you?  let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, "etc. The Lord in the Gosel by <Apostle> Mark, among other things that <the servants of> beleivers should do, <he> said, "they shall lay hands on the sick and they shall recover." You are full of life; and if you have the power of God upon you, you are filled with still more life than the person who has not the power of God upon them.  If A Person filled with the power of God comes in contact with another person who has a deseas upon him, it can be over powered by the laying on of his hands command­ing it at the same time to depart in the name of Jesus Christ; and the sick person will immediately rise from his bed made whole.  I have seen instances of this kind a great many times in my life, and so have you.  This is what the world calls animal magnatisam.  it is the life, that is in every thing, and God is the auther of it, <which is the reason> and in this way he is in every thing, and round about every thing.  This does not refer to his personal tabernacle; it is not in you, nor in this room.  He is at home <in his person>; or else on a visite to some of his freinds; he is where he wishes to be in his personal tabernacle, but his power is in every thing.  Devils are as much in­debted to him for their being, as you and I are, both the devils on the earth, and the devils of Hell; they are all under obligation

to him for their life and being, as any other being there is in heaven or on earth.  They have made an evil use of the knowlege <of the knowlege> they have.

     When I was young, <I remember> a methodist preist whome no person would fel­lowship, because he taught so many new things in his preaching, Made a remark that I beleive is true.  Says he, "Evil is inverted good.  Now for Methodists to talk such things was indeed <passing> strange; <but>, they did not know that the devil is                                                                     as eternal as God, and coequel with him in this respect.  Evil is inverted good.  If you receive the preisthood, and make an evil use of it, it will make devils of you.  If I am a righteous man I accknowlege the hand of God in all things, that I owe my life and all I am to him.  Supose I become a devil, do I owe him any less?  No. <To make>  A perfect trim mounted devil is one who has had the eternal preist­hood upon him, or else he has not got his proper character.  That is the way devils became what they are.  Evil must have an end.  It may be painful to endure it for the present, but when it has reached its bounds the Lord will put a stop to it.  All evil is bounded.  The Devil cannot transend his bounds. <the> Wicked men  are bounded in their operations, and they cannot go beyond them.  We used to hear Aurthodox ministers say when a person died in their youth, that bounds was set to their lives, and they could not live any longer.  That is a misstaken Idea.  The life of man was not to exceed one thousand years;

For saith the Lord, in the day you eat of the tree of the knowlege of Good and evil you shall die:  and according to the reckoning of the Lords time, one day with him is as a thousand years of our time. Men may live if they can until they are as old as Mathusala, but they must die within the thousand years, or in the Lords day.  It is your privilege to live as long

as you can in time, within a thousand years, if you can fight the devils, and successfuly keep them at bay, from takin your bodys away by death.  So it is with every thing else, in these lower possessions of our Father in heaven, and they cannot be passed.

With regard to spirits I wish to say further.  The Lord is taking the cover­ing from the face of the earth.  Joseph Smith commenced <in> the opening of the last disspensation by giving revelation direct from heaven

when the whole world de­nied the principle.  There was not a single orthodox Church or individual that accknowleged it, except here and there a poor out cast, forlorn person, who was considered lunatic, or one led about by <possessed of some> the devil because he beleived in the principles.  Joseph Smith gave to the world the revelations of God to him; but the world <to the world> would not receive them.  A few favoured one did.  We have had testemony since, sufficient to satisfy both Saint and Sinner that the devil can make them beleive his revelations.  I think Andrew Jackson Davis is a very eminant instrument in this work of the Devil, and there are thousands besides.  Revelation from the other world is now no new thing.  Bro. Waterhouse and his family came to this valley by the reve­lations of a rapin spirit; and I will say the same spirit took him away.  lf any spiritual raping brings people into this church the same spirit will take them out of it.  How are we to know the truth but by keeping the commandments of God. Judge not Bren. but be ready and quick to hear, and disern.  Judge no man but cling to the Lord, and to the Holy Spirit of Christ <the Lord Jesus>, for the letter killeth but the spirit giveth life.  I would rather a man would only speak five words whose heart is melted

under the influence of the spirit of truth, than hear a man <speak> talk two howers with the eloquence of Cicero.  It is not the sounds that issue from the mouth that convinces the people, but it is when the Lord breaths through the man that stands up in his name that produces a <the> convincing, and winning affect upon the people, so as to carry them away in favor of the man, and the principles he advocates.  It is your eternal (I disslike to use the term) magnatisam that you carry with you, that does the good, even if you never open your mouth.

     Vain philosophy, or philosophy without the spirit of God will carry you to the devil.  Let us therefore cling to the Lord our father, and to Jesus Christ our Elder Bro.  I have spoken enough at this time.  May God bless you  Amen.