

LESSON 24
“Be Not Deceived, but Continue in Steadfastness”
D&C 26; 28; 43:1-7; 50; 52:14-19

OVERVIEW:

We should recognize the deceptions of Satan that can lead us into apostasy. We can remain valiant in our testimonies and avoid deception.

(Joseph Smith's concern for the power and influence Lucifer might exercise among the Saints continued throughout his lifetime. A warning to this effect that appears in section 52 was repeated on numerous other occasions. An extensive treatment of the subject by the Prophet appeared in the 1 April 1842 edition of the Church publication *Times and Seasons*, entitled "Try the Spirits." The following paragraphs of that address summarize both the subject and its Kirtland episode as he viewed them. The Church of Jesus Christ of Latter-day Saints has also had its 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 among 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 ran 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 extravagances 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things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family.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." *Times and Seasons*, 3:747)

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 26

Revelation given to Joseph Smith the Prophet, Oliver Cowdery, and John Whitmer, at Harmony, Pennsylvania, July 1830. See HC 1: 104; see also heading to [Section 24](#). (This revelation is of particular importance in establishing the law of common consent. The principle, which is associated with the restoration of the Melchizedek Priesthood, finds expression as early as May of 1829. Joseph Smith recorded: "The word of the Lord came unto us in the chamber [the upper floor of Peter Whitmer's log home], commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not" (History of the Church, 1:60-61). Revelations of the Restoration, p. 197)

1, They are instructed to study the scriptures and to preach; 2, The law of common consent is affirmed.

1 BEHOLD, I say unto you that you shall let your ^atime be devoted to the ^bstudying of the scriptures (Translating of the Bible), and to preaching, and to confirming the church at ^cColesville, and to performing your ^dlabors on the land, such as is required, until after you shall go to the west (Going to the west meant going to Fayette, New York which was northwest from Harmony, Pennsylvania.) to hold the next conference; and then it shall be made ^eknown what you shall do. (At every ward, stake and general conference of the Church, we sustain our Church leaders.)

2 And all things shall be done by ^acommon consent in the ^bchurch, (When the scripture says "all things," does this also mean that when the Savior meets with the faithful Saints at Adam-ondi-Ahman that He will be sustained by common consent to be our King? I think so. If the rule applies to one it applies to all. I think the Savior is humble enough to allow a sustaining vote of those assembled. He would never take it upon Himself to be King without a sustaining vote.) by much prayer and faith, for all things you shall receive by faith. Amen. (Agency is one of the fundamental laws of heaven. There can be no forced righteousness, nor can laws and leaders be imposed upon us. As Latter-day Saints we maintain that it is the right of every man or woman to "worship how, where, or what they may" (Article of Faith 11). In the churches of men it is the right of those who formed them to determine their doctrines and choose their leaders. By contrast, the Lord restored the Church of Jesus Christ, and because the Church belongs to Christ it is his right to run it. It is for him to decree its laws and choose its officers; nevertheless, true religion always preserves to its adherents the right of conscience and freedom of choice. Thus the Lord has instituted in his Church a principle known as the law of common consent. According to this law those who lead can do so only with the consent of those who are expected to follow. In like manner, it is the right of those who are to be bound by that scripture and law to consent to do so. Every offering within the Church and kingdom of God must be a free will offering. The consent of those so governed is obtained by the simple act of raising one's hand in an affirmative or negative vote when the proposition is put forward in the appropriate meeting. A negative vote is appropriate if the one making it is aware that something in the life of the individual being sustained is out of harmony with the standards of the Church. Negative votes are not given simply because the one called is not the preference of those voting or does not appear to be the most qualified. It has been said that in some instances pigeons are called to preside over eagles. In such cases the eagle must learn to fly in formation under the direction of the pigeon or wander off and be lost. In the meeting at which the Church was organized, Joseph Smith and Oliver Cowdery were sustained by those who constituted its membership to preside as the first and second elders of the Church. The question is asked, What would have happened had they not received that sustaining vote? In answer we would respond that the refusal of those present to sustain them would not take from them either the Aaronic or Melchizedek Priesthood or the keys which had been conferred upon them. This authority would still have rested with them and thus the Lord would have led them to another people willing to sustain them. Those having rejected them would have closed the door of salvation to themselves. In like manner, the question is asked, What would happen if we as a people chose not to have a particular principle binding upon us? The answer, of course, is that it would not be binding and thus we would have closed the door in our own faces to the blessings that were associated with it. We could choose, for instance, not to be bound by the prohibitions of the Word of Wisdom, but in so choosing we would forfeit all blessings associated with that law (D&C 89:18-21; 28:10). Revelations of the Restoration, p. 198-99. Bruce R. McConkie: Administrative affairs of the Church are handled in accordance with the law of common consent. This law is that in God's earthly kingdom, the King counsels what should be done, but then he allows his subjects to accept or reject his proposals. Unless the principle of free agency is operated in righteousness men do not progress to ultimate salvation in the heavenly kingdom hereafter. Accordingly, church officers are selected by the spirit of revelation in those appointed to choose them, but before the officers may serve in their positions, they must receive a formal sustaining vote of the people over whom they are to preside. (D. & C. 20:60-67;

26:2; 28; 38:34-35; 41:9-11; 42:11; 102:9; 124:124-145.) Mormon Doctrine, p. 149-50. Joseph Fielding Smith: No man can preside in this Church in any capacity without the consent of the people. The Lord has placed upon us the responsibility of sustaining by vote those who are called to various positions of responsibility. No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood. The priesthood selects, under the inspiration of our Father in heaven, and then it is the duty of the Latter-day Saints, as they are assembled in conference, or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man who is appointed to any position in this Church, simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrong doing, of transgression of the laws of the Church which would disqualify him for the position which he is called to hold. Doctrines of Salvation, 3:123. It is very inappropriate, almost scandalous, to not sustain someone presented for a sustaining vote. There is a better way to inform Church leaders that a person may not be worthy of a calling, and that would be to do it privately.)

SECTION 28

Revelation given through Joseph Smith the Prophet to Oliver Cowdery, at Fayette, New York, September 1830. HC 1: 109—111. Hiram Page, a member of the Church, had a certain stone, and professed to be receiving revelations by its aid concerning the upbuilding of Zion and the order of the Church. Several members had been deceived by these claims, and even Oliver Cowdery was wrongly influenced thereby. Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed. (Joseph Smith: "To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the 26th day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before conference convened, we received the following . . ." (Smith, History of the Church, 1:108-10). It was understandable how this could have happened at this time in the Church. Many of the early converts came from a congregationalist background, that is, from churches in which anyone had the right to proclaim doctrine if the rest of the congregation concurred. Thus, it seemed natural to them to respond to Hiram Page's revelation as valid. But as a result of this revelation, the Saints in New York understood that only one could receive revelation from the Lord for the whole Church. The new converts in Kirtland also had to learn this same lesson. Doctrine and Covenants Student Manual, p. 57. Of these events Newell Knight wrote in his journal: After arranging my affairs at home, I again set out for Fayette to attend our second conference, which had been appointed to be held at Father Whitmer's, where Joseph then resided. On my arrival I found Brother Joseph in great distress of mind on account of Hiram Page, who had managed to get up some dissension of feeling among the brethren by giving revelations concerning the government of the Church and other matters which he claimed to have received through the medium of a stone he possessed. He had quite a roll of papers full of these revelations, and many in the Church were led astray by them. Even Oliver Cowdery and the Whitmer family had given heed to them, although they were in contradiction to the New Testament and the revelations of these last days. Joseph was perplexed and scarcely knew how to meet this new exigency. That night I occupied the same room that he did, and the

greater part of the night was spent in prayer and supplication. After much labor with these brethren, they were convinced of their error and confessed the same, renouncing the revelations as not being of God, but acknowledging that Satan had conspired to overthrow their belief in the true plan of salvation. In consequence of these things, Joseph inquired of the Lord before conference commenced and received a revelation in which the Lord explicitly stated His mind and will concerning the receiving of revelation. Journal History, 26 Sep 1830)

1—7, Joseph Smith holds keys of the mysteries, and only he receives revelations for the Church; 8—10, Oliver Cowdery is to preach to the Lamanites; 11—16, Satan deceived Hiram Page and gave him false revelations.

1 BEHOLD, I say unto thee, ^aOliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the ^bComforter, concerning the revelations and commandments which I have given. (It was Oliver Cowdery's right and responsibility as the second elder of the Church to teach, as directed by the Spirit. He was to teach those things revealed through Joseph Smith the Prophet. It was not his right, however, to receive revelation for the Church. The Lord's house is a house of order, and there can never be more than one man on earth at a time who can speak by way of revelation to the whole Church. Teaching this principle, Joseph Smith said: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom" (History of the Church, 1:338; Teachings of the Prophet Joseph Smith, 21). This principle was an important clarification for many early members of the Church who had come from a congregational background in which any member of the congregation could proclaim doctrine. Such misunderstanding led to an earlier error on the part of Oliver Cowdery. Revelations of the Restoration, p. 207-08)

2 But, behold, verily, verily, I say unto thee, ^ano one shall be appointed to receive commandments and ^brevelations in this church excepting my servant ^cJoseph Smith, Jun., for he receiveth them even as ^dMoses. (Both Moses and Joseph Smith were dispensation heads and as such enjoyed an intimacy with God not known to many other prophets. Revelations of the Restoration, p. 209)

3 And thou shalt be obedient unto the things which I shall give unto him, even as ^aAaron, to ^bdeclare faithfully the commandments and the revelations, with power and ^cauthority unto the church. (In 1972 President Harold B. Lee reminded the Saints of these early events as he warned the Church by quoting a statement of the First Presidency given in 1913: From the days of Hiram Page at different periods there have been manifestations from delusive spirits to members of the Church. . . . When visions, dreams, tongues, prophecy, impressions or an extraordinary gift or inspiration convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that direction for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's

Church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences. Cook, *The Revelations*, p. 61-62)

4 And if thou art ^aled at any time by the Comforter to ^bspeak or teach, or at all times by the way of commandment unto the church, thou mayest do it.

5 But thou shalt not write by way of ^acommandment, but by wisdom; (George Q. Cannon: Oliver Cowdery. . . received at the same time that the Prophet Joseph did the Aaronic Priesthood. . . . He afterwards received, in common with Joseph, the administration of those who held the keys of the Apostleship in the flesh on the earth—that is, Peter, James and John. They administered unto him at the same time that they administered unto Joseph, upon the same occasion, and he became an Apostle with Joseph, being the second Apostle in The Church of Jesus Christ of Latter-day Saints. Now, it might be thought a man thus favored, favored to receive the Aaronic Priesthood, favored with the privilege of baptizing the Prophet of God, I say, that a man thus favored would have stood alongside of the Prophet and been of equal authority in giving the word of God in writing unto the people. But no. God drew a distinction and plainly told Oliver Cowdery that that which he wrote to this Church should not be by way of commandments to the Church, but by wisdom. The Lord said to him [Sec. 28:4, quoted]. It was only one man's privilege, one man's authority to stand pre-eminent in the earth at one time, holding the keys and giving the commandments of God—or rather the Lord—giving his commandments through him in writing to the Church. (JD, December 2, 1883, 24:363-64.))

6 And thou shalt not command him who is at thy head, and at the head of the church; (D&C 132:7. Joseph Smith: I will inform you that it is contrary to the economy of God for any member of the Church, or anyone, to receive instructions for those in authority, higher than themselves; therefore, you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction, for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom. (HC 1:388, April 13, 1833.))

7 For I have given him the ^akeys of the ^bmysteries, and the revelations which are sealed, (To hold the keys of the mysteries and revelations is to possess the right to turn the key that opens the heavens to us. In the theological sense, a mystery is something that can only be known by revelation. Sacred rituals are referred to as mysteries because participation in them also has the effect of unlocking the heavens to us, bringing an understanding that could not otherwise be had. Revelations of the Restoration, p. 209) until I shall appoint unto them another in his stead. (As long as Joseph Smith was the presiding officer in the Church he alone could receive revelation for the Church. If the Prophet proved unworthy, the Saints had the assurance that the Lord would call another in his stead. In accordance with the law the Lord had established that only the presiding officer of the Church can receive revelation for the Church, the revelation announcing that at some time someone else would replace Joseph Smith, of necessity, could come only through him (D&C 35:18; 43:3-4; 90:2-4). Revelations of the Restoration, p. 209)

8 And now, behold, I say unto you that you shall go unto the ^aLamanites and preach my ^bgospel unto them; and inasmuch as they ^creceive thy teachings thou shalt cause my ^dchurch to be established among them; and thou shalt have revelations, but write them not by way of commandment.

9 And now, behold, I say unto you that it is not revealed, and no man knoweth where the ^acity ^bZion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

10 Thou shalt not leave this place until after the conference; and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell.

11 And again, thou shalt take thy brother, Hiram Page, ^abetween him and thee alone, and tell him that those things which he hath written from that ^bstone (A "peepstone" appearing to be the one used by Hiram Page to receive his revelations is now in the possession of the RLDS Church. It is a flat stone about seven inches long and four inches wide and one-quarter inch thick. It is dark gray in color with waves of brown and purple. It also has a small hole drilled through one end so that it could be worn on a

chain around Hiram's neck (Wright, "Hiram Page Stone," 85). Revelations of the Restoration, p. 210-211. There are revelations from God, revelations from man, and revelations from Satan. Mortality is a place to learn which is which.) are not of me and that ^cSatan ^ddeceiveth him; (Oliver was to correct Hiram privately.)

12 For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants. (The Articles and Covenants of the Church (D&C 20 and 22) placed Joseph Smith as the first, or presiding, elder of the Church. As this revelation affirms, it would be for him and him alone to receive revelations for the Church. Thus the revelation concerning the location of the New Jerusalem, of necessity, had to come through Joseph. Revelations of the Restoration, p. 211)

13 For all things must be done in ^aorder, and by common ^bconsent in the church, by the prayer of faith. (George Q. Cannon: God gave revelations unto this Church in exceeding great plainness, and there was one principle that was emphatically dwelt on and enforced, namely, that there was but one channel, one channel alone, through which the word of God and the commandments of God should come to this people. The word of God was not to come from the people up. It was not vox populi, vox dei, but it was to be vox dei, vox populi—that is, the voice of God and then the voice of the people—from God downward through the channel that he should appoint, by the means that he should institute, that word should come to the people, and when obeyed by the people would bring the union and love and the strength consequent upon union and love. And this has been the peculiarity and the excellence of this work of God thus far in the earth. Its excellence has consisted in this. Its power, its glory, the glory that we have as a people, the glory that belongs to the Church of God consists in this peculiar feature, that the word of God to us comes from God and not from the people. It is received by the people, accepted by the people, submitted to by the people, and this has produced the union and the love, as I have said, that have characterized the word thus far in its progress in the earth. (JD, December 2, 1883, 24:362-63.))

14 And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites.

15 And it shall be ^agiven thee from the time thou shalt go, until the time thou shalt return, what thou shalt do.

16 And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

SECTION 43

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, in February 1831. HC 1: 154—156. At this time some members of the Church were disturbed by people making false claims as revelators. The Prophet inquired of the Lord and received this communication addressed to the elders of the Church. The first part deals with matters of Church polity; the latter part contains a warning that the elders are to give to the nations of the earth. (No truth of salvation stands unopposed. When the Lord calls a prophet, false prophets arise. In New York, Satan deceived Hiram Page and the Whitmer family with a counterfeit seer stone. Similarly, in Ohio, Lucifer temporarily misled new converts into accepting his imitation of a prophet. Therefore, the lessons previously learned in New York regarding false spirits needed to be taught again. See introduction to Doctrine and Covenants 28. The Prophet Joseph Smith recorded that soon after the law of the Church (D&C 42) was received, "a woman came making pretensions of revealing commandments, laws and other curious matters" (History of the Church, 1:154). John Whitmer identified the intruder as "a woman by the name of Hubble who professed to be a prophetess of the Lord and professed to have many revelations, and knew the Book of Mormon was true, and that she should become a teacher in the Church of Christ. She appeared to be very sanctimonious and deceived some who were not able to detect her in her hypocrisy: others

however had the spirit of discernment, and her follies and abominations were made manifest" ("Book of John Whitmer," 42). Mrs. Hubble's sanctimonious conduct added to the difficulty of dealing with the errors introduced at this time. Ezra Booth, an early member and eventual apostate, stated as part of his attack on the Church that Mrs. Hubble, "professing to be a prophetess, made her appearance in Kirtland, and so ingratiated herself into the esteem and favor of some of the Elders that they received her as a person commissioned to act a conspicuous part in Mormonizing the world. [Sidney] Rigdon, and some others, gave her the right hand of fellowship, and literally saluted her with what they called the 'kiss' of charity. But [Joseph] Smith . . . declared her an imposter, and she returned to the place from whence she came. Her visit, however, made a deep impression on the minds of many, and the barbed arrow which she left in the hearts of some, is not as yet eradicated" (in Cook, Revelations, 61-62). We face similar ploys today, and it is essential that every member of the Church has the power of discernment and knows the spiritual laws by which spiritual counterfeiters are detected. Unlike true messengers— who always focus on the need for repentance—these self-ordained prophets and prophetesses come to tell us that all that really matters is that we love one another, thus subverting the discipline of true discipleship. These deceivers disguise false doctrine by dipping it in honey. The errors they introduce are difficult to confront because these counterfeiters promote themselves as being more accepting and loving than those who defend the kingdom against such false intruders. The masks and costumes of false prophets may change, but the doctrine of the kingdom as reiterated in this revelation remains enduring and true. If followed, the simple guidelines revealed herein protect the Saints from deceivers, false revelators, and false spirits. Revelations of the Restoration, p. 324-25)

1—7, Revelations and commandments come only through the one appointed;

1 O HEARKEN, ye elders of my church, and give ear to the words which I shall speak unto you.

2 For behold, verily, verily, I say unto you, that ye have received a commandment for a ^alaw unto my church (Section 42), through him (Joseph Smith) whom I have appointed unto you to receive commandments and ^brevelations from my hand.

3 And this ye shall know assuredly—that there is ^anone other appointed unto you to receive ^bcommandments and revelations until he be taken, if he ^cabide in me. (The words "none other" exclude any pretenders or deceivers that might seek to lead the Saints astray. The Lord avoids confusion in his kingdom by appointing one individual, the president of The Church of Jesus Christ of Latter-day Saints, to receive revelations and commandments for the Church. Even though other members of the First Presidency and the Quorum of Twelve Apostles are sustained as prophets, seers, and revelators, they are under the direction of the president of the Church. In his instructions on the priesthood, Joseph Smith explained, "And again, the duty of the President of the office of the High Priesthood is to preside over the whole church, and to be like unto Moses" (D&C 107:91), who was the spokesman for God to ancient Israel. Revelations of the Restoration, p. 325. Joseph F. Smith: When ever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the Priesthood, you may set him down as an impostor. (JD, June 21, 1883, 24:188-90.))

4 But verily, verily, I say unto you, that ^anone else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead. (Had the responsibility of being the Lord's mouthpiece been taken from the Prophet Joseph Smith, the last authorized act he would be called on to perform would have been to confer the keys of the kingdom on another. Revelations of the Restoration, p. 326)

5 And this shall be a law unto you, that ye ^areceive not the ^bteachings of any that shall come before you as revelations or commandments;

6 And this I give unto you that you may not be ^adeceived, that you may know they are not of me. (The sanctimonious cloak of "the kiss of charity" hid the true intentions of Mrs. Hubble. Likewise, over the many years since this revelation was given, others have clothed themselves in apparel of various

deceptive colors and styles. Some wear the claim of special manifestations or commissions that authorize them to perpetuate plural marriage. Others attire themselves in beguiling raiment of a commission from Enoch to set up the united order; power to translate the sealed portion of the Book of Mormon; scholarly insight to tell the "true Mormon history;" visions that reveal the feminine identity of the Holy Ghost; keys to gather the Saints to Zion; near- death experiences that make known the previously unrevealed mysteries of the post- mortal spirit world; and a host of other distractions to the true issue at hand. The Lord warned of their deception. Let this simple truth ring in the ears of all Saints: They are deceivers and are not authorized to give commandments or revelations to the Church nor to any individual member who seeks to follow the truth of the restored gospel! Deception can be avoided by following this law as revealed by the Lord to the Church, for "whoso treasureth up my word, shall not be deceived" (Joseph Smith-Matthew 1:37). Revelations of the Restoration, p. 326)

7 For verily I say unto you, that he that is ^aordained of me shall come in at the ^bgate ("He that entereth not by the door into the sheepfold," the Savior taught, "but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (John 10:1-2). True servants of the Lord will always be known to the Church, having been called, sustained by the voice of the Church, and properly ordained. Revelations of the Restoration, p. 326) and be ordained as I have told you before, to teach those ^crevelations which you have received and shall receive through him whom I have appointed. (Joseph Fielding Smith: We frequently hear discussions in our classes and between brethren to the effect that any man could be called, if the authorities should choose him, to preside over the Church and that it is not the fixed order to take the senior apostle to preside, and any member of that quorum could be appointed. The fact is that the senior apostle automatically becomes the presiding officer of the Church on the death of the President. If some other man were to be chosen, then the senior would have to receive the revelation setting himself aside. President John Taylor has made this very plain. (See "Succession in the Priesthood," chapter 17, The Gospel Kingdom.) Says President Taylor, speaking of the time following President Young's death: "I occupied the senior position in the quorum, and occupying that position which was thoroughly understood by the quorum of the twelve, on the death of President Young, as the twelve assumed the presidency, and I was their president, it placed me in a position of president of the Church, or, as expressed in our conference meeting: 'As president of the quorum of the twelve apostles, as one of the twelve apostles, and of the presidency of The Church of Jesus Christ of Latter-day Saints.' In this manner, also, was President Brigham Young sustained at the general conference held in Nauvoo, in October following the martyrdom of the Prophet Joseph Smith." (Gospel Kingdom, p. 192.) The counselors in the presidency cease to be counselors when the President dies and take their regular place among their brethren. (CHMR, 1947, 1:173.))

SECTION 50

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 1831. HC 1: 170—173. The Prophet states that some of the elders did not understand the manifestations of different spirits abroad in the earth, and that this revelation was given in response to his special inquiry on the matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations. (In the spring of 1831 several individuals in and around Kirtland, Ohio, claimed revelations for the guidance of the infant Church. Confusion was the result. Parley P. Pratt and other elders called on Joseph Smith to find out how members of the Church were to discern such spirits. This revelation came in response to that request. Describing these events, Parley P. Pratt said: "As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting, rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies, and be drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and

lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation" (Autobiography, 48). Revelations of the Restoration, p. 379)

1—5, Many false spirits are abroad in the earth; 6—9, Wo unto the hypocrites and those who are cut off from the Church; 10—14, Elders are to preach the gospel by the Spirit; 15—22, Both preachers and hearers need to be enlightened by the Spirit; 23—25, That which doth not edify is not of God; 26—28, The faithful are possessors of all things; 29—36, Prayers of the purified are answered; 37—46, Christ is the Good Shepherd and the Stone of Israel.

1 HEARKEN, O ye elders of my church, and give ear to the ^avoice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the ^bspirits which have gone abroad in the earth.

2 Behold, verily I say unto you, that there are many spirits which are false ^aspirits, (Delbert L. Stapley: The Prophet Joseph Smith taught, ". . . Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (Teachings of the Prophet Joseph Smith, page 205.) How true this statement is, and how important to know correct Church doctrine and procedures to prevent stumbling along life's way. It is a great blessing and gift to be able to discern and choose rightly between truth and error. (CR, October 1959, p. 71.)) which have gone forth in the earth, deceiving the world. (The April 1842 edition of the Times and Seasons contained an article written by the Prophet titled "Try the Spirits." Among other things, the Prophet said: "It is evident from the Apostles' writings, that many false spirits existed in their day, and had 'gone forth into the world,' and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God" (Teachings of the Prophet Joseph Smith, 202). The world is ignorant of such things, he said, because they are known only by the Spirit. "The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested. . . . "There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost among all people. If we go among the pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians— all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? 'Try the spirits,' says John. . . . But no one can try his own, and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth or height of a building without a rule? Test the quality of metals without a criterion, or point out the movements of the planetary systems, without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation?" (Teachings of the Prophet Joseph Smith, 202-4). In answer to this question, the Prophet said it could not be done without the priesthood and a knowledge of the laws by which spirits are governed. Revelations of the Restoration, p. 379-80)

3 And also ^aSatan hath sought to deceive you, that he might overthrow you. (Reed Smoot: I believe that the time will come when every ordinance of the Gospel will be imitated in some form or another by the

world and this should be a testimony to every soul that Mormonism is from God. . . . I think that sooner or later the evil one will try to imitate everything in the Church of God. I sometimes think I can see into the future and see many denominations accepting parts of the revealed truth and trying to imitate perhaps one or more of the ordinances of the true Church, and I believe the world will have to ultimately acknowledge that Mormonism, as they call it, is exactly the same as the Church that Christ placed upon the earth, and that it is from God. (CR, April 1901, p. 5.)

4 Behold, I, the Lord, have looked upon you, and have seen ^aabominations in the church that ^bprofess my name.

5 But blessed are they who are faithful and ^aendure, whether in life or in death, for they shall inherit eternal life.

6 But wo unto them that are ^adeceivers and hypocrites (an actor, someone pretending to be spiritual that is not), for, thus saith the Lord, I will bring them to judgment.

7 Behold, verily I say unto you, there are ^ahypocrites among you, who have deceived some, which has given the ^badversary ^cpower; but behold ^dsuch shall be reclaimed;

8 But the ^ahypocrites shall be detected and shall be ^bcut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world.

9 Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

10 And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us ^areason together, that ye may understand;

11 Let us reason even as a man reasoneth one with another face to face.

12 Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may ^aunderstand.

13 Wherefore, I the Lord ask you this question—unto what were ye ^aordained?

14 To preach my gospel by the ^aSpirit, even the ^bComforter which was sent forth to teach the truth. (We should know better when a false spirit comes forth. We have been ordained to teach, not to be taught by someone else.)

15 And then received ye ^aspirits which ye could not understand, and received them to be of God; and in this are ye justified?

16 Behold ye shall answer this question yourselves; nevertheless, I will be ^amerciful unto you; he that is weak among you hereafter shall be made ^bstrong.

17 Verily I say unto you, he that is ordained of me and sent forth to ^apreach the word of truth by the Comforter, in the Spirit of truth, doth he ^bpreach it by the Spirit of truth or some other way?

18 And if it be by some other way it is not of God. (Charles W. Nibley: Now, I want to say . . . that the presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit about which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations, namely, that without that Spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, His Church cannot be built up. [Secs. 20:45; 21:12; 46:13-26; 68:3-4; 121:26-27.] If it be attempted by any other way than the Lord speaks of here in the passages which I have read, [See 93:19-20, also], then it is not of God. So . . . let us take it to heart; all of us who labor for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of His Spirit burning in our souls. (CR, April 1929, pp. 90-92.))

19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

20 If it be some other way it is not of God.

21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the ^aSpirit

of truth receiveth it as it is preached by the Spirit of truth?

22 Wherefore, he that preacheth and he that receiveth, understand one another, and both are ^aedified and ^brejoice together. (The teaching of gospel doctrine should always be an edifying experience. When both are edified, then it is most likely true doctrine that is being taught.)

23 And that which doth not ^aedify (Anciently, the verb "to edify" meant to build sacred edifices such as temples. Through the years the word edify has come to describe the process of improving character or building spirituality. All that is of God edifies—that is, it lifts, builds, and improves; conversely, to edify is to eschew that which demeans, belittles, or excuses. To edify is to make the body and soul of man a holy tabernacle, a temple to God. If a doctrine does not offer the opportunity to reach, to build, or to improve, it is not of God. Revelations of the Restoration, p. 383) is not of God, and is ^bdarkness. (Teachers of the gospel should never say they are being the Devil's advocate. You can't teach light with darkness. Joseph Smith: others frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what?—is there any intelligence communicated? are the curtains of heaven withdrawn, or the purposes of God developed? have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the spirit of God: and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. TPJS, p. 203-4)

24 That which is of God is ^alight; and he that ^breceiveth ^clight, and ^dcontinueth in God, receiveth more ^elight; and that light groweth brighter and brighter until the perfect day. (Many in the religious world of our day profess to having been saved as a result of a particular religious experience. Their assumption is that because someone once stood in the light they will always stand in the light. This does not always prove to be the case. The greater flaw in such reasoning, however, is found in the assumption that whatever light they stood in constitutes the fulness of the light of heaven. Such an assumption would at best be foolish. Even then, to bask in gospel light is one thing; to follow the light of the gospel quite another. For those choosing to follow the light it becomes "brighter and brighter until the perfect day." Thus salvation becomes a journey rather than an event. The journey requires us to advance from grace to grace and refuses us the right to say that any religious experience is of itself sufficient. Revelations of the Restoration, p. 383. Joseph Smith: We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until the mind is capable in some measure, of comprehending the propriety, justice, equality, and consistency of the same. (HC 2:8, January 22, 1834.))

25 And again, verily I say unto you, and I say it that you may know the ^atruth, that you may chase darkness from among you;

26 He that is ^aordained of God and sent forth, the same is appointed to be the ^bgreatest, notwithstanding he is the ^cleast and the ^dservant of all.

27 Wherefore, he is possessor of all things; for all things are ^asubject unto him, both in heaven and on the earth, the life and the light, the Spirit and the ^bpower, sent forth by the will of the Father through

Jesus Christ, his Son.

28 But no man is possessor of ^aall things except he be ^bpurified and ^ccleansed from all sin. (Joseph Smith: We believe that God condescended to speak from the heavens and declare His will concerning the human family, to give them just and holy laws, to regulate their conduct, and guide them in a direct way, that in due time He might take them to Himself, and make them joint heirs with His Son. But when this fact is admitted, that the immediate will of heaven is contained in the Scriptures, are we not bound as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with, without the trifier's incurring displeasure and vengeance upon his own head, if there is any justice in heaven; and that there is must be admitted by every individual who admits the truth and force of God's teachings, His blessings and cursings, as contained in the sacred volume. Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest. TPJS, p. 53-54)

29 And if ye are ^apurified and cleansed from all ^bsin, ye shall ^cask whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what you shall ^aask; and as ye are appointed to the ^bhead, the spirits shall be subject unto you.

31 Wherefore, it shall come to pass, that if you behold a ^aspirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.

32 And it shall be given unto you, ^apower over that spirit; and you shall proclaim against that spirit with a loud voice that it is ^bnot of God— (We should speak out against evil and not sit still. Heber J. Grant: I remember that some of the Elders, over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty dirty stovepipe without soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone." Finally the boys pleaded with me to let them go. I said, "All right, you can go on one condition"—it was a night meeting—"that is that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations. I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a Quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man who is opposing me and preventing me from doing anything here tonight." Brother Woodruff said: "Yes, I have the Priesthood of God and have rebuked the evil spirits." They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right. (CR, April 1934, pp. 12-15.))

33 Not with ^arailing accusation, that ye be not overcome, neither with ^bboasting nor rejoicing, lest you be seized therewith. (We cannot fight darkness with darkness, evil with evil, or that which is petty with pettiness, for by so doing we concede the victory to the very influence that we oppose. Teaching this principle, Jude tells that "Michael the archangel, when contending with the devil he disputed about the

body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). In this story we find Michael, the commanding general in the army of the Lord, standing face to face with the prince of darkness to contend over the soul of Moses. Apparently, Satan claimed Moses to be under his dominion because he had killed an Egyptian taskmaster, while Michael claimed him a citizen of the kingdom of God as a great prophet and prototype of Christ. In this confrontation, Michael sets the example for all who fight in the army of the Lord by refusing to respond to the adversary in his own spirit. Revelations of the Restoration, p. 385)

34 He that receiveth of God, let him ^aaccount it of God; and let him rejoice that he is accounted of God worthy to receive.

35 And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the ^akingdom is given ^byou of the Father, and ^cpower to ^dovercome all things which are not ordained of him—

36 And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are ^aforgiven you.

37 Let my servant Joseph Wakefield, in whom I am well pleased, (Shortly after this statement was made, Joseph Wakefield was called on a mission with Solomon Humphrey. On this mission they baptized George A. Smith, who would become the youngest apostle to be called in this dispensation. Thereafter, Wakefield became critical of the Prophet, having seen him leave his sacred studies and play with some children. Feeling that this was incompatible with the prophetic office, Wakefield left the Church. Revelations of the Restoration, p. 386) and my servant ^aParley P. Pratt go forth among the churches (^bbranches) and strengthen them by the word of ^bexhortation;

38 And also my servant John Corrill, (Here John Corrill is called to labor in the Lord's vineyard. A month after this he was called to travel to Missouri with Lyman Wight (D&C 52:7). Prominent in the affairs of the Church, Corrill faltered during the Missouri persecutions and was excommunicated in 1839. Revelations of the Restoration, p. 386) or as many of my servants as are ordained unto this office, and let them labor in the ^avineyard; and let no man hinder them doing that which I have appointed unto them—

39 Wherefore, in this thing my servant ^aEdward Partridge is not justified; nevertheless let him repent and he shall be forgiven. (Apparently Edward Partridge was doing or had done something to interfere with the elders filling the missions to which they had been called. Revelations of the Restoration, p. 386-87)

40 Behold, ye are little children and ye cannot ^abear all things now; ye must ^bgrow in ^cgrace and in the knowledge of the truth.

41 ^aFear not, little ^bchildren, for you are mine, and I have ^covercome the world, and you are of them that my Father hath ^dgiven me;

42 And none of them that my Father hath given me shall be ^alost. ("My sheep hear my voice," Christ said in the meridian day, "and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). How is it then that some who were faithful cease to be so? It is true that no power can "pluck them out" of the hand of the Savior, but it is equally true that he will not prevent them from leaving should they choose to do so. While the commitment of the Father never wavers in the blessing and sustaining of his children, the commitment of his children often falters in their loyalty to him. Revelations of the Restoration, p. 387)

43 And the Father and I are ^aone. I am ^bin the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you. (Marriner W. Merrill: If we let the cares of the world envelop our minds to such an extent that we lose interest in the work of the Lord, we are in a pitiful condition. But if we place first and foremost our obligations to the Church then we have a good chance to remain in the Church and to retain our fellowship with each other. And when we have fellowship with each other, we have fellowship with the Spirit of the Lord, which will direct us in all our ways, and we will be preserved in the truth with our families. Some of our families perhaps are wayward. They do not do as

we would like them to do. Is not this the case in many families? There are sons and daughters whose course does not give satisfaction to their fathers and mothers. What shall we do about it? Do the very best we can, but see to it that we have not been the cause of their lack of integrity in the work of the Lord. I believe through our faithfulness and our entreaties with the Lord we may be the means not only of saving ourselves, but those the Lord has entrusted to us as sons and daughters. The Lord is merciful and He will hear our prayers and grant our desires through our integrity for him and his work. And peradventure, through our faithfulness, our children who are wayward and who perhaps have strayed away, will come back to the fold by and by, because the Lord will hear us in their behalf. (CR, April 1900, p. 29.)

44 Wherefore, I am in your midst, and I am the ^agood ^bshepherd, and the ^cstone of Israel. He that buildeth upon this ^drock shall never ^efall.

45 And the ^aday cometh that you shall hear my voice and ^bsee me, and ^cknow that I am. (As subsequent revelation will affirm, the promise to hear the voice of the Lord and to see him is literal not figurative (D&C 67:13; 76:117-18; 84:20-22; 88:68; 93:1; 107:19). Revelations of the Restoration, p. 387. Orson F. Whitney: It is not given to every man to look upon the face of God as did Moses [Moses 1:11], as did Joseph Smith. One must be specially prepared before he can see what Joseph saw. . . . I do not expect the Lord to manifest Himself to me in the same way that He did to Joseph the Prophet. I expect Him to communicate with me through the gifts He has endowed me with, not through those with which He has endowed my brother or sister, unless they have the right to receive for me a message from Him. When the Lord speaks to me or to you, it will be in a method and manner justified by our preparation, our gifts, our powers; for we have all been endowed in some degree. (CR, April 1901, p. 60.))

46 ^aWatch, therefore, that ye may be ^bready. Even so. Amen.

SECTION 52

Revelation given through Joseph Smith the Prophet, to the elders of the Church, at Kirtland, Ohio, June 7, 1831. HC 1: 175—179. A conference had been held at Kirtland, beginning on the 3rd, and closing on the 6th of June. At this conference the first distinctive ordinations to the office of high priest were made, and certain manifestations of false and deceiving spirits were discerned and rebuked.

14 And again, I will give unto you a **pattern** in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth ^adeceiving the nations— (The following are the traits of those who teach true doctrine.)

15 Wherefore he that prayeth, whose spirit is ^acontrite, the same is ^baccepted of me if he obey mine ^cordinances.

16 He that ^aspeaketh, whose spirit is contrite, whose language is meek and ^bedifieth, (We should be building each other up and not looking to tear each other down.) the same is of God if he obey mine ordinances.

17 And again, he that trembleth under my power shall be made ^astrong, and shall bring forth fruits of praise and ^bwisdom, according to the revelations and truths which I have given you.

18 And again, he that is overcome and ^abringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall ^aknow the spirits in all cases under the whole heavens.