A Study of the Problem of A Personal Devil and its Relationship to Latter-Day Saint Beliefs

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A STUDY OF THE PROBLEM OF A PERSONAL DEVIL AND ITS
RELATIONSHIP TO LATTER-DAY SAINT BELIEFS

A Thesis
Submitted to the
Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
LaMar E. Garrard
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INTRODUCTION

Presentation of the Problem

In modern theological discussions and articles there appears to be a controversy over the existence and nature of Satan (the devil) and his demons. Many theologians and ministers propose that Satan, as a personal entity with his demonic hosts, does not exist. Other theologians and ministers contend that Satan does exist and that to deny his existence calls into question the literalness of the Bible. The controversy has been taken into the field of Biblical scholarship and modern scientific methods, especially the field of psychology. The "problem of a personal devil," then, is concerned with the question of the existence and nature of the devil.

Many discussions have been given to both sides of the question. Those who do not believe in the existence of an objective personage called "the devil," whether they accept the Bible or not, are referred to throughout this thesis as having "liberal beliefs." Those who accept his existence are referred to as having "orthodox beliefs."

Examples of each of the two beliefs will be taken from representative sources, rather than from an exhaustive combination of sources. This will present more clearly the repre-
sentative opinions that do exist and the problems that are inherent in them.

The position of the Latter-day Saints is very definite concerning this problem. Their viewpoint stems from The Book of Mormon, The Pearl of Great Price, The Doctrine and Covenants, and the Bible; from revelations to latter-day prophets; and from incidents in the history of the Church. For one who accepts the Latter-day Saint (L.D.S.) scriptures and prophetic leadership, a definite belief concerning the existence and power of Satan becomes quite evident.

It is the purpose of this thesis, besides giving a representative view of other beliefs, to investigate the Latter-day Saint beliefs concerning Satan and his devils and see how they are interrelated with other doctrines of the Church. Also, there will be an investigation to see which L.D.S. beliefs solve to them any problem concerning the existence and nature of Satan and his demons.
CHAPTER I

THE LIBERAL VIEW

In our modern day, we find a great many people who do not believe in the existence of a personal devil and evil demons. Some flatly deny their existence; others merely say, "seeing is believing"; and others hold them to be only a "personification of evil." Such beliefs held by this type of person will be known throughout this thesis as "liberal beliefs."

Science and a Belief in the Devil

Many of the scientific men of this age are found in this "liberal" group: the rise of science has brought about a decided change in the customs and beliefs of our ancestors. This is the opinion expressed by Bertrand Russell in his book The Impact of Science on Society. He stated:

The effects of science are of various very different kinds. There are direct intellectual effects: the dispelling of many traditional beliefs, and the adoption of others suggested by the success of scientific method.

By traditional beliefs, he means a belief in evil

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1Bertrand Russell, The Impact of Science on Society (New York: Simon and Schuster, 1953). The views quoted by Russell are to be considered as typical of this "liberal" group, not as all-inclusive.

2Ibid., p. 1. (Underlining by present writer.)
spirits, witchcraft, etc. Such beliefs began to be rejected by the educated man at the time of Charles II and were regarded as superstition. It was Charles II who founded the Royal Society and made science fashionable. From that time forth, science made its progress.

The climax was reached under the Commonwealth, for it was especially Puritans who believed in the power of Satan. It was partly for this reason that Charles II's government, while not yet venturing to deny the possibility of witchcraft, was much less zealous in searching it out than its predecessors had been. The last witchcraft trial in England was in 1664.

The victory of humanity and common sense in this matter was almost entirely due to the spread of the scientific outlook—not to any definite argument, but to the impossibility of the whole way of thinking that had been natural before the age of rationalism that began in the time of Charles II, partly, it must be confessed, as a revolt against a too rigid moral code.

He goes on to say that science had to combat superstitions of all kinds, among which was the thought that insanity was due to a person's being possessed by evil spirits. Treatment took the form of torture; cruel methods were supposed to drive off the evil spirits. In fact, George III was treated in this manner when he went mad.

Russell believes that the scientific outlook, which began in the seventeenth century and which brought about a disbelief in Satan and witchcraft, has the following three main points:

(1) Statements of fact should be based on observation, not on unsupported authority.
(2) The inanimate world is a self-acting, self-perpetuating system, in which all changes conform to natural laws.

1Ibid., p. 2. 2Ibid., p. 5.
(3) The earth is not the center of the universe, and probably man is not its purpose (if any); moreover, "purpose" is a concept which is scientifically useless.\(^1\)

Darwin has greatly aided the cause of science; his mechanism of the struggle for existence and survival of the fittest, has made explanation possible without bringing "purpose."\(^2\) Also, his elimination of a sharp distinction between apes and man has created an awkward situation for theology: "When did men get souls? Was the Missing Link capable of sin and therefore worthy of hell?"\(^3\)

**The Bible and a Belief in the Devil**

One can see that the concept of a personal devil and evil spirits (as objective personalities) would be eliminated by taking the "naturalistic" point of view. In fact, some modern Bible scholars and others attribute the references to the devil found in the Bible to an evolved historical development. This manner of treatment is the backbone of higher criticism to this day.

The critics begin by ascribing man's first belief in evil demons to primitive animism. This belief went through a series of changes and evolved into the concept which is expressed in the Bible. The following is a typical commentary of this process:

The primitive philosophy of animism involves the ascription of all phenomena to personal agencies; the agents of good become gods, those of evil, demons. When the divine is most completely conceived as unity, the demonic is also so conceived, and over against God stands

\(^1\)Ibid., p. 6.  \(^2\)Ibid., pp. 11-12.  \(^3\)Ibid., pp. 15-16.
Satan, or the devil. Though it is in connection with Hebrew and Christian monotheism that belief in the devil has been most fully developed there are approaches to the doctrine in other religions. . . .

The Jewish concept of the devil is attributed to a slow development; certain views were adopted from neighboring religions. An examination of many religions of the world reveals an opposition to the God, worshipped in some form or other. Zoroastrianism, a neighbor to the Jewish religion, had a fully developed opposition between good and evil. The Jewish conception of the devil, the critics claim, no doubt was influenced by the Persians in the post-exilic period, although the roots of this concept came from much older beliefs.

It should be pointed out that upon examination of any Bible concordance, references to Satan in the Old Testament are very few. In fact, according to Cruden's Complete Concordance, there are only thirteen direct references to Satan, the first one occurring in the first book of Chronicles. However, in the New Testament, there are many passages referring to Satan and his demons. This absence of references in the Pentateuch, the few references in the later portions of the Old Testament, and the enormous amount of references in

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2Ibid. The following references were quoted by the writer: 1 Sam. 16:14; Judg. 9:23; I Kings 22:22; Gen. 6:1-4.

31 Chr. 21:1; Job 1:6, 7, 8, 12; 2:1, 2, 3, 6, 7; Ps. 100:6; Zech. 3:1,2.
the New Testament put the defender of the Bible in a very peculiar position. He must try to explain this apparent inconsistency.

This peculiar circumstance is very easily explained by the historian who believes the Old Testament is a developed history of Jewish folklore and legend. Naturally, they explain, the concept of Satan did not occur in Jewish religion until it was absorbed by surrounding religions of that age. If the Jews held the same beliefs in a devil throughout their history, why is there such a lack of references to him in their earlier books? Such a question is very hard for the defender of the Bible to answer from a logical point of view.

Vernon McCasland expresses the opinion that the concept of Satan did not appear in the Jewish religion until the days of Saul. When the Jews were taken to Babylon during the exile, no doubt, they accepted the concept of Satan and his evil spirits from the Babylonians and added them to their own religion.

When the story of Saul was written Satan had not come into Hebrew thought.

But before the end of the Old Testament period Satan had made his appearance. There are three references to him by name, but in none of them does he have the full stature which he achieves in later times. In Job 1:6 f. and Zech. 3:1 f., the earliest references, he has not yet emerged clearly enough even to have a name of his own. He is simply called "the Satan," that is, the Adversary.

The first time the word Satan occurs as a real name is in I Chron. 21:1 f. . . .

The rise of Satan as an important figure in Jewish faith took place during the Babylonian exile and later periods; and the same is to be said in great part for the host of demons believed to be subject to him. This
development was a necessary readjustment in Jewish thought to an increasing tendency to associate God only with goodness and justice, but it was probably stimulated by the Zoroastrian dualism of the Persians, under whom the Jews lived for two centuries. The Persians in turn had inherited their demonology from the Babylonians, Assyrians, Sumerians, and even the ancient Aryans.¹

The critics explain that the doctrine found in the New Testament is a final development, stripped of much of its grossness. The views of St. Augustine were very probably influenced by the doctrine of Mani in Persian dualism.² Throughout the middle ages the saints were thought of as having constant conflicts with Satan; a belief in him and his angels was almost universal in the church.

It was not until the rise of science and higher textual criticism that disbelief in Satan became apparent. "The reality of demonic possession has been denied, and Satan variously represented as a personification of the principle of evil."³ However, some have remained orthodox in their beliefs and have maintained them by speculation as well as by adherence to scripture. An interesting comment wherein the ancient belief in Satan is combined with modern evolutionary theories reveals the extent to which some will go to hang on to their belief in the Bible and yet accept the principle behind evolution:

In the book entitled Evil and Evolution there is "an attempt to turn the light of modern science on to the

²Garvie, op. cit., p. 284. ³Ibid.
ancient mystery of evil." The author contends that the existence of evil is best explained by assuming that God is confronted with Satan, who in the process of evolution interferes with the divine designs, an interference which the instability of such an evolving process makes not incredible. Satan is, however, held to be a creature who has by abuse of his freedom been estranged from, and opposed to his Creator, and who at last will be conquered by moral means.¹

In summary, these people who claim to accept the Bible and also the modern theories of science are prone to look at the Bible from an evolved historical viewpoint and discredit the claim of the Bible as revelation. This has resulted in their rejection of Satan and his angels as actual personalities and their acceptance of the doctrine as nothing more than traditions of men which have grown and developed throughout the centuries. In Chapter II, the Bible will be discussed from the viewpoint of one who accepts it literally as the word of God.

**Psychology and a Belief in the Devil**

With the appearance of the science of psychology, a trend has developed in which demonic possession is explained in terms of mental illness. In fact, S. Vernon McCasland, in his book *By the Finger of God*, expresses the opinion that "demon possession, according to our thesis, is an ancient expression for mental illness."²

McCasland explains that some people believe there are no cases of demonic possession outside of New Testament literature. He points out that this is not the case; in view

¹Ibid. ²McCasland, op. cit., p. v.
of modern psychiatry one can find many cases of demoniac possession, both in modern and ancient times, if the possession is interpreted as mental illness. He includes a modern account as follows:

I present just one case by quoting from a description of it in a letter from the Christian missionary who performed the exorcism to his chief, who allowed me to copy it. It was not written to be published and is clearly a faithful report. I give the story exactly as the author told it, only omitting names of both persons and places by request. The account follows verbatim: (Dated May 23, 1936).

On returning from----to----a request came to me to go to----and pray for a woman that was demon possessed for a period of ten years. They had burned her with hot irons, beaten her etc. etc. but with no avail. I could never get away from that call. When Rev.----and his wife came I spoke to him about the matter. We prayed about it and the result was that we four (Mrs.----4th party) went. They told us the history of the case and how a group would gather around in the evening when she would go under the influence of these evil spirits and talk with them, in audible voice. They said they wanted prayer in Jesus name. We decided to have a service. We sang one verse and half of the chorus of No. 1 Eg. and she was taken with great agony and we commanded them in Jesus name to speak. The information gained was that there were 16. They affirmed that they were stronger than Jesus but were told that they were liars and were forced in the name of Jesus to confess that Jesus was stronger. Four came out of her mouth with great suffering to her but she was brave and anxious to be free when she would come to herself. Later we asked how many there were and they said ten. With continued prayer and casting out in Jesus' name they confessed that they were five, four, three and two. After continued prayer without success we learned that she had three charms around her neck. They immediately took them off but refused to let us burn them. Finally a large group said, "What more evidence do you want that the Lord is working? Burn them." They made a fire and we burned them. One was from the Greek Priest of ----, one from a Mos. Priest, one from Druze. We started again to pray and they told us there was still another charm. They searched for it and we burned it. The two remaining spirits talked a great deal. They were from the Nejad. If they went out they would kill her. The ministers should go back to their own land and the Priest of ---- was to be called. He spoke in broken Arabic, as an Armenian would speak and said he was not afraid of Arabic but feared Turkish. They said their
names were Mohammed and Alie king of old. After another season of prayer Mohammed left. It was then evening. Alie had been a familiar spirit with her for ten years and it was evident he was a stubborn case. We took the woman to ----- and the believers stood with us in a remarkable way. She was now able to accept the Lord as her Savior, also her husband. Each season of prayer she was greatly tormented. In the evening she fell over and went to sleep and we thought she was delivered. The next P.M. the same way. At the evening service she said she was going to her room and sleep. The church was packed and people outside. The entire town including some Druze soldiers. I was glad she was not there for fear she might not be delivered and cause a scene. I was intending to get up and explain that she was tired and decided not to come. But just as I decided she slipped off the seat on the floor and we rushed to her and demanded the spirit to come out in the name of Jesus. The spirit started to sing a love song to her and would not stop. He sang how beautiful she was when he \textit{first came} to her but that because she was not content that he would not have come to her. He would never go to a Christian woman again. I love you and your son; why do you want me to go? Etc. We prayed all night until three A.M. and fasted the next day. We decided not to pray with her until the Lord so led. After noon her sister came in and said Ghazallie wanted to pray with us. In the midst of her distress she was asked to speak the name of Jesus. This she did with great difficulty as she had never been able to say a word of her own will before. We prayed in her ear in the first person until she was able to repeat after us. Then the power started down from her head through her body but slowly. Then she began to sing about the Lord and salvation and was perfectly delivered. She was not able to walk for some time. All this time people were confessing their sins and accepting Christ as their Savior. Her husband came and we gave them instruction about prayer and Bible study. He came again on Sunday to go home with her on Monday. Needless to say we had some good meetings in ----- and souls were saved.

A man came from ----- and asked us to come and pray for his sister. They say she has over a hundred evil spirits. She destroys every bit of clothing they put on her except a loin cloth. We have been praying for over a week about going. Pray much for those who have been delivered as they must go on with the Lord or it would be better to let them \textit{remain} in their past state. \footnote{Ibid., pp. 57-58.}

With the aid of two eminent psychiatrists, McGasland claimed to examine and classify certain accounts of mental

\begin{thebibliography}{10}
\bibitem{1} Ibid., pp. 57-58.
\end{thebibliography}
diseases found in the New Testament. He admits that in many accounts it is very difficult to make an analysis because the reports given by the authors of the Gospel were far from complete, and they were not "attempting to diagnose disease."\(^1\) However, he adds, "they have described symptoms of ailments which have a popular accuracy."\(^2\)

The account given in Mark 9:17-27 (also given in Matt. 17:14-20 and Luke 9:38) was diagnosed as "epilepsy." "The diagnosis," remarks McCasland, "of epilepsy in the case of the child described . . . would seem to be beyond question."\(^3\) The account is given as follows:

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

\(^1\)Ibid., p. 32. \(^2\)Ibid. \(^3\)Ibid.
But Jesus took him by the hand, and lifted him up; and he arose.1

Although McCasland believes that all demoniac possession is nothing more than mental illness, he is careful to give to his readers what he thinks was the belief of the writers of the Gospels.

A common power with which spirits were endowed was the ability to overcome human beings and dwell in their bodies. They might either dominate the human spirit and dwell with it or rout it and dwell alone, and the domination might be either temporary, intermittent or permanent. This was the ancient conception of demon possession. It is this idea which forms the basis of exorcism. What the exorcist does is intended to drive out the hostile spirit which has taken possession of a human being.2

In the account given in the ninth chapter of Mark, McCasland explains the story is related in such vividness of detail and such a full account is given that it was quite easy to diagnose the disease as epilepsy, even though from Mark's point of view the boy's actions were due to a demon.

... Mark has made no effort to tell his readers what disease was involved. Or, it would be more accurate to say, from Mark's point of view the illness was demon possession. The cause of the disease was the demon. Mark's primary concern was to say that and to tell how Jesus drove the demon out... The boy is thrown down; he foams, grinds his teeth, is convulsed, wallows on the ground; these conditions have existed since the boy was a child; and they are of frequent occurrence.

Mark does not mention epilepsy in connection with this story. We infer epilepsy on the basis of what Mark said about the activity of the demon.3

A diagnosis was next made from Mark 5:1-20 (this is also related by Matthew and Luke). This was found to be a

1Mark 9:17-27.
2McCasland, op. cit., p. 15.
3Ibid., p. 33.
case of "manic-depressive psychosis," a cyclic type of disease where the patient has periods of sanity between the attacks of elations and depressions and which constitutes nearly 13 per cent of all mental diseases. Sometimes there is a complete recovery, but other times the patient returns to the periodic conditions of illness. "This illness is thought to be psychogenic, rather than organic or toxic, in origin, although it appears to be characteristic of persons of certain types."1

The incident used for the diagnosis follows:

And they came over unto the other side of the sea, into the country of the Gadarenes.
And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
Who had his dwelling among the tombs; and no man could bind him, no, not with chains:
Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him;
And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
For he said unto him, Come out of the man, thou unclean spirit.
And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
And he besought him much that he would not send them away out of the country.
Now there was there nigh unto the mountains a great herd of swine feeding.
And all the devils besought him, saying, Send us into the swine, that we may enter into them.
And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

1Ibid., p. 39.
And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.1

Later in his book, McCasland treats the question: "Are the exorcisms of Jesus folklore?"2 He arrives at the conclusion, after studying contemporary legend and folklore, that the simple accounts of exorcism by Jesus are authentic. One incident in the Gospels, however, seems to not fit in with his explanation on mental disease: the case of the swine running into the sea. Other than this one incident, he maintains, "the New Testament stories of demon possession and exorcism have rational historical and psychological explanations and are entitled to be regarded as fact."3 He explains away this one exception by attributing it to insertion of Jewish folklore:

This is the type of story which one finds in folklore the world over. The Jewish motif is evident. The demons

1Mark 5:1-20.

2McCasland, op. cit., chap. v. 3Ibid., p. 63.
as a desperate last resort fled into the unclean pigs for refuge, but even in this miserable abode they were outwitted when the animals destroyed themselves in the sea. At the same time, it is quite possible that the legend has an historical basis. It is only necessary to suppose that a herd of pigs, frightened by the sudden commotion of the crowd, did plunge into the sea; and that this was given the demonic interpretation.¹

The last illness mentioned by McCasland is "hysteria."

The diagnosis was made by referring to the episodes in Mark 1:23-27 and Acts 16:16-18. The following is the incident from Mark:

And there was in their synagogue a man with an unclean spirit; and he cried out,
Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
And Jesus rebuked him, saying, Hold thy peace, and come out of him.
And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.
And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.²

The above type of disease, according to McCasland, results from a mental conflict and is cured by removing the psychic strain. This entails treatment by a psychologist where the inner life of the patient is examined and the cause of the mental conflict revealed.

Other types of psychoses are found in the New Testament stories, but the accounts are so fragmentary that complete diagnoses are impossible. Summing up, McCasland explains: "One gets the impression from reading the Gospels that great numbers of demon possessed persons were healed.

¹Ibid. ²Mark 1:23-27.
We should say that very many neuroses and psychoses were relieved.\footnote{McCasland, \textit{op. cit.}, p. 44.}

In many stories of the Gospels, Jesus not only cast out the evil spirits but he also conversed with them. They seemed to recognize Him and called Him "the Holy One of God." Many times they pled with Him to not torment them before their time. This would seem to indicate (if one were to take the stories literally) they were well acquainted with Jesus and his mission. However, this could be explained on psychological grounds, if one were to consider the background or environment of the persons supposedly possessed:

But how would demons know that Jesus was the Messiah? If one believes that demons are real objective beings of a supernatural nature the answer is obvious; they had more than human insight. But if demons are to be understood psychologically as abnormal personalities, as we hold, it is only necessary to recall that the possessed persons of whom we read in the Gospels were Palestinians and that they would share the ideas about demons, and about the Messiah's power over them, which were held by Palestinian Jews of the time. The Jewish popular literature which was written during the last century B.C. shows that the Messiah was expected to overcome the demons when he came.\footnote{\textit{Ibid.}, p. 93.}

From the above, it is evident that McCasland believes the answers given to Jesus by the possessed (those with abnormal personalities) were merely the result of their traditional beliefs in the Messiah's power to cure them. Jesus, then, did not possess such a marvelous supernatural power; He merely claimed to be the Messiah, and this had a great psychological effect upon those who believed in the Messiah. Those who were reared under the influence of the popular literature

\textsuperscript{1} McCasland, \textit{op. cit.}, p. 44. \textsuperscript{2} \textit{Ibid.}, p. 93.
of the times, then, were believers in the power of the Messiah and, as a result, were easily cured by Jesus, or when not by Jesus, through the use of His name. This also explains the great success experienced by the disciples of Jesus in casting out demons.

One of the chief functions of the Messianic role in the Judaism of his time was to free mankind of demons. It was this basis in Jewish psychology which made him such a successful exorcist. This is the reason for the responsiveness of the demons to his commands. The belief that he was the Messiah is the key to the mystery of his personality. This explains the unique method of exorcism which he used and why he delegated to the disciples power to cast out demons. It shows why the disciples cast out demons in the name of Jesus. All these different elements blend together harmoniously in a picture that is intelligible. The tradition about Jesus as an exorcist is trustworthy in its essential features and it has something to contribute to an understanding of his personality.¹

Thus, according to McCasland, demoniac possession was found in ancient times and also is found in modern times; but today we realize its true nature as mental illness. The modern narrative given at the first part of this section was reproduced by McCasland to show that such things are found today.

Views of other people, concerning the devil and demoniac possession, were discussed by McCasland and divided into three groups:

First, there are those who believe literally the Gospel narratives; the incidents really happened. However, since the days of the Apostles, a change has taken place and such things do not occur. Concerning this group, McCasland

¹Ibid., p. 139.
says: "This belief, however, is difficult to accept from a scientific point of view, which is accustomed to think of more or less orderly processes running through the centuries."¹ The same phenomena related in the New Testament can now be found in our mental hospitals.

In his second group are those who reject the Gospels completely and regard them as folklore and legend. According to McCasland, these people show "ignorance of similar phenomena in widely separated cultures of both ancient and modern times."² Just because the same phenomena are called by different names now than they were in ancient times, is no evidence they are not prevalent today. To believe so is to commit a "scientific error."³

The third group includes those people who take the New Testament stories as literal episodes of that day. People were actually possessed by demons and evil spirits; the same thing is occurring in our modern day. These are the people who reject modern science and are unable to distinguish history from folklore. In mentioning them, McCasland says:

"Those who hold this view still have the mental outlook of the men of antiquity. In them the ancients walk among us today. They must feel strangely uncomfortable and far from home when they encounter the scientific ideas of the modern world."⁴

The attitude of this last group, of course, is the attitude of the orthodox believers which will be treated in the second chapter of this thesis.

¹Ibid., pp. 1-2.  ²Ibid., p. 2.  ³Ibid.  ⁴Ibid.
An interesting example of the first group classified by McCasland is Bernard Whitman, who wrote the small book entitled *Popular Superstitions*. In this book the idea is expressed that all superstitions can be eliminated by the power of the mind, which he calls "mental philosophy."

Whitman rejects any modern beliefs in a devil or witches, much less any modern miracles. His position is somewhat similar to McCasland's. He explains all supposed modern miracles away on the basis of natural phenomena, either working on the body as disease or on the mind as imagination. However, he does accept the miracles in the New Testament. He accepts the Bible and upholds that God controls everything in the universe; therefore, there cannot be a devil who is an objective being. To prove there is a devil, one would have to base his belief on sense experience. Such evidence is not possible in this day.

The account of Saul and the witch of Endor is very easily explained. The witch was merely a good ventriloquist who fooled Saul into believing she had raised Samuel from the grave.

All incidents attributed to Satan or evil spirits can easily be explained on the basis of scientific principles:

Take next the wonderful convulsions, contortions, and agitations of body which have occurred in time of religious excitement. Such things have actually existed among several different denominations; among the Anabaptists, Quakers, French Prophets, Methodists, and others. Many people supposed they were occasioned by the miraculous operation of the holy spirit. But they are now satisfactorily accounted for on the influence which the imagination possesses over the nervous system. Finally, take those occurrences which have been attributed to satanic
influence; such as devilish visions, haunted houses, and witches. . . . People have believed they were caused by the miraculous powers of the devil. . . . The influence of the imagination explains the whole business.1

It seems that Whitman's method of eliminating superstitious ideas is by strict "mental discipline." Actually, any visions of ghosts, devils, etc., are not objective entities, but rather they are only in the mind and should be treated as such. The only visions, appearances of ghosts, angels, etc., that are allowed are those recorded in the Bible.

Ignorance of mental philosophy has given rise to many superstitions. You know that many persons have believed in the real, visible appearance of visions, ghosts, spirits, angels, and apparitions. Now these things are clearly and satisfactorily explained on the established principles of mental philosophy. And from this source we learn that they actually exist in the mind, in the same manner as other ideas and images; and nowhere else, except in those instances recorded in scripture. They are caused by some mental operation or bodily disorder; and not by supernatural agency.2

As an example of the above, Whitman cites the case of a bookseller who used successfully this method to rid him of supposed spirits. It seems the bookseller was accosted by spirits who came into his room and followed him about. Any means used to rid him of these apparitions were unsuccessful, but he finally claimed to have ridden himself of them by "mental philosophy."

. . . I considered the phantoms that hovered around me as what they really were, namely, the effects of

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1 Bernard Whitman, A Lecture on Popular Superstitions (Boston: Bowles and Dearborn, 1829), pp. 22-23.

2 Ibid., pp. 23-24.
disease, and made them subservient to my observations, because I consider observation and reflection as the basis of all rational philosophy."

To give Satan power to interfere with men and perform the miraculous, Whitman takes to be an infringement on the omnipotence of God, the Heavenly Father; God is the supreme Ruler of the universe, and He accomplishes His purposes through natural laws. To imply that the devil can perform miracles is to imply that he is self-existent. That is absurd, for he would be dependent on the Creator for his being, preservation, and faculties. Besides, the Bible does not teach that the devil can perform miracles. Whitman goes on to say:

Once admit that the devil can work miracles, and you destroy all foundation for belief in revelation. For how can you tell whether any particular miracle be from God or the devil? And if the devil can convert himself into an angel of light, how can you prove that he is not the author of Christianity? You see that such an admission would strike a death blow to all belief in divine communications. . . . Be ye learned or ignorant, if ye believe that your heavenly Father regulates all the events of this world, you will have no fear of witches or devils.

Whitman is very emphatic in saying that Jesus performed miracles, but no such thing has happened or should happen in our modern day. "Jesus gave no intimation that miracles should continue after the establishment of Christianity." These miracles were to end with the death of the Apostles and their converts. Only they were to have power to cast out devils, heal the sick, etc., and there is abundant testimony that these miracles were wrought. However, "modern miracles admit of easy explanation on natural principles." They are the result of

1Ibid., p. 27.  
2Ibid., pp. 36-37.  
3Ibid., p. 39.  
4Ibid., p. 40.
imagination or body operation; this cannot be said of the miracles performed by Jesus—they have satisfactory evidence, whereas modern miracles have no evidence.

He explains, as follows, some of the evils of a modern belief in the devil:

... it leads people to be watching for the assaults of an outward tempter when they should be disciplining their inward lusts and passions; because it furnishes the sinner with a very convenient packhorse for his iniquities; because it fills the timid soul with fears of imaginary dangers; because it keeps alive an eager credulity for every tale of ignorance and superstition; because it gives religion partizans the opportunity of accusing their opponents of being under satanic influence, and because it turns the thoughts from an all perfect being who regulates the minutest events, to a malignant leader of a hellish host.¹

Agnosticism and a Belief in the Devil

McCasland regarded the Gospel accounts as authentic and devoted a chapter of his book to giving his reasons for believing so. In the second group classified by McCasland, there are those who regard many of the accounts in the Bible as not authentic. One such man was Robert Ingersoll, who felt the Bible contained "some truth, a great deal of error, considerable barbarism and a most plentiful lack of good sense."² He rejected accounts concerning Satan, evil spirits, demoniac possession, or any miraculous phenomena.³

Rather than make guesses, hopes, or wishes, Ingersoll

¹Ibid., p. 59.

²The Works of Robert G. Ingersoll (New York: The Dresden Publishing Co., 1909), VIII, 1. Hereafter this work will be denoted by the name Ingersoll.

³Ibid., pp. 490-502 passim.
upheld science as the only means of knowing something of the phenomena of our environment. There would never be any scientific proof of the existence of devils, and if the Christians decided they needed proof they would not be able to find it.\(^1\) However, he explained, anyone who claimed to believe the Bible must also believe in devils: the Bible clearly teaches that such things do exist.\(^2\)

Ingersoll explained that our beliefs should be based on a rational method; by this method it is easy to see how the traditions concerning the devil have developed upon an evolutionary basis. With a natural trait for animism, man attributed the forces against him to devils or demons, whereas those which seemed to work for him were attributed to God or angels. In all nations we find this belief in two opposing forces, and the demons of some tribes are considered to be gods by others. These beliefs were handed down from the Babylonians to the Jews to us.\(^3\) Ingersoll never attempted to completely trace this history of belief but gave his own version of how it all got started:

I admit that people did the best they could to account for what they saw, for what they experienced. I admit that the devils as well as the gods were naturally produced—the effect of nature upon the human brain. The cause of phenomena filled our ancestors not only with wonder, but with terror. The miraculous, the supernatural, was not only believed in, but was always expected.

A man walking in the woods at night—just a glimmering of the moon—everything uncertain and shadowy—sees a monstrous form. One arm is raised. His blood grows cold, his hair lifts. In the gloom he sees the eyes of an ogre

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\(^1\)Ibid., VII, 569. \(^2\)Ibid.  
\(^3\)Ibid., IV, 353-360, passim.
eyes that flame with malice. He feels that the something is approaching. He turns, and with a cry of horror takes to his heels. He is afraid to look back. Spent, out of breath, shaking with fear, he reaches his hut and falls at the door. When he regains consciousness, he tells his story and, of course, the children believe. When they become men and women they tell father's story of having seen the Devil to their children, and so the children and grandchildren not only believe, but think they know, that their father—their grandfather—actually saw a devil.

When all "phenomena are accounted for by natural rather than supernatural means," Ingersoll said, "a great step has been taken in the direction of what is now known as materialism." Since men are accounting more phenomena to natural means, he explains, evil spirits are not as common as they used to be. Once man throws away the little ghosts, the mind is prepared to give up the great ones, which Ingersoll believes is the complete release from all superstition. Since the founders and heads of most religions and creeds have taught the existence of good and evil spirits, the weakening of the chains of superstition have brought about a decrease in the power of the Church.

Ingersoll claims that if the disciples said Jesus cast out devils, they were mistaken. "If Christ said he did, he was insane or an impostor." If the accounts of casting out devils in the Bible are false, then the writers of the Bible were ignorant or dishonest. Of course, if they were ignorant, they surely were not inspired. We know that evil spirits do not reside in the bodies of men.

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1Ibid., IV, 358-359.  
2Ibid., VII, 61-62.  
3Ibid., VII, 61-62, passim.  
4Ibid., III, 497.
At that time it was believed that palsy, epilepsy, deafness, insanity and many other diseases were caused by devils; that devils took possession of and lived in the bodies of men and women. Christ believed this, taught this belief to others, and pretended to cure diseases by casting devils out of the sick and insane. We know now, if we know anything, that diseases are not caused by the presence of devils. We know, if we know anything, that devils do not reside in the bodies of men.\textsuperscript{1}

He goes on to explain that if Christ said and did what the authors of the Gospels said he did, then Christ was mistaken and consequently was not inspired and not God.\textsuperscript{2}

He then questions the factuality of the devil carrying Christ to the top of the temple and tempting him to jump to the ground. What evidence do we have that such things are true? We have to rely on the authors of the Gospels. Where did they get their information? All the evidence we have today is what somebody said to somebody else some seventeen hundred years ago. "Is there anything in the literature of the world more perfectly idiotic?"\textsuperscript{3} Intelligent people realize all these things are false and do not believe in wizards, spooks, or devils.\textsuperscript{4}

Concerning the existence of spirits or supernatural phenomena, Ingersoll said he did not believe in them because of lack of evidence. However, he admitted, he could not demonstrate the non-existence of them.\textsuperscript{5} His attitude toward such things is typically portrayed by the following episode concerning a medium who claimed to have passed into and out of a triple-locked iron cage:

\textsuperscript{1}Ibid., III, 497-98. \textsuperscript{2}Ibid., p.498. \textsuperscript{3}Ibid., p. 499. \textsuperscript{4}Ibid., III, 498-499, passim. \textsuperscript{5}Ibid., VIII, 2, 512.
The best explanation I can give of these wonderful occurrences is the following: A little boy and girl were standing in a doorway holding hands. A gentleman passing, stopped for a moment and said to the little girl: "What relation is the little boy to you?" and she replied, "We had the same father and we had the same mother, but I am not his sister and he is not my brother." This at first seemed to be quite a puzzle, but it was exceedingly plain when the answer was known. The little girl lied.\(^1\)

Another person who has completely eliminated the supernatural and the authenticity of the Bible in his explanations is Lord Raglan. He holds that our beliefs in God and devils stem from ancient ritual patterns of antiquity. The Bible is just one of many literary accounts of ancient legend, folklore, and epic.

He first points out that people do not believe in spirits or devils as a natural trait (i.e., primitive animism). If this were so, one would find a universal belief in spirits or devils. "Beliefs are, so to speak, frozen opinions, and our opinions result from our experiences, or, more often, from what we are told."\(^2\)

Contrary to what one would think, a study of vast amounts of literature reveals that most spirits are thought of as appearing as human beings in form, rather than being ghost-like in appearance. In other words, it seems that ghosts were thought of as corporeal in form long before they were believed to be a spiritual substance. In fact, the idea of a soul and body constituting the individual is a later

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1\(^{\text{Ibid.}}, \text{VIII, 522.}\)

development.¹

In tracing the history of the devil, one finds he was once very visible and tangible. In medieval times he carried sinners away bodily and often came into grips with Saints in physical contests. After tracing this belief in various literature, Raglan says:

Was the Devil originally an immaterial spirit who was later equipped with a body and a pair of horns, or was it the other way round? There can, I think, be no doubt that the Devil was originally a man, not an individual man, but a type—the man who, usually in animal guise, was the divine king's antagonist in the ritual combat. This combat sometimes took place annually, and sometimes only at the coronation, but in either case the divine king, as the representative of light and life, defeats his antagonist, who represents darkness and death, and thereby secures life and prosperity for his people.²

Earlier accounts of this ritual combat are mythological. Horus and Set have a combat in the mythology of Egypt; and Set, who wears an animal mask, is defeated. The same contest is found in Assyrian and Zoroastrian religion. The Christian belief in the devil or Satan seems to be a later development of these concepts.

The Christian Devil is no doubt derived from these sources. Whether God defeats him by means of Christ's crucifixion, or whether Christ defeats him by means of his resurrection, is not clear, and though the defeat took place once for all, it seems to be repeated every Easter. The point is, however, that the Devil is a figure in an animal disguise who is defeated by the God or the divine king.³

¹Ibid., p. 86.


³Raglan, The Origins of Religions, p. 91.
Raglan points out that myths representing this battle between the hero and antagonist (dressed in animal guise) are found over the world. He cites the example of Minotaus and Theseus and also says, "to this day the Dalai Lama, the divine ruler of Tibet, wins a ritual contest with a man who represents the powers of darkness. . . ."\(^1\)

Each year this ritual was repeated, which caused the concept of king and adversary to become permanent. It was also depicted on temple walls, vases, etc., and as a result, the characters were considered immortal. Since people do not get their ideas of gods and devils naturally, the obvious answer is the representations found on temple walls, with their related myths, which are found throughout the world.

In criticizing the modern theories on the origin of devils and evil spirits, Raglan summarized: "Instead of proceeding from the concrete to the abstract, the seen to the imagined, they have taken some of the most refined or most degenerate aspects of the belief in spirits, and assumed that they were the earliest."\(^2\)

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\(^1\)Ibid., p. 92.  
\(^2\)Ibid., p. 94.
CHAPTER II

THEorthodox view

In this chapter, the views of certain orthodox believers will be discussed. These people accept the existence of a devil and his demons as objective beings who tempt mankind and sometimes enter into their bodies to possess them. They also accept the Bible on its own claims (an inspired book), rather than as an evolved history of the Jews. Regardless of modern theories, they accept the Bible as it stands and make no apologies for its apparent discrepancies.

Science and a Belief in the Devil

In comparison to the view of Bertrand Russell, the members of the Victoria Institute claim that science does not dispense with many traditional beliefs; on the contrary, it supports many of the beliefs, especially those which stem from the Bible. According to James Knight, they have the following attitude:

The first object of the Victoria Institute is declared to be the full and impartial investigation, more especially of those questions of Philosophy and Science that bear upon the great truths revealed in Holy Scripture, and particularly with the view of reconciling any apparent discrepancies between Christianity and Science.1

These men feel that science, so-called, has made a grave mistake by disputing the reality of such phenomena as demoniac possession, spiritual experiences, etc. In fact, they consider it a scandal in view of the many witnesses and evidences that have been produced.

We are all agreed that the present state of things is a scandal to the enlightened age in which we live. That the dispute as to the reality of these marvellous phenomena—of which it is quite impossible to exaggerate the scientific importance if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet that the educated world, as a body, should still be simply in the attitude of incredulity.¹

To these men, the purpose of science is to investigate phenomena, all phenomena, without exception. To deny the existence of certain phenomena without searching for proof or disproof based on evidence is strictly unscientific. They support the views of William James, who investigated the feelings, experiences, and physical changes in men due to religious experiences. In regard to these experiences, William James felt they were "all genuine phenomena, and therefore legitimate subjects of scientific inquiry."²

Upon this principle, these investigators went about to gather evidence of certain phenomena which bore directly

¹Ibid., p. 115, quoting a presidential address made to the Society of Psychical Research in 1882 by Professor Henry Sidgwick.

²Ibid., p. 116, paraphrasing the words of Professor William James in his Gifford Lectures at Edinburgh in 1901-1902.
on their hypothesis, whether the phenomena were of a physical or mental nature. They assumed the existence of demons as a hypothesis and then looked for evidence of demoniac possession today as well as throughout history. If such evidence can be found, then the existence of evil spirits is viewed with a high degree of probability. Concerning this probability, William James made the following comment:

In view of such an accumulation of accredited testimony, based upon personal observation and experiment in the true scientific fashion, the closed attitude of the modern educated man is incomprehensible. "The refusal of modern 'enlightenment' to treat possession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based upon concrete evidence in its favour, has always seemed to me a curious example of fashion in things scientific. That the demon theory (not necessarily a devil-theory) will have its innings again is, to my mind, absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to suspect no such possibility." \(^1\)

Such is the attitude of a man who claims to be scientific and holds to the orthodox belief. Opinions such as these concerning the scientific method are quite different from the opinions expressed by men such as Bertrand Russell. A later part of this chapter will be devoted to the investigations of these men who hold to the orthodox belief.

**The Bible and a Belief in the Devil**

The orthodox believer has an entirely different outlook upon the Bible as compared to the liberal. Instead of viewing the Bible as a mere historical account of a group of

\(^1\)Ibid., p. 141, quoting William James, *S.P.R. Proceedings*, XXIII, 118.
people—relating the development of their superstitions and traditions (some their own, some adopted from neighboring countries)—the orthodox believer considers it to be an inspired document containing the revelations of God to his chosen people, Israel. Instead of considering the Bible references to Satan and evil spirits as legendary in nature, they consider them to be true accounts; their mere presence in the Holy Writ is the best evidence that could be found to substantiate their validity.

Lewis Sperry Chafer has placed in the introduction of his book Satan the following remarks which represent very aptly the view of the orthodox believer:

The Bible reveals a detailed description of the person and career of Satan beginning with his creation, and includes his original condition, his fall, the development and manifestation of his kingdom, and his final defeat and punishment. It presents a personage so mighty and so prominent in the world to-day that the Christian heart would fail, were it not for faith in the One who has triumphed over all principalities and powers.

This attempt to outline the Scripture teaching on this character will be undertaken under certain general conditions:

First—The authority of the Scriptures of both the Old Testament and the New will be accepted without question.

Second—Evidence will be drawn from the Word of God alone, since no final light can be found on this subject other than it has pleased God to reveal in the Bible.

Third—There will be no discussion as to the personality and existence of Satan; this being both assumed and taught in the Bible from Genesis to Revelation.¹

Concerning the origin of Satan, Chafer explains that he was created, not self-existent, and that he was created perfect.² As a result, he is never completely independent of


²Ibid., p. 6.
of his Creator; but God allowed him to act as a free, moral agent, and he has been free to do good and evil since the time of his creation. He was first given a position of power and wisdom sufficient to guard the throne of God from any possible enemies. While in this position he aspired to become like the Most High, the sin which caused his downfall.\(^1\) His history is briefly summarized as follows:

Satan is thus revealed as having been created perfect in all his ways, mighty in power, and full of beauty and wisdom. While thus privileged, he proposed in his heart a stupendous project—himself to become like the Most High. Though remaining in heaven and having access to God, he is seen wresting the world scepter from man; ruling as the god of this world, until the judgment of the cross; and after that he still rules as a usurper. At the end of the age he is cast out of heaven into the earth, with further access to the former denied; from thence to the pit; and finally is banished to the lake of fire forever.\(^2\)

Chafer points out that Satan is not cast out of heaven until his judgment; this comes at the very end of his career. Between the time of his sin or rebellion and the time of his judgment, he has access both to God in heaven and to men on earth.\(^3\)

The power of God is always greater than Satan's, and when the judgment of Satan comes (a future event), that power

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\(^1\)Chafer uses Ezek. 28:11-19 as a source for this explanation.


\(^3\)To draw these conclusions Chafer uses Isa. 14:12-20; Job 38:7; Ezek. 28:16; Job 1:6; Luke 21:31, 32; Eph. 6:11, 12, R.V.; Rev. 12:7-9; and Luke 10:18. See Chafer, op. cit., pp. 8-11 for his complete explanation.
will be exercised.\(^1\) Before this judgment, however, Satan has his freedom to go up and down upon the earth to tempt mankind.\(^2\) One may wonder why Satan is allowed to rule over this world and bring evil upon it: it provides the Christian with a means of gaining character by overcoming Satan's temptations and power.

Another probable reason for the delay in the termination of evil in the world and the execution of judgment upon Satan is that the presence of evil in the world provides the Christian with a ceaseless conflict by which he can alone gain the character of an overcomer. This character is vital and is priceless in the sight of God.\(^3\)

Even though Satan is now a heavenly being, there is no evidence of agreement between him and God. Satan has brought evil into the world by virtue of his own freedom, and God's judgments will be executed upon him in the end.\(^4\)

According to Chafer, Satan is the ruler over this world at present,\(^5\) and those who rebel against God are not of God but belong to this satanic system here upon the world. Even though Satan is the "prince of this world," he is not completely free from his Creator and "any direction of the governments of the world which he exercises is by permission from God."\(^6\) Concerning this satanic system, Chafer further

\(^1\)Luke 10:18.

\(^2\)To make this point Chafer uses the references to Satan in the Book of Job.

\(^3\)Chafer, \textit{op. cit.}, p. 17. \(^4\)\textit{Ibid.}, p. 11.

\(^5\)Chafer uses the following as references on this point: John 12:31, 14:30, 16:11; Eph. 2:2, 6:12; 2 Cor. 4:4; 1 John 4:4, 5:19.

\(^6\)Chafer, \textit{op. cit.}, p. 51.
... Satan, according to the Scriptures, is now in authority over the unregenerate world, and the unsaved are unconsciously organized and federated under his leading. The fact that there is such a federation, although stated in the Bible, is obscured in translation. ... In these passages reference is made to a great evil system or order over which Satan is in authority, the word "world" referring to the world of men, their evil undertakings, ideals and federation. This federation includes all of the unsaved and fallen humanity; it has the cooperation of the fallen spirits, and is the union of all who are living and acting in independence of God. This satanic system has its own ideals and principles which are in sharp contrast to the ideals and principles given to the redeemed, yet these two classes must mingle together as closely as the ties of human life can bring them.¹

When Satan tempted the Savior by offering him the kingdoms of this world, evidently he was in a position to give them away; the Savior did not accuse the devil of offering something he did not have, and it would not have been a real temptation if the devil had not been in possession of these kingdoms.²

The whole satanic system is evil, according to the scriptures, and is separate and apart from the influence of God and His people. This system has rejected Christ and has never been able to improve its own moral condition.³ The members are incapable of comprehending God or His ways; they are a fallen race⁴ and have taken on the ways of the world.⁵

Satan has control over the physical well-being of his

³John 3:18. ⁴Isa. 55:8, 9; Rom. 3:10-18.
subjects, and he also has access to the more righteous by special permission from God. In summary, Chafer says:

By these passages, the emphasis of the Scriptures on the power and authority of Satan in this age may be seen. And though the exact limits of his power under the restraining hand of God are not revealed, it would be unreasonable to deny that he is the god of this age, the head of the great world system; and, though all unknown to them, the director of the affairs of unregenerate men.

In many passages of scripture there are revealed the highest ideals which Satan desires of subjects in his kingdom. The lusts of the flesh and of the eyes, and the desire to fight their fellowmen are some of the ideals which are prevalent today. Also, the riches and possessions of this world are things to be sought after. Those who are of Christ will be hated by members of his system; but the knowledge of Christ's followers will be superior, not limited, and their sorrow will not be without hope. The kingdom of Satan will ultimately fall, and only those who obey God will abide forever.

2Chafer, op. cit., p. 58. 31 John 2:16.
4Gen. 3:6. 5John 18:36
61 John 3:17; Mark 4:19; 1 Cor. 7:29-31.
81 John 3:1, R.V.; 4:4, 5, R.V.; Rom. 3:11; 1 Cor. 2:14, 15, R.V.; 2 Cor. 4:3, 4, R.V.
92 Cor. 7:10, R.V.
102 Pet. 3:10; 1 John 2:17.
Besides the satanic system here upon the earth, Chafer explains there is an abundance of scripture relating to evil spirits or demons which are under the dominion of Satan and form part of his kingdom.\(^1\) These satanic hosts of the air are bodiless spirits and concerning their origin he states: "Although their origin cannot be definitely traced, it is probable that they were created as subjects of Satan in the primal glory, as he, also, was created as their prince and king."\(^2\) Satan was in authority over these beings and drew them with him after his sin against God. Therefore, he adds, Satan is in authority over two orders of beings: those just spoken of over which he has undoubtedly been permitted to rule from his creation, and the satanic order of earth. The satanic order of earth was gained by right of conquest, when he secured the sceptre of government over the earth from Adam.\(^3\)

Those spirits who have been with Satan from the beginning are under his authority and in sympathy with him. Concerning them, Chafer says:

The following Scriptures emphasize the authority of Satan over these beings: "and if Satan cast out Satan, how then shall his kingdom stand?" (Matt. 12:26). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).\(^4\)

\(^{1}\text{Matt. 12:22-30; Rev. 2:13, R.V.}\)

\(^{2}\text{Chafer, op. cit., p. 63.}\)

\(^{3}\text{Ibid.}\)

\(^{4}\text{Ibid., p. 64.}\)
Many passages in the Bible provide ample evidence of this host of demons, and they have two functions: (1) demon influence—whereby warfare is waged upon mortals by suggestion, temptation, and influence; and (2) demon possession or control—whereby the body is entered into and a dominating control is gained.

This host is made up of bodiless spirits only,¹ and they are "not only seeking to enter the bodies of either mortals or beasts, for their power seems to be in some measure dependent upon such embodiment; but they are constantly seen to be thus embodied. . . ."² They are unclean, vicious, and wicked; and they vary as to degree of wickedness.³ Their motive in trying to destroy man by temptation and possession is twofold: to extend the power of Satan in the world and to frustrate the works and plans of God.⁴ They are loyal to their king, Satan, and are aware of their opponent, Jesus.⁵

Satan is not as powerful as God, but through the use of his own power and the help of his hosts, he is able to know, see, and do many things.

Satan, though proposing to supersede the Almighty, is not Omnipotent; but his power and the extent of his activity are immeasurably increased by the co-operation of his

¹Matt. 12:43-45; Mark 5:12.
²Ibid., p. 65. He uses the following scriptures: Matt. 8:16, 9:32, 33; Acts 8:6, 7, 16: 16; Mark 5:1-3.
³Matt. 8:28, 10:1; Mark 5:2-5, 9:20.
⁴Eph. 6:12.
⁵Mark 8:29; Mark 1:23-25; Acts 19:15; James 2:19.
host of demons. Satan is not Omniscient; yet his knowledge is greatly extended by the combined wisdom and observation of his sympathetic subjects. Satan is not Omniscient; but he is able to keep up an unceasing activity in every locality by the loyal obedience of the Satanic host, who are so numerous as to be called "Legion."¹

Chafer makes some very interesting comments concerning spiritualism. He attributes "Spiritism" to the works of Satan, since "it denies man's only hope of redemption."² There is an intelligent response, for humans to hear, from departed spirits; messages are being received and many curious phenomena observed and testified to. He goes on to say, "It cannot be proven, however, that this response is from the spirit of the person named, for a lying spirit could easily know enough of any person's life to represent him in every detail."³

Chafer admits that most of the recordings of demoniac possession are limited to the ministry of Jesus, but it is possible for these phenomena to have taken place before or after His ministry. He speculates that it is quite possible that possession is taking place in our own day, but in such a cunning manner that we do not recognize it.

Although the authentic records of such control are almost wholly limited to the three years of the public ministry of Jesus, it is incredible that demon possession did not exist before that time, or has not existed since. In this connection it should be remembered that these beings are not only intelligent themselves, but that they are directly governed and ordered by Satan, whose wisdom and cunning are so clearly set forth in the Scriptures. It is reasonable to conclude that they, like their monarch, are adapting the manner of their activity to the enlightenment of the age and locality. It is evident that they are not

¹Chafer, op. cit., p. 70.
²Ibid., p. 132.
³Ibid.
now less inclined than before to enter and dominate a body. Demon possession in the present time is probably often unsuspected because of the generally unrecognized fact that demons are capable of inspiring a moral and exemplary life, as well as of appearing as the dominating spirit of a spiritist medium, or through the grosser manifestations that are recorded by missionaries concerning conditions which they observe in heathen lands.¹

The preceding discussions by Chafer in this chapter give a typical viewpoint of the orthodox scriptorian concerning the Bible. At no point in the discussion does Chafer apologize or make excuses for the Bible. On the contrary, the Bible shows the existence and power of Satan. This is the best evidence that can be had.

Psychology and a Belief in the Devil

James Knight expressed the opinion that many phenomena dealing with demoniac possession can be investigated on a scientific basis. In his paper "Demon-possession: Scriptural and Modern," he relates the evidences he has gathered on such a basis and also gives explanations through use of the Bible. Since the subject has been treated from a typically scriptural point of view previously, only brief mention will be given to his Biblical research.

He first discusses the nature and character of "devils," for which he claims the correct translation should be rendered "demons."

They are described in the New Testament as spirits, emissaries of Satan, so numerous as to make his power practically ubiquitous, able to control both men and animals, possessed of superhuman strength and knowledge.

¹Tbid., pp. 67-68.
They can inflict physical maladies, although one has to distinguish mental disease from disorders of mind due to demon-possession. They are characterized as sullen, unclean, lying, malicious; they earnestly desire embodiment, without which they are apparently harmless for evil. They know Jesus Christ as the Most High God and recognize His supreme authority, they also know their own eternal doom ("believe and shudder," Jas. 11, 19), but they protest against premature punishment ("before the time," Matt. viii, 29). They are, above all, deceitful, presenting a perfect counterfeit of God's operations, calculated sometimes to deceive even the elect. 1

He elaborates on certain Biblical scriptures to show typical examples (he uses the examples of Mark 9:17-27, Mark 1:23-27, Mark 5:2-10, and Acts 19:13-16) of demoniac possession, and then he explains how incidents similar to these are reproduced throughout the centuries following. "Oesterreich, for example, gives instance after instance from the second century down to the nineteenth." 2 In fact, after studying the Biblical accounts, Professor Oesterreich says, "The narratives are of an entirely realistic and objective character." 3 Knight then brings in the psychological point of view by stating:

"... the succinct account of Jesus' relation to these events... coincide so exactly with what we know of these states from the point of view of present-day psychology, that it is impossible to avoid the impression that we are dealing with a tradition which is veracious." 4 After quoting Oesterreich he gives the opinion of Harnack, who admits that "this state

1Knight, op. cit., p. 121.

2Ibid., p. 125.

3Ibid.

often defies scientific analysis even in our own time, and leaves us all at liberty to suppose that certain mysterious forces are brought into play." Harnack admits the facts cannot be ignored even if there are no explanations given.

After quoting these men who have examined incidents of demoniac possession, Knight begins his own analysis of reported cases. He relates a modern case as follows:

One case may suffice for the nineteenth century, reported by Dr. Justinus Kerner, of Swabia. The patient was a peasant woman of 34 years. . . . Her past life up to this time had been irreproachable. . . . Without any definite cause which could be discovered, she was seized in August, 1830, by terrible fits of convulsions, during which a strange voice uttered by her mouth diabolic discourses. As soon as this voice began to speak (it professed to be that of an unhappy dead man) her individuality vanished, to give place to another. As long as this lasted she knew nothing of her own individuality, which only reappeared in all its integrity and reason when she had retired to rest.

The demon shouted, swore, and raged in the most terrible fashion. He broke out especially into curses against God and everything sacred. Bodily measures and medicine did not produce the slightest change in her state, nor did a pregnancy and the suckling which followed it. Only continual prayer (to which, moreover, she was obliged to apply herself with the greatest perseverance, for the demon could not endure it) often frustrated the demon for a time.

During five months all the resources of medicine were tried in vain. . . . On the contrary, two demons now spoke in her, who often, as it were, played the raging multitude within her, barked like dogs, mewed like cats, etc. Did she begin to pray the demons at once flung her into the air, swore and made a horrible din through her mouth. When the demons left her in peace, she came to herself, and on hearing the accounts of those present and seeing the injuries inflicted upon her by blows and falls, she burst into sobs and lamented her condition. . . . By hypnotic treatment one of the demons had been expelled before she was brought to me, but the one who remained only made the more turmoil. Prayer was also particularly disagreeable to this one. If the woman wished to kneel down to pray the demon strove to prevent her with all his might,

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1Ibid., quoting Harnack (no reference given).
and if she persisted he forced her jaws apart and obliged her to utter a diabolic laugh or whistle.

... She was able to eat nothing but a soup of black bread and water. As soon as she took anything better the demon rose up in her and cried: "Carrion should eat nothing good!" and took away her plate. She often fasted for two or three complete days without taking a crumb of food and without drinking a drop, and on these days the demon kept quiet (Kerner, Nachricht um dem Vorkommen des Besessenseins, Stuttgart, 1836, p. 27).

Let me add one case of seven years ago, reported to me by relatives. This was a boy of four, a son of respectable parents, well brought up, and exhibiting usually all the characteristics of a boy of such an age and training. But occasionally he is suddenly attacked by "fits" of a peculiar nature. His countenance changes, becoming Satanic in expression, his voice is altered, and out of his mouth proceeds a fluent stream of horrible talk, profane, filthy, obscene, and blasphemous, the vocabulary of a very depraved adult man. His nature, too, is altered for the worse. He attacks his pet dog with whatever comes to hand, a fork in one instance, and should his mother and nurse interfere the assault is diverted to them. In this condition he remembers his normal experiences, but when exhausted he has fallen asleep and wakened again he knows nothing of this abnormal state.¹

In the case of the boy, Knight explains, it could not possibly be a Jekyll-Hyde double personality; the boy could not have attained such a vocabulary at his age of four. Such profane, filthy, and blasphemous language is only acquired by older people with experience. Besides, how can one account for the change in voice and features, much less the behavior? In all cases similar to this, the personality that changes becomes decidedly lower in morals and character, opposing God or anything to do with Him. Concerning the theory of split consciousness he says: "Theories of split consciousness, of dissociated personality, are to be found in most books on hypnotism and psycho-therapeutics, but they raise more diffi-

¹Ibid., pp. 126-127.
culties than they profess to solve. . . . \(^1\) By far the simplest answer or solution is to attribute the change of personality to the domination of one person's will by another's, which is evil in nature.

Knight stated that a distinction should be made between the terms "obsessed" and "possessed." Obsession is where a person feels compelled to act in a certain pattern but retains individuality and consciousness; possession has reference to cases where the will of the person invaded by the demon has no control over his body and a new individual or personality emerges. Care should be taken to not confuse genuine possession, which is demoniacal somnambulism, with these compulsive ideas which come by obsession. Knight gives Poulain's definition and also Ribet's as follows:

"We shall call a person possessed by the demon in the strict sense of the word when at certain moments the latter makes him lose consciousness and then seems to play in his body the part of the soul; he uses, at least to all appearances, his eyes to see with, his ears to listen with, his mouth to speak with, whether it be to those present or to his companions. . . . We shall call a person obsessed when the demon never makes him lose consciousness, but, nevertheless, torments him in such a manner that his action is manifest; for example, by beating him."

Ribet makes a similar distinction. "Possession is the invasion by the demon of the body of a living man, whose organ he exercises in his own name and at will, as if the body had become his. In possession the spirit acts from within and seems to be substituted in the body for the soul which animates and moves it." Obsession, on the other hand, is "an extrinsic compulsion, which, while leaving to the mind the consciousness of its vital and motor action upon the organs, nevertheless, imposes itself with such violence that the man feels within him two beings and two principles in mutual conflict: the one external and despotic, which seeks to invade and dominate, the other internal, that is to say, the soul itself, which suffers

\(^1\)Ibid., p. 127.
and struggles against this foreign domination.¹

Knight explains that when a person is obsessed and his resistance wears down, two things may happen. First, the obsession may take the form of demoniacal somnambulism, where his own personality is lost and the invader's personality takes over completely whereas formerly it was only compulsory in nature. This happens quite often with children, since their personalities are not as strong and well developed as adults¹. Second, there may be a fusion of two personalities, both the individual's and the invader's, proportionately according to which is the more dominant. The individual remains conscious of who he is, but his character seems to change for the worse, due to the integrating influence of the character of the invader. A good example of this seems to be that of "mediums" when they are influenced by their "controls." Knight quotes the warnings made by leaders of psychical research, who claim that attempts to make one's consciousness recessive by use of drugs, hypnotism, incantations, etc., may result in very unfavorable consequences. Sir William Barrett warns against the use of the planchette, ouija board, and other mechanical devices; they do not reveal one's hidden personality, but instead call in the use of another, who may later become dominant over one's own personality.² Also, Knight expresses the opinion that Arthur Conan Doyle's advice for women to practice

¹Ibid., pp. 128-129. No references are given.

²Ibid., p. 129. Knight does not give the reference for Barrett's statement.
automatic writing can result in a change of their personality --for the worse.

After examining many cases of demoniac possession, he explains that there are three outstanding features which accompany it:

... change of physiognomy into Satanic or demoniac features; change of voice corresponding to the "invading" personality, e.g. when a little girl of eleven speaks in a deep bass voice; and, most important of all, change of nature or at least of behaviour, the use of filthy and blasphemous language and persistent mockery of sacred things and persons. Very often these changes are accompanied by violent motor activities, convulsions which in many cases are quite senseless, some, indeed, inimitable in the waking state, and nearly always super-normal in strength as in maniacal attacks.¹

Extensive research was done on demoniac possession by Dr. Nevius, a missionary in China for forty years. Not only did he observe actual cases himself, but he had questionnaires filled out by his co-workers through their own personal observation. The facts were collected from over forty cases, and no secondary evidence was admitted. A summary of this research follows:

1. Certain abnormal physical and mental phenomena such as have been witnessed in all ages and among all nations, and attributed to possession by demons, are of frequent occurrence in China and other nations at this day, and have been generally referred to the same cause.
2. The supposed "demonic" at the time of possession passes into an abnormal state, the character of which varies indefinitely, being marked by depression and melancholy, or vacancy and stupidity, amounting sometimes almost to idiocy; or it may be that he becomes ecstatic or ferocious and malignant.
3. During transition from the normal to the abnormal state the subject is often thrown into paroxysms more or less violent, during which he sometimes falls on the ground

¹Tbid., p. 130.
senseless or foams at the mouth, presenting symptoms similar to those of epilepsy or hysteria.

4. The intervals between these attacks vary indefinitely from hours to months, and during those intervals the physical and mental condition of the subject may be in every respect healthy and normal. The duration of the abnormal states varies from a few minutes to several days. The attacks are sometimes mild and sometimes violent. If frequent and violent the physical health suffers.

5. During the transition period the subject often retains more or less of his normal consciousness. The violence of the paroxysms is increased if the subject struggles against and endeavours to repress the abnormal symptoms. When he yields himself to them the violence of the paroxysms abates, or ceases altogether.

6. When normal consciousness is restored after one of these attacks the subject is entirely ignorant of everything which has passed during that state.

7. The most striking characteristic of these cases is that the subject evidences another personality, and the normal personality for the time being is partially or wholly dormant.

8. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state, and this change of character is, with rare exceptions, in the direction of moral obliquity and impurity.

9. Many persons while "demon-possessed" give evidence of knowledge which cannot be accounted for in ordinary ways. They often appear to know of the Lord Jesus Christ as a Divine Person, and show an aversion to and fear of Him. They sometimes converse in foreign languages of which, in their normal state, they are entirely ignorant.

10. There are often heard in connection with "demon-possessions," rappings and noises in places where no physical cause for them can be found, and tables, chairs, crockery, and the like are moved about without, so far as can be discovered, any application of physical force, exactly as we are told is the case among spiritualists. Such phenomena are now generally called "poltergeister" (Ger. = tricky spirits), and in their un-coordinated and senseless destruction they closely resemble a student's "rag" or the antics of the undisciplined and irresponsible schoolboys of the invisible world.

11. Many cases of "demon-possession" have been cured by prayer to Christ or in His name, some very readily, some with difficulty. So far as we have been able to discover this method of cure has not failed in any case, however stubborn and long-continued, in which it has been tried. And in no instance, so far as appears,
has the malady returned, if the subject has become a Christian and continued to lead a Christian life.¹

Many people object to accounts of demoniac possession since they claim it may be trickery. Knight admits this possibility but also states, "... after nine-tenths of such scenes have been written off in this way, there still remains an irreducible tenth. ..."² This tenth cannot be written off, since it is supported by strict test conditions under supervision of highly trained and specially skilled observers. "It is too late, at this time of day, to advance any such objection."³

Again, many attribute the phenomena in the Bible to pathological disorders of the nervous system, but Knight points out that "the Scriptures, however, never confound demon-possession with disease, and invariably discriminate by using different terms."⁴

However, Knight points out, evil influences may be able to enter a weakened frame or feeble mind; those who have recurrent demoniac-possession develop morbid sequelae, physically and mentally. He also states that certain types of diseases such as hysteria, epilepsy, idiocy, mania, etc., have symptoms resembling those of possession, but there are definite marks which differentiate the two. In the case of


²Ibid., p. 133.

³Ibid.

⁴Ibid., p. 134. He uses the following references for the basis of his statement: Matt. 8:16; Mark 1:32-34; Matt. 4:24; Luke 13:32.
possession, we have the following characteristics: (1) There is a complete change in personality, the demon often declaring his name and abode. (2) The demon refers to himself in first person, the observer in the second, and the original personality in the third. (3) The demon has knowledge and powers not possessed by the original personality--this cannot be explained on a pathological basis. (4) The new personality is of a low morality and cannot stand to have the Bible or Christian literature read, cannot stand to have prayers said, has an extreme hatred for God and the name of Jesus Christ; and whenever these devout exercises are persisted in, it "... throws the patient into a paroxysm of opposition and rage ..." and "... is almost invariably followed by the return of the subject to the normal state."¹

Knight quotes the late Dr. Forbes Winslow, who he says is prominent in medical psychology. His opinion on possession follows:

"... a large proportion of the patients in our asylums are cases of possession, and not of madness. He distinguishes the demoniac by a strange duality and by the fact that, when temporarily relieved from the oppression of the demon, he is often able to describe the force which seizes upon his limbs, and compels him to acts or words of shame against his will."²

Dr. Winslow feels that many cases of insanity are demoniacal possession. This is quite a contrast with statements made by McCasland, who felt that all demoniac possession

¹Ibid., p. 135.

²Ibid. Knight is quoting Dr. Winslow but does not give the reference.
was nothing more than mental disorder. Dr. Winslow further says:

"Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural. . . . Not a week passes in which we do not hear that some of these unfortunates destroy themselves by suicide, or are removed to a lunatic asylum. The mediums often manifest signs of an abnormal condition of their mental faculties, and among certain of them are found unequivocal indications of a true demoniacal possession."¹

Dr. Winslow gives an example of two eminent Frenchmen, one a lawyer and the other a scientist, who became involved in communication with spirits by use of tables. Both men ended up in the insane-asylum, where they later died.

By examination of a conspectus of the diagnosis of such diseases as epilepsy, hysteria, and similar disorders, Knight concludes that "these symptoms are singularly lacking in the distinctive marks of possession. . . ."² The statements of the psychologists, he concludes, explaining away possession, are never in agreement and are held as theories and tentative in nature. Some admit ignorance when it comes to "diseases of personality. . . . The psychologist is then like the physician who has to deal with a disease in which he can make out only the symptoms."³

One investigation revealed that when dealing with automatic writing, the handwriting of dead persons was often reproduced and facts revealed which were quite unknown to the

¹_tbid., pp. 135-136. Knight takes this reference from the book _Spiritual Madness_, written in 1877. No other information is given.

²_tbid., p. 136.

³_tbid., p. 137.
writer. These facts were associated with a person who had since passed from this life. Incidents such as this have caused Myers and others to comment:

"I readily admit that should the agency of departed spirits be established as a vera causa, then the explanations here suggested (i.e. on a purely psychological basis) will need revision in a new light."\(^1\)

"There has been evidence which points prima facie, to the agency of departed personalities, although this evidence has also been interpreted in different ways."\(^2\)

Since the time the above statements were made, Knight feels that the hypothesis he defends has been greatly strengthened: "... the tendency of all recent psychical research is to strengthen the hypothesis, age-long and world-wide, of the existence of spiritual intelligences capable of producing effects on material objects, on living creatures, and on the physical and psychical condition of man himself. ..."\(^3\)

As further evidence of his statements, Knight quotes the following analogies with well-known scriptural cases that were compiled by Dr. Nevius from his Chinese accounts:

1. The persons affected are of both sexes and of all ages.
2. In many cases the attacks are intermittent, and commence by some physical disturbance or bodily convulsion. (Cf. Luke ix, 39, etc.)
3. In many cases the demon declares that he will never cease to torment his victims unless he submits to his will. The subject himself in his normal state, moans his deplorable and hopeless condition, and sympathizing friends intercede for him. Frequently he pines away and dies.

\(^1\)Ibid., p. 136. Knight is quoting Myers from the S.P.R. Proceedings, May, 1885, p. 62.

\(^2\)Ibid., quoting the S.P.R. Proceedings, April, 1891, p. 11.

\(^3\)Ibid.
1. Cases have occurred in which the subject has received bodily injuries or scars, as if from an unseen hand.
2. Some cases are easily cast out, while others present great difficulty.
3. While each invading demon has his own special features, more or less wicked, more or less violent, more or less daring, and so on, the cases yet all bear a general resemblance.
4. Some of the cases show shameless exposure of the person, gross indecency, and utter want of propriety in speech and conduct.
5. The greatest surprise of all to the missionary observers has been the fact that many of these spirits have a knowledge of God and of Christ, and they acknowledge our Lord's authority and power over them.
6. Sometimes there is a sort of double consciousness, of actions and impulses directly contrary. So the demoniac of Mark v, 6-7, "when he saw Jesus afar off, he ran and worshipped him," whereas the indwelling demon equally showed hatred and dread.
7. There have been cases of multiple possession. Cf. Luke viii, 2; Mark v, 9.
8. One of the most common characteristics of the Chinese cases is the instinct or longing of the spirit to possess a body, even an animal's body.
9. The expelled spirit tries his best to return. Cf. Matt. xii, 44.
10. We have exact correspondence in the assertion of a new personality, and the instinctive recognition of this new personality by all present. Long conversations are often carried on between them and the demon, the human subject or patient being entirely ignored, as a thing absolutely passive.
11. In no case has there been any failure to cast out demons in the name of Christ.
12. Demons are cast out or exorcised by others as well as Christians, although by different and generally painful methods. In this connection we recall Christ's query: "By whom do your sons cast them out?" (Matt. xii, 27.)
13. Cases have occurred of demons exorcised by those who have afterwards been guilty of gross immorality and been expelled from the Church. (Matt. vii, 22-23.)
14. The first effort of casting out demons in China as in India has been to arrest public attention, particularly having regard to the new and simple methods employed, and to give evidence readily appreciated and understood by the masses of the supernatural origin and truth of Christianity.
15. In one case reported by a missionary of the English Methodist Mission in Tien-tsin there was specific testimony to the character of the missionary similar to that given by the Philippian girl to St. Paul. (Acts xvi, 17.)
19. Alike in China and in the Scripture localities the cases are recognizable by the people who speak of them as if there could be no reasonable doubt concerning them.

20. The spirits are represented as free, and for the present roaming about at will, although still under certain limitations and control.

21. The evil spirits of Scripture are represented as belonging to the kingdom of Satan and in direct and acknowledged opposition to the kingdom of Christ. In China, as a rule, our cases are directly or indirectly connected with heathen temples and idolatrous worship.

22. In one case in the south-eastern part of the district of En-chiu, a demoniac slave-girl brought considerable gain to her master by fortune-telling as in the Philippian case of Acts xii.

23. The cases are very rare in large cities, occurring principally in rural and mountainous districts. No scriptural case occurred in Jerusalem, and only one in Capernaum in the very beginning of our Lord's ministry. (Mark i, 21-28).

24. As in the Scriptures the testimony as to the reality of these things is of the same quality as that which vouches for the Chinese cases; the testimony of intelligent, unbiased, common people, who were eye-witnesses of the events, and had no axe to grind. "Experts" are never quoted in Scripture, and it is as well, for on the authority of a great, perhaps the greatest, authority on the Law of Evidence, we are told that "There is no class of evidence to be received with greater suspicion than that of the so-called expert."¹

Professor James Hyslop made the following comment concerning the relation of demoniac possession to the field of medicine:

"I have asserted that the explanation in this case is spirit or demoniac possession, as it was called in the New Testament. Before accepting such a doctrine I fought against it for ten years after I was convinced that survival after death was proved. But several cases forced upon me the consideration of the question. Experiments with a psychic appear to show that this was a case of spirit obsession, with the identity of the parties affecting the subject proved. The chief interest in such cases is their revolutionary effect in the field of medicine. It is probable that thousands of cases diagnosed as "paranoia" would

¹Ibid., pp. 138-141.
yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something.1

Considering all the evidence that he collected, Knight concludes that "there can be no question that we are up against organized forces of evil, not merely sporadic and ephemeral, but directed and controlled by intelligences hostile alike to God and man."2

Christianity and a Belief in the Devil

Up to this point, nothing has been said about Christianity as a whole. Various views have been expressed by Christian writers; Vernon McCasland, Bernard Whitman, James Knight, and Lewis Sperry Chafer are all connected with the Christian faith (as far as can be determined). Very obvious, however, were the different attitudes taken by these men. McCasland and Whitman were definitely liberal in viewpoint; Knight and Chafer were very orthodox. James Knight pointed out that the liberal views were often given from the pulpits in modern times.

The favorite explanation, generally given from pulpits in connection with Gospel stories, and held by the majority of educated people in the present day, is what may be called the pathological one, that these manifestations are the natural results of diseased states of the nervous system, and are more especially related to hysteria and epilepsy.3

As mentioned before, McCasland has very definite opin-

1Ibid., p. 141. Quoted by James Knight from the book Life after Death, pp. 305-306 (no publisher or date given).

2Ibid., p. 143.  

3Ibid., p. 134.
ions of those who are orthodox in belief. Anyone who still believes in evil demons, etc., fits into the following category:

... such persons are often uncritical in their attitude toward traditions from the past, unable to distinguish history from folklore, and their effort to retain the biblical interpretation of similar occurrences today makes it necessary for them to reject the advances of our medical science. Those who hold this view still have the mental outlook of the men of antiquity. In them the ancients walk among us today. They must feel strangely uncomfortable and far from home when they encounter the scientific ideas of the modern world.¹

This split of the Christian faith into the two opposing groups, orthodox and liberals, has even been felt in the Catholic Church. Henri-Irénée Marrou, in his article "The Fallen Angel," explains that many members of his faith only accept the devil's existence if they are allowed to accept him as a personification of evil—something in our nature. Others just refuse to discuss the subject.

Even among those who say they are and think they are and want to be faithful to the Church's teachings, we should discover many who have no difficulty in acknowledging that they do not accept the existence of "Satan." Others only agree to it on condition that they shall be allowed to interpret this belief symbolically, to identify the devil with evil (with the evil powers, with sin, with the perverse twist in our fallen nature), to which they give a sort of independent existence, detached from any real personality. Most people just find the theme embarrassing...²

Herbert Thurston, a Catholic writer, emphasizes the statements made by James Knight and Lewis Chafer. If a

¹McCasland, op. cit., p. 2.
Christian and a believer in the Bible, one cannot deny the existence of Satan and the reality of demoniacal possession. Certain episodes in the Bible must not be interpreted as allegories, but must be taken literally if the Bible is to be considered as the inspired Word of God. He is particularly interested in the subject of witchcraft and upholds the position that one cannot deny that the Bible teaches the existence of witchcraft, although he is careful to say (concerning the execution of accused witches during the earlier centuries) "... while we admit the possible existence of really diabolical practices, it is quite certain that the vast majority of the lives sacrificed were those of innocent victims hunted down in a blind panic of hatred or terror."¹ His exact words concerning the position of the Bible are as follows:

That such a thing as witchcraft exists or has existed in the world no Christian can deny who believes his Bible to be the inspired Word of God. It is impossible to suppose that the story of the witch of Endor (1 Kings xxviii), of Simon Magus (Acts viii, 9) or of the girl with the pythonical spirit (Acts xvi, 16) are to be understood merely as allegories. Moreover, the reality of demoniacal possession which the Gospels assume seems to imply that the devil may not only make himself master of the body and the faculties of men, but also, if he pleases, communicate with them in some sensible way.²

Another Catholic writer, Jean Vinchon, in his article "Aspects of Possession," discusses the subject of demoniac possession in much the same light as does James Knight. The

²Ibid.
accounts he mentions are very interesting and deal mainly with cases of possession in the Catholic Church. Much the same conclusions were arrived at by his investigations as by those of James Knight. According to Jean Lhermitte, the Catholic Church emphatically upholds the authenticity of demoniacal possession, but it also holds there are pseudo-possessions\(^1\) as well as cases where it is difficult to distinguish between demoniac possession and demoniacal action caused by sickness.

A certain kinship of disposition before the personality has been invaded by the forces of evil, explains both the resemblances of the possessed to one another, and the contagious nature of possession. This must not, however, be taken as a proof that possession is a natural phenomenon. The Church holds that sickness does not exclude demoniacal action. In the old manuals of exorcism, she combined with her rites *Remedia Corporalia*: today, her priests see that the possessed receive proper medical attention while they themselves pray for them.\(^2\)

The above quotation points out that in some cases the priests were unable to distinguish between actual possession and demoniacal action caused by disease. Therefore, they had to take measures to treat the victims for disease, at the same time trying to exorcise the evil spirit since they did not know which was actually causing the trouble.

Not only is the Christian faith divided between the liberal and orthodox viewpoint, but also the orthodox scribes- torians have a difficult time with doctrines relating to the


origin of Satan and his demons as fallen spirits or angels.

Henri-Irénée Marrou explains the Catholic position:

God created the devil and his angels; however, they were created good (God creates nothing evil) and did not have their origin independent of God. Their fallen state came as a result of misuse of the freedom which they had.

From her very first doctrinal controversies with Gnosticism, the Church has always and firmly laid it down that the origin and being of demons could not have their source in some principle of evil external to God. Satan and the other devils were, like the angels, creatures of God—God the only Creator, who is infinitely good and all powerful. "We know well," St. Athanasius makes St. Antony say, "that the demons were not created demons: God made nothing evil. They, too, were good when they were created"—like the other angels. If they have turned evil, "fallen from celestial wisdom", it is through their own fault, through the misuse they have made of their liberty. Tertullian stressed it with the insistence typical of the African church. Strictly speaking, God did not create the devil; he created an angel who, by a free act cutting himself off from God, turned himself into a demon.¹

Almost all orthodox Christendom accept the position that God created the angel or personality who later became the devil or Satan. They also seem to think that the devil was once a high angel who, because of some sin, has fallen to his present state along with his demon hosts.

Concerning the sin which caused Satan or his devils to fall, however, there seems to be some disagreement among these scriptorians. Chafer, as mentioned before, attributed Satan's fall to his aspiration to become like the most high²; J. M.

¹Marrou, op. cit., pp. 75-76.

²Chafer, op. cit., p. 19.
Pendleton attributes it possibly to pride.\textsuperscript{1} Referring to the angels that sinned (2 Pet. ii, 4), Pendleton explains that the reason for their fall cannot be ascertained, for it is not given.\textsuperscript{2} "True, one passage (1 Tim. iii, 6) contains an intimation that the sin of the devil was 'pride,' but as to the cause of his pride we know nothing. . . ."\textsuperscript{3} He then went on to say that one was not under obligation to accept the speculations of Milton or any other person. All we are concerned with is the fact that the angels must have sinned; actually, more is known about the sin in the garden of Eden than the sin which caused the angels to fall.\textsuperscript{4} However, he speculates that the sin of the fallen angels originated with Satan.

\ldots All the probabilities are that sin originated with Satan, and that he had some kind of superiority, which enabled him to propagate his influence successfully among his fellow-spirits.\textsuperscript{5}

C. S. Lewis, in his book \textit{The Case for Christianity}, explains that "Dualism," meaning two opposing, self-existing powers in the universe, one good and the other evil, is the nearest thing to Christianity.\textsuperscript{6} Real Christianity (orthodox) is much closer to Dualism than people realize. \textit{The difference


\textsuperscript{2}\textit{Ibid.}

\textsuperscript{3}\textit{Ibid.}

\textsuperscript{4}\textit{Ibid.}

\textsuperscript{5}\textit{Ibid.}

is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong.¹ His opinion is that the universe is at war; it is not a war between two independent parties but rather a rebellion of one who was created good against his Creator—evil is always a perversion of good. Of course, the rebel is the devil, a fallen angel. He holds definitely that there is a personal devil, though he admits he knows nothing of his personal appearance.

"Do you really mean at this time of day, to re-introduce our old friend the devil—hoofs and horns and all?" Well, what the time of day has to do with it I don't know. And I'm not particular about the hoofs and horns. But in other respects my answer is, "Yes, I do." I don't claim to know anything about his personal appearance. If anybody really wants to know him better I'd say to that person, "Don't worry. If you really want to, you will. Whether you'll like it when you do is another question."²

Besides not knowing much about the sin and fall of Satan, modern orthodox Christendom is also lacking in any definite information concerning the appearance and nature of Satan or his devils. As noted before, C. S. Lewis admits his lack of knowledge concerning the appearance of Satan; his views are typical of most modern Protestant Christianity. The Catholics are also faced with this problem. A Catholic writer, Bernard Leeming, attempting to elaborate upon this point, ended up by describing what the devil could not be rather than explaining what form and nature he does have.

... If one asks whether this disembodied intelligence is a person—is there a personal devil?—the answer must be, that according to general Christian teaching the devil is not a person in the same sense as the Holy Ghost is a person, nor in the same sense as you and I are individual

¹Ibid., p. 40. ²Ibid.
persons; but he has real personality, in some sense comparable to divine and to human personality, but by no means the same as either. . . . The devil is certainly not a man with horns, hooves and a tail. Nevertheless, Scripture constantly uses personal pronouns of the devil; and though one must beware of attributing to that malign purposive intelligence the qualities we generally associate with a human person, the devil, according to the Christian faith, in some true sense is personal. Lactantius calls the devils: "spiritus tenues et incomprehensibiles", thin and unseizable spirits, referring to their physical nature; but he might justly have meant that they must appear thin and incomprehensible to our minds.¹

Concerning the form of demons, early Fathers of the Church were of the opinion that they had material bodies, though of a more subtle nature than ours. However, the Catholic theologians hesitate to accept these statements: they are in doubt as to whether the statements came as a result of revelation; rather, they are afraid they may have come from the cultural surroundings of that day.

Theologians nowadays have a hard task to distinguish in the Fathers' teachings on demons between what may be considered as a valid witness to the Church's thought, founded on Revelation, and what, on the other hand, is merely an echo of the cultural surroundings in which their thought and their writings were formed.

When the Fathers affirmed the existence of angels and devils and put forth opinions on their nature, there can be no doubt but that they considered themselves to be not merely setting down an act of faith but contributing to a science—a human science based on reason and experience. . . . We know, for example, that the early Fathers are almost unanimous (within a few shades of meaning) in attributing to good and bad angels alike a material body, though the subtle matter of which it is made is far different from that of our human bodies.²


²Marrou, op. cit., p. 74.
The Christian faith, then, besides being split by orthodox and liberal beliefs, has a disagreement among its orthodox believers concerning the fall and form of Satan and his demons. It would probably be more correct to call it, not a disagreement, but rather a diversity of opinion due to lack of information concerning these two subjects.
CHAPTER III

PROBLEMS OF CONFLICTING BELIEFS

Implications of Naturalism

In a chapter of his book Human Knowledge, Its Scope and Limits, Bertrand Russell discusses the implications of biological evolution. According to a quotation he gives, the world is probably three-thousand million years old, life began seventeen-hundred million years ago, and man began about one million years ago.\(^1\) He explains that all life, as we see it here on earth, probably evolved from unicellular organisms. Living matter is only distinguished from dead matter by chemical constitution and cell structure.\(^2\) Therefore, it is subject to the same laws as inanimate matter, and therefore its behavior can be explained in the same terms as one would explain phenomena in the physics and chemistry laboratory. If this is true, all actions of human beings are explicable in terms of natural laws, and therefore there can be no outside spiritual forces acting upon human beings, much less having a spirit themselves. This attitude, which Russell claims science has given us, is known as a naturalistic philosophy.


\(^2\)Ibid., p. 33.
Russell points out, as noted earlier in this thesis, that science has brought this attitude to pass by eliminating "purpose" (a result of Darwin's theories) and by asserting that all fact should be based on observation (i.e., perception by natural senses) and not on unsupported authority.¹

Russell claims that the scientific outlook (some would differ with this)² has eliminated a belief in Satan and witchcraft.³ However, in fairness to those who are scientists and who hold orthodox, religious beliefs, it might be better to say that the naturalistic outlook has eliminated a belief in Satan and witchcraft. Since a belief in Satan, demoniac possession, and witchcraft involves an outside force of supernatural origin acting upon mortals, it is easy to see why Russell claims these things do not exist.

Implications of the Bible

Although the Bible is subject to many criticisms, according to Robert Ingersoll there still remain certain passages and attitudes which show definitely that it teaches the existence of a devil—a real objective being and tempter of mankind. Especially is the New Testament definite on this point.⁴

Ingersoll was an agnostic and was very quick to note the inconsistencies of those professing to be Christians. One of his favorite devices was to catch those who claimed to believe in the Bible or Christianity and at the same time

¹Supra, pp. 4-5. ²Supra, pp. 30-31. ³Supra, pp. 3-4. ⁴Ingersoll, IV, 370.
rejected the reality of Satan and his demons.

Since many Christians believe Satan is only a "personification of evil," Ingersoll points out that this belief cannot fit into the doctrine of the Fall.

Do personifications of evil talk? Can a personification of evil crawl on its belly? Can a personification of evil eat dust? If we say that the Devil was a personification of evil, are we not at the same time compelled to say that Jehovah was a personification of good . . . ?

The Old Testament is full of instances where there is a personal, living devil. In the Book of Job we have Satan obtaining permission to tempt Job; in Chronicles, Satan provoked David to number Israel; and in Zachariah, Satan stood at the right hand of Joshua. "All the passages about witches and those having familiar spirits were born of a belief in the Devil."2

In the New Testament, Ingersoll explains, the teachings pertaining to the existence of Satan are much more conclusive than in the Old Testament. The temptation of Jesus is a prime example. It would be ridiculous in this instance to call the devil a personification of evil. How could a personification of evil carry the Savior to the top pinnacle of the temple--how could the personification of evil offer Him the kingdoms of the world? Did not the writer of the narrative try to convey an actual account of the devil conversing with Christ?3

Many people brought to Christ were possessed with devils. Instead of telling them they were possessed of a

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1Ibid., pp. 364-365.  2Ibid., p. 366.  3Ibid., pp. 366-370 passim.
personification of evil, Christ rebuked the spirits which the Bible indicates were inside the persons possessed. The spirits even conversed with Jesus, saying, "What have we to do with thee, Jesus, thou Son of God? Are thou come hither to torment us before the time?" Ingersoll asks, in this case, how a personification of evil can know Jesus as the Son of God and how can a personification of evil be tormented? The following is a typical argument he used against Christians who disbelieve in a devil:

Again I say that if the Devil does not exist the gospels are not inspired. If devils do not exist Christ was either honestly mistaken, insane or an imposter. If devils do not exist the fall of man is a mistake and the atonement an absurdity. If devils do not exist hell becomes only a dream of revenge. Beneath the structure called "Christianity" are four corner-stones—the Father, Son, Holy Ghost, and Devil.

In another lecture, Ingersoll explained how the devil was a main foundation to Christianity. To throw him away would be to throw the Gospel itself away.

For many years belief in the existence of evil spirits has been fading from the mind, and as this belief grew thin, ministers endeavored to give new meanings to the ancient words. They are inclined now to put "disease" in the place of "devils," and most of them say, that the poor wretches supposed to have been the homes of fiends, were simply suffering from epileptic fits! We must remember that Christ and these devils often conversed together. Is it possible that fits can talk? These devils often admitted that Christ was God. Can epilepsy certify to divinity? On one occasion the fits told their name, and made a contract to leave the body of a man provided they would be permitted to take possession of a herd of swine. Is it possible that fits carried Christ himself to the pinnacle of a temple? Did fits pretend to be the owner of the whole earth? Is Christ to be praised for resisting such a temptation? Is it conceivable that fits wanted Christ to fall down and worship them?

1Ibid., p. 370.  
2Ibid., p. 393.
The church must not abandon its belief in devils. Orthodoxy cannot afford to put out the fires of hell. Throw away a belief in the devil, and most of the miracles of the New Testament become impossible, even if we admit the supernatural. If there is no devil, who was the original tempter in the garden of Eden? If there is no hell, from what are we saved; to what purpose is the atonement? Upon the obverse of the Christian shield is God, upon the reverse, the devil. No devil, no hell. No hell, no atonement. No atonement, no preaching, no gospel.¹

In discussing the period after the days of the Apostles, Ingersoll points out that all of the Church Fathers believed in devils. In fact, everyone believed in them. Most of the Christians' time was spent fighting the devil; the Saints died with a smile on their faces at the thought of their triumph over the devil. The reason for their belief, he claims, is that they believed in the New Testament.²

Many people have absorbed naturalistic views since the rise of science, and, as a result, have rejected a belief in a devil. Many ministers have combined their naturalistic views with their Bible; they have ended up with a non-inspired book which does not really teach a doctrine of a real, personal devil.³ It was to just such men that Ingersoll directed these final words:

Let us be honest with ourselves and each other and give to the Bible its natural, obvious meaning. Let us admit that the writers believed what they wrote. If we believe that they are mistaken, let us have the honesty and courage to say so. Certainly we have no right to change or avoid their meaning, or to dishonestly correct their mistakes. Timid preachers sully their own souls when they change what the writers of the Bible believed to be facts to allegories, parables, poems and myths.

¹Ibid., II, 404-406.
²Ibid., IV, 393 ff. ³Ibid., 393.
It is impossible for any man who believes in the inspiration of the Bible to explain away the Devil. If the Bible is true the Devil exists. There is no escape from this. If the Devil does not exist the Bible is not true. There is no escape from this.\(^1\)

Ingersoll's summary could read: if one believes in the inspiration of the Bible, then one must believe in a real, personal devil; and if one does not believe in a real, personal devil, then one does not believe the Bible to be inspired.

**Disagreements among the Scientists**

It seems that when anyone has ever tried to prove or disprove, through the natural senses and faculties, the existence of a supernatural power, that proof has never seemed conclusive. The problem of the existence or non-existence of God has been an issue for hundreds of years and yet people now (including scientists) are just as divided as they ever have been concerning this belief. C. J. Ducasse, in his book *A Philosophical Scrutiny of Religion*, stated that the problem of a devil falls into the same category.

Now, the hypothesis that a Devil, or a plurality of demons with or without a diabolarch, exists is just as precarious and just as much in need of evidence to substantiate it as is the theistic hypothesis, whether in its monotheistic or polytheistic forms.\(^2\)

He also stated that the existence of unseen spiritual beings is "a hypothesis which, although in need of proof, has

\(^1\)Ibid., IV, 399.

at all events never yet been disproved. . . .¹

Apparently Ducasse made a reasonable point, for the preceding chapters illustrate how men of science gave evidences on both sides of the issue; yet, these evidences were not proofs, since they were not conclusive. James Knight used the Bible as his authority and then proceeded to quote psychologists as well as produce his own evidences to substantiate the authority of the Bible. Vernon McCasland also quoted psychologists and produced his own evidences from explanations made on a naturalistic basis.

Although McCasland, Raglan, and Whitman agree that demons do not exist in our modern day, each in turn disagrees in his theories and methods of analysis. McCasland felt that anyone who disagreed with his theory was unscientific, and he even classified the different groups of thought other than his own.² On the other hand, Raglan began his book by saying:

We can say, then, without hesitation that the only scientific approach to the question of religious origins is the historical approach. It is no more possible to discover the origin of religion by exploring the depths of the human mind than it is to discover the origin of building by exploring the foundation of modern houses.³

Raglan claims that the historical approach is the only scientific approach. Whitman felt that "mental philosophy" was the method by which to disprove the existence of evil spirits, and Ingersoll would not believe in them until he saw one.

¹Ibid., p. 204. ²Supra, pp. 18-19. ³Raglan, op. cit., p. 7.
Here, it seems, the name of science has sometimes been used to support a belief, where actually the evidences and explanations given should be the important things considered.

Disagreement among the Scriptorians

Just as there was disagreement among those who claimed to use scientific methods, there is also disagreement among scriptorians concerning passages which relate to Satan and his demons. Some liberals explain away every passage as being metaphor, folklore, etc., while the orthodox scriptorians state that they should be interpreted literally. The case of the witch of Endor is a good example: Whitman feels the witch was a good ventriloquists, whereas Thurston states that the passage must be taken literally.¹

Although the orthodox scriptorians and theologians agree that the Bible definitely teaches the existence of Satan and his devils, there is disagreement among them concerning many scriptures (or lack of scriptures) relating to the origin, career, and nature of these demons. Chafer stated that he would not discuss the personality of Satan since it was "taught in the Bible from Genesis to Revelation."² However, a discussion of the shape, form and nature of demons is very obvious by its absence. He further said, "Evidence will be drawn from the Word of God alone, since no final light can be found on this subject other than it has pleased God to reveal in the Bible."³ Therefore, when it comes to explaining the

¹ Kings 28. ²Chafer, op. cit., p. vi. ³Ibid.
origin of Satan's hosts, Chafer must conjecture, for the Bible just does not answer the question completely.

... a portion of the kingdom of Satan is a host of bodiless spirits. Although their origin cannot be definitely traced, it is probable that they were created as subjects of Satan in the primal glory, as he, also, was created as their prince and king. Satan, being in authority over these beings, doubtless drew them after him in his sinful attempt to thrust himself into the place of God.¹

Although the Bible does make many references to Satan and his devils, it is very obscure on certain points needed for a more complete understanding of them. In the chapter concerning Christianity, the comments made brought to light the relatively small amount of information given in the Bible on the subject, and in addition showed the difference of opinions of those who did accept the Bible as an inspired document.

Catholic writers were also faced with the problem of whether to accept certain statements by early Church Fathers. Since the statements made by these Fathers could not be substantiated by scripture, they were afraid that probably the doctrines came from the surrounding culture of their time.

The lack of scriptural references to Satan in the Pentateuch also presents a problem to the sibtorians. If the devil has always tempted man, why so few references in the Old Testament and the abundance of references in the New Testament? This question and the ones mentioned previously give examples of the problems involved when discussing the existence and power of Satan from the viewpoint of the Bible.

¹Ibid., p. 63.
Summary

In the Middle Ages there was no problem (as far as can be determined) concerning the existence of Satan and his demon hosts. Everyone accepted their existence. The scriptioners (who represented the Church) accepted literally the passages relating to Satan in the Bible, and the common people all accepted the authority of the scriptioners. If the Church said there was a devil, there was a devil.

In modern days, the scriptioners and the common people (especially in the United States) are not always directly under the authority of a church. Since the rise of science in the last few centuries, many men have become accustomed to investigating and explaining all phenomena on a naturalistic basis. Science has become so successful (pragmatically) by using this method, in reducing pain, easing the burden of labor, and increasing the overall standard of living, that people have voluntarily accepted the authority of this method and its adherents when giving explanations in fields where formerly the Bible was the main authority.

The Bible declares there is a devil who tempts men and sometimes possesses them. Cases of demoniac possession are recorded in it and explanations are given on a supernatural basis. Here it seems devils actually were possessing men and causing them to act as they did, and they were cast out by some supernatural power that Christ and His Apostles possessed.

On the other hand, those who are naturalists, or those who rely upon their method of investigation and explanation in
this field have either accounted for demoniacal possession on a natural basis or have rejected the accounts entirely. If they accept the accounts, they explain that the supposedly possessed persons were under the effect of natural disease or disorder, and if they were healed, it was done through a natural means.

The purpose of the foregoing chapters has been to point out the various opposing beliefs, evidences, and explanations given, to show that there is a real problem concerning the existence of Satan among the people of our day. In fact, it has been considered of such importance by both opposing sides that they have gone to great measures in order to give evidences in support of their positions.

Now that these various beliefs, evidences, and explanations have been given, it is the purpose of this thesis to give the Latter-day Saint viewpoint and to also show what doctrines they have which are interrelated with the existence of Satan and concerned with this problem.
CHAPTER IV

THE LATTER-DAY SAINT VIEW

In the previous chapters, the subject of the existence and power of Satan has been discussed from the viewpoint of both liberal and orthodox beliefs. This chapter will be devoted to the views of the Latter-day Saints. These are obtained by using the standard scripture of the Church, The Book of Mormon,1 The Doctrine and Covenants,2 The Pearl of Great Price,3 and the Bible; statements made by the prophets of the Church; and recorded incidents which have taken place in the Church since the days of Joseph Smith.

Modern Scripture and a Belief in the Devil

The views of both the liberals and orthodox men were given previously and a dichotomy of opinion was noted concerning the merits of science in dispelling traditional beliefs in

1The Book of Mormon (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1952). Further references to books in this work will be made by the following standard abbreviations: 1 Ne.; 2 Ne.; Jac.; Enos; Jar.; Om.; W. of Mormon; Mos.; Al.; He.; 3 Ne.; 4 Ne.; Morm.; Eth.; and Moro.

2The Doctrine and Covenants (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1943). Further reference to this work will be given by section number and verse number, preceded by the standard abbreviation "D.& C."

3The Pearl of Great Price (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1949). Further reference to books in this work will be preceded by the standard abbreviation "P.of G.P."
evil spirits, witchcraft, and demoniac possession. About the
time the theory of biological evolution began to make inroads
upon the beliefs of society, the Prophet Joseph Smith received
revelations which taught principles contrary to this theory.\(^1\)
The Book of Mormon and the Book of Moses were received, and
the former was published in 1830. Both books are significantly
related to the problem of higher criticism of the Bible.

In the year 1830, Joseph Smith began a revision of the
Bible under the direction and inspiration of the Lord. As he
began to revise the Old Testament, he received revelations
which now compose the Book of Moses. A close examination of
this book reveals that chapters two through eight give the
same account as chapters one through part of six in the Book
of Genesis, except that the account in the former is clearer
and much more complete than in the latter. A comparison of
the two texts shows that many important passages relating to
the Gospel of Jesus Christ, found in the Book of Moses, are
not found in the Biblical account. The Lord warns Moses that
the account he writes (the Pentateuch) will be corrupted, and
at a later date He will have to reveal it again through an-
other prophet (the account in the Book of Moses) so the world
may have it once more in its original plainness.

And now, Moses, my son, I will speak unto thee con-
cerning this earth upon which thou standest; and thou
shalt write the things which I shall speak.
And in a day when the children of men shall esteem
my words as naught and take many of them from the book

\(^1\)D.\& C. 76:24; 77:2; 2 Ne. 2:22-23; P. of G.P., Moses
3:5-7; Abraham 5:7-8.
which thou shalt write, behold, I will raise up another
like unto thee; and they shall be had again among the
children of men—among as many as shall believe. ¹

It was mentioned that few references were made to the
gospel in the Book of Genesis. There is also an absence of
any direct reference to Satan, whereas the Book of Moses has
many passages relating to him. The very first chapter in the
Book of Moses gives an account of Moses coming face to face
with Satan and feeling his presence and power.

And it came to pass that when Moses had said these
words, behold, Satan came tempting him, saying: Moses,
son of man, worship me.

... . . . . . . . . . . . . . . . . . . . . . . . . . .

And it came to pass that Moses began to fear exceed-
ingly; and as he began to fear, he saw the bitterness of
hell. Nevertheless, calling upon God, he received strength,
and he commanded, saying: Depart from me, Satan, for this
one God only will I worship, which is the God of glory.
And now Satan began to tremble, and the earth shook;
and Moses received strength, and called upon God, saying:
In the name of the Only Begotten, depart hence, Satan.
And it came to pass that Satan cried with a loud voice,
with weeping, and wailing, and gnashing of teeth; and he
departed hence, even from the presence of Moses, that he
beheld him not. ²

This occurrence must have taken place sometime in
Moses' life between the episode of the burning bush and his
death. ³ Therefore, according to modern scripture, Satan was
well known to the prophets before Israel went into the Prom-
ised Land or became captive to Babylon or Persia.

However, going further back, the Bible version of the
temptation of Adam and Eve states:

¹P. of G. P., Moses 1:40-41. Cf. 1 Ne. 13:25-29, 32, 
34, 35, 40.


³P. of G. P., Moses 1:17.
And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Here the Bible does not mention directly that it was Satan who tempted Adam and Eve, but it was the serpent who talked with them. Because of this, the critics of the Bible claim there is no direct reference to Satan in the Bible until the concept was accepted by the Israelites at a later date. However, the same account is given in the Book of Moses in a pure form without corruption. Not only does this account show that it was Satan who tempted Adam and Eve (through the serpent), but it also reveals how Lucifer, a son of the morning, became Satan in the pre-existence before man was placed upon the earth.

And they were both naked, the man and his wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken

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unto my voice.
    And now the serpent was more subtle than any beast of
the field which I, the Lord God, had made.
    And Satan put it into the heart of the serpent, (for
he had drawn away many after him,) and he sought also to
beguile Eve, for he knew not the mind of God, wherefore
he sought to destroy the world.
    And he said unto the woman: Yea, hath God said--Ye
shall not eat of every tree of the garden? (And he spake
by the mouth of the serpent.)
    And the woman said unto the serpent: We may eat of
the fruit of the trees of the garden;¹

By skipping over the underlined passages, one obtains
a fairly readable account, even though it does not mention
Satan directly, his rebellion in heaven, or his ability to
speak through the serpent.

Satan is also mentioned in the Book of Moses as the
tempter of the sons and daughters of Adam and Eve:

    And Adam and Eve blessed the name of God, and they
made all things known unto their sons and their daughters.
    And Satan came among them, saying: I am also a son
of God; and he commanded them, saying: Believe it not;
and they believed it not, and they loved Satan more than
God. And men began from that time forth to be carnal,
sensual, and devilish.²

Yet, there is no mention of Satan tempting any of the descend-
ants of Adam and Eve in the Book of Genesis.

Another example of omission is found in the fourth
chapter of Genesis. The corresponding account is found in the
fifth chapter of Moses. The Biblical account is again ob-
tained by eliminating the underlined portions of scripture:

    And she again conceived and bare his brother Abel.
    And Abel hearkened unto the voice of the Lord. And Abel

¹P.of G.P., Moses 3:25, 4:1-8. All references not
found in the Biblical account are underlined.

was a keeper of sheep, but Cain was a tiller of the ground.

And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;

But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;²

The Biblical account, as noted in previous examples, eliminates all references to Satan. In addition, the meaning of the passage has been changed such that Satan is not represented as the tempter and prompter of Cain's evil acts.

Rather, it seems to indicate that the Lord accepted Abel and not Cain because of a personal whim. The full account describes God in his true character: Cain was not accepted, since he hearkened unto Satan's will and did not obey God's commandments.³ This is not the only passage in the Old Testament that tends to describe God out of character and eliminate the opposite, evil power. In the Book of Samuel, a passage

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¹ In the Bible this reads: "... unto thee shall be his desire."


³ Actually, Satan prompted Cain to offer an unacceptable sacrifice to the Lord, as well as break other commandments of God. Joseph Fielding Smith (ed.), Teachings of the Prophet Joseph Smith (Salt Lake City, Utah: Deseret News Press, 1949), p. 58.
gives the impression that evil spirits are sent by God:

And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.¹

The Book of Mormon does not agree with this; it states that all evil things come from the devil, and all good things come from God.² The Prophet Joseph Smith was inspired to correct such mistranslations as the above, and thereby describe God in His true character.

And the evil spirit which was not of the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.³

A further comparison of The Pearl of Great Price and the inspired version of the Bible with the Old Testament, reveals many more cases of omission of scriptural passages, referring to Satan and his power, that were probably in the original Bible manuscripts.⁴ As a result of these omissions, the doctrine of a devil in the Bible seems to follow an evolutionary development. However, from the Latter-day Saint viewpoint, the Bible is the word of God as far as it has been translated correctly; and if we were to have the entire original writings, no doubt Satan would be mentioned from one end to the other, contrary to what some historians would say.

¹ 1 Sam. 19:9. Cf. 1 Sam. 16:14-16, 23; 18:10.
² Moro. 7:12.
⁴ P.of G.P., Moses 5:28-31, 38, 49, 52, 55; 6:15, 29, 49; 7:24, 26, 37, 38, 57.
An examination of other Latter-day Saint scriptures reveals Satan to be a real objective person (spirit) who has dwelled upon this earth even before the fall of man.\(^1\) His name, his spirits or angels, and his power are mentioned from cover to cover in all these books of scripture.\(^2\)

Besides substantiating the Old Testament, modern scripture confirms the fact that the Savior did cast out evil spirits during his ministry.

And he spake unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.\(^3\)

King Benjamin also mentioned the coming of Christ and said, "And he shall cast out devils, or the evil spirits which

\(^{12}\) Ne. 2:17; D.\& C. 29:36; Rev. 12:9; Isa. 14:12-14.


\(^{31}\) Ne. 11:31.
dwell in the hearts of the children of men."¹ Also, Moroni, in an address to unbelievers around the year 400 A.D., spoke concerning the ministry of Christ: "And who shall say that Jesus Christ did not many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles."² He also reiterated the words of the Savior:

And these signs shall follow them that believe—in my name shall they cast out devils . . . and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;³

In addition to confirming the Savior's miracles, The Book of Mormon mentions Nephite prophets who cast out devils. One such prophet was Nephi (not the son of Lehi) who lived around the year 32 A.D.

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people.

And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and they did show forth signs also and did do some miracles among the people.⁴

In our modern day, those who have faith and hold the Higher Priesthood are promised that they may be allowed to heal the sick and cast out devils in the name of the Savior.

For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name.

¹ Mos. 3:6. ² Morm. 9:18.
⁴ 3 Ne. 7:19, 22.
And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk.

But without faith shall not anything be shown forth.

Then, on the basis of modern scripture, it is evident that the Latter-day Saints believe the Bible to be an inspired book (as far as it is translated correctly), the doctrine of a devil did not evolve into Jewish thinking from surrounding culture, and the accounts of demoniac possession contained in the New Testament are authentic. In fact, the prophet Nephi denounces those who deny the testimony of new revelation and who rely on the philosophies of uninspired men.

Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!

Yea, wo be unto him that saith: We have received, and we need no more!

Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

He also gives warning that in our day Satan will try to influence men into thinking there is no devil.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well---and thus the devil cheateth their souls, and leadeth them away carefully down

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22 Ne. 28:26, 27, 31.
to hell.
And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.¹

Modern Revelation and a Belief in the Devil

When Chafer gave his views concerning the origin, fall, and career of Satan, he relied upon the Bible as his only authority.² However, the L.D.S. viewpoint concerning this subject is obtained not only from the Bible but from modern scripture, as well as the sermons and writings of the latter-day prophets.

A discussion of the origin and fall of Satan of necessity involves the L.D.S. doctrine concerning the pre-mortal life of man. In fact, a great portion of what is known about pre-mortal life centers around the rebellion and fall of Satan and his angels. The Latter-day Saints believe that all persons who have or ever will be born into this world existed before this mortal life as spirits.

... The Latter-day Saints are the only people in the world, as far as my knowledge goes, who have a clear, distinct doctrine in regard to the questions: Where did we come from? Why are we here? and, Where are we going? I believe we are the only people in the world who believe in the pre-existence of the human family. There are many who believe in the pre-existence of Jesus Christ, but they do not believe that we, individually, lived before we came into this life.

One of the strange things to me is the fact that so many people believe that there is a spirit in man and when he dies that spirit continues to live as an immortal thing,

¹2 Ne. 28:20-22. ²Supra, p. 33.
yet that it had no existence until man was born in this mortal life.¹

This pre-mortal life is commonly referred to as the pre-existence. Before men were placed upon the earth, they all associated together, but their spirits were composed of matter which was much more pure and refined than matter which composes the mortal tabernacle. These spirits are in the image and likeness of the mortal body or tabernacle.² A prophet of the Jaredite nation was allowed to look upon the Savior before His birth here upon the earth, and he was amazed to find that the Redeemer possessed a spirit in the image and likeness of mortal man.

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood;

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And never have I /Jesus Christ/ showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.³


²D. & C. 77:2.

³Eth. 3:6, 15, 16.
According to Joseph Smith, this spirit is not immaterial as some would suppose; rather, it is material and eternal\(^1\); it exists in the body during mortality. Also, it exists separate from the mortal body after death, when our flesh is placed in the grave. At the resurrection, this spirit is again united with the flesh to produce an immortal body of flesh and bones.

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

... I would just remark, that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchizedek, and the Apostles were: that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years," --that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory... \(^2\)

Spirits which have never been placed in mortal bodies by birth are commonly referred to as unembodied spirits.

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\(^1\)All matter is eternal and can never be created or destroyed: Joseph Fielding Smith, *op. cit.*, p. 158; D.& C. 93:33-35; 131:7-8. The "intelligence" or "ego" of these spirits is also eternal; it too can never be created nor destroyed. Joseph Fielding Smith, *op. cit.*, pp. 352-354; D.& C. 93: 23, 29.

\(^2\)Joseph Fielding Smith, *op. cit.*, pp. 207-208. See Appendix A for this reference.
separated from the flesh by death, and have not passed through a resurrection, are referred to as disembodied spirits.

The origin of the spirit involves an L.D.S. doctrine that is unique, for they believe all spirits were born as offspring of God the Father. He is our literal Father, so far as our spirits are concerned.

I am grateful that in the midst of the confusion of our Father's children there has been given to the members of this great organization a sure knowledge of the origin of man, that we came from the spirit world where our spirits were begotten by our Father in heaven, that He formed our first parents from the dust of the earth, and that their spirits were placed in their bodies, and that man came, not as some have believed, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our Heavenly Father.1

Every mortal who will ever be born into this world (as well as many spirits who are deprived of bodies) are spiritual brothers and sisters, and in the pre-existence (first estate) they dwelled together in the courts of heaven.

The origin of "the devil," as such, began in this pre-existence when all the spirits intended for this earth yet dwelled with God the Father.2 Each spirit was born innocent and was later taught and instructed to be obedient and faithful to the will of his Father.3 Each spirit had free

1George Albert Smith, Conference Reports, A report of the Ninety-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Church of Jesus Christ of Latter-day Saints, October, 1925), p. 33. Cf. D.& C. 76:24.

2McConkie, op. cit., p. 64.

agency,¹ and as a result, some were more obedient than others and excelled above their brothers and sisters. Jesus, who was the first-born of the Father as a spirit, was more faithful and obedient than they all. Also, Abraham and many others excelled above their fellow spirits.² When the time came for these spirits to advance and obtain bodies, Jesus was chosen by the Father to be the Savior and Redeemer.³ All these spirits desired to obtain bodies, it seems, for "the great principle of happiness consists in having a body."⁴

When all the spirits intended for mortal life were gathered together in a grand council, the plan of salvation was presented to them whereby they could go through this mortal life (second estate) or probation and undergo trials and temptations; in this manner they would prove their faithfulness and obedience to the will of God while in the flesh. By coming into this mortal life, each spirit would receive a body of flesh and blood; and after the death of this body the spirit would later receive an immortal body of flesh and bone in the resurrection.⁵ They were told that upon entering the world their memory of pre-existence would be taken away, and they would have to live by faith.⁶ However, at all times they

¹D. & C. 29:36; McConkie, op. cit., p. 64.
⁴Ibid. ⁵McConkie, op. cit., pp. 57-58.
⁶Ibid., p. 60.
would have their free agency, just as they possessed it in their pre-existent state. The opportunity of receiving such an immortal body filled with glory made these spirits shout with joy, for they beheld their Father in Heaven and desired to become like Him.

When we lived in the presence of our Father, we were not like him; we were just spirits. We did not have bodies of flesh and bones, but he did. He was a glorious personage with a body of flesh and bones, his spirit and body being inseparably connected, and his body shining with a brightness beyond the brightness of the sun. We saw him in his majesty; and when the plan of salvation was presented to us, it was made known to us that if we would pass through this mortal existence, and be true and faithful to all the commandments our Father would give unto us--thus keeping the second estate as we had kept the first--we, too, eventually would have the privilege of coming back into his presence with bodies of flesh and bones which would also shine with the brightness of the sun, to share in all the fulness of his kingdom.

The commandments these spirits were to obey in the flesh (obedience to the principles and ordinances of the Gospel) were explained to them, whereby all might be brought back into the presence of God and share eternal life with Him in the celestial kingdom. However, they were told, because of the opposition which would be upon the earth, many would not be obedient to God and accept the Gospel and obey its principles. They would not be found worthy to come back into His presence but would receive a lesser kingdom after the resurrection.

1Ibid., pp. 60, 70.
3McCorkie, op. cit., pp. 57-58.
... We were duly informed that in this mortal life we would have to walk by faith. Previously we had walked by sight, but now was to come a period of trial to see if by faith we would be true to every covenant and command-
ment our Father required at our hands. We were informed
that many would fail. Those who rebelled against the
light which would be revealed to them should be deprived
of exaltation. They could not come back to dwell in the
presence of God, but would have to take a place in some
other sphere where they would be blessed according to
their works, and likewise restricted in their privileges. ¹

We are placed on this earth to prove whether we are
worthy to go into the celestial world, the terrestrial,
or the telestial, or to hell, or to any other kingdom or
place, and we have enough of life given us to do this. ²

Lucifer, one of these spirits and a son of the morn-
ing, did not want to accept God's will, but proposed that he
be appointed to go down as the Son of God and the Redeemer of
mankind. In addition, he wanted free agency to be taken away
from men while in mortality. He would force all to be obe-
dient, regardless of their own desires and wills. In this
manner, all would be saved and not one soul would be lost.
As a reward for his great plan and achievement, he proposed
that the power and glory of God the Father be given to him,
and thus he attempted even to excel above the Most High God.

And I, the Lord God, spake unto Moses, saying: That
Satan, whom thou hast commanded in the name of mine Only
Begotten, is the same which was from the beginning, and
he came before me, saying—Behold, here am I, send me,
I will be thy son, and I will redeem all mankind, that
one soul shall not be lost, and surely I will do it;
wherefore give me thine honor.
But, behold, my Beloved Son, which was my Beloved and

¹Ibid., pp. 57-58.
²Brigham Young, "Necessity for Reformation a Disgrace, etc.," Journal of Discourses, IV (1857), 268-269.
Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.1

Lucifer's proposal was rejected by the council, but he persuaded (through use of their own free agency) one-third of the spirits intended for mortality, to follow him in rebellion against God. As a result of this great contention or war, Lucifer and his fellow spirits were cast out of Heaven from the presence of God.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.2

And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son.

And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

And we beheld, and lo, he is fallen! is fallen, even a son of the morning!3

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.4

2Joseph Fielding Smith, op. cit., p. 357. See Appendix A.
From that time forth, Lucifer and his followers were called Satan (the devil) and his angels (devils).

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency.

And they were thrust down, and thus came the devil and his angels.¹

In addition to being cast out of heaven, these evil spirits were thrust down to the earth where they deceive and blind men and lead them captive to their will, even those who will not hearken unto the voice of the Lord.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

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Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.²

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.³

They were also punished by being deprived of a mortal body. Evidently, the desire to have a body is so strong that

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³P.of G.P., Moses 4:3-4.
occasionally they steal one from the rightful owner.

Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by and by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own; but if he steals one, he is always liable to be turned out of doors.\(^1\)

The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendency over the spirits who have received no bodies, or kept not their first estate, like the devil. The punishment of the devil was that he should not have a habitation like men. The devil’s retaliation is, he comes into this world, binds up men’s bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.\(^2\)

In some cases, the devil will even enter the body of an animal.

We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine’s body to having none.\(^3\)

In summary, the preceding discussion of the pre-

\(^1\)Joseph Fielding Smith, \textit{op. cit.}, pp. 297-298.
existence reveals that the devil and his angels are spirits who lost their first estate by rebelling against God. They were cast out of God's presence and are also punished by being deprived of mortal tabernacles. Mortals (who are now tempted by these devils) are spirits who kept their first estate; now, clothed with mortal bodies, they are in their second estate.

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him.¹

The L.D.S. doctrine concerning the fall of man also relates to the existence of Satan, for it was he who tempted Adam and Eve to partake of the forbidden fruit.

... Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden. ...²

When Adam and Eve were first placed in the Garden of Eden, they were not subject to mortal conditions: they walked and talked with God³; they did not know good and evil, joy, sorrow; they could not have posterity⁴; they were not subject

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² 2 Ne. 2:18-19.
³ 2 Ne. 9:6; Al. 42:7-23; He. 14:16-17; P.of G.P., Moses 5:10.
⁴ 2 Ne. 2:23; P.of G.P., Moses 5:11.
to death; and there was no opposition to persuade them to disobey God. These conditions did not fulfill God's purposes and wisdom; so He commanded Adam and Eve to not partake of the forbidden fruit, and then He allowed Satan to tempt them to break this commandment. This they did, through the exercising of their own free agency and thereby they became mortal. In this mortal state, they were subject to all the conditions necessary to earn an exaltation; when they realized this, they blessed God, for they were glad for the opportunity which they now had.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

Modern scripture states that God's work is to bring to pass the immortality and eternal life of man. Exaltation, however, is not given to everyone, but only to the most righteous who are obedient in all things.

12 Ne. 2:22; McConkie, op. cit., pp. 107-108.
22 Ne. 2:24; 9:6; Al. 12:27; 42:8; McConkie, op. cit., pp. 109, 115.
7P.of G.P., Moses 1:39.
Without opposition, we (those of us now who are accountable for our actions) could not achieve righteousness or its opposite, wickedness.

The Nephite prophet Lehi explained this principle as follows:

For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. . . .

And to bring about his eternal purposes in the end of man . . . it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve . . .

Modern day prophets have explained that the fight we have against evil, not only by temptation but also by evil men who are under the influence of Satan and who oppose the Kingdom of God, is very necessary for us in order that we may learn to recognize it and overcome it.

When I was among the wicked, they looked to me as do the wicked, and when I saw devils possessing the bodies of the children of men I knew that God permitted it, and that He permitted them to be on the earth, and wherein would this be a state of probation, without those devils? . . .

What would we know about heaven or happiness were it not for their opposite? Consequently we could not have

12 Ne. 2:11, 15-18.
got along so well and so rapidly without those mobocrats. And if mobbers should happen to come here do not look too sour at them, for we need them.

We could not build up the kingdom of God without the aid of devils, they must help to do it. They persecute and drive us from city to city, from place to place, until we learn the difference between the power of God and the power of the devil. 

Another prophet stated that this mortal experience and the opposition we meet here on earth are necessary in order for us to gain our exaltation. The Lord allows the devil to tempt us and try us that we might have the opportunity to become like God.

... Why are we here? Why did God send us here? And what was His object in concealing the knowledge of our former state from us? Why is it, if we were in this glorious relationship to our Eternal Father, and we dwelt with Him, that the knowledge of it has faded from our memories? Well, there are reasons for this, and they are plain and simple and easily understood when they are explained to us. It is necessary for exaltation that human beings should gain experience. We are the children of God, and as His children He desires to make us like Himself, to attain to the same glory and enter upon the same career of progress and exaltation that He has entered upon. Therefore, it is necessary, in His wisdom and according to the laws of exaltation, that we should descend from our heavenly abode and come here and take upon us mortal tabernacles, and forget all that we knew. The reason of this is that we should be tempted, that we should be tried, that we should be purified, that the dross of our nature should be cleansed by obedience to the laws of God, and that by obedience to His laws these tabernacles which we have received, and which belong to this fallen world, may be redeemed, and be fitted and prepared to dwell in a higher and purer abode—in an element that is far beyond anything that we know anything of at the present time. These tabernacles of ours, which are so full of humanity and its weaknesses, God has given unto us, and He has told us how we can redeem them—by obeying the laws He has taught.

But some will say: "Why, if God is all-powerful, does He not restrain the devil, and why does He allow him to

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1Brigham Young, "Disinclination of Men to Learn, etc.," Journal of Discourses, III (1856), 321.
afflict the children of men?" The reason is found in the fact that these things are necessary. It is necessary that we should be tempted, that we should be tried, that we should be purified, by going through these trials and passing through this furnace of affliction which this life furnishes. . . . When we have passed through this probation, if we have been faithful, we shall look back at all that we have experienced and thank God, with all our hearts, that He permitted us to come on the earth and have the opportunities that we had of showing our fidelity to God, our willingness to keep His commandments, and our determination that we would not be seduced from the path of obedience and rectitude by the blandishments and the temptations of Satan.\(^1\)

The opposition we find on the earth today was made possible through the transgression of Adam. As a result of the Fall, all living things fell and became mortal, including the earth.\(^2\) Satan now gained a certain power over the earth that he previously did not have: he was now able to tempt and influence the posterity of Adam to commit sin (through the use of their own free agency) and thereby be brought into his power and captivity.\(^3\) Men could now taste the bitter and the sweet.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.\(^4\)

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\(^2\)McConkie, op. cit., p. 113.

\(^3\)3 Ne. 7:5; 18:15; Al. 10:25, 12:6, 17; Eth. 15:19; Joseph Fielding Smith, op. cit., p. 217. (See Appendix A.) Cf. *Ibid.*, pp. 181, 187 (see Appendix A); 1 Ne. 22:26; Eth. 8:26.

We have not had revealed to us all the purposes of the Lord, but we know by our faith, that it was essential that Adam come to this earth a son of God without being subject to mortality and that it was essential that he partake of mortality as a step on the way to eternal glory and to become like God. Moreover, we have learned, and can understand, the need of passing through a probationary state to be tried and tested to see if in this mortal estate we will be true to every commandment our Eternal Father gives us here. It is by being tried and proved that we are prepared to have glory added upon our heads for ever and ever, if we remain faithful; therefore this is a state of probation. Not only did Adam fall "that men might be," but also that men might prove themselves for an eternal reward after their resurrection. The Lord has prepared places for his children and they will receive rewards and punishments according to their works and thus find their place in the eternity to come.

Having transgressed the law under which he existed before the fall in the Garden of Eden, Adam became subject to Satan; that is to say, he, knowing good and evil, was subject to sin and temptation. This the Lord has said was essential to man's progress. . . . From Adam all of his posterity have become subject to the same conditions which came upon him, and being subject to sin and the mortal death, all men were under the dominion of Satan. Moreover, Adam and his posterity were unable to free themselves from this awful condition, for we all become subject to death without the power to redeem ourselves. . . .

However, the transgression of Adam, though allowing opposition and sin to come upon the earth, created a debt that could only be paid by a divine sacrifice.

. . . we also believe that Jesus is the Christ; and believing the Scriptures and that Jesus is the Christ, we must believe other things also. If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the

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time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact—and all true philosophy proves it—it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the Scriptures inform us, in Genesis iii:22 that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned and transgressed the law of God. . . . Then I ask, Is there a debt contracted between the Father and his children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.¹

Men were under the consequences of Adam's transgression as well as their own sins. If an atoning sacrifice had never been provided, the bodies of all men, after death, would have crumbled to the earth, never to rise again. This would have prevented the spirit from ever uniting with the flesh as an immortal body.

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord. Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.²

¹Brigham Young, "Sin—the Atonement—Good and Evil—the Kingdom of God," Journal of Discourses, XIV (1872), 70-71.

²2 Ne. 9:6-7.
Also, the spirit would have been banished from the presence of God forever, doomed to become captive by Satan and to dwell with him forever.

O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself. . . .

This indicates that all of the posterity of Adam would have suffered by the broken law. Without the Atonement, the devil, hell, death and the grave, the enemies of man, would have forever held him captive. However, God knew that Adam would fall, and to redeem him he provided a Savior, who was chosen and presented to the council in heaven, as mentioned previously. This Savior was Jesus Christ, who through his atoning sacrifice provided a means whereby man could escape from the grave and the power of Satan.

If a person is righteous, the Atonement overcomes his own sins as well as Adam's transgression. When he dies, Satan has no captive power over his spirit and he dwells in paradise with the rest of the righteous. Here he awaits the

12 Ne. 9:8-9.

2The Prophet Joseph Smith refers to salvation as being saved from all our enemies; the last enemy is death. Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 297, 305 (see Appendix A).

3McConkie, *op. cit.*, p. 122. 4*Supra*, p. 89.

reuniting of his spirit with his flesh in the resurrection. Then he is later judged by the Holy One of Israel.

If a person is unrighteous the atonement is not immediately efficacious, and at death he is found under the curse of his own disobedience. The devil has captive power over him to hold his spirit in hell until the day of his resurrection, when, through the power of the Atonement, he is released from Satan and the grave and his spirit is reunited with his body. He is also judged by the Holy One of Israel.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoy-

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ment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

And it shall come to pass that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.¹

Those who have died not knowing the will of God, and little children who have died before reaching the age of accountability, do not have any personal transgressions to account for, and the effects of Adam's transgression are taken away through the Atonement.

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

And even if it were possible that little children could sin which they cannot² through the law of Moses³; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.³

Therefore, all of man's enemies—the devil, hell,⁴ death and the grave—will eventually be overcome at the time he has been resurrected and judged. This will come about through the mediation and atonement of Jesus Christ.⁵

With the power he gained through the transgression of Adam, Satan fights against God by inviting and enticing men

²⁴Ne. 9:10-15. ²D. & C. 29:47.

³Mos. 3:11, 16.

⁴The sons of perdition are an exception; they are doomed to dwell with the devil in eternity. See D. & C. 76:44.

⁵Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 12, 297, 305, 357 (see Appendix A).
to sin and to do that which is evil continually. However, there is the power of God which invites and entices men to do good continually and to love God and serve Him. The Spirit of Christ is given to every man that he may judge good from evil.\footnote{1}

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.\footnote{2}

The above passages point out the character of these evil spirits. They persuade no man to do good; but they persuade men to do evil, to not serve God, to deny Christ and not believe in Him. Their leader Satan is represented as the

\footnote{1}{However, certain deceptions of Satan are only brought to light by Revelation, through the power of the Holy Ghost. \textit{Infra}, pp. 144-147.}

\footnote{2}{\textit{Moro.} 7:12-17.}
father of lies, the father of contention, and an enemy to all righteousness. He tempts men to not pray, to lie, to contend with each other, to war with each other, to stone and kill the prophets, to be puffed up with pride, and to seek for power, riches, authority, and the vain things of the world. He influences men to murder each other, to seek after harlots, to be angry at the words of the prophets and God, and to make secret oaths and covenants of evil. He leads men to preach false doctrines and philosophies that carry away the hearts of the people, he leads those in Zion to be indifferent and complacent in keeping God's commandments, and he leads the wise and learned to reject the counsels of God, "supposing they know of themselves."

He sometimes gives false revelations to members of the Church.

To our grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might

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12 Ne. 2:18. 23 Ne. 11:29. 3 Mos. 4:14. 42 Ne. 32:8.
63 Ne. 11:29; Moro. 9:3. 71 Ne. 12:19.
8Eth. 8:25. 93 Ne. 6:15. 10Eth. 8:25.
11Al. 39:11. 122 Ne. 33:5.
13P.of G.P., Moses 5:29-38, 50; He. 6:21-27.
14Jac. 7:1-22; Al. 30:6-60.
152 Ne. 28:21. 162 Ne. 9:28.
devour. Brother Hiram Page had in his possesson 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.1

And in some instances, he deceives them by appearing as an angel of light, giving false information and instructions.

There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.2

He deceives people by actuating them by a false spirit--they think it is a manifestation of God's power--which may cause them to lie down, to jerk, jump, shout, whirl, or "enter into all kind of extravagances"3; or he may raise up false prophets who lead many astray from the true gospel.4

1Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Deseret Book Co., 1946), 1, 109-110.


3Ibid., p. 204. Cf. p. 209.

4Ibid., pp. 208-212 (see Appendix A).
He goes "forth deceiving the nations" and "up and down, to and fro in the earth, seeking to destroy the souls of men," and through his temptations he "blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost."3

However, the righteous are told to pray always, that they may conquer Satan and escape from his servants who uphold his work.4 If they hearken unto the word of God and hold fast unto it, they will never perish; neither can the temptations of the devil nor his fiery darts overpower or blind them, that they are led away to destruction.5 They are told to ask of God (who gives liberally), and to do what the Spirit testifies unto them to do, in all holiness of heart, walking uprightly before God, considering the end of their salvation, doing all things with prayer and thanksgiving; that they "may not be seduced by evil spirits, or doctrines of devils, or the commandments of men..."6

Satan fell from heaven, with his angels, and has become miserable forever. He seeks the misery of all mankind, wanting men to become as himself.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve...

... And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because

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that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.1

Concerning the misery of these fallen spirits, Orson Pratt said:

If we should inquire what constitutes the misery of the fallen angels, the answer would be, they are destitute of love; they have ceased to love God; they have ceased to have pure love one towards another; they have ceased to love that which is good. Hatred, malice, revenge, and every evil passion have usurped the place of love; and unhappiness, wretchedness, and misery are the results. Where there is no love, there will be no desire to promote the welfare of others. Instead of desiring that others may be happy, each desires to make all others miserable like himself; each seeks to gratify that hellish disposition against the Almighty which arises from his extreme hatred of that which is good. For the want of love the torment of each is complete. All the wicked who are entirely overcome by these malicious spirits will have the heavenly principle of love wholly eradicated from their minds, and they will become angels to these infernal fiends, being captivated by them, and compelled to act as they act. They cannot extricate themselves from their power, nor ward off the fiery darts of their malicious tormentors. Such will be the condition of all beings who entirely withdraw themselves from the love of God.2

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12 Ne. 2:18, 26-29.

They also have great knowledge; but the wisdom of God is greater than the cunning of the devil.¹

Though these spirits had not the full knowledge of the Almighty; thou they had not that superior knowledge that reigns in the bosom of the Son of God, and of many that stood in His presence, yet they had great information before their fall. They had stood in the presence of God, and had, no doubt, learned many things from His own mouth. How long they had been in His presence it is not for us to say, God has not revealed it. But they had great experience. I am speaking of the knowledge and the cunning that these enemies of God possessed when they were cast down here to the earth. They have cunning beyond what you have ever seen manifested by the children of men. They can, at times, apparently, be perfect gentlemen when they enter the tabernacles of the children of men. They can become, apparently, very pious, and, if you could not discern spirits, you would think, from the manifestations of devils, when in the tabernacles of many individuals, that they were perfect angels on earth.

The devil operates in every conceivable form, and this is what the apostle meant when he said, "We do not merely wrestle against flesh and blood, but also against principalities and powers." We have enemies far more powerful than men to contend against. . . ²

These spirits have great power and can perform miracles.

. . . When was this special power of Satan more particularly made manifest? It has always been when the power of the holy Priesthood and the kingdom of God were upon the earth. In the days of Moses, in the days of the Patriarchs, in the days of the Prophets, and in the days of Jesus and his Apostles, and while his Church remained upon the earth, the opposite of the principles of heaven were specially made manifest, causing a lull in the public mind. . . .

Now some suppose if they can see a miracle, as they call it, that is, something beyond that which is ordinary with man, they are bound to believe; but I am of opinion that Lucifer and his associates can show as many miracles as the people desire to see; they can show as many as were

¹D. & C. 10:43; 3 Ne. 21:10.

²Orson Pratt, "Revelations and Manifestations of God and of Wicked Spirits," Journal of Discourses, XIII (1871), 64.
exhibited in Egypt in the days of king Pharaoh. I believe Lucifer has just as much power to make lice now as ever he had, he has just as much ability to display his power in making a serpent to oppose a Moses as ever. Has he lost his power during the last two, three, or four thousand years? We do not believe he has. If, then, he possesses the same power as he once did, why is he not able in this dispensation to make manifestations corresponding to those in previous ones?  

The fallen spirits are, however, under the subjection and control of God. They seem to "have their bounds, limits, and laws by which they are governed or controlled, and they know their future destiny," Joseph Smith said, and also, "it is very evident that they possess a power that none but those who have the Priesthood can control. . . ." Although the devil is powerful and can tempt all classes, he has not the power to force us to do evil. "God would not exert any compulsory means, and the devil could not; and such ideas as were entertained on these subjects by many were absurd." However, "those who resisted the Spirit of God, would be liable to be led into temptation. . . ."

Satan and his angels have had power on the earth, due to the wickedness of men, from the days of Adam until the present time.

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2D&C 121:4.
3Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 208 (see Appendix A).
4Ibid., p. 162. 5Ibid., p. 187.
6Ibid. 7He. 6:30-31.
This is real warfare that is taking place on this planet where you and I live. It commenced in the beginning. It was made possible through transgression. Our parents in the Garden broke a law that God gave them, and by the breaking of that law the power of evil entered into this world. It is stated that in the beginning Satan led away "a third part of the hosts of heaven, because of their agency," and was indeed a subtle intelligence, but he prostituted the intelligence he had to an evil purpose. Through the transgressions of our first parents he obtained power on this globe, and he has held it from that time to the present. He has aided in setting up kings and casting down kings. He is "the prince of the power of the air." He is that Evil One whom Christ will bind at His coming, that he may not any more have power upon the face of this earth. But he is here now, and his hosts are here; and they have been from the beginning.¹

Sometimes the people on the earth have become so wicked and Satan's power over them so great that the Lord has brought great destructions upon them. At times when he has great power on earth (i.e., in the days of Noah and at the time of the destruction of the Nephites just after Christ's crucifixion) Satan laughs and his angels rejoice.

... behold, the power of Satan was upon all the face of the earth.

... And he [Enoch] beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced.²

Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen.³

Satan will continue to rule and have power upon the earth until the beginning of the Millennium, when Christ shall

¹Charles W. Penrose, Conference Reports (October, 1906), pp. 54-55.
²P. of G. P., Moses 7:24, 26. ³3 Ne. 9:2.
come and possess the earth and be the rightful ruler. 1 During the following thousand years of peace, Satan will be bound in such a way that he will have "no power over the hearts of the people." 2 However, near the close of the Millennium, "he will be loosed for a little season" 3 and will gather his armies (the hosts of hell) and battle against Michael (Adam) and his armies (the hosts of heaven). 4 Satan and his armies will be overcome and cast into their own place and their power on this earth will end. Just what their final state is, has not been revealed. 5

Say to brothers Hulet and to all others, that the Lord never authorized them to say that the devil, his angels, or the sons of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof; consequently those who teach this doctrine have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar to communion. 6

It has ever been the case, when the Gospel has been taught to men on the earth, by the inspiration and power of the Holy Ghost; that Satan, the great enemy of man, has also inspired men to oppose it, and even transformed himself nigh unto an angel of light, to deceive, if possible, the very elect; and as the principles and doctrines of the Gospel are vastly more liberal and charitable, in their application to and effects upon the human family, than the

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1 McConkie, op. cit., pp. 82-83; D.& C. 29:11; 43:29; 133:25.
5 D.& C. 76:40-49; McConkie, op. cit., p. 87.
multifarious dogmas of uninspired men; the arch adversary of souls has also inspired men, with unwarranted liberality of feeling towards himself, until some, holding authority in the Church of the living God, have been heard to breathe out thoughts like this; that in the due time of the Lord, the devil, his angels, and the son of perdition, would be restored, after having suffered that which is appointed unto them of God.

It becomes our duty, as a faithful shepherd, to guard the flocks under our charge, against partaking of such unhealthy and poisonous food. Never is the adversary of all righteousness better pleased, than when he hears the SAINTS, whom he knows have power with God, sympathizing with him, and advocating his cause; be sure he is then, not far off; and whenever you hear a Saint teaching or admitting such doctrines, then know that the devil is at his elbow rejoicing; and will whisper into his mind, many apparently strong arguments; as powerful too, as those which induced mother Eve to turn from the holy commandment, in the Garden of Eden.¹

Personal Experience and a Belief in the Devil

The Latter-day Saints believe their Church is the Kingdom of God on earth.² Entrance into this Kingdom requires one to accept, live the principles and conform to the ordinances of the Gospel: the prospective member must have faith in God, repent of all sins, be baptized by immersion for the remission of sins, and then receive the Holy Ghost by laying on of hands, before he is admitted into this Kingdom. These last two ordinances must be administered by one holding the authority of the Priesthood.³ After becoming a member of this Kingdom, the Latter-day Saint should live a life of strict

¹F. D. Richards, "Doctrines of Devils," The Latter-day Saints Millennial Star, XIII (August, 1851), 235.

²McConkie, op. cit., p. 229. See also Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 271-275.

obedience to the will of God. That is, "They should live 'by
every word that proceedeth out of the mouth of God."\(^1\) Thus
they are commanded."\(^2\) His will is given to the member through
scripture (written revelation), the prophets (oral revelation),
and personal revelation.\(^3\) Each member is entitled to personal
revelation through the power of the Holy Ghost, for guidance
and direction in his own personal life\(^4\) and for helping him to
gain knowledge of the "things of God."\(^5\)

The entire Kingdom or Church is organized in a defin-
ite pattern; it is built up and functions through revelation
given to its various officers\(^6\) and through the power of the
Priesthood—the authority to act in the name of God.\(^7\) This
authority or Priesthood was conferred upon Joseph Smith by
heavenly beings prior to the organization of the Church, and
every adult male member of the Church has it conferred upon

\(^1\)Matt. 4:4; Deut. 8:3. \(^2\)McConkie, op. cit., p. 235.

\(^3\)D.\& C. 68:3-4. See McConkie, op. cit., chap. xvi.


\(^5\)Joseph Fielding Smith, Teachings of the Prophet
Joseph Smith, p. 217 (see Appendix A). See also pp. 297, 324,
357 (see Appendix A); McConkie, op. cit., chap. xvii; John
15:25, 26.

\(^6\)Joseph Smith said: "It is also the privilege of any
officer in this Church to obtain revelations, so far as re-
lates to his particular calling and duty in the Church."
(Joseph Fielding Smith, Teachings of the Prophet Joseph Smith,
p. 111.)

\(^7\)For a discussion of the organization and officers in
this Kingdom, see: ibid., pp. 111-112; McConkie, op. cit.,
chap. xiv.
him if he lives a worthy life.

Satan well knows that this Kingdom provides a means whereby men can become worthy to go back into the presence of the Father and share with Him eternal life. ¹ He and his evil spirits have tried to remove this Kingdom from the earth by destroying those who were instrumental in restoring it and building it up in its infancy. ² However, in each case when Satan tried to destroy these servants of God by personally attacking them, the Lord, through various means, did not allow him to accomplish his evil designs. ³ Those who have encountered the devil on such grounds gained a knowledge of his great power and also a testimony of the importance of the work in which they were engaged.⁴

Joseph Smith was attacked by an evil power just prior to receiving his first vision.

¹Supra, p. 90.

²Joseph Smith remarked: "It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?" (Joseph Smith, op. cit., p. 6.)

³The Lord has declared that in these last days, even though "the powers of darkness prevail upon the earth, among the children of men," the "enemy shall not overcome" and the Kingdom of God will not fall, but will fill the whole earth. (D. & C. 38:9, 11, 22; 65:2; Dan. 2:44; McConkie, op. cit., p. 241.)

⁴Jedediah M. Grant remarked: "I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite." ("The Power of God and the Power of Satan," Journal of Discourses, II (1855), 11—see Appendix A.)
After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. . . .

According to Heber C. Kimball, the devil also "pitched" on to Joseph Smith when he went to get the plates. 2 Also, while at the Hill Cumorah, an angel appeared to Joseph and allowed him, in vision, to see Satan and "his innumerable train of associates." 3 The angel said to Joseph: "All this is shown, the good and evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one." 4 In these and other incidents, the Prophet "had contests

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1 Joseph Smith, op. cit., p. 5.

2 Heber C. Kimball, "Elders Called to Go on Missions, etc.," Journal of Discourses, III (1856), 230. See Appendix B.

3 Oliver Cowdery, "Rise of the Church," Times and Seasons, II (May, 1841), 393-394 (see Appendix B).

4 Ibid.
with the devil, face to face" and was "handled and afflicted by the devil." It should also be recalled that Joseph Smith and Sidney Rigdon saw Satan and his angels fall from heaven when they received the vision concerning the degrees of glory.2

When the Gospel was first taken to England and accepted by the people, the devil raged and one night attempted to destroy Heber C. Kimball and his missionary companions. These men were attacked by armies of evil spirits; Heber C. Kimball was struck down in such a way that it left him weak for many days afterwards. These men rebuked the spirits through the power of the Priesthood which they held (the same power used to cast Satan from heaven) and were delivered from their evil power. They were allowed to see their assailants, and Heber C. Kimball described them by saying: "I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies."3 This incident took place in Preston, England, in the year 1837.

The missionary work in England progressed, but the devil made another personal stand against the Lord's servants. In the year 1840, George A. Smith and Wilford Woodruff opened

1Kimball, op. cit., p. 229 (see Appendix B).
2Supra, p. 92.
3Kimball, op. cit., p. 229. (Several other accounts of this attack are found in Appendix B.)
up the missionary work in London. One night, just as they had retired, they were attacked. Concerning this incident, Wilford Woodruff stated: "... it seemed as if a legion of devils made war upon us, to destroy us, and we were struggling for our lives in the midst of this warfare of evil spirits until we were nearly choked to death."¹ He explained that during this attack he felt as if a strong man had grasped his throat and was choking him.² As a result of their prayers, in the midst of this struggle, three glorified messengers came into the room, rebuked, and dispersed the spirits so that they had no more power over the Elders in that city.³

Many other early Church leaders were allowed to see Satan, among which was W. W. Phelps. In this case, he was not attacked but "saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision."⁴ This incident occurred in the early history of the Church when a group of Elders (including Joseph Smith) were returning to Kirtland, Ohio, by boat on the Missouri River after the dedication of the temple.

¹Wilford Woodruff, Leaves from My Journal ("Third Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1882), p. 95 (see Appendix B).


³Woodruff, Leaves from My Journal, p. 95 (see Appendix B).

⁴Joseph Smith, op. cit., p. 203 (see Appendix B).
site in Jackson County, Missouri, in 1831. Another incident
where Satan was seen, though of a later date, took place at
the Logan Temple grounds in Utah. Here, the adversary and
some of his associates came on the grounds. Satan walked up
to and conversed with the Temple president, the late Apostle
Marriner W. Merrill. Satan explained who they were and asked
to have Temple work stopped; when his request was refused, he
threatened to persuade the people in the district to cease
coming to the Temple. They then departed, and President
Merrill noted that the attendance to the Temple dropped off
considerably for some time after that.¹

Not only have these evil spirits been seen and in some
cases known to have attacked the leaders of the Church, but it
seems that many members have been targets for their assaults.
This is in accordance with Wilford Woodruff's statement:
"They would destroy all the Saints [members of the Church] if
they were not restrained by the power of God."²

Evil spirits attacked and tormented David Patten
Kimball, son of Heber C. Kimball, while he was crossing a
desert in Arizona. However, he was protected from being de-
stroyed through the influence of righteous spirits who appeared
to him at various times during the ordeal.³ In another

¹Cited in N. B. Lundwall, Temples of the Most High
(Salt Lake City: Bookcraft, 1949), pp. 107-108 (see Appendix
B).

²Woodruff, Leaves from My Journal, p. 95 (see
Appendix B).

³Orson F. Whitney, The Life of Heber C. Kimball (Salt
Lake City: Juvenile Instructor Office, 1888), pp. 511-516
(see Appendix B).
incident, a recent convert to the Church, Niels P. L. Eskildz, was afflicted one night by evil spirits whom he could both see and hear. These spirits taunted him for ever joining the Church and submitting to baptism. They went away only after he had knelt in prayer and sought the Lord for relief.¹

Not all manifestations of Satan's power have been a result of righteous lives or actions, however. Sometimes the devil was allowed to display his power against those who had incurred the displeasure of God by their actions. This happened to Sidney Rigdon as a result of his preaching false doctrine and creating dissention in the Church at Kirtland, Ohio, during the absence of the Prophet Joseph Smith. He was later publicly corrected by the Prophet, who prophesied that as a result of his actions, the devil would "handle him as one man handles another."² A few weeks after this, Sidney was lying in bed alone, and suddenly "an unseen power lifted him from his bed . . . and tossed him from one side of the room to the other."³ His family heard the noises coming from the room and rushed in "and found him going from one side of the room to the other, from the effects of which Sidney was laid up for five or six weeks."⁴


²Philo Dibble, "Philo Dibbles Narrative," Early Scenes in Church History ("Eighth Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1882), p. 80 (see Appendix B).

³Ibid. ⁴Ibid.
Besides outward attacks against members of the Church there have also been many cases of demoniac possession where evil spirits have attempted to gain possession of human tabernacles. The devil's punishment was that he could never receive a mortal tabernacle, so he seeks to "thwart the decree" of God by stealing one. However, while in these bodies illegally, Satan and his angels have been detected and cast out in the name of Jesus Christ by one holding the Priesthood.

The first miracle performed in the Church after its organization was of this nature. Joseph Smith's narrative of this incident follows:

During this month of April, I went on a visit to the resident of Mr. Joseph Knight, of Colesville, Broome county, New York, with whom and his family I had been for some time acquainted, and whose name I had previously mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood; we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that He would give them wisdom to understand the truth.

Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation. We had got into the habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try to help himself out? And I further said that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself, than to have others help him; and so he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when

1Supra, p. 94.
he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, in refusing to pray in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully.

His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded [sic] in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested me to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out.

I replied, "If you know that I can, it shall be done;" and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness; therefore, let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

This scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. . . .

Cases of demoniac possession such as this have occurred throughout the history of the Church of Jesus Christ of Latter-day Saints. These incidents confirm the cases recorded in the New Testament: the modern accounts duplicate many of the Biblical accounts; these evil spirits have even declared them-
selves to be "Legion." The prophets of the Church have declared that these cases of possession cannot be interpreted as a derangement of the mind.

. . . We all realize that there are diseases of the mind as well as of the organs and other parts of the human body, and it may be that at times mankind have ascribed many if not all of these to the possession or influence of evil spirits. The fact remains however, that the cases of spirit-possession as recorded in the New Testament, are true. It is also true that under some conditions Satan has bound the bodies of individuals by his power. This is not only true of such conditions in the days of our Savior and his apostles, but we have the evidence of such being true in this dispensation in which we now live. We must not discount the power of the adversary of all righteousness. There are scores of cases, fully attested in our own day of demon influence and possession. Cases which were not caused by derangement of the mind, but by actual overpowering of the individual and taking possession of his body.

Many times the possessed person appears to be suffering in a manner similar to common physical and mental disorders. Consequently, demoniac possession is often disregarded as a cause, whereas the person could be cured immediately if these evil spirits were cast out. It is not known how many people who are judged to be suffering from a physical ailment are in reality possessed of evil spirits. The Latter-day Saints know, however, that there are cases where these evil spirits have been cast out of persons who were thought to be afflicted with a physical or mental disease.

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1Benjamin Brown, "Testimonies for the Truth," Gems for the Young Folks ("Fourth Book of the Faith-Promoting Series": Salt Lake City: Juvenile Instructor Office, 1881), p. 72 (see Appendix B). Other modern accounts of demoniac influence and possession are recorded in Appendix B.

2Joseph Fielding Smith, Man: His Origin and Destiny, p. 487.
These spirits were cast out by Elders of the Church, who held the Priesthood (with faith) and had the gift of discernment, through the power of the Holy Ghost.

Christ did not say that palsy, epilepsy, deafness, insanity and other diseases were always "caused by devils." It does not follow, because certain notions were commonly entertained in the days of Jesus Christ, that he also believed in them. But that he and his apostles recognized the existence and power of evil spirits is certainly true, and the testimony of the New Testament writers goes to show that those spirits were rebuked and cast out of people by Christ and his disciples in numerous instances. . . . Now, how does Mr. Ingersoll know that diseases are never caused by devils? How does he know that devils never "reside in the bodies of men?" He does not condescend to tell us. The evidence is just as direct and complete and conclusive that devils sometimes cause disease, and sometimes possess the bodies of men, as that disease exists and afflicts the bodies of men. Individuals have been afflicted by the presence within them of a power which causes agony unspeakable, and endows with unnatural strength the unfortunate victim so that a dozen strong men cannot hold one ordinarily weak person. Under this influence sometimes such persons have not only rent their clothing, but torn their bodies with a violence horrifying to behold, and at the rebuke of a servant of God in the name of Jesus Christ, the influence causing these disorders has instantaneously departed, leaving the patient in his right mind and healed of his infirmities.1

The following narrative shows how a person who was thought to be insane was in reality possessed by evil spirits.

You think it was an exceptional miracle when, after crossing the sea, the Savior with his disciples came upon one who was a maniac, and cast the devils out of him, but it was not; it is something that is occurring all the time. It was my privilege, in company with Elder June B. Sharp, of this city, to go into an asylum down in the city of Cape Town, and there we found a woman insane, whose husband had heard of the Latter-day Saints and who had written and asked if we would visit her. We went there, and they told us that she was mad, and they took us into

1Charles W. Penrose, "Ingersoll's Best Argument Ever Advanced against Christianity," The Improvement Era, I (January, 1898), 154-155.
her presence, and we saw from her eyes that she was possessed, and I said to Elder Sharp, "She is possessed of an evil spirit; we will rebuke it." And we bowed our heads, and by virtue of the Holy Priesthood in us vested, we commanded that he come out of her and leave her. And from that instant, she was healed. We went away from the asylum, and a day or two later, Elder Sharp left for home. I was going down a week later to see how she was getting on. I met one of the nurses and she said, "Why, she has gone home; after you men were here the other day, she suddenly regained her senses, and after we watched her for about a week, we released her, and she has gone back up to her home." We heard no more about her for about six months, when one of our elders, traveling without purse or scrip, from Bloemfontein down to East London, stopped and held a cottage meeting in Queenstown, and a strange woman stood up in the cottage meeting and said, "I feel that I must bear my testimony to what these men have been saying. I tell you that I was mad, insane, and two of these men came into the insane asylum, and by the power which they said they had, they rebuked in the name of Jesus Christ the evil spirits which they declared possessed me, and from that instant I was another woman; I was cured absolutely."

Also, the following narrative shows how a person who was thought to be physically sick was suffering from evil spirits who possessed his body.

One of my neighbors, a Brother James Moses, who lived across the street from me, was taken sick, and for six weeks was not able to speak above his breath. I went occasionally to see him, and one day while there Brother Bills and I were asked by Sister Moses to administer to him, which we did. She then asked us what we thought of him, and I replied that I had no testimony that he would live or that he would die; but she might as well pour water upon fire to make it burn as to give him medicine. This offended her as she had a doctor by the name of Green attending him, and we left.

Soon after this Brother Kimball (one of the Apostles) was called on to administer to him, when Sister Moses asked him what he thought of her husband's condition. He replied in the very words that I had used, but advised them to hold on to him. Brother Bills and I happening to call in again to see him, we were asked if we would annoint him. I consented and stepped up to the bed to put some

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1Nicholas G. Smith, Conference Reports (October, 1921), pp. 139-140. Elder Smith was former President of the South African Mission.
oil on his forehead, but felt impressed to stop and say that he was possessed of evil spirits, and that they would kill him if they were not cast out before morning. He then commenced raving, and might have been heard across the street.

The Twelve Apostles were sent for and three of them came, Brother W. Richards being one of them, who was mouth in prayer, as we all knelt in the room. After prayer, Brother Richards went to the bed, and, in the name of Jesus Christ, commanded the evil spirits to leave him and leave the house, which they did instantly, and Brother Moses became rational. He afterwards told us all about his feelings while the evil spirits had afflicted him, and that he was as sore as a boil all over from the effects of what he had passed through.¹

Sometimes these evil spirits enter persons only after they have become weakened by sickness and disease. Once they obtain entry, the person suffers horribly and continues to get worse until they are cast out.²

These examples emphasize the need for personal revelation, whereby men who hold the Priesthood and the Gift of the Holy Ghost, when visiting the sick and the afflicted, can detect evil spirits if they are present and cast them out.

Attacks of demoniac possession—those which have occurred and have been recorded since the organization of the Church—seem to be divided into two groups.³ In the first, the evil spirits do not completely overcome the spirit of the person afflicted, but the individual retains his (or her) 

¹Philo Dibble, op. cit., pp. 94-95 (see Appendix B).

²A case such as this was cited by Lorenzo D. Young, "What Faith Can Do," The Juvenile Instructor, XVIII (November, 1883), 346 (see Appendix B).

³Representative cases of demoniac possession are contained in Appendix B.
identity, and after the attack is over he remembers all that has transpired. In a strict sense, this is not complete possession, for the evil spirits are not fully in possession of the body. Sometimes the person may choke and go black in the face, but other times he is able to converse with those about him and expresses the terrible pain and affliction that he is enduring. Often he is able to see the spirits who are afflicting him. He may say and do things in an involuntary manner so that when the attack is over he remembers and regrets what transpired.

In the second group, the evil spirits are able to completely overcome the spirit inhabiting the body. In this case the person remembers nothing that has transpired during the period of possession. It appears that the evil spirits use the body of the possessed person to converse with those who are near. The voice changes from that of the original individual to a new and different personality. In some cases, where more than one evil spirit enters the body, various voices are heard. Not all attacks are strictly of the first or second type but may vary from one to the other.

These evil spirits who possess people very often mock the Elders, their Priesthood and authority, and everything of a sacred nature. They show a distaste for the Mormon religion and especially the Elders who hold the Priesthood. However, when they see that the Elders are determined to cast them out, they show great fear at the name of Jesus Christ and toward the authority of the Priesthood; often they plead to be allowed
to remain in the body they possess. Many of these spirits have names and claim to be spirits of the departed dead. This is in accordance with what has been said by Parley P. Pratt and others.

Many spirits of the departed, who are unhappy, linger in lonely wretchedness about the earth, and in the air, and especially about their ancient homesteads, and the places rendered dear to them by the memory of former scenes. The more wicked of these are the kind spoken of in Scripture, as "foul spirits," "unclean spirits," spirits who afflict persons in the flesh, and engender various diseases in the human system. They will sometimes enter human bodies, and will distract them, throw them into fits, cast them into the water, into the fire, etc. They will trouble them with dreams, nightmare, hysterics, fever, etc. They will also deform them in body and in features, by convulsions, cramps, contortions, etc., and will sometimes compel them to utter blasphemies, horrible curses, and even words of other languages. If permitted, they will often cause death. Some of these spirits are adulterous, and suggest to the mind all manner of lasciviousness, all kinds of evil thoughts and temptations.¹

Parallel with the subject of demoniacal possession is the subject of spiritualism. The leaders of the Church have warned members to not deal with these phenomena, since the source of communication is from evil spirits.² President Heber J. Grant often remarked that the result of disregarding this advice in many cases was "sorrow, . . . apostacy, insanity, suicide and death."³

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²Ibid., p. 118; Joseph F. Smith, "Delusive Spirits, etc.," Journal of Discourses, XXIV (1884), 187, 189; Brigham Young, "Providence of God, etc.," Journal of Discourses, VII (1860), 240 (see Appendix A for these references).

³"What Do We Know about the Other Side?" The Relief Society Magazine, VII (January, 1920), p. 78 (see Appendix B).
In these phenomena, the mediums actually invite the evil spirits to control their bodies that they may be influenced to operate the automatic pencil, the ouija board, the planchette, or some other means of spiritual communication. The spiritualists claim they are communing with the spirits of the departed dead, but the prophets of the Church warn that also they are dealing with Satan and his devils.\(^1\) It must be remembered that Satan and his devils are very well acquainted with all the living and the departed dead. Therefore, when one of these spirits declares he is a certain person departed, the lying source should be considered.

Any communication by this method allows an evil spirit to control one's body. The prophets of the Church have warned the members to never let evil spirits influence them in any manner.\(^2\) There have been cases in the Church where this advice has been disregarded; members have invited the aid of spirits to lift tables, etc., and have come under the influence of these spirits as a result.\(^3\)

\(^1\) Orson Pratt, "Revelations and Manifestations of God and of Wicked Spirits," *Journal of Discourses*, XIII (1871), 62-65, 68-71, 74-75 *passim*; Jedediah M. Grant, *op. cit.*, pp. 10-16 *passim* (both references are in Appendix A).

\(^2\) Brigham Young, "Saints Subject to Temptations, etc.," *Journal of Discourses*, II (1855), 121, 128 (see Appendix A).

\(^3\) The writer, in doing research on this thesis, became acquainted with two such cases which have never been published.
CHAPTER V

L.D.S. BELIEFS AND THE PROBLEM OF
A PERSONAL DEVIL

Now that the various views have been considered, this chapter will be devoted to pointing out which L.D.S. doctrines are interrelated with the existence of the devil, and which L.D.S. beliefs are concerned with what the world considers to be "the problem of a personal devil."

Mormon Doctrine and a Belief in the Devil

Ingersoll pointed out that certain Christian doctrines are interrelated with the question of the existence and power of Satan. The most important of these are the concepts of the Fall of man, the divinity of Christ, the inspiration of the Bible, and the Atonement.¹ He claimed that if the devil is rejected as an objective personage, the "Bible is not true"²; "Christ was either honestly mistaken, insane, or an impostor"³; "the fall of man is a mistake and the atonement an absurdity."⁴ To throw the devil away would be to throw the Gospel itself.

¹ Supra, pp. 65-69.
² Ingersoll, IV, 399; supra, p. 69.
³ Ibid., p. 393; supra, p. 67. ⁴ Ibid.
away: "No devil, no hell. No hell, no atonement. No atonement, no preaching, no gospel."\(^1\)

Mormonism also has important doctrines that are interrelated with the existence and power of Satan, including those mentioned by Ingersoll. These doctrines have been mentioned in the previous chapter, but their importance in regard to the existence of Satan is such that they need to be restated.

First, the scriptures and modern prophets emphasized the need for men to gain a knowledge of good and evil. This is essential, that men may learn to overcome the evil and by their obedience become like God.\(^2\) Lehi explained that we need opposition to gain righteousness or its opposite, wickedness. Neither God nor his angels persuade us to do evil; and by Satan's fall and subsequent opposition to God and his purposes, we are able to gain some of the experiences necessary for our progression and exaltation.\(^3\)

And now, my beloved son . . . let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God.\(^4\)

If the devil were not upon the earth to tempt us and try us, we could not gain the experiences and trials necessary

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\(^3\)\textit{Supra}, pp. 97-100.

\(^4\)An epistle to Moroni from his father, Mormon. Moro. 9:6.
for our probation.\textsuperscript{1}  

Because of the justice of God, the Savior was sacrificed to overcome the captive power of Satan and the grave.\textsuperscript{2} This captive power of Satan resulted from Adam's transgression, as well as from men's individual sins.\textsuperscript{3} If there is not a devil who gains captive power through transgression and sin, then the sacrifice of Christ (so far as overcoming Satan's captive power is concerned) was in vain.

The Fall of Adam brought men into captivity to the grave and Satan.\textsuperscript{4} If either of the two consequences of the Fall is denied, then the Fall itself must be denied. Also, it should be recalled that Satan was the tempter in the Garden of Eden; through his temptation and the subsequent Fall of man, sin and death were introduced into the world. If the devil and his power are eliminated from Mormon beliefs and doctrine, then the Fall and Atonement, the foundations of the Gospel of Salvation, are also eliminated. A modern prophet, when speaking about the implications of a belief in organic evolution, made the following statement which aptly points out the implications of denying that there is a devil.

\begin{itemize}
\item \textsuperscript{1}D.\& C. 29:39-40. See supra, pp. 99-100.
\item \textsuperscript{2}2 Ne. 9:6-15; McConkie, \textit{op. cit.}, pp. 122-127. Supra, pp. 100-104.
\item \textsuperscript{3}Mos. 3:26; Al. 34:34-36; 40:13-14.
\item \textsuperscript{4}2 Ne. 9:6-9.
\end{itemize}
... No Fall, no Atonement." That is just as true as it is that we are here. If death was always here, then Adam did not bring it, and he could not be punished for it. If Adam did not fall, there was no Christ, because the atonement of Jesus Christ is based on the fall of Adam. And so we face these problems.

Salvation Rests on Fall and Atonement. If there is anybody here that believes that death has always been going on, and that sin was always here, he will have a difficult time to explain Adam and the fall, or the atonement. You see from these writings what a dreadful state these men get in when they do not believe in the fall and the introduction of sin into the world.

Of course, if I put my hand upon a hot stove it will get burned—that is natural, that would not be a sin; and that is the way they look upon everything. Man cannot sin, according to this doctrine. Do you know of anything that is more damnable than that? And that is what it leads to.

If death was always here, then there could be no atonement, and if there is no atonement there is no salvation. Now that is just as plain as anything can be. If things did not occur as the Lord has said they did occur, in these revelations, then we are still in a hopeless condition, and when we die we do not exist, because if all this is true there is no existence after this life—that is the end. I want to tell you that forces are at work in this world to destroy Jesus Christ and his mission.1

The prophetic leaders of the Church from Joseph Smith to the present have referred to Satan and his devils as objective beings.2 Joseph Smith, Heber C. Kimball, Orson Hyde, Marriner W. Merrill (all apostles and prophets), and others have seen these evil spirits and borne testimony to their existence and power.3 The resurrected Christ (a God who is perfect)4 when visiting the Nephites, referred to Satan as

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1A statement made by Joseph Fielding Smith, cited in McConkie, op. cit., p. 120.

2See statements made by the prophets in Appendix A; see also statements cited in Daniel H. Ludlow, Latter-day Prophets Speak (Salt Lake City: Bookcraft, 1948), pp. 5-6, 19-25.

3See Appendix B.

43 Ne. 11:14; 12:48.
a being who was very cunning\(^1\); who had power to stir "up the hearts of men to contend with anger, one with another,"\(^2\) who had power to tempt men; and who, if men yielded to his temptations, had power to lead them away captive to him.\(^3\) The Book of Mormon, The Pearl of Great Price, and The Doctrine and Covenants all testify to the existence of Satan and his angels and to the power which the devil has to tempt and deceive men, and lead the disobedient away captive.\(^4\)

If there is no devil, then Joseph Smith and other leaders of the Church are not inspired and are not prophets; those who claimed to have seen evil spirits were mistaken; the modern scriptures did not come through the power of God; and the Savior does not always speak the truth and is not perfect and not God. Therefore, if a Latter-day Saint discards the devil as an objective being, he also discards Mormonism.

Revelation and the Problem of a Personal Devil

Modern revelation is the foundation for the orthodox, Church belief in a personal devil and his evil spirits. This belief in revelation answers, to the Latter-day Saint, the questions that have been raised by people in general concerning the existence and power of Satan and his devils.

Through revelation (modern scripture) the Latter-day Saints have come to believe that many passages are missing and

\(^1\) Ne. 21:10.  \(^2\) Ne. 11:29.  \(^3\) Ne. 18: 15, 18.  \(^4\) Supra, pp. 77-80, 81, 82.
mistranslations have occurred in the Bible. A comparison of the Book of Moses with the Book of Genesis makes this very plain.¹ When the modern critics of the Bible claim, from a logical point of view, that the belief in Satan evolved into Jewish religion and subsequently into their history (the Bible),² the Latter-day Saints answer by referring to modern scripture; this modern scripture indicates that no doubt the Old Testament originally had many passages relating to Satan and his devils, which have been removed by men.³ These modern scriptures also reveal that the doctrine of the Atonement was taught to men from the days of Adam down through history, whenever scriptures were available or prophets were on the earth.⁴ The doctrine of the Atonement describes Christ's triumph over the adversary, Satan, by his sacrifice or death. This doctrine, if taught since the days of Adam, could easily have been adopted by people who did not have scriptures and prophets. As a result, their ancient rituals could very easily be patterned after garbled accounts of this doctrine which fell into their hands. Lord Raglan states that the Christian concepts of the devil were no doubt absorbed by neighboring heathen rituals, or accounts depicting these rituals.⁵ The Latter-day Saints answer by saying that some

¹Supra, pp. 76-81. ²Supra, pp. 5-9, 72.
⁵Supra, pp. 27-29.
ancient heathen rituals were more probably patterned after corrupted doctrines of the Atonement. Besides, in ancient times the devil appeared to many people, both righteous and wicked. The accounts of these appearances could easily have been recorded, though slightly changed through time, and passed down to our present day. The devil is a spirit in form like man; and when he, or one of his followers, is seen, he can appear much like any human being. This could also account, in addition to the ritual patterns, for the many references to Satan depicted in human form that are found in the ancient literature of the world.

The orthodox scribes accepted only the authority of the Bible—the Catholic writers used some of the writings of the early church Fathers—and as a result, they were unable to get a complete account of the origin of Satan's angels. Chafer knew that the Bible did not answer the problem of the origin of Satan's devils and stated: "... their origin cannot be definitely traced, it is probable that they were created as subjects of Satan in the primal glory..." He then states that "Satan, being in authority over these beings,

1P. of G. P., Moses 1:12-24; Al. 30:53. It is probable that Satan also appeared in the following references: P. of G. P., Moses 5:13, 18, 29, 30, 49.
2Supra, pp. 118. See p. 120 n. 1, also Appendix B.
3Supra, pp. 33-34, 38, 59-61, 71-72.
4Chafer, op. cit., p. 63.
doubtless drew them after him in his sinful attempt to thrust himself into the place of God.\textsuperscript{1} The Catholic writer Marrou uses the writings of early Fathers to show that the devils were not drawn away by Satan's authority, but rather "through their own fault, through the misuse they have made of their liberty."\textsuperscript{2} These Christian writers were also hampered by the lack of information concerning Satan's rebellion and fall. Various opinions were given by them, and others admitted that the passages in the Bible were too obscure to make any definite statement.\textsuperscript{3} J. M. Pendleton stated that more is known about the sin in the Garden of Eden than the sin which caused the angels to fall.\textsuperscript{4}

Besides these problems relating to pre-existence, these men had a problem of describing Satan's nature and form. They did not want to accept the medieval concept of Satan with horns, hoofs, etc., and corporeal body, yet they could give no definite statement as to his form or substance.\textsuperscript{5} The Catholic writers had some difficulty in determining the reliability of early church Fathers who made statements to the effect that good and bad angels have bodies of a more subtle matter than found in human bodies. They could not determine whether these statements were made through revelation or merely that the Fathers were influenced by their cultural surroundings.\textsuperscript{6}

\textsuperscript{1}Ibid., p. 63.\textsuperscript{2}Marrou, \textit{op. cit.}, p. 76.\textsuperscript{3}Supra, pp. 59-61, 71-72.\textsuperscript{4}Pendleton, \textit{op. cit.}, p. 152.\textsuperscript{5}Supra, pp. 61-62, 71-72. Cf. p. 28.\textsuperscript{6}Supra, pp. 62, 72.
The Latter-day Saints again rely on revelation to solve problems such as were just mentioned; they realize that many of the doctrines relating to Satan cannot be solved unless a source other than the Bible is used. Also, they realize that revelation is needed to interpret many obscure passages of the Bible, for the passages were originally received through that same source.\(^1\) Therefore, through modern scripture and interpretation made by inspired men of God (prophets), they have an account of the pre-existence of men which includes the origin, rebellion, and fall of Satan.\(^2\) The disagreement of the orthodox scriptionians and their lack of information on these subjects, according to the Latter-day Saints, could easily be eliminated by modern scripture and words of modern prophets. It was through revelation that men such as Joseph Smith, Heber C. Kimball, W. W. Phelps, Orson Hyde, and many others in the Church were allowed to see these evil spirits and describe their every form and feature.\(^3\) It was also through revelation that Joseph Smith knew their bodies were made of spirit matter, more pure and refined than mortal flesh.\(^4\)

Robert Ingersoll did not believe in spirits because he felt there was a lack of evidence for such things.\(^5\)

\(^1\)D. & C. 74, 77; 2 Pet. 1:20, 21.  
\(^2\)Supra, pp. 85-93.  \(^3\)Supra, pp. 117 ff.  
\(^4\)Supra, p. 87; also n. 1.  
\(^5\)Ingersoll, VIII, 512.
However, he admitted that he could not demonstrate the non-existence of spirits. He rejected the Bible as an inspired document and upheld science and personal experience through the natural senses as the means of knowing whether certain phenomena exist. He also stated that there would never be any scientific proof of the existence of devils (this would naturally include demoniac possession) and if Christianity decided they needed proof, they would not be able to find it.

The Latter-day Saints know that revelation or any other manifestation of God's power is not normally given as a public phenomenon that can be controlled at will by men through natural means, such as in a physics or chemistry experiment. Rather, it is a subjective experience given through supernatural means to those who believe.

Next day I was brought before the magistrate's court at Colesville, Broome county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined...

In this frivolous and vexatious manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by Lawyer Seymour, who had been especially sent for on this occasion. One Lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and

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not "denying the power thereof."

Mr. Knight was sworn, and Mr. Seymour interrogated him as follows:

"Did the prisoner, Joseph Smith, Jun., cast the devil out of you?"
"No, sir."
"Why, have not you had the devil cast out of you?"
"Yes, sir."
"And had not Joe Smith some hand in its being done?"
"Yes, sir."
"And did not he cast him out of you?"

"No, sir; it was done by the power of God, and Joseph

Smith was the instrument in the hands of God, on the occa-

sion. He commanded him to come out of me in the name of

Jesus Christ."

"And are you sure that it was the devil?"
"Yes, sir."
"Did you see him after he was cast out of you?"
"Yes, sir! I saw him."
"Pray, what did he look like?"

(Here one of my lawyers informed the witness that he

need not answer the question.) The witness replied:

"I believe I need not answer your last question, but I

will do it, provided I be allowed to ask you one question

first, and you answer me, viz., Do you, Mr. Seymour, un-

derstand the things of the spirit?"

"No," answered Mr. Seymour, "I do not pretend to such

big things."

"Well, then," replied Knight, "it would be of no use to

tell you what the devil looked like, for it was a

spiritual sight, and spiritually discerned; and of course

you would not understand it were I to tell you of it."

The lawyer dropped his head, whilst the loud laugh of

the audience proclaimed his discomfiture.1

Newel Knight said he knew he was possessed of a devil

because he saw him.2 Heber C. Kimball, Orson Hyde, and others

said they knew who attacked them for they saw their evil

assailants.3 It was also through personal revelation that

Joseph Smith saw the devil and his angels and knew who they

were.4 Personal experience is a compelling authority, and the

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1Joseph Smith, op. cit., pp. 91-93. Cf. supra, pp. 122-123.
2Supra, p. 123. 3Supra, p. 118. 4Supra, p. 117.
fact that another man has not had the same experience does not mean to the Latter-day Saint that his own experience is, as Whitman called it, imagination.¹

By modern revelation (scripture and prophets) the Church member is aware that these devils were well acquainted with the Savior and his power in the pre-existent state²; therefore, when He was on earth, these evil spirits knew Him and showed great fear of Him and of His name when used with the power of the Priesthood.³ The Latter-day Saints state that through the name of Jesus Christ and the power of the Priesthood—the same supernatural power Christ and certain of His disciples held—in modern days these evil spirits depart from the victims they possess.⁴ The change in the afflicted person after the devil is rebuked is not explained by the Latter-day Saints on psychological grounds, but rather, they claim the change is due to the actual departing of the evil spirit.⁵ Joseph Smith attributed the actions of Newel Knight—he was caught up from the floor of the room and tossed about—to a devil, and claimed to rebuke the evil spirit not by the power of man but by the power of God.⁶

Through personal revelation, Elders have detected evil

¹Supra, pp. 20-22. Cf. P. of G.P., Joseph Smith 2:
²Supra, pp. 91-93. P. of G.P., Moses 4:3.
⁴Supra, pp. 82-84, 94, 122-125.
spirits in persons who were thought through the natural senses to be sick or insane.\textsuperscript{1} The evil spirits were cast out and the afflicted person relieved.\textsuperscript{2} On the other hand, Jean Vinchon, a Catholic writer, stated that in many cases it was difficult to distinguish, because of lack of revelation, between demoniac possession and demoniacal action caused by sickness. Consequently, the priests were forced to pray for the afflicted persons and give them medical attention at the same time, for they were not sure if they were possessed.\textsuperscript{3}

Chafer felt that devils have just as much power now as they ever did to possess people.\textsuperscript{4} Because he knew of no authentic accounts of possession today as recorded in the New Testament, except for spiritualism and accounts in heathen lands, he felt it reasonable to conclude that possession in our day is probably often unsuspected.\textsuperscript{5} These devils can undoubtedly inspire a moral and exemplary life in a person, as well as influence mediums and possess people in heathen lands. He also felt that these demons could appear as "angels of light" and by this "impersonation they can more perfectly further the stupendous undertakings of Satan in his warfare against the work of God."\textsuperscript{6} The Latter-day Saints agree that Satan has just as much power to possess persons as he ever did.

\begin{itemize}
\item \textsuperscript{1}Cf. supra, pp. 50-51, 54-55.
\item \textsuperscript{2}Supra, pp. 125-127. \hspace{1cm} \textsuperscript{3}Supra, p. 88.
\item \textsuperscript{4}Chafer, \textit{op. cit.}, p. 68.
\item \textsuperscript{5}Ibid. \hspace{1cm} \textsuperscript{6}Ibid.
\end{itemize}
and they know through revelation and the Priesthood. Elders of the Church today have detected (through revelation) and cast out many devils in circumstances that are very similar to those in the New Testament days.¹ If Chafer feels that possession today is probably unsuspected because the demons "are capable of inspiring a moral and exemplary life . . .,"² the problem of detecting these demons before any damage is done becomes apparent.

Bernard Whitman indicated that if Christians once admitted that the devil had such great power that he could perform miracles and imitate the power of God, they would be faced with the problem of distinguishing between a true manifestation and a false one.³ He limited the power of God in our modern day and also the power of Satan; all manifestations whether good or bad, are explained on the basis of natural laws and principles, except those recorded in the New Testament. The wonderful contortions and agitations of the body during religious excitement attributed to the Holy Spirit, the appearances of evil spirits, and the appearances of angels can all be explained in terms of natural principles.⁴

The Latter-day Saints believe that God performs miracles now, just as he did in New Testament days.⁵ They also

¹Supra, p. 94, 122-129. See also accounts of possession in Appendix B.
²Chafer, op. cit., p. 68. See also supra, pp. 40-41.
³Supra, p. 22.      ⁴Supra, pp. 20-23.
⁵Morm. 8:26; 9:7-21.
believe that Satan can perform miracles, when allowed by God\(^1\); but they solve the problem of distinguishing between the two powers through their belief in revelation.\(^2\) The person who harbors an evil spirit, yet to all appearances is very angelic, can be detected by discernment of spirits (revelation)\(^3\); the evil spirit who appears as an "angel of light" can be detected by discernment of spirits and by certain keys given by the Prophet Joseph Smith\(^4\); the imitations of the workings of the Holy Spirit can be detected by discernment of spirits\(^5\); and communications from Satan can be detected by discernment of

\(^1\)Supra, p. 110. See also Orson Pratt, "Revelations and Manifestations of God and of Wicked Spirits," Journal of Discourses, XIII (1871), 65 ff (see Appendix A); Jedediah M. Grant, "The Power of God and the Power of Satan," Journal of Discourses, II (1855), 10-16 passim (see Appendix A).

\(^2\)Brigham Young, "The Necessity of the Saints Having the Spirit of Revelation, etc.," Journal of Discourses, III (1856), 158-159 (see Appendix A).

\(^3\)Supra, p. 110; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 205 (see Appendix A); D.\& C. 46:23.


spirits and with certain keys given by Joseph Smith; or any miraculous manifestations or power wrought by the devil can be exposed by revelation. However, the Latter-day Saints believe that these keys and the gift of discernment through personal revelation can be acquired only by living the Gospel of Jesus Christ and studying it; this enables one to gain the "knowledge" of the Gospel which Joseph Smith said was essential for salvation. If a person does not have this knowledge, he can be deceived in this world and after death will be brought into captivity by the devils in the world of spirits.

In summary, a supernatural power (revelation) is needed to explain and unmask the deceptions which Satan has pawned off onto the world. It requires revelation to expose the mistranslations and omissions of the Bible, to help expose the philosophies of men which further his cause, to reveal his form and substance, to give the best evidence of his and his

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2Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 202-215 (see Appendix A). This is an excellent editorial written by Joseph Smith on the subject of discernment of spirits.

3Brigham Young, "Faith, etc.," Journal of Discourses, III (1856), 43-44 (see Appendix A); McConkie, op. cit., p. 286.

followers' existence, to expose his or his followers' presence in the bodies of those possessed, to show his influence in the actions of certain persons, and to expose his imitations of God's power and Priesthood.

When speaking of the spirits which sometimes actuate men, Joseph Smith reiterated the need for revelation to expose and understand the devil's power.

... 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 manifestations? Who can detect the spirit of the French prophets with their revelations and their visions, and power of manifestations? Or who can point out the spirit of the Irvingites, with their apostles and prophets, and visions and tongues, and interpretations, etc. Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as no man knows the things of God, but by the Spirit of God, so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human. ...

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for 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. 1

1Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 205.
CHAPTER VI

SUMMARY AND CONCLUSIONS

The difference of opinion among people of our day concerning the existence of Satan and his evil spirits has become an important problem. Many evidences and explanations have been given by those who hold liberal and orthodox views to substantiate their position. The problem is important since a belief one way or the other is definitely related to other doctrines and beliefs a person or a religion upholds.¹

The Latter-day Saint viewpoint concerning the devil is definite: Satan is a real person.² From the moment Joseph Smith knelt down to pray in the grove of trees near his home in Manchester, New York, the power of Satan and his evil spirits has been manifest against the Church as a whole, against its leaders, and against all the members who are trying to live the Gospel.³

In some of the earliest revelations received by Joseph

¹See pp. 73-74 for the summary concerning the orthodox and liberal viewpoints.


³Supra, pp. 114-121.
Smith, the Lord has substantiated the authenticity of the Old and New Testaments\textsuperscript{1} and revealed many things pertaining to the origin, rebellion, fall, and career of Satan and his devils that are not found in the modern Bible.\textsuperscript{2} Many passages relating to Satan were probably in the original manuscripts of the Bible but have since been removed by men.\textsuperscript{3} From this evidence and other passages in The Book of Mormon, it seems that Satan (in these latter days) wants scripture to be limited and obscure when referring to him. In this manner, those who accept only the authority of the Bible become confused and stumble over the passages—or lack of them—referring to the devil and Gospel principles; they sometimes conjecture or disagree, and as a result, their statements can be considered of little importance by the modern critics who try to explain away the supernatural accounts in the Bible and even the origin of the Bible itself on a naturalistic basis.\textsuperscript{4} No doubt Satan wants men to take the naturalistic attitude and thereby to disbelieve in any supernatural power.\textsuperscript{5} In this manner, men will regard him as only a personification of evil\textsuperscript{6} or they may

\textsuperscript{1}Supra, pp. 75-85. \textsuperscript{2}Supra, pp. 85-114.
\textsuperscript{3}Supra, p. 76. \textsuperscript{4}1 Ne. 13:29. Cf. supra, pp. 5-9.
\textsuperscript{5}The Latter-day Saints have examples of men (i.e., Sherem /Jac. 7:1-20/ and Korihor /Al. 30:6-60/) who were deceived by Satan (Jac. 7:18; Al. 30:53) and led away the people (Jac. 7:3; Al. 3:18) by preaching doctrines naturalistic in nature (Jac. 7:2, 4, 7; Al. 30:12-17, 24-28).
\textsuperscript{6}Supra, pp. 8, 65-69.
reject him and such concepts as "sin" entirely.  

Not only do the Latter-day Saints have evidence of Satan's existence from modern scripture and the modern prophets, but they also have testimonies of persons who have seen him and have been attacked or possessed by him or his spirits.  

In some cases, those who were tormented by these devils were able to see their assailants. As soon as the devils were rebuked, they saw them leave, and their affliction ceased. 

The L.D.S. position concerning Satan is interrelated with many doctrines of the Church. If he were eliminated from their theology, all beliefs concerning opposition, exaltation, the Fall, the Atonement, and the divinity of Jesus Christ would have to be altered to such an extent that it would cease to be Mormonism. 

Also, the L.D.S. position concerning Satan—the origin, fall, career, and power of the devil—is built upon the foundation of revelation. The Church member accepts The Book of Mormon and other L.D.S. scripture as the word of God, through the testimony of the Holy Ghost.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name

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1Supra, pp. 4-5. Cf. 2 Ne. 28:20-22 (supra, p. 84); Alma 30:25-27, 53; supra, p. 134.  
2Supra, pp. 114-129. See also Appendix B.  
3Supra, pp. 118, 122-123, 140-141.  
4Supra, pp. 131-135.
of Christ, if these things are not true; and if ye shall
ask with a sincere heart, with real intent, having faith
in Christ, he will manifest the truth of it unto you, by
the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the
truth of all things.\(^1\)

and they accept the inspired words of their prophets by this
same testimony.

\[ \ldots \text{when a man speaketh by the power of the Holy}
\]

\[ \text{Ghost the power of the Holy Ghost carrieth it unto the}
\]

\[ \text{hearts of the children of men.} \]

\[ \text{But behold, there are many that harden their hearts}
\]

\[ \text{against the Holy Spirit, that it hath no place in them;}
\]

\[ \text{wherefore, they cast many things away which are written}
\]

\[ \text{and esteem them as things of naught.}^2 \]

They also believe it requires revelation to unmask

the devil's deceptions and power. Without revelation very

little would be known about the devil or his power; men would

remain in ignorance on this subject.

As we have noticed before, the great difficulty lies

in the ignorance of the nature of spirits, of the laws by

which they are governed, and the signs by which they may

be known; if it requires the Spirit of God to know the

things of God; and the spirit of the devil can only be

unmasked through that medium, then it follows as a natural

consequence that unless some person or persons have a com-

munication, or revelation from God, unfolding to them the

operation of the spirit, they must eternally remain igno-

rant of these principles; for I contend that if one man

cannot understand these things but by the Spirit of God,

ten thousand men cannot; it is alike out of the reach of

the wisdom of the learned, the tongue of the eloquent, the

power of the mighty. And we shall at last have to come to

this conclusion, whatever we may think of revelation, that

without it we can neither know nor understand anything of

God, or the devil; and however unwilling the world may be

to acknowledge this principle, it is evident from the

multifarious creeds and notions concerning this matter that

they understand nothing of this principle, and it is equal-

ly as plain that without a divine communication they must

remain in ignorance.\(^3\)

\(^1\)Moro. 10:4-5. \(^2\)Ne. 33:1-2.

\(^3\)Joseph Fielding Smith, Teachings of the Prophet
Joseph Smith, pp. 205-206.
APPENDIX A

This appendix contains statements made by Church leaders and writers in the following order:

Ezra T. Benson
George Q. Cannon
Jedediah M. Grant
Heber C. Kimball
Charles W. Penrose
Orson Pratt
Parley P. Pratt
Joseph Smith
Joseph F. Smith
Thomas Ward
Daniel H. Wells
Wilford W. Woodruff
Brigham Young

Also included in this appendix is an editorial "Lucifer Is a Person," taken from The Deseret News, Church News.
Ezra T. Benson

We have now commenced to prepare for the building of a Temple; the ground has been staked out and broken; does not the devil know it? Yes; he knows all about it, and there could not be a thing to displease him more than for this people to talk about a Temple, to say nothing about going to work to build one. Did it not always stir up the devil? It was so in Kirtland, Missouri, and Illinois; and will it not be so in the City of the Great Salt Lake? It will. Are you not glad of it? You ought to be. Why? Because it is impossible to do anything, to any great extent, without an opposite. This is strictly according to the experience we have had. We must have an opposite, it must needs be that there is an opposite in all things to square us up, and make us ready to become useful in all things. I am glad of it, myself. What is required of us to do? Why, just do right, and all is right; what an easy lesson. Can you have any enjoyment without an opposite? We hear a good deal said about making sugar; but I tell you it is impossible to make sugar enough to make everything sweet. There is plenty of sweet, and there is also plenty of bitter. There must be an opposite, and it is all right.---Ezra T. Benson, "Necessity of Opposition," Journal of Discourses, II (1855), 348.

George Q. Cannon

... I have often heard it remarked by the brethren, and I have remarked it myself, that in some places there is a greater disposition entertained by the people to commit adultery and indulge in kindred sins of this description than there is in this country. There seem to be influences in the atmosphere in those lands of such a character, that unless a person is on his guard and constantly watching and resisting them, he will be led down to destruction by them. A spirit and disposition will creep over the people unless they are careful, to lead them astray in the direction which I have named. This is undoubtedly the case. There are spirits in the atmosphere that are filled with that disposition, and who seek to influence those with whom they are brought in contact, impressing those who are in the tabernacle of flesh to indulge in the same sin.

There are influences in the atmosphere that are invisible to us that, while we are here upon the earth, we ought to resist with all our might, mind, and strength—influences which, if we would be led by them, would lead us to destruction— Influences that are opposed to the Spirit of God—Influences that would bring upon us destruction here and hereafter, if we would yield to them. These influences we have to resist. We have to resist the spirit of adultery, the spirit of whoredom, the spirit of drunkenness, the spirit of theft, and every other evil influence and spirit, that we may continually overcome; and, when we have finished our work on the earth, be prepared
George Q. Cannon, contd. 154

to govern and control those influences, and exercise power over them, in the presence of our Father and God. I have no doubt that many of my brethren and sisters have sensibly felt in various places and at various times evil influences around them. Brother Joseph Smith gave an explanation of this. There are places in the Mississippi Valley where the influence or the presence of invisible spirits are very perceptibly felt. He said that numbers had been slain there in war, and that there were evil influences or spirits which affect the spirits of those who have tabernacles on the earth. I myself have felt those influences in other places besides the continent of America; I have felt them on the old battle grounds on the Sandwich Islands. I have come to the conclusion that if our eyes were open to see the spirit world around us, we should feel differently on this subject than we do; we would not be so unguarded and careless, and so indifferent whether we had the spirit and power of God with us or not; but we would be continually watchful and prayerful to our heavenly Father for His Holy Spirit and His holy angels to be around about us to strengthen us to overcome every evil influence.

When I see young men indulging in drunkenness and in stealing, I come to the conclusion that they are led captive by the evil spirits around them. We call it the spirit of the evil one; but he has numerous agencies at work, even as the Lord has numerous agencies to assist him in bringing to pass the consummation of His great designs. The adversary has numerous agencies at his command, and he seeks to control and lead to destruction the inhabitants of the earth who will be subject to them. If we could see with our spiritual senses as we now see with our natural senses, we should be greatly shocked at the sight of the influences that prompt us to disobey the counsels of God or the Spirit of the Lord in our hearts. But we cannot see them, for they are spiritually discerned; and he who discerns the most, is the most fully impressed by the Spirit of God; he who does not discern, has not profited by the instructions given to him, and yields to those evil influences in an unguarded moment, and is taken captive in his blindness. He who is imbued with the Spirit of God is sensibly aware when the evil power approaches; but he does not welcome it to his bosom; he resists it with all the might and strength God has given unto him, and he obtains power over it, and it no more troubles him; if it does, its influence is more weakened than previously.

We often talk about and desire to see angels. Every person who has joined this Church has had a desire to have revelations from God our Heavenly Father, and have knowledge poured out upon him as it was poured out in abundance upon the prophets of old. I merely suppose that this is so with everybody else, because I have these feelings myself, and judge others in this respect by myself. But, until we can learn to control and resist those evil influences that are now invisible, I think it would be unprofitable to have the administration of angels personally or visibly unto us.---George Q. Cannon, "Blessings of the People of God, etc.," Journal of Discourses, XI (1867), 29-31.
George Q. Cannon, contd.

... Joseph lived long enough as did our Elder Brother Jesus, to accomplish the work God sent him to do. He laid the foundation of the Church. He laid it so deep that it will never be overthrown. He bestowed upon man the everlasting Priesthood, with all its authority, from the Apostleship down to the authority of a Deacon, with every key, every endowment and every ordinance necessary to accomplish the work of God upon the earth. Then Satan raged, and he has raged ever since. You wonder many times, doubtless, at the hatred exhibited to this Church and people. If you could see the eternal worlds; if the vision of your mind could be opened to the scene; if you could have the veil withdrawn, you would not wonder at it when you understood the real character of the stake that is being fought for. It is the supremacy of this earth that is being contended for. Satan is determined that God shall not have this earth, and that He shall not reign here; he is determined in this, and if he could he would shed the blood of every man and woman on the face of the earth, rather than it should go into the hands of God. All those who are connected with him would, if they could, slay every man that stands in their pathway. The more faithful a man is in the cause of God, the more the hatred of the wicked is manifested against him, illustrating the truth of that statement made by the Apostle Paul, that "all that will live godly in Christ Jesus, shall suffer persecution"—not may suffer it, but they shall suffer it.... George Q. Cannon, "Traveling through the Settlements, etc.," Journal of Discourses, XXIV (1884), 375-376.

Having obtained this knowledge, the next question is, Why are we here? Why did God send us here? And what was His object in concealing the knowledge of our former state from us? Why is it, if we were in this glorious relationship to our Eternal Father, and we dwell with Him, that the knowledge of it has faded from our memories? Well, there are reasons for this, and they are plain and simple and easily understood when they are explained to us. It is necessary for exaltation that human beings should gain experience. We are the children of God, and as His children He desires to make us like Himself, to attain to the same glory and enter upon the same career of progress and exaltation that He has entered upon. Therefore, it is necessary, in His wisdom and according to the laws of exaltation, that we should descend from our heavenly abode and come here and take upon us mortal tabernacles, and forget all that we knew. The reason of this is that we should be tempted, that we should be tried, that we should be purified, that the doors of our nature should be cleansed by obedience to the laws of God, and that by obedience to His laws these tabernacles which we have received, and which belong to this fallen world, may be redeemed, and be fitted and prepared to dwell in a higher and purer abode—in an element that is far beyond anything that we know anything of at the present time. These
George Q. Cannon, contd.

tabernacles of ours, which are so full of humanity and its weaknesses, God has given unto us, and He has told us how we can redeem them--by obeying the laws He has taught.

But some will say: "Why, if God is all-powerful, does He not restrain the devil, and why does He allow him to afflict the children of men?" The reason is found in the fact that these things are necessary. It is necessary that we should be tempted, that we should be tried, that we should be purified, by going through these trials and passing through this furnace of affliction which this life furnishes. Now, there are some of you, probably, that have had disagreeable missions to perform in your life. Some of you perhaps have had afflictions. I think there are some here who have been in the penitentiary for carrying out a principle of our religion. You have passed through many severe ordeals. Let me ask--you men of experience, and you women of experience--is it not a fact that those scenes which were the most trying to you and the hardest to bear at the time have been the most profitable to you? Do you not look back to them and feel that they have been the most fruitful in experience to you, and the most beneficial also in the lessons that they have taught you? I know this is my experience. I look back to the disagreeable parts of my life, that is, the parts that were thought to be disagreeable at the time, and I say to myself, I thank God that I had these things to contend with. . . . When we have passed through this probation, if we have been faithful, we shall look back at all that we have experienced and thank God, with all our hearts, that He permitted us to come on the earth and have the opportunities that we had of showing our fidelity to God, our willingness to keep His commandments, and our determination that we would not be seduced from the path of obedience and rectitude by the blandishments and the temptations of Satan.

. . . And there is this promise given unto us, that after we have finished this probation and are faithful to God, then--lay it as a comfort to your hearts, and let it fill you with joy--Satan will have no more power over us. If you are faithful to the truth, if you keep the commandments of God all your days, when the time comes for you to pass away from this state of existence, Satan's power will have ended. After that he can exercise no dominion over you. You are emancipated from his thralldom. You will then be ushered into the presence of the holy and the just. . . .

But those who are unfaithful, those who will listen to Satan, who will lend a willing ear to his blandishments and to his allurements, when they go from this state of existence, they go into a condition where they are subject to his power. They will dwell in darkness; and according to their sins their punishment will be.---George Q. Cannon, "Our Pre-Existence and Present Probation," The Contributor, XI (October, 1890), 477-478.
Jedediah M. Grant

I have been pleased with the remarks of Elder Hyde this afternoon. I am myself more or less familiar with the doings of the Spirit Rappers, having had an opportunity of becoming acquainted with them when I was last in New York and Philadelphia; and I am satisfied now, and was then, that they are manifestations of spirits; and startling are the sentiments, developments, and doctrines they have made known. It has been treated as a bubble upon the wave that soon would burst asunder; but I am satisfied the results of the manifestations of the spirits (wicked spirits) will be to combine their forces in as systematic an order as they are capable of, to successfully resist the Priesthood upon the earth.

I am aware that even some of the Latter-day Saints are slow to believe in relation to the power of Lucifer, the son of the morning, who was thrust from the heavens to the earth; and they have been slow to believe in relation to the spirits that are associated with him; but from the first revelations of the Almighty to brother Joseph Smith, not only revelations in relation to the deep things of the kingdom of God, and the high things of heaven, and the depths of hell, but revelations showing him the power of Lucifer, the opposite to good, that he might be aware of the strength of his opponent, and the opponent of the Almighty--I say, from perusing these revelations, I have always been specially impressed with the doctrine relating to the power of Satan, as well as with the doctrines relating to the power of God.

I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite. I am not myself acquainted with any happiness that I have not learned the opposite of. You may perhaps enjoy a great deal, the opposite of which you know nothing of, you may be constituted different to me, your feeling may be different, you may have learned to enjoy without first experiencing the opposite; but I may say with safety, nearly all the blessings I enjoy and highly prize are most appreciated after I have learned their opposite; and I am of opinion that all Saints sooner or later will have to learn the opposite to good, they will have to partake of the bitter in order to properly appreciate the sweet, they will have to be impressed with pain that they may appreciate pleasure.

In relation to spirits, for it seems to be the subject introduced to-day, I have this idea, that the Lord our God absolutely gave Lucifer a mission to this earth; I will call it a mission. You may think it strange that I believe so good a being as our Father in heaven would actually send such an odd missionary as Lucifer. You may call him a missionary, or any thing else you please, but we learn he was thrust out of heaven, the place where the Lord dwells, to this earth; and his mission, and the mission of his associates who were thrust down with him, and of those whom he is successful in turning
away from God's children who have tabernacles, is to continue to oppose the Almighty, scatter His Church, wage war against His kingdom, and change as far as possible His government on the earth. He could take the Saviour upon the pinnacle of the temple, and show him the kingdoms of this world, and could perform many wonderful works in the days of Jesus. When the Priesthood of God is upon the earth, then the priesthood of the devil may be seen operating, for he has got one. When the kingdom of God is on the earth, you may expect to see a special display or manifestation of the opposite to the Gospel of the kingdom, or of the Priesthood of God.

If you read the Book of Mormon, the Bible, and the Book of Doctrine and Covenants, you read about the power of Satan upon the earth—the manifestation of wicked spirits. When was this special power of Satan more particularly made manifest? It has always been when the power of the holy Priesthood and the kingdom of God were upon the earth. In the days of Moses, in the days of the Patriarchs, in the days of the Prophets, and in the days of Jesus and his Apostles, and while his Church remained upon the earth, the opposite of the principles of heaven were specially made manifest, causing a lull in the public mind. The world is more or less controlled all the time by influences that Lucifer evidently is not opposed to; he has little objection to the present organization of human society, from the fact that every thing passes along in the wake that agrees with his religion, and rather tends to forward his purposes.

Now some suppose if they can see a miracle, as they call it, that is, something beyond that which is ordinary with man, they are bound to believe; but I am of opinion that Lucifer and his associates can show as many miracles as the people desire to see; they can show as many as were exhibited in Egypt in the days of king Pharaoh. I believe Lucifer has just as much power to make lice now as ever he had, he has just as much ability to display his power in making a serpent to oppose a Moses as ever. Has he lost his power during the last two, three, or four thousand years? We do not believe he has. If, then, he possesses the same power as he once did, why is he not able in this dispensation to make manifestations corresponding to those in previous ones?

I wish to come down to our own day, for you know I am fond of rooting, grubbing, building, fencing, and doing the things needed right here at home. Let us then confine our remarks to this dispensation, when the Prophet Joseph Smith was visited by an holy angel, clad in robes of light, who authorized him to sound the trump of the Gospel of peace, and receive the sacred records from the earth, and the Urim and Thummim, and who laid hands upon him and gave him the Holy Ghost, and authorized him to baptize for the remission of sins, and organize the kingdom of God on the earth. What do we see at this time? We see the manifestations of the power
of Satan immediately after the revelations of the angel to Joseph. For instance, there were spirit mediums in Kirtland, when the Church was first organized there by brother Parley P. Pratt and others; but when Joseph went with the Priesthood, the devil had to leave, for he had learned the power of Lucifer; and Joseph organized the Church, established the Priesthood, and set every thing right. I might go on with a long routine of manifestations of the power of God, and of the power of the devil; but you who have come from the old country, and some of the first Elders that went over there--Presidents Young, Kimball, Hyde, and others, recollect manifestations of the spirits of the devil in that land. They attacked those brethren by hundreds and by thousands, and the spirits were actually visible. If you could call up brother Willard Snow, and converse with him, I have no doubt that he would tell you he was attacked by them, and they overcame his body.

I am not surprised to see these manifestations increased upon the earth; but where is the anchor to the faith of the Saints? Where is the surety of the Saints against these manifestations? Inasmuch as the world would not listen to the Prophet Joseph, and receive the word of God through him, I look for the Lord to fulfill His word, and send them strong delusion, inasmuch as they believe not the truth, and will permit them now to believe a lie, that all who have pleasure in unrighteousness may be damned. I anticipate seeing strong delusion among the wicked in the day in which we live, but where is the anchor for the faith of the Saints? I will tell you where mine is.

If you maintain the fact that the Priesthood of God is upon the earth, and God’s representatives are upon the earth, the mouth-piece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the Church which it dictates, and then to the whole earth which it will dictate. Satan may succeed for a season to curtail the extent of this government, and the free working of its machinery, but if the Lord Almighty has organized a government upon the earth, and has committed the keys and Priesthood of it to His Prophet, that Prophet holds jurisdiction over the earth, the same as Adam did in the beginning. And righteous men in every dispensation since the creation, if they had any keys, had the keys of the kingdom of God; and they extended over this wide world wherever God had a people and government; and just as far as the Priesthood exercised its authority, just so far the rule of the Almighty reached.

I do not care how many devils rap, it is no trouble to me, I say, rap away, and give as many revelations as you please, whether you are good spirits or bad ones, it does not trouble
Jedediah M. Grant, cont'd.

my cranium. Rap away, for I trust in the anchor of my soul that is sure and steadfast, in the Priesthood of God upon the earth.

There is another main thread connected with this, that I have not brought out. You know in fishing with the hook and line, if you draw out suddenly on the line when you have got a large trout, you may break your line; you must therefore angle a little, and manage your prize carefully. I would ask you if Jehovah has not in all ages tried His people by the power of Lucifer and his associates; and on the other hand, has He not tried them and proved them by His Prophets? Did the Lord actually want Abraham to kill Isaac? Did the Prophet Joseph want every man's wife he asked for? He did not, but in that thing was the grand thread of the Priesthood developed. The grand object in view was to try the people of God, to see what was in them. If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got." A man who has got the Spirit of God, and the light of eternity in him, has no trouble about such matters.

I am talking now of the present day. There was a time when we could be tried pretty severely upon these points, but I now could pick you out hundreds of men that cannot be tried in this way, but they will hand over every thing they possess. They understand the nature of such doctrines, and the object of such requirements. They know it is to prove the people, both men and women, and to develop what they will do. How can the Priesthood judge the people, if it does not prove them.

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you--it will try you to the core. If one thing won't try you, something else will be adopted, until you are like the passive clay in the hands of the Potter. If the Lord our God does not see fit to let the devil loose upon you, and mob you, He will employ some other means to try you as in a crucible, to prove you as gold is tried seven times in the furnace.

Let the devils rap, then, and let them talk, and mutter, and have their mediums; what do I care, so long as the Priesthood is upon the earth, and the Apostleship is upon the earth, and the government of God, and the light and influence of the Holy Ghost, are upon the earth? Can they shake the Saints? No. But let a man lose the Spirit of God, and depart from this Church, and from the men that hold the Priesthood of God on the earth, and I have no doubt that Lucifer will reveal a great many truths to him, and teach and advocate principles and sentiments that will agree with doctrines of this Church.
Jedediah M. Grant, contd.

And they will even imitate Joseph Smith's hand writing, and the hand writing of brother Hyrum, of Bishop Partridge, and of Bishop Whitney, and others; and they will give you flaming revelations, and the light they emit will blaze like a comet. Now Lucifer has philosophy enough and religion enough to suffer his agents to run along with the truth hand in hand, and make himself appear like an angel of light, and teach hundreds of true principles, if he can only thereby get you to swallow one item of false doctrine. But the grand story is, the devil may rage as long as he pleases, and use all the cunning and craft that he may, yet he never can overreach those who hold the keys of the Priesthood, nor succeed in deceiving them. This Joseph taught the people, but they were slow to believe. But now the energies of the people move as one man; and if they want to build a Temple, they can build it, and whatever they want to accomplish they can do.

The Priesthood is a power we should respect, reverence, and obey, no matter in whose hands it is. Let Lucifer mix in truths with error, and work great signs and wonders to deceive the very elect, but it is not possible. Why? Because they have learned the Priesthood, and they possess the power thereof that cannot be shaken. Let the rappers go ahead, then, for it is not possible for them to deceive the elect of God; and let the witch of Endor, and all other witches and wizards, with the prince and power of the air at their head, do their best, if we keep the commandments of God we shall continually soar far above their power and influence.

I want to have nothing to do with Satan, I desire not to shake hands with him, nor to do anything that will bring me in contact with him, for he is powerful, and if he once gets you in his grasp and shakes you, you will think you are less than a grasshopper. Let us rally round the standard of God, and when we are in the circle of truth, then let the devil and the enemies of the Church of God fire their loudest guns, and wage their war, and marshal their strength, yet, armed with the armor of righteousness, clothed with the Priesthood and generality of the Almighty, we shall successfully resist, and triumphantly conquer Satan and all his allied forces of the earth and hell. They will then find out whether Joseph had a right to rule this earth by the power of the Priesthood. They will then find out that the "Mormons," notwithstanding their curious bumps, for they have got some curious bumps, are authorized to preach the Gospel of God, gather Israel, build up Zion, bind Lucifer with a chain, and establish the reign of peace on earth.----Jedediah M. Grant, "The Power of God and the Power of Satan," Journal of Discourses, II (1855), 10-16.
I ask you, brethren and sisters, if you expect to go into heaven, if you do not do his will on earth as it is done in heaven? Can those persons who pursue a course of carelessness, neglect of duty, and disobedience, when they depart from this life, expect that their spirits will associate with the spirits of the righteous in the spirit world? I do not expect it, and when you depart from this state of existence, you will find it out for yourselves.

The Saints are receiving their endowment, and preparing for that which is in the future; to dwell in the heavens, and sit upon thrones, and reign over kingdoms and dominions, principalities and powers; and as this work progresses, the works of Satan will increase, and he will continue to present one thing after another, following up the work of God, and increasing means of deception, to lead astray such men and women, and take them captive. As the work of God increases in power and extent upon the earth, so will the works of Satan increase. I expect that tribulation will be upon the wicked, and continue from this time until they are swept off from the earth. I just as much expect these things as I do to see the sun rise and set tomorrow.——Heber C. Kimball, "Obedience—the Spirit World—the Potter and the Clay," Journal of Discourses, II (1855), 150.

He [Jedediah M. Grant] said to me, "Brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. But 0," says he, "the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion." He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade and all were organized and in perfect harmony. He would mention one item after another and say, "Why, it is just as brother Brigham says it is; it is just as he told us many a time."

That is a testimony as to the truth of what brother Brigham teaches us, and I know it is true, from what little light I have.

He [Jedediah M. Grant] saw the righteous gathered together in the spirit world, and there were no wicked spirits among them.

I never had a view of the righteous assembling in the spirit world, but I have had a view of the hosts of hell, and
have seen them as plainly as I see you today. The righteous spirits gather together to prepare and qualify themselves for a future day, and evil spirits have no power over them, though they are constantly striving for the mastery. I have seen evil spirits attempt to overcome those holding the Priesthood, and I know how they act.----Heber C. Kimball, "Remarks at the Funeral of President J.M. Grant," Journal of Discourses, IV (1857), 135-137.

The more of the Spirit of God a man has, the more composed he is. You will not hear him rage and tear, saying, "Oh, the Holy Ghost is in me; I shall die; hell and the devil is to pay." (The speaker mimicked the manner of wild enthusiasts.) I am trying to show you the folly, wild spirit, and devil that gets into some men, and they try to make the people believe that it is the Holy Ghost, when it is not any such thing. You never see brother Brigham operated upon in that way; you never see brother Heber so affected. I have had to fire here. Why? Because the enemy was so strong against me that I had to force the word of God towards the people to effect them in any way, shape, or manner.

(The speaker jumped and threw his arms about.)
I am mimicking those persons, in order to show the folly of their conduct. I want you to understand, and not let men get these powers on them. It would not be any wonder if brother Gifford were to get into that spirit, because that is the spirit he had before he came into the Church; and he had it a while after he came into the Church, and he feels as though he had lost all his religion, because he is not actuated by that wild spirit. I have seen the manifestations of those spirits both in America and England; they were in this Church in the first commencement of it in Kirtland.

In the commencement of this Church the devil came along, and there were men that saw written letters come down from the heavens in their presence; that was in Kirtland, Ohio, 25 or 26 years ago. Some enthusiastic spirits received those letters as revelation, and they would read them to the people. A spirit would come on those individuals, and they would begin to run around the house, and be thrown into all manner of shapes and convulsions, saying it was the operation of the Holy Ghost. If you do not look out, you will get such spirits as those here. I merely speak of them to give you a check, that you may be aware of the course you are taking.

I will tell you what kind of characters will have those kinds of revelations; they will be men who have committed whoredom in our midst, and women who have played the whore. Good, virtuous men and women are not actuated by those spirits, because they ask the Father, in the name of Jesus Christ, to give them His Spirit, and not those wild, enthusiastic spirits.
Heber C. Kimball, contd.

manifested by some. How was it with those men in Kirtland? Almost every one of them denied the faith and went over the board, and afterwards we found out that they were adulterous persons.----Heber C. Kimball, "The Body of Christ, etc.," Journal of Discourses, IV (1857), 169-170.

God says, "My house is a house of order, and not of confusion." The Holy Ghost will not dwell where there is confusion. I do not ask you whether you know this or not, because every one knows that confusion does not come from the Father, nor from the Son. Does it come from the Holy Ghost? Every one of you will answer, "No." Where does it come from? It comes from the author of confusion, and is produced by those who rebel against God and against His authority. There were many who did this formerly, and they form part of that hell which brother Wells was talking about. Although those men and women are dead, they have a good deal of power; their spirits have power over us when we render ourselves subject to them; their spirits are busy at work. They are diligent in performing the work of destruction and confusion; they go at that work the very moment their spirits leave their bodies.

On the other hand, when righteous persons die, their spirits also go into the spirit world, but they go to work with the servants of God to help to do good, and to bring about the purposes of the Almighty pertaining to this earth; while wicked spirits, those who have been wicked in this probation, take the opposite course, just the same as they did here. I have said, a great many times, that that spirit which possesses us here will possess us when our spirits leave our bodies, and we shall have very much the same as we are here.

If you are subject to rebellious spirits, or to a spirit of apostasy here, will you not have the same spirit beyond the veil that you had on this side? You will, and it will have power over you to lead you to do wrong, and it will control your spirits. If, then, you are opposed to the truth while you are here, you will be occupied in that opposition hereafter, for the spirit that is opposed to the work of God here, will be opposed to the work when beyond the veil. I do not guess at this, because I have been on the other side of the veil, in vision, and have seen a degree of its condition with the eyes that God gave me. I have seen it and have seen those that lived in the faith and had the privilege of seeing Jesus, Peter, James, and the rest of the Ancient Apostles, and of hearing them preach the Gospel. I have also seen those who rebelled against them, and they still had a rebellious spirit, fighting against God and His servants.----Heber C. Kimball, "Departed Spirits, etc.," Journal of Discourses, IV (1857), 273-274.
Charles W. Penrose

This is a real warfare that is taking place on this planet where you and I live. It commenced in the beginning. It was made possible through transgression. Our parents in the Garden broke a law that God gave them, and by the breaking of that law the power of evil entered into this world. It is stated that in the beginning Satan entered the serpent, and Satan was the serpent; that he was more subtle than any of the beasts of the field. That is his character. We learn a little about his character by that which he did before this globe was framed as a dwelling place for the children of the Lord. He was in the beginning with the Father, as Jesus was. Jesus said, "I also was in the beginning with the Father, and am the firstborn." I know that some of our people have obtained a notion that Lucifer was the firstborn, and that he lost his place and birthright through transgression. But Jesus is the Christ, the firstborn among the sons of God, "the firstborn of every creature." In that 93rd section of the Doctrine and Covenants, from which Brother George Albert Smith read just now, Jesus Christ, who was crucified on Mount Calvary, and who rose from the dead, and who sat at the right hand of the Father, and who in these last days has appeared with the Father and revealed the everlasting Gospel, makes the declaration that He was in the beginning with the Father, and was the firstborn.

. . . The nature of our spiritual existence is on a par with that. But in our beginning as the sons and daughters of God we were there with the Father and with the Savior; and according to the revelations that God has given in these last days, the being who is called Lucifer, or Satan, or Beelzebub, or the serpent, or the adversary, or the accuser of the brethren, he also was there and led away "a third part of the hosts of heaven, because of their agency," and was indeed a subtle intelligence, but he prostituted the intelligence he had to an evil purpose. Through the transgressions of our first parents he obtained power on this globe, and he has held it from that time to the present. He has aided in setting up kings and casting down kings. He is "the prince of the power of the air." He is that Evil One whom Christ will bind at His coming, that he may not any more have power upon the face of this earth. But he is here now, and his hosts are here; and they have been from the beginning.

I have not time to take up the scriptures and show the influence that he and his associates have exercised over nations and kingdoms, princes and peoples; but suffice it to say that when Christ Jesus our Lord was baptized of John in the River Jordan, when He was thirty years of age, He was led by the Spirit into the wilderness that He might be confronted with that evil power which has been on the earth from the beginning.

Light came upon the world, and there was also darkness. The conditions of this globe are typical of this spiritual condition. Light is here, and men may receive light. Darkness is here, and men may go into the deeds of darkness. When light comes into the world and they reject it, they do so because
their deeds are evil, as Christ pointed out. . .

Now, if we will keep the commandments of Christ and walk in the spirit of our Redeemer, there will be no place for Satan in our hearts nor in our homes. But these powers of evil are on the earth, and they have come down, as John saw them in the vision, just before the time of the end, "having great wrath; for they know that their time is short." How do they work? Why, if they can, they work through the children of the kingdom. If they can, they move upon you, upon me, upon every man and woman in the Church that can be tempted or drawn aside. But after we have resisted, again, and again, the time will come when they will cease their personal efforts upon us; but they will attack us through our children, or our companions in the home—the man or the woman in the home who does not keep the commandments of God. Snares are laid particularly for the rising generation. These spirits are here in this city. They are throughout the land. They are measurably over all the earth; but they are concentrated in their efforts to a large degree right here where we live. Now, we have no personal warfare against even our enemies. Those who slander and abuse, who try to irritate us to make us respond and retaliate, let them do that and fail. Let them go on with their evil works. Daniel saw in the vision of the last times, that "the wicked should do wickedly, and none of the wicked should understand;" but the wise shall understand, he says, "and they that turn many unto righteousness shall shine like the stars and like the sun forever and ever." Let them go on, therefore, with their evil work. But let us do our work of light and truth and righteousness.

. . . Our warfare is with these powers that are behind the vail; and the only way to fight them effectually is to bar them from our souls, and to teach our children the principles of eternal life, that they may not become subjects to these evil powers. If we yield to them, they will become the masters. Satan cannot obtain the mastery over any human being, except by yielding to him. We are his whom we list to obey. "Resist the devil and he will flee from you," the Lord says.—Charles W. Penrose, Conference Reports (October, 1906), pp. 54-57.

Orson Pratt

There is a passage which will be found in one of the epistles of John, the substance of which I will repeat: "Every spirit that confesses not that Jesus is the Christ is not of God." I may not have given you this passage word for word, as it is recorded, but I have given you the substance of it as laid down in the Scriptures. It is well known by all readers of the Scriptures, that in every age of our world man-kind have had to contend against a power which is in opposition to the Almighty. It seems that our world is infested with
Orson Pratt, contd.

those spirits of darkness which were, in the beginning, cast
down from the Almighty, in consequence of their rebellion
against Him; and in every age of the world these wicked spirits
have manifested themselves, and especially when the Priesthood
has been upon the earth and a dispensation has been committed
from Heaven to man; then all hell has seemed to be in an up-
roar, and the power of all the fallen angels made manifest.
Hence, it is written, somewhere in the New Testament, that
"we wrestle not against flesh and blood merely, but against
spiritual wickedness in high places." We not only have to
meet with wicked men, and the power of the devil manifested in
them, but the Saints of God have always had to meet with mani-
festations of power from beneath—powers not ordained of God,
and which are calculated, if possible, to deceive the very elect.

Now there are in existence two great powers: one is
of God, including all the heavenly host—the angels and cele-
tstial beings who dwell in the presence of God and partake of
His glory, holding power and authority from Him to go forth
and minister according to His command. The other power is an
enemy to God; it is the power of that being who rebelled
against Him in Heaven, and sought to take possession of the
throne of the Almighty. According to the history that is given
of this event, a general council was held in Heaven about the
time of the creation of this earth. In that council there was
a personage called an angel, who stood in authority in the
presence of God; and when the question was asked, "Who shall
go forth and redeem mankind?" Lucifer, the Son of the Morning,
this angel who stood in the presence of God, answered and said,
"Here am I, send me; I will go forth and redeem all mankind,
that not one soul shall be lost." But the only begotten Son
of the Father, who was with the Father from the beginning, re-
pied and said, "Father, Thy will be done, and the glory be Thine
for ever." And here a rebellion rose up between Satan, the Son
of the Morning, and the Son of the living God, as to the re-
demption of mankind. One sought to destroy the plan of God
and the agency that the Lord intended to give to intelligent
beings, and to redeem them whether they would be redeemed or
not; and because he considered that his plan was so good before
the heavens, and so much superior to the plan that God had de-
vised, said he, "Surely I will do it; wherefore give me thine
honor, which is the power of God." That is, he sought to ob-
tain the throne of the Almighty, and to carry out his own pur-
poses in preference to yielding to the purposes and power of
the Almighty. This rebellion became so great, and the influ-
ence of it spread so rapidly among the heavenly host, that
one-third part of the heavenly throng, I mean the spirits,
rebelled against God and followed the evil design and purpose
of this angel. No doubt some of them thought that they could
accomplish their design; for they had not a knowledge of the
future designs and purposes of God, only in a small degree,
and consequently they supposed that their plan was better than
Orson Pratt, contd.

that of the Almighty; and in this great rebellion the Lord caused Satan, or Lucifer, the Son of the Morning, and those who followed him, to be cast out of Heaven.

We may form some little calculation of the vast numbers thus thrown out of Heaven, when we consider that they were one-third of all the spirits that were born, intended for this creation. Only two-thirds kept their first estate, and they have the great privilege of coming here to this creation and taking bodies of flesh and bone, tabernacles wherein their spirits may dwell, to prepare themselves for a more glorious state of existence hereafter. If, then, only two-thirds of the hosts of Heaven are to come to our earth to tabernacle in the flesh, we may form some idea of the vast number who fell. Already our earth has teemed for six thousand years with numberless millions of human beings whose spirits existed before the foundation of the world. Those who now exist probably number one thousand or twelve hundred millions. Twelve hundred millions of spirits now dwelling in mortal flesh! Think of the immense numbers who must have preceded us and the myriads who are to come! These are the two-thirds who kept their first estate. Their numbers, probably, cannot be less than two hundred thousand millions, leaving, as an approximate estimate, one hundred thousand millions of rebellious spirits or devils who were cast out from Heaven and banished to this creation, having no privilege of fleshly tabernacles.

It was in the Garden of Eden that the devil, or one of those foul spirits, entered into a certain animal or beast, called a serpent, and came before our first parents and beguiled them, and they suffered themselves to partake of the forbidden fruit. If, then, they were in the earth as early as the Garden of Eden, no doubt, they have been here from that day to this, and that the earth is the place of their habitation. They wander to and fro in the earth seeking whom they may devour! Only think of a hundred devils to every being that now exists on the earth.

Though these spirits had not the full knowledge of the Almighty; though they had not that superior knowledge that reigns in the bosom of the Son of God, and of many that stood in His presence, yet they had great information before their fall. They had stood in the presence of God, and had, no doubt, learned many things from His own mouth. How long they had been in His presence it is not for us to say, God has not revealed it. But they had great experience. I am speaking of the knowledge and the cunning that these enemies of God possessed when they were cast down here to the earth. They have cunning beyond what you have ever seen manifested by the children of men. They can, at times, apparently, be perfect gentlemen when they enter the tabernacles of the children of men. They can become, apparently, very pious, and, if you could not discern spirits, you would think, from the manifestations of devils, when in the tabernacles of many individuals, that they were perfect angels on earth.
The devil operates in every conceivable form, and this is what the apostle meant when he said, "We do not merely wrestle against flesh and blood, but also against principalities and powers." We have enemies far more powerful than men to contend against. The devil has not the power to take full possession of the tabernacles of human creatures, unless they give way to him and his influence to that degree that he gets power over them. But we have not time now to trace the history of the powers of darkness in early ages; but will briefly state, that they did show forth their power in ancient times.

A succession of wonderful manifestations of the power of God was made through Moses, and in all, save two or three instances, the magicians did likewise. What would naturally be the conclusion at which wicked men would arrive under such circumstances? They would naturally say, "Here is Moses, who has been brought up in all the learning of the Egyptians and he is more advanced than our magicians; he has learned lessons that they have not yet acquired," consequently men of that stamp would decide that it was all by the same spirit, and they would not acknowledge the finger of God in it.

That may be a sample to all people in future generations in the manifestations of these powers. The wicked cannot discern and comprehend the difference between these two powers. If we believe that there is a God and a heavenly host standing in His presence, ready to do His behests, we must believe in the manifestations of divine power; and if we believe that there are fallen spirits who have been cast down to this earth, we must also believe that they will manifest their power just as far as they are suffered or permitted. But we do not wish to dwell too long upon the history of past ages, we want to come down more immediately to our own time.

I now appeal to the aged and to the middle-aged in this assembly, and I will ask them this one question, "What was the condition of the world forty years ago in regard to miraculous manifestations of power, and to new revelation?" I am now speaking of the Christian world at large. Did they believe that God would perform any miracles in our day? The old and the middle-aged know that the whole world had come to the conclusion that there was no such thing as supernatural power to be made manifest in our times. That was the almost universal belief among the children of men. When you talked to them about new revelation, they considered the very idea of such a thing a folly. Tradition had taught them and their fathers for many generations, that the book called the Old and New Testaments contained all that God ever did reveal or ever would reveal to the human family. This notion was not peculiar to some few classes of Christian society, but it was almost universal throughout Christendom. Such a thing as new revelation was discarded by them, all over the world. Said they, "The canon of Scripture is full, it is complete, and it is the very height of blasphemy to suppose that God would give any more!"
No, they Peter, James, and John to the Prophet Joseph Smith came personally, in their glory. They not only manifested their persons and their glory, but they also spoke and gave them the Melchisedec Priesthood, and the holy apostleship, which is equivalent to that Priesthood, and commanded them to organize and build up the Church of God on the earth, and to administer by the laying on of hands to those who were sincerely baptized in water, that they might be baptized with the greater baptism—of fire and the Holy Ghost.

Here, then, was a succession of manifestations of power from the celestial abode. God did not suffer, in those days, Satan to make manifestations of his power in a very great degree. No such things as spirit rappings in those days! No such thing as planchette—a little heart-shaped wooden thing that the devil makes use of in giving revelations, in those days. No such thing as tables dancing about the room by the power of Satan in those days! No such thing as a power seizing upon the hands of a man and using them independent of his control to write out what were termed revelations, in those days! But why didn't the devil manifest these powers long before that time? Because God would not suffer him: the devil is under the control of the Almighty in some respects. He has fallen, and the Lord will not suffer him to go any further than He permits; and when the people have not the Gospel and Priesthood in their midst, and light and knowledge from the heavens, He will not suffer the devil to show forth his power to deceive and lead them astray; therefore He determined that the preliminary manifestations should come from the celestial world, and that the Priesthood with its power and authority should be given from on high, before He would suffer the devil to come in and manifest his strong delusions!

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

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

The devil has invented various names for his manifestations in order to get the people to swallow them down; the same as the doctors. When they wish to administer some nauseous kind of medicine, they sweeten it up a little. So the devil has sweetened up these things in such a way that he has got almost all these manifestations under the name of science. If you want to see a species of devilism made manifest, it comes out under a scientific phraseology, under the specious name of electro-biology, animal-magnetism, or some such popular name—names that have been given to real sciences, which have their laws, founded in nature, are now given to these supernatural manifestations. Why does Satan use these artifices? Because the people at the present day have become naturally scientific, or a great many of them have; and the devil thinks if he can only invent a real, nice, beautiful name, with some resemblance to a scientific name, a great many of these persons will swallow it down, and think it all right.

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

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

We inquired of him, if they believed in any Priesthood? Oh, no. "Do they generally believe that Jesus Christ is the Savior of the world?" "Oh no, he was a very good man, no doubt, and wrote a good many good precepts; he was not much better than other good men, only he happened to have some precepts beyond the age in which he lived. But this age is far superior to that, and consequently all those things that Jesus and his apostles revealed are thrown in the shade. They belonged to a semi-barbarous age, but we have a system and dispensation far superior to that." This was the tenor of this gentleman's conversation in regard to these things. He also told about different spheres of glory, and different orders of angels, the latter, we were told, being personages from different spheres. They required no Priesthood, no authority, nor ordinances, no such thing as baptism or organization.

When we heard these things we saw, truly, that as the devil did manifest his power in ancient times among the Egyptians, because they had persecuted the people of God, put to death their young infants, and shed innocent blood, even so, directly in the midst of our nation, his evil power was again manifested in strong delusion. Having persecuted the Saints of God, and having shed the blood of His prophets and Saints and driven them from place to place, and banished them beyond the Rocky Mountains, thinking that they had certainly got rid
orson pratt, contd.

of them, and that they would perish there. Having become so exceedingly wicked, we saw that the devil was showing forth his power on the right hand and on the left, for their delusion and destruction.

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

I expect this. I find that this is the case with these manifestations abroad. The mediums will work at them for a season, but they find so many absurdities and contradictions, that they finally relinquish them, and turn to infidelity, and say, "There is no truth in anything."

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

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

How very different were the manifestations I have laid before you, when Jesus ministered to Joseph Smith, and when the angels came to him! He not only heard their voices but saw their persons and their glory, and how they were dressed; and he was inspired to build up the kingdom of God and bring forth the records of the Book of Mormon. How very different from this is this covering themselves up in the dark to deceive! The whole spirit world in the lower orders is full of deception, and unless you have something to detect and understand the true from the false you are liable to be led astray and destroyed.

I do not know that I need say anything further about
these two powers, only that all evil powers will go to their own place; and, unless these men repent, the same being that has power over them here in the flesh will hold them in captivity in the next world; unless they repent, the same being who gives them revelation here will hold the mastery over them there, and will control them; and if they do not find a dictating and controlling power in the Priesthood, they will find it among those beings to whom they have yielded themselves subject to obey; and so will every other person that yields to false influences: they will be overcome and Satan will destroy them, unless they repent. Amen.—Orson Pratt, "Revelations and Manifestations of God and of Wicked Spirits," Journal of Discourses, XIII (1871), 62-65, 68-71, 74-75.

These few words which I have read from the "Pearl of Great Price," were suggested to my mind immediately before rising to my feet. The short history that is here given, by new revelation to Joseph the Prophet, contains a vast amount of information for so few words. It shows the origin of evil, pertaining to the inhabitants of this creation. I do not suppose that this was the first origin of evil. We do not consider that this rebellion which took place in heaven prior to this creation was the first rebellion that had ever existed. We do not consider that those beings who rebelled were the first ones that ever had their agency; but we believe that God has always been at work, from all eternity; and that the creations which he has made are innumerable unto men. No man is capable of conceiving of the number. And those creations were made to be inhabited by rational, intelligent beings, having their agency. But this seems to be the origin of evil so far as the inhabitants intended for this earth, and who were then living in heaven, were concerned. They had their agency; and when I speak of the inhabitants that dwell in heaven, pertaining to this creation, I mean the spirits of men and women. I have no reference to the mortal tabernacles which we have received here, but I have reference to those beings who dwell within these tabernacles, who are intelligent, who have their agency, who had a pre-existence, who lived before the world was made. The inhabitants of heaven, who were selected to come on this creation, were agents, just as much as we are. They had a law given to them, just as much as we have. They had penalties affixed to that law, just the same as we have. They could keep that law given to them in heaven, just as well as we could keep a law given to us. They could rebel against that law, because of their agency, the same as we rebel against the laws of heaven.

We have an account given here of a personage called Satan, who stood up in heaven, being an angel of light, an holy angel, prior to that time— who stood up before the Father and the Son, and made a proposition concerning the new creation that was to be made. "Behold," said he to the Father, "send
me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." This was the language, according to this revelation which I have just read, made use of by this angel who stood in the presence of God. But the Only Begotten of the Father, the First-born of this great and numerous family in heaven, said unto his Father: "Father, thy will be done, and the glory be thine forever." Then we have an account that the Lord, because Satan thus transgressed, and because he sought to destroy the agency of man, and to redeem all mankind, that not a soul should be lost, was displeased with the proposition. And why should he not be? An agency was given to all intelligent beings; and without a proper agency, intelligent beings could not receive glory and honor, and a reward and a fullness of happiness in the celestial kingdom. There must be an agency wherever intelligence exists, and without agency no intelligent beings could exist; and because Satan sought to destroy this, and to frustrate the great and eternal plan of Jehovah, the Lord was displeased with him. He did not repent of his rebellion, nor of the wicked proposition; but he sought to turn away the family of heaven—the family of spirits that were in the presence of God—he sought to turn them away and convert them to his plan. But he did not succeed. He did succeed in leading away about one-third part of that great family of spirits, because of their agency. They hearkened to his proposition; they thought it would be a very great and important thing to destroy the agency of man in the future creation that was about to be made, and to redeem them all in their sins, and consequently they joined with this rebellious character; hence came the fallen angels. What became of them? They were thrust down from the presence of God and the Lamb after this creation was made, and they were permitted to dwell in this creation. Finally, one of those spirits who kept their first estate was placed in a body upon this creation, and likewise a woman; and Satan came before the woman in the Garden of Eden, and tempted her. . . .----Orson Pratt, "Visions of Moses, etc.," Journal of Discourses, XXI (1881), 287-288.

The spirit of man has eyes, as well as his body. The eyes of the spirit are in conjunction with the eyes of the body. When things are seen naturally, the eyes of the spirit behold through the instrumentality of the bodily eyes. When things are beheld spiritually, the spiritual eyes discern without the aid of the natural eyes. Hence, a blind man can see spiritually, though he may be perfectly ignorant of the process of natural seeing. So, likewise, millions may see naturally, and yet be perfectly ignorant of the process of spiritual seeing.----Orson Pratt, "Spiritual Gifts," The Contributor, XVII (March, 1896), 288.
Persons who have departed this life, and have not yet been raised from the dead are spirits.

These are of two kinds, viz.: Good and evil. These two kinds also include many grades of good and evil.

The good spirits, in the superlative sense of the word, are they who, in this life, partook of the Holy Priesthood and of the fullness of the Gospel.

This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. They can appear unto men, when permitted, but not having a fleshly tabernacle, they can not hide their glory. Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness [sic] above the brightness of the sun.

Whereas, spirits not worthy to be glorified will appear without this brilliant halo, and although they often attempt to pass as angels of light, there is more or less of darkness about them. So it is with Satan and his hosts who have not been embodied.

Many spirits of the departed, who are unhappy, linger in lonely wretchedness about the earth, and in the air, and especially about their ancient homesteads, and the places rendered dear to them by the memory of former scenes. The more wicked of these are the kind spoken of in Scripture, as "foul spirits," "unclean spirits," spirits who afflict persons in the flesh, and engender various diseases in the human system. They will sometimes enter human bodies, and will distract them, throw them into fits, cast them into the water, into the fire, etc. They will trouble them with dreams, nightmare, hysterics, fever, etc. They will also deform them in body and in features, by convulsions, cramps, contortions, etc., and will sometimes compel them to utter blasphemies, horrible curses, and even words of other languages. If permitted, they will often cause death. Some of these spirits are adulterous, and suggest to the mind all manner of lasciviousness, all kinds of evil thoughts and temptations.

A person on looking another in the eye, who is possessed of an evil spirit, may feel a shock, a nervous feeling, which will, as it were, make his hair stand on end, in short, a shock resembling that produced in a nervous system by the sight of a serpent.

Some of these foul spirits, when possessing a person, will cause a disagreeable smell about the person thus possessed, which will be plainly manifest to the senses of those about him, even though the person thus afflicted should be washed and change his clothes every few minutes.

There are, in fact, most awful instances of the spirit of lust, and of bawdy and abominable words and actions, inspired and uttered by persons possessed of such spirits, even though the persons were virtuous and modest so long as they possessed their own agency.
Parley P. Pratt, contd.

Some of these spirits cause deafness, other dumbness, etc.

We can suggest no remedy for these multiplied evils, to which poor human nature is subject, except a good life, while we are in possession of our faculties, prayers and fastings of good and holy men, and the ministry of those who have power given them to rebuke evil spirits and cast out devils, in the name of Jesus Christ.

Among the diversified spirits abroad in the world, there are many religious spirits which are not of God, but which deceive those who have not the keys of Apostleship and Priesthood, or, in other words, the keys of the science of Theology to guide them. Some of these spirits are manifested in the camp-meetings of certain sects, and in nearly all the excitements called "revivals." All the strange ecstacies, swoonings, screamings, shoutings, dancings, jumpings, and a thousand other ridiculous and unseemly manifestations, which neither edify nor instruct, are the fruits of these deceptive spirits.

We must, however, pity rather than ridicule or despise the subjects or advocates of these deceptions. Many of them are honest, but they have no Apostles nor other officers nor gifts to detect evil, or to keep them from being led by every delusive spirit.

Real visions, or inspirations, which would edify and instruct, they are taught to deny. Should Peter or Paul, or an angel from heaven, come among them, they would denounce him as an impostor, with the assertion that Apostles and angels were no longer needed.

There is still another class of unholy spirits at work in the world, spirits diverse from all these, far more intelligent, and, if possible, still more dangerous. These are the spirit of divination, vision, foretelling, familiar spirits, "animal magnetism," or "mesmerism," etc., which reveal some important truths mixed with the greatest errors, and also display much intelligence, but have not the keys of the science of Theology, the holy Priesthood.

These spirits generally deny the divinity of Christ, and the great truths of the atonement, and of the resurrection of the body. From this source are all the revelations which deny the ordinances of the Gospel, and the keys and gifts of the holy Apostleship.

Last of all, these are they who climb up in some other way, besides the door, into the sheepfold; and who prophesy or work in their own name, and not in the name of Jesus Christ.

No man can do a miracle in the name and by the authority of Jesus Christ, except he be authorized by Him.----Parley P. Pratt, Key to Theology (10th ed.; Salt Lake City: Deseret Book Co., 1948), pp. 115-118.
Joseph Smith

Every man lives for himself. Adam was made to open the way of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the moon /i.e. of which the light of the moon is typical/, or a star /i.e. of which the light of the stars is typical/, but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God.—Joseph Fielding Smith (ed.), Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret News Press, 1949), p. 12.

Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a /righteous/ spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God: a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask Him; He will know all about it; if He comes to a little child, he will adapt himself to the language and capacity of a little child.

Not every spirit, or vision, or singing, is of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the Temple, and kept Him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may.—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 162.
The first step in salvation of man is the laws of eternal and self-existent principles. Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it.

We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none.

All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power.----Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 181.

He commenced his observations by remarking that the kindness of our Heavenly Father called for our heartfelt gratitude. He then observed that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained on these subjects by many were absurd.----Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 187.

God has made certain decrees which are fixed and immovable; for instance, God set the sun, the moon, and the stars in the heavens, and gave them their laws, conditions and bounds, which they cannot pass, except by His commandments; they all move in perfect harmony in their sphere and order, and are as lights, wonders and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field, all bear a sign that seed hath been planted there; for it is a decree of the Lord that every tree, plant, and herb bearing seed should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself in order to enter into the kingdom of God, "for except ye are born of water and of the Spirit ye cannot enter into the Kingdom of God," said the Savior. It is a sign and a commandment which God has set for
Joseph Smith, contd.

man to enter into His kingdom. Those who seek to enter in any other way will seek in vain; for God will not receive them, neither will the angels acknowledge their works as accepted, for they have not obeyed the ordinances, nor attended to the signs which God ordained for the salvation of man, to prepare him for, and give him a title to, a celestial glory; and God had decreed that all who will not obey His voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed His commands.

Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.----Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 197-198.

Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

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. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—for "the things of God knoweth no man, but the Spirit of God."

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.

* * *

It would have been equally as difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

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?
Joseph Smith, contd.

"Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran, and of the divine communications that his progenitors have received. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday! Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man of society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask—all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie 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 extravagances. 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 heterogeneous mass of confusion never can enter into the kingdom of heaven.

Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? Because they have not a key to unlock, no rule
Joseph Smith, contd.

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? Who can detect the spirit of the French prophets with their revelations and their visions, and power of manifestations? Or who can point out the spirit of the Irvingites, with their apostles and prophets, and visions and tongues, and interpretations, etc. Or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as no man knows the things of God, but by the Spirit of God, so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for 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. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed.

* * *

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

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

A power similar to this existed through the medium of the Priesthood in different ages. Moses could detect the magician's power, and show that he himself was God's servant
--he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared, (II Chronicles 18) Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the Apostles, and even the members of the Church were endowed with this gift, for, says Paul (I Corinthians 12), "To one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits." All these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle, "to try those that said they were apostles, and were not, and found them liars." (Revelation 2:22.)

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

Without attempting to describe this mysterious connection, and the laws that govern the body and the spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark, that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchizedek, and the Apostles were: that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years,"--that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for Michael, the Archangel, dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan."

It would seem also, that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Savior, "Art thou come to torment us before the time," and when Satan presented himself before the Lord, among the sons of God, he said that he came "from going
Joseph Smith, contd.

to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and, it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to, in the case of the sons of Sceva.

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

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

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

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

Jemimah Wilkinson was another prophetess that figured
Joseph Smith, contd.

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

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

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

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

They were there honored as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor
Joseph Smith, contd.

wherein, nor whether the thing referred to him or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals: they sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

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

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

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

Second. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "Thou shalt not rebuke an Elder, but entreat him as a father;" not only this, but they frequently accused the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the accuser of the brethren."
Third. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophesy, whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

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

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

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

Some will say, "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." John 4:2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death, and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art, the Holy One of God!" Here was a frank acknowledgment under other circumstances that "Jesus had come in the flesh." On another occasion the devil said, "Paul we know, and Jesus we know"—of course, "come in the flesh." No man nor set of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints has also had its false spirits; and 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.
Joseph Smith, contd.

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. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding Elder; another, a woman near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false; she placed herself in the capacity of the "accuser of the brethren," and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

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

We have also had brethren and sisters who have written revelations, and who have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites; but the Nephites never came, and his friends forsook him, all but some of the blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned and burned, and he cut off the Church. He acknowledged the justice of the decision, and said "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council and disfellowshiped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.----Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 202-215. (This is an article entitled "Try the Spirits" and was originally published in the Times and Seasons as an editorial by Joseph Smith.)

We have thieves among us, adulterers, liars, hypocrites. If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.

What is the reason that the Priests of the day do not get revelation? They ask only to consume it upon their lust. Their hearts are corrupt, and they cloak their iniquity by saying there are no more revelations. But if any revelations are given of God, they are universally opposed by the priests and Christendom at large; for they reveal their wickedness and abominations.----Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 217.
The great designs of God in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live. Various and conflicting are the opinions of men concerning the plan of salvation, the requisitions of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practise of righteousness and iniquity according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind that reject his Koran, as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The heathen is equally as tenacious about his principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his *ipse dixit*.

But while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but, "according to the deeds done in the body whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law, and those who have a law, will be judged by that law. We need not doubt the wisdom and intelligence of the Great Jehovah; He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

The situation of the Christian nations after death, is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death, and that he is made either eternally happy, or eternally miserable; that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it
is at variance with the testimony of Holy Writ, for our Savior says, that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come, evidently showing that there are sins which may be forgiven in the world to come, although the sin of blasphemy against the Holy Ghost cannot be forgiven. Peter, also, in speaking concerning our Savior, says, that "He went and preached unto the spirits in prison, which sometimes were disobedient, whence once the long suffering of God waited in the days of Noah" (I Peter iii:19, 20). Here then we have an account of our Savior preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah; and what did He preach to them? That they were to stay there? Certainly not! Let His own declaration testify. "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke iv:18.) Isaiah has it—"To bring out the prisoners from the prison, and them that sit in darkness from the prison house." (Isaiah xlii:7.) It is very evident from this that He not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah, in testifying concerning the calamities that will overtake the inhabitants of the earth, says, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally, and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah, have their time of visitation and deliverance; after having been many days in prison.

When speaking about the blessings pertaining to the Gospel, and the consequences connected with disobedience to the requirements, we are frequently asked the question, what has become of our fathers? Will they all be damned for not obeying the Gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the everlasting Priesthood, which not only administers on earth, but also in heaven, and the wise dispensations of the great Jehovah; hence those characters referred to by Isaiah will be visited by the Priesthood, and come out of their prison upon the same principle as those who were disobedient in the days of Noah were visited by our Savior [Who possessed the everlasting Melchizedek Priesthood] and had the Gospel preached to them by Him in prison; and in order that they might fulfill all the requisitions of God, living friends
Joseph Smith, contd.

were baptized for their dead friends, and thus fulfilled the requirement of God, which says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," they were baptized of course, not for themselves, but for their dead.—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 217-219, 221-222.

It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it. President Smith then read the 2nd Epistle of Peter, 1st chapter, 16th to last verses, and dwelt upon the 19th verse with some remarks.

Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ.

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until He had put all enemies under His feet, and the last enemy was death.

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle.

Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by and by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors.—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 297-298.
Joseph Smith, contd.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendency over the spirits who have received no bodies, or kept not their first estate, like the devil. The punishment of the devil was that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.——Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 305-306.

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, "This day shalt thou be with me in paradise." King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original work in Greek from which this was taken that signifies paradise; but it was--This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, 1 Peter, 3rd chap, 19 verse), so that they would receive it could have it answered by proxy by those who live on the earth, etc.

............ I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticise a little further. There has been much said about the word hell, and the sectarian world have preached much about it, describing it to be a burning lake of fire and brimstone. But what is hell? It is another modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one: it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. "I do not think so," says one. If you will go to my house any time, I will take my lexicon and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have
enjoyed themselves, and they are their own accusers. "But," says one, "I believe in one universal heaven and hell, where all go; and are all alike, and equally miserable or equally happy."

What! where all are huddled together—the honorable, virtuous, and murderers, and whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens. He knew a man that was caught up to the third heavens. Now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto His disciples, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am ye may be also."——Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 309-311.

All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject.

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was. The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering
servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and, if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed Himself to His disciples, and they thought it was His spirit, and they were afraid to approach His spirit. Angels have advanced higher in knowledge and power than spirits.

... He has had revelations concerning his departure and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.

Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can.—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 324-326.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.

I know the Scriptures and understand them. I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. (Book of Moses—Pearl of Great Price, Chap. 4:1-4; Book of Abraham, Chap. 3:23-28.)—Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 357.
Joseph Smith, contd.

There are two kinds of beings in heaven, namely:
Angels, who are resurrected personages, having bodies of flesh and bones---
For instance, Jesus said: Handle me and see, for a
spirit hath not flesh and bones, as ye see me have.
Secondly: The spirits of just men made perfect, they
who are not resurrected, but inherit the same glory.
When a messenger comes saying he has a message from
God, offer him your hand and request him to shake hands with
you.
If he be an angel he will do so, and you will feel his
hand.
If he be the spirit of a just man made perfect he will
come in his glory; for that is the only way he can appear---
Ask him to shake hands with you, but he will not move,
because it is contrary to the order of heaven for a just man
to deceive; but he will still deliver his message.
If it be the devil as an angel of light, when you ask
him to shake hands he will offer you his hand, and you will
not feel anything; you may therefore detect him.
These are the three grand keys whereby you may know
whether any administration is from God.----D.& C. 129:1-9.

Joseph F. Smith

There has, perhaps, never been a period in the history
of the Church when the delusive spirits that are abroad in the
world, deceiving the children of men, were more active than
they are and have been for the last few years. I have never,
in my recollection heard of so many pretended prophets and
revelations, special messages, missions and manifestations to
various individuals, as have come to my notice within the last
few months or perhaps years. Some claim that they are in con-
stant communication with angels, others that they have received
a direct command from God to accomplish a certain mission,
others claim to be Christ, and therefore assume the right to
dictate and direct the labors of the Presidency and Twelve, and
undertake to correct and set them right and to show them wherein
they lack inspiration, etc., and wherein it is necessary that
a strong arm should be raised up in order to steady the ark of
Zion. There has been a great deal of this kind of spirit mani-
fested of late among men who are and have been in the Church
for years; and not only such, but by men who never have been
members and who have no knowledge of the character of this
latter-day work. Messages from the spirit world, communications
from the departed through mediums, people that permit themselves
to be used for this purpose by lying and delusive spirits.
It has sometimes been sorrowful to see respected members
of the Church, men who should know better, allow themselves to
become the tools of seductive spirits. Such men seem for the
Joseph F. Smith, contd.

Time at least, to lose sight of the fact that the Lord has established on earth the Priesthood in its fullness; and that by direct revelation and commandment from heaven; that He has instituted an order or government that is beyond the capacity, and that is superior to the wisdom and learning and understanding of men, so far, indeed, that it seems impossible for the human mind, unaided by the Spirit of God to comprehend the beauties, powers, and character of the Holy Priesthood.

... And thus His Priesthood will ever be found to be composed of the right men for the place, of men whose backs will be fitted for the burden, men through whom He can work and regulate the affairs of His Church according to the counsels of His own will. And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil: they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. ... ----Joseph F. Smith, "Delusive Spirits, etc.," Journal of Discourses, XXIV (1884), 187, 189.

Thomas Ward

Great, unspeakably great, are the privileges and blessings which the covenant people of the Lord God are permitted to enjoy; and as we grow in grace and increase in the spirit of the Lord, are we enabled to appreciate and value our blessings the more; but nevertheless, while we are thus highly favored, let us bear in mind those things by which we are surrounded, which are adverse and contrary to us; for numerous indeed are the agencies which encompass us, and that are ever ready to make an inroad upon us, to wound our peace, to mar our joy, and if possible separate us from the relationship in which we stand to our Heavenly Father, and cause us to grieve his Holy Spirit.

It is not the open enemy, the public blasphemer, that we have to fear, for we know that by the spirit of the Lord we can be clothed with power, to confound such, and to turn their opposition into a confirmation of the truth.

... Being persuaded that through ignorance of the order of the kingdom of God many have fallen into error, that being unacquainted with the proper channels through which the great head of the Church communicates his laws for the regulation thereof, many have been induced to give heed to the seducing influences of false spirits, the result of which has been much disorganization, calling for the exercise of the severest discipline.

It is true it is written "They shall speak with new
tongues, etc." And the Saints do well to rejoice in the manifestation of the gifts of the spirit in these days, and our gratitude ought to exhibit itself to our Heavenly Father for the glorious tokens which follow them that believe, by which we know that the doctrine which we have embraced is of God.

But while we are conscious of the signs following them that believe, there is another that knows it well, and that is our grand enemy, the Devil. Let him but cause the Saints to get disorganized or to rebel against the authority of the holy priesthood,—and if they be ignorant of the laws of God, he will speedily take care to ratify, and apparently justify their proceedings by gifts of power from himself, of which we shall do well to beware, and to throw out a few hints on this subject, by which the Saints may be able to detect his influences, is the object of the present address.

In the first place, then, we would observe that "the spirits of the prophets are subject to the prophets" (1st Cor. 14th chap. 32 v.); not so with the spirit of the evil one, for very soon will the individual possessed be subject to the influences of Satan, and he will not be able to control himself under that power. Thus have we known of individuals actuated by a false spirit, speaking under its influence with great energy, and with a continuance and vehemence that seemed almost enough to tear the human system to pieces, while the interpretation thereof equally violent, has been of a character not fit to be uttered.

But again, a true spirit will at once acknowledge the powers that be as those that are ordained of God; while a false spirit will give revelation to individuals not connected with the priesthood, in order to teach the priesthood, and lead them into consequent disorder. What should we think if the Queen of these realms were to communicate her will through an individual who was merely a citizen in order to direct her ministers in their duty? Yet just as absurd is it to suppose that the Lord God would give revelation to those who are only citizens of his kingdom to direct the priesthood, who are the governing power thereof.

Yet much evil has arisen in some branches, from a want of knowledge of these principles; individuals have engaged in missions on which they have been directed by a false spirit, and have been so far deluded as to receive what they considered the ministration of an angel, which has proved to be but Satan transformed as an angel of light. God will have but one mode of conducting his government, and that will be one of order,—and as sure as the Lord liveth, and that he hath renewed his covenant and established his laws again by his spirit, so surely will he recognize only those authorities which have been established by his will, and to whom he has communicated the priesthood and the apostleship again.

Beware then, brethren, of the wily inroads of the adversary; we know the near approach in appearance of the counterfeit to the original; but try the spirits; for the one will
Thomas Ward, contd.

be under the control of the prophet, and subject to the authorities of the church, while the other will control those possessed of it, and exhibit itself in rebellion against the legal authorities of the kingdom of God.

While we make these remarks we would not discourage the Saints in the exercise of those blessings with which they are privileged; no—but on the contrary, would bid them rejoice in them, cultivate them, and pray earnestly that they may be perfected.

And let us not, while guarding against the influences of the evil one withhold from exercising the gifts of the spirit of God, for this would be a triumph for Satan, which he eagerly desires; no—but continuing humble, and in much prayer to the Lord God, let us be subject to the laws and authorities recognized of Him, and then may we freely exercise every gift with which the spirit blessed us.——Thomas Ward, "On the Influence of False Spirits," The Latter-day Saints Millennial Star, II (March, 1842), 172-174.

Daniel H. Wells

As to the devil, what have we to do with him? It is true, what we heard this forenoon while brother Joseph Young was talking. If we could breathe twice where we now do once, the Holy Ghost is ready every moment to administer to our salvation, and the evil spirit is also ready to lead us into temptation. That is true, but look at the word the Lord gave us through our first parents, when He planted us on this earth. He said to the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We have that advantage over the devil; we can, if we have a mind to, resist him, and he will flee from us. He can be cast out, and he is subject to us. We have the length and breadth of ourselves clear from being contaminated with him. I will say that, without fearing successful contradiction. If he overcomes us, we first let down the bars, and invite him to enter; or he would not come further than our heels.

The Lord gave us our agency to do as we please, and it is for us to say whether we will be for God or the devil. We may make ourselves angels to the devil, or Saints of the Most High. We may have the blessings of the Almighty assisting us, or reject them and go to the devil; it is optional with ourselves. I will admit that we have been corrupted in our generations for thousands of years, and that the devil has power over us through this cause in a measure that he otherwise would not have; and were it not for the multiplicity of the
Daniel H. Wells, contd.

blessings of the Almighty that gives us power and strength, we would most likely be overcome of the devil.---Daniel H. Wells, "Misapplication of the Term Sacrifice, etc.," Journal of Discourses, IV (1857), 253-254.

Wilford W. Woodruff

First, I wish to speak of the spirits of good and evil. The Lord says, whatever leads to good is of God, and whatever leads to do evil is of the devil. This is a very important subject for us to understand.

The scriptures again tell us that there are many spirits gone out into the world; and that we should try the spirits, to prove which are of God and which are of the evil one. The New Testament says that every spirit that confesses that Jesus is the Christ, is born of God; and every spirit that denieth that Jesus is the Christ is anti-Christ, and is not of God. I will also add that every spirit that confesses that Joseph Smith was a prophet of God, and that the Book of Mormon, Bible and Doctrine and Covenants are true, is of God; and every spirit that denieth this is not of God, but is of the evil one.

I wish here to ask our young friends as well as the older ones, the question: Do you ever consider or contemplate anything about the number of evil spirits that occupy the earth, who are at war against God and against all good, and who seek to destroy all the children of men in every age of the world?

Let us reason together a moment upon this subject. It may be impossible for any man, without direct revelation from God, to get to know the exact number, but we may approximate towards it.

The Lord has said by revelation that Lucifer, an angel in authority, rebelled against God, and drew away one-third part of the hosts of heaven; and he was cast down to the earth, and the heavens wept over him.

How many were cast out of heaven down to the earth? We suppose that the inhabitants of heaven here referred to were the spirits begotten of our Father in heaven who were to come down to the earth and take tabernacles. How many were there to come down and take tabernacles? This, again, may be difficult to tell, yet perhaps we may come near enough for the purpose. It has generally been conceded that there are about 1,000,000,000 persons on the earth at a time, though the late statistics make out 1,400,000,000 at the present time. But we will say 1,000,000,000. It is also said that a generation passes off the earth every thirty-three and one-third years, making three generations in a century, which would be 3,000,000,000 in one hundred years. Multiply this by ten and it will make 30,000,000,000 in 1,000 years. Multiply again by seven and it will make 210,000,000,000 in 7,000 years.

The argument might be used that when our earth was
Wilford W. Woodruff, contd.

first peopled there were but two persons on the earth, and after the flood but eight souls were left alive, but the probability is that during the millennium the inhabitants will increase very fast as the age of children will be as the age of a tree, and the inhabitants of the earth will not die off as they do now.

But we will suppose that there were 100,000,000,000 of fallen spirits sent down from heaven to earth, and that there are 1,000,000,000 of inhabitants upon the face of the earth to-day, that would make one hundred evil spirits to every man, woman and child living on the earth; and the whole mission and labor of these spirits is to lead all the children of men to do evil and to affect their destruction.

Now, I want all our boys and girls to reflect upon this, and to see what danger they are in, and the warfare they have to pass through.

These one hundred evil spirits to each one of the children of men seek to lead them into every temptation possible, to use tobacco, smoke, drink whisky, get drunk, curse, swear, lie, steal, and commit adultery and murder, and do every evil to cut them off from exaltation as far as possible.

On the other hand, the Spirit of God labors and strives to preserve all the children of men from these evils; and the Lord has given His angels charge concerning us, and they do all they can for our salvation.

But yet we all have our agency, to choose the good and refuse the evil, or to choose the evil and refuse the good. The Lord forces no man to heaven; neither does the Lord tempt any man to do evil. When a man is tempted to do evil, it is by the power of the devil, who is an enemy to all righteousness.

I feel very anxious to have our boys and girls, our young men and maidens, seek for that which is good. Whenever you are tempted to do evil, turn from it. Never make light of any of the commandments or ordinances of the gospel of Christ, and when you meet with any persons who do it, shun their society.

Avoid the use of tobacco and strong drink, for they lead to evil.

You are laying the foundation while in the days of your youth, for a character which will decide your destiny through all time and throughout all eternity, either for good or evil.——Wilford W. Woodruff, Leaves from My Journal ("Third Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1882), pp. 83-85.

Brigham Young

We may be within the pale of the kingdom of God on earth, yet we are liable to be overcome of evil. There are many spirits who have gone abroad in the world, and men are
Brigham Young, contd.

overcome by false spirits, and led astray from the path of truth. They will begin by doing some evil thing out of sight, and say, "0, it is nothing, it is a mere trifle, and the Lord is merciful, and forgiveth sin." The sins which are considered trifles lay the foundation for greater evils, and expose men to be tempted, and buffeted by Satan, and they will be overcome little by little, until by and by they are overtaken in a fault which is more aggravating in the sight of justice, which lays the foundation for another trial more severe, and to be buffeted more by the devil, for they lay themselves more liable to his power. We might refer you to many instances of Elders of Israel becoming victims to evil—but I pass over that disagreeable matter.

... The Lord Almighty will not let anything endure that offers hospitality to the devil and his imps. Those who suffer their bodies to be dwellings for evil spirits, must suffer loss, for devils cannot construct a house that will in any way answer their purpose; neither have they been able to do so in all the eternities there are; that is the very thing which causes us trouble continually; for they are trying all the time to get into our dwellings, because they have none of their own. Did you ever desire to take possession of another person's tabernacle, and leave your own? No rational person owning a tabernacle would wish to do so. The devils have no tabernacles, which is the reason of their wanting to possess human bodies. If any of you have suffered any of these houseless spirits to enter you, turn them out, and they will perhaps seek refuge in the body of an ox, or some other animal, or may be go into Jordan.

Do you think the legion we read of, that entered the swine, in the days of Christ, had bodies of their own? No; they have no meeting houses but in ball rooms, gaming houses, brothels, gin palaces, parlors, bedrooms, and other places which they frequent in the bodies of those they lead captive; otherwise they are wandering to and fro in the earth, seeking to possess tabernacles that other spirits, not of their order, already occupy. They are in our midst watching for an opportunity to enter where they may. What will be the doom of those who give way to them, and yield to them the possession of their tabernacles? They will wander to and fro, happiness will be hid from them, they will weep, and wail, and suffer, until their bodies return to their mother earth, and their spirits to judgment.---Brigham Young, "Saints Subject to Temptation, etc.," Journal of Discourses, II (1855), 121, 128-129.

It is understood, and is so written, that when the inhabitants of the earth pass through what is called the valley of death, that which is in the tabernacle leaves it, and goes into the world of spirits, which is called hades or hell. The
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spirits that dwell in these tabernacles on this earth, when they leave them, go directly into the world of spirits. What, a congregated mass of inhabitants there in spirit, mingling with each other, as they do here? Yes, brethren, they are there together, and if they associate together, and collect together in clans and in societies as they do here, it is their privilege. No doubt they yet, more or less, see, hear, converse, and have to do with each other, both good and bad. Jesus himself went to preach to the spirits in prison; now, as he went to preach to them, he certainly associated with them; there is no doubt of that. If the prophets went and preached to the spirits in prison, they associated with them; if the Elders of Israel in these latter times go and preach to the spirits in prison, they associate with them, precisely as our Elders associate with the wicked in the flesh, when they go to preach to them.

But when the light of the knowledge of God comes to a man and he rejects it, that is his condemnation. When I have told all I have been authorized to declare to him in the name of the Lord, if he does not have the visions of eternity, it is all nonsense to him. To know the truth of my testimony he must have the visions and revelations of God for himself. And when he gets them, and turns aside, becoming a traitor to the cause of righteousness, the wrath of God will beat upon him, and the vengeance of the Almighty will be heavy upon him. This comes, not because their fathers lived in darkness before them, and the ancestors of their fathers before them; not because the nations have lived and died in ignorance; but because the Lord pours the spirit of revelation upon them, and they reject it. Then they are prepared for the wrath of God, and they are banished to another part of the spirit world, where the devil has power and control over them.----Brigham Young, "Spiritual Gifts, etc."
Journal of Discourses, II (1855), 137, 140-141.

True, the enemy of all righteousness, Lucifer, the son of the morning, the devil, is in possession of the world, and of nearly all that is in it, and says, "I am determined to destroy every man, woman, and child that will not yield to my kingdom, obey my mandates, and renounce the Lord Jesus Christ." But my determination is, not to renounce the Lord Jesus Christ and his commandments, but to keep his commandments faithfully, and let this people pursue the same course, and wait until the final issue, and see who will come off victorious in the great contest.

There is an item of doctrine that I will now present just as it occurs to me. You are aware that many think that the devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man,
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only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit.

In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the devil then has power to overcome both the body and spirit of that man, and he loses both.

Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently: when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.

The influence of the enemy has power over all such. Those who overcome every passion, and every evil, will be sanctified, and be prepared to enjoy eternity with the blessed. If you have never thought of this before, try to realize it now. Let it rest upon your minds, and see if you can discover in yourselves the operations of the spirit and the body, which constitute the man. Continually and righteously watch the spirit that the Lord has put in you, and I will promise you to be led into righteousness, holiness, peace, and good order.

But let the body rise up with its passions, with the fallen nature pertaining to it, and let the spirit yield to it, your destruction is sure. On the other hand, let the spirit take the lead, and bring the body and its passions into subjection, and you are safe.

It is instructive to reflect upon the acts of men, to observe what prompts them to action, and to see how liable they are to get out of the way, how weak they are, how shortcoming. [sic] how failing in their spirits to do the will of the Lord, and how fearful they are. Afraid of what? Do you reflect, and realize that your fear is all pertaining to your bodies, that it is not pertaining to your spirits? Let me tell you, when the spirit is once separated from the body, it is one of the most beautiful and delightful objects that you could contemplate, and there is nothing that can give a pure spirit so much joy as to have the privilege of being separated from the body, and of going back to its Father in heaven, to
await the morning of the resurrection.

Fears arise from the weaknesses of the flesh, over which the devil has power. We should care, comparatively, but little about it; let it crumble, let it fall, and go back to its mother earth, and be reserved to the morning of the resurrection. I shall have this body again, then what need we care how quickly our bodies dissolve? All I care for it, in my spirit, in my judgment, and in my moments of reflection and revelation, is merely that I wish it to endure here to fight the tabernacles which devils dwell in, until the last one is driven from the earth. Then let my tabernacle stay here and contend with the fallen nature that it is heir to, and let my spirit rise triumphant over it, until every passion, feeling, and appetite is brought in subjection to the will of God. Let me stay here until I have accomplished this, and have done the work I was designed for in this my probation, then my spirit will be free from mobs and strife, and I can soar far above those who have power over them, even death, hell, and the grave.---Brigham Young, "Faithfulness and Apostacy," Journal of Discourses, II (1859), 254-257.

People are liable in many ways to be led astray by the power of the adversary, for they do not fully understand that it is a hard matter for them to always distinguish the things of God from the things of the devil. There is but one way by which they can know the difference, and that is by the light of the spirit of revelation, even the spirit of our Lord Jesus Christ. Without this we are all liable to be led astray and forsake our brethren, forsake our covenants and the Church and kingdom of God on earth.

Should the whole people neglect their duty and come short in performing the things required at their hands, lose the light of the Spirit of the Lord, the light of the spirit of revelation, they would not know the voice of the Good Shepherd from the voice of a stranger, they would not know the difference between a false teacher and a true one, for there are many spirits gone out into the world, and the false spirits are giving revelations as well as the Spirit of the Lord. This we are acquainted with; we know that there are many delusive spirits, and unless the Latter-day Saints live to their privileges and enjoy the spirit of the holy Gospel, they cannot discern between those who serve God and those who serve Him not. Consequently, it becomes us, as Saints, to cleave to the Lord with all our hearts, and seek unto Him until we do enjoy the light of His Spirit, that we may discern between the righteous and the wicked, and understand the difference between false spirits and true. Then, when we see a presentation, we shall know whence it is, and understand whether it be of the Lord, or whether it is not of Him; but if the people are not endowed with the Holy Ghost they cannot tell, therefore it becomes us
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to have the Spirit of the Lord, not only in preaching and praying, but to enable us to reflect and judge, for the Saints are to judge in these matters.----Brigham Young, "Faith, etc."

Journal of Discourses, III (1856), 43-44.

... What is the condition of the wicked? They are in prison. Are they happy? No; they have stepped through the vail, to the place where the vail of the covering is taken from their understanding. They fully understand that they have persecuted the just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consummation of their just sentence, to become angels to the devil; just as it is in this world, precisely.

Has the devil power to afflict, and cast the righteous spirit into torment? No! We have gained the ascendancy over him. It is in this world only he has power to cause affliction and sickness, pain and distress, sorrow, anguish, and disappointment; but when we go there, behold the enemy of Jesus has come to the end of his chain; he has finished his work of torment; he cannot come any further; we are beyond his reach, and the righteous sleep in peace, while the spirit is anxiously looking forward to the day when the Lord will say, "Awake my Saints, you have slept long enough;" for the trump of God shall sound, and the sleeping dust shall arise, and the absent spirits return, to be united with their bodies; and they will become personages of tabernacle, like the Father, and His Son, Jesus Christ; yea Gods in eternity.----Brigham Young, "The Gospel of Salvation, etc."

Journal of Discourses, III (1856), 95.

The first Elders can recollect, when we commenced preaching "Mormonism," that present revelation and a Prophet of God on the earth were the great stumbling blocks to the people, were what we had to contend against, and were, seemingly, the most potent obstacles in our way to the introduction of the Gospel. The people would meet us with, "There is no such thing now as prophets sent of God; they all died long ago, and the revelations have long since been closed up." The first Elders had to argue with the people, and show them from the Scriptures that if they were complied with according to the letter and spirit, there would be Prophets and revelations on the earth.

The Elders of Israel were prepared to meet the priests on this ground, and they prevailed over the devil, for those who believed the Bible saw that they had to believe in new revelation, and the devil had to give up that point.

What next? When the world would believe in new revelation, the devil commenced to give them his revelations by spirit rapping, and by every kind of necromancy that he could
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induce the people to believe. He had to resort to a new method for deceiving mankind, for the old plan did not entirely succeed against the revelation of the truth, the sending of angels, and the causing the hearts of the people to be filled with the light of eternity.

I recollect meeting some priests; and taking them on their own grounds. They believed that the Bible had a literal meaning, and that if it was literally carried out in the lives of the people, the same gifts and blessings would be produced as anciently. They cited revelation after revelation given in ancient days, and quoted miracle after miracle. I said, "Suppose now that I am an infidel, how do your miracles look to me? Do not your own creed and your own views teach you all the time that a poor miserable witch, called the witch of Endor, had power to raise the Prophet Samuel from the dead? Was that done by the power of your God that you are speaking about?" "Oh, no." "What proof have you that she was not as good a woman as ever lived, and had as much power as any in her day? Your own Bible teaches you that Samuel was a Prophet of God, and that she had power to raise him from the dead; then, why don't you worship her as a great saint?" They left the question and turned to Moses, who had access to all the learning of Egypt; and when Pharaoh had called in his wise men, his astrologers and soothsayers," said I, "Moses was a little smarter than the rest of those Egyptians, and all you can say about it is, that he had a few keys which led him a little ahead of the astrologers of Egypt; but they were on the course of miracle working, and you have no evidence to prove to the contrary. You say that Moses was a prophet of God, and that he led a people out of the land of Egypt. But Pharaoh's soothsayers could turn the water to blood, etc., and when they threw their cases on the floor they became serpents; now, because Moses' cane or serpent swallowed up theirs, you naturally give him the preference. True, this indicates that he was a little the smartest man, and that he had a few more keys than those had who were around Pharaoh. Have you any argument to prove more than that? Take your Bible and produce one if you can." They were compelled to abandon that point.

Had a man who did not know Moses, nor Pharaoh's wise men—one destitute of revelation and of a knowledge of heavenly things—-one who knew nothing about God, devils, angels, nor their power; nothing about good or bad principles—stepped in and seen those miracles wrought, do you not perceive that he could not have told which was from a good or which was from an evil source? He could not have judged the matter upon any worldly principle. Moses says to Pharaoh, "Let the children of Israel go." He would not do it. "Then," says Moses, "I will cause frogs to come upon the whole land." Pharaoh replies, "I don't believe it." But up they came. He calls for his soothsayers, astrologers and wise men, and tells them what Moses had done, and asks them what they can do. "We can do
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just what he has." And sure enough up came the frogs.

Moses next made the dust into lice. Pharaoh calls for
his wise men, saying, "What can you do, my friends?" "O, we
can do the same." How could a man, woman, nation or people,
destitute of the spirit of revelation, discern and determine
which were right, Moses or the wise men of Egypt? They could
not.

Hence, you comprehend that every principle set forth
in our holy religion—every part of the religious experience
which we have obtained on the earth, proves the necessity
there is for all Saints to live their religion, that the Lord
may reveal unto them, from time to time, His will concerning
them. Then you would not be troubled about crickets, nor
about grasshoppers, rain, drouth, nor anything else; but you
would inquire what the Lord requires of you, and how He wishes
you to do His will on the earth.----Brigham Young, "The Necess-
sity of the Saints Having the Spirit of Revelation, etc."
Journal of Discourses, III (1856), 158-159.

I have taught you that the spirit is pure, when it
comes into the tabernacle. The tabernacle is subject to sin,
but the spirit is not. A great many think that the spirits of
the children of men, when they enter the tabernacles, are to-
tally depraved; this is a mistake. They are as holy as the
angels; the devil has no power to contaminate them, he only con-
taminated the bodies. When your spirit wishes to worship the
Father, and your body is so full of weakness or wickedness,
that you feel as though you could not do it, go to and bring
your body into subjection; bow the knee and confess that Jesus
is the Christ, if it is darker than 10,000 midnights in your
minds; say, "I am for the Lord anyhow."

... That is the victory we have to gain; that is the
warfare we have to wage. It is between the spirit and the body;
they are inseparably connected. The spirit was not made here,
it was organized in eternity, before the worlds were, with the
Father and with angels before they came here.

When the devil got possession of the earth, his power
extended to that which pertains to the earth. He obtained in-
fluence over the children of men in their present organization,
because the spirits of men yielded to the temptations of the
evil principle that the flesh or body is subjected to. This
causes the warfare spoken of by Paul, when he says, "The spirit
warreth against the flesh, and the flesh against the spirit." Paul
explained it as well as he could, and I am trying to ex-
plain it as well as I can. Often when the spirit would do good
the body overcomes, then one does the evil that brings into
subjection the spirit. When the spirits of men are subject to
the body, and continue to be, and commit the amount of evil
necessary to fill up their cup, they are cast out and their
names will be blotted out from the Lamb's Book of Life.----
Brigham Young, "Eternal Increase of Knowledge, etc.," Journal
of Discourses, III (1856), 207-208.
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I told you here, some time ago, that the devil who tempted Eve, got possession of the earth, and reigns triumphant, has nothing to do with influencing our spirits, only through the flesh; that is a true doctrine. Inasmuch as our spirits are inseparrably connected with the flesh, and, inasmuch as the whole tabernacle is filled with the spirit which God gave, if the body is afflicted, the spirit also suffers, for there is a warfare between the flesh and spirit, and if the flesh overcomes, the spirit is brought into bondage, and if the spirit overcomes, the body is made free, and then we are free indeed, for we are made free by the Son of God. Watch yourselves, and think.—Brigham Young, "Instructions to the Bishops, etc.," Journal of Discourses, III (1856), 247.

We understand, for it has long been told us, that we had an existence before we came into the world. Our spirits came here pure to take these tabernacles; they came to occupy them as habitations, with the understanding that all that had passed previously to our coming here should be taken away from us, that we should not know anything about it.

We come here to live a few days, and then we are gone again. How long the starry heavens have been in existence we cannot say; how long they will continue to be we cannot say. How long there will be air, water, earth; how long the elements will endure, in their present combinations, it is not for us to say. Our religion teaches us that there never was a time when they were not, and there never will be a time when they will cease to be; they are here, and will be here forever.

We have a short period of duration allotted to us, and we call it time. We exist here, we have life within us; let that life be taken away and the lungs will cease to heave, and the body will become lifeless. Is that life extinct? No, it continues to exist as much as it did when the lungs would heave, when the mortal body was invigorated with air, food and the elements in which it lived; it has only left the body. The life, the animating principles are still in existence, as much so as they were yesterday when the body was in good health. Here the inquiry will naturally arise, when our spirits leave our bodies where do they go to?

I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live, sic. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? If God is not here, we had better reserve this place to gather the wicked into, for they will desire to be where God is not. The Lord Almighty is here by His Spirit, by His influence, by His presence. I am not in
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the north end of this bowery, my body is in the south end of it, but my influence and my voice extend to all parts of it; in like manner is the Lord here.

It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes; as plainly as Brothers Kimball and Hyde saw those wicked disembodied spirits in Preston, England. They saw devils there, as we see one another; they could hear them speak, and knew what they said. Could they hear them with the natural ear? No. Did they see those wicked spirits with their natural eyes? No. They could not see them the next morning, when they were not in the spirit; neither could they see them the day before, nor at any other time; their spiritual eyes were touched by the power of the Almighty.

They said they looked through their natural eyes, and I suppose they did. Brother Kimball saw them but I know not whether his natural eyes were open at the time or not; Brother Kimball said that he lay upon the floor part of the time, and I presume his eyes were shut, but he saw them as also did Brother Hyde, and they heard them speak.

We may enquire where the spirits dwell, that the devil has power over? They dwell anywhere, in Preston, as well as in other places in England. Do they dwell anywhere else? Yes, on this continent; it is full of them. If you could see and would walk over many parts of North America, you would see millions on millions of the spirits of those who have been slain upon this continent. Would you see the spirits of those who were as good in the flesh as they knew how to be? Yes. Would you see the spirits of the wicked? Yes. Could you see the spirits of devils? Yes, and that is all there is of them. They have been deprived of bodies, and that constitutes their curse, that is to say, speaking after the manner of men, you shall be wanderers on the earth, you have got to live out of doors all the time you live.

That is the situation of the spirits that were sent to the earth, when the revolt took place in heaven, when Lucifer, the Son of the Morning, was cast out. Where did he go? He came here, and one-third part of the spirits in heaven came with him. Do you suppose that one-third part of all the beings that existed in eternity came with him? No, but one-third part of the spirits that were begotten and organized and brought
forth to become tenants of fleshly bodies to dwell upon this earth. They forsook Jesus Christ, the rightful heir, and joined with Lucifer, the Son of the Morning, and came to this earth; they got here first. As soon as Mother Eve made her appearance in the Garden of Eden, the devil was on hand.

You cannot give any person their exaltation, unless they know what evil is, what sin, sorrow, and misery are, for no person could comprehend, appreciate, and enjoy an exaltation upon any other principle. The devil with one-third part of the spirits of our Father's Kingdom got here before us, and we tarried there with our friends, until the time came for us to come to the earth and take tabernacles; but those spirits that revolted were forbidden ever to have tabernacles of their own. You can now comprehend how it is that they are always trying to get possession of the bodies of human beings; we read of a man's being possessed of a legion, and Mary Magdalene had seven.

You may now see people with legions of evil spirits in and around them; there are men who walk our streets that have more than a hundred devils in them and round about them, prompting them to all manner of evil, and some too that profess to be Latter-Day Saints, and if you were to take the devils out of them and from about them, you would leave them dead corpses; for I believe there would be nothing left of them.

I want you to understand these things; and if you should say or think that I know nothing about them, be pleased to find out and inform me. You can see the acts of these evil spirits in every place, the whole country is full of them, the whole earth is alive with them, and they are continually trying to get into the tabernacles of the human family, and are always on hand to prompt us to depart from the strict line of our duty.

You know that we sometimes need a prompter; if any one of you was called by the Government of the United States to go to Germany, Italy, or any foreign nation, as an Ambassador, if you did not understand the language somebody would have to interpret for you. Well, these evil spirits are ready to prompt you. Do they prompt us? Yes, and I could put my hands on a dozen of them while I have been on this stand; they are here on the stand. Could we do without the devils? No, we could not get along without them. They are here, and they suggest this, that, and the other.

When you lay down this tabernacle, where are you going? Into the spiritual world. Are you going into Abraham's bosom? No, not any where nigh there, but into the spirit world. Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? No where else, only as you may be permitted.

When the spirits of mankind leave their bodies, no matter whether the individual was a Prophet or the meanest
person that you could find, where do they go? To the spirit world. Where is it? I am telling you. The spirit of Joseph, I do not know that it is just now in this bowery, but I will assure you that it is close to the Latter-day Saints, is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the Gospel by himself in these days.

He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes were opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson County and build the great temple of the Lord. They are Hurrying to get ready by the time that we are ready, and we are all hurry- ing to get ready by the time our Elder Brother is ready.

The wicked spirits that leave here and go into the spirit world, are they wicked there? Yes.

The spirits of people that have lived upon the earth according to the best light they had, who were as honest and sincere as men and women could be, if they lived on the earth without the privilege of the Gospel and the Priesthood and the keys thereof are still under the power and control of evil spirits, to a certain extent. No matter where they lived on the face of the earth, all men and women that have died without the keys and power of the Priesthood, though they might have been honest and sincere and have done everything they could, are under the influence of the devil, more or less. Are they as much so as others? No, no. Take those that were wicked designedly, who knowingly lived without the Gospel when it was within their reach, they are given up to the devil, they become tools to the devil and spirits of devils.

Go to the time when the Gospel came to the earth in the days of Joseph, take the wicked that have opposed this people and persecuted them to the death, and they are sent to hell. Where are they? They are in the spirit world, and are just as busy as they possibly can be to do everything they can against the Prophet and the Apostles, against Jesus and his kingdom. They are just as wicked and malicious in their actions against the cause of truth, as they were while on the earth in their fleshly tabernacles. Joseph, also, goes there, but has the devil power over him? No, because he held the keys and power of the eternal Priesthood here, and got the victory while here in the flesh.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle. They have got the victory over the power of the enemy here, conse-
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Quently when they leave this world they have perfect control over these evil spirits, and they cannot be buffeted by Satan. But as long as they live in the flesh no being on this earth, of the posterity of Adam, can be free from the power of the devil.

When this portion of the school is out, the one in which we descend below all things and commence upon this earth to learn the first lessons for an eternal exaltation, if you have been a faithful scholar, and have overcome, if you have brought the flesh into subjection by the power of the Priesthood, if you have honored the body, when it crumbles to the earth and your spirit is freed from this home of clay, has the devil any power over it? Not one particle.

This is an advantage which the faithful will gain; but while they live on earth they are subject to the buffettings of Satan. Joseph and those who have died in the faith of the Gospel are free from this; if a mob should come upon Joseph now, he has power to disperse them with the motion of his hand, and to drive them where he pleases. But is Joseph glorified? No, he is preaching to the spirits in prison. He will get his resurrection the first of any one in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

His office is not taken from him, he has only gone to labor in another department of the operations of the Almighty. He is still an Apostle, still a Prophet, and is doing the work of an Apostle and Prophet; he has gone one step beyond us and gained a victory that you and I have not gained, still he has not yet gone into the celestial kingdom, or if he has it has been by a direct command of the Almighty, and that too to return again so soon as the purpose has been accomplished.

No man can enter the celestial kingdom and be crowned with a celestial glory, until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the devil, which you and I have not yet gained. So long as we live in these tabernacles, so long we will be subject to the temptations and power of the devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighborhood of evil spirits.

The third part of the hosts of heaven, that were cast out, have not been taken away, at least not that I have found out, and the other two-thirds have got to come and take bodies, all of them who have not, and have the opportunity of preparing for a glorious resurrection and exaltation, before we get through with this world; and those who are faithful in the flesh to the requirements of the Gospel will gain this victory over the spirits that are not allowed to take bodies, which class comprises one-third of the hosts of Heaven.

Those who have died without the Gospel are continually afflicted by those evil spirits, who say to them--"Do not go to hear that man Joseph Smith preach, or David Patten, or any of
their associates, for they are deceivers."

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the Elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers and going from place to place preaching the Gospel, and Joseph is directing them, saying, go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the Priesthood and can disperse them, but if any of them wish to hear the Gospel, preach to them.

Can they baptize them? No. What can they do? They can preach the Gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. My brother Joseph spoke of this principle this forenoon. Some of those who are not in mortality will come along and say, "Here are a thousand names I wish you to attend to in this temple, and when you have got through with them I will give you another thousand;" and the Elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.

A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.

Then in the spirit world they will say, "Do you not see somebody at work for you? The Lord remembers you and has revealed to His servants on the earth, what to do for you."

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. In the spirit world those who have got the victory go on to prepare the way for those who live in the flesh, fulfilling the work of saviors on Mount Zion.

To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of His servants, then watch, for you will see somebody whom you have seen before, and many of you will see him whom you have not seen before, but you will know him as soon as you see him.

This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.

When we commence again on the walls of the temple to be built on this Block, the news will fly from Maine to
Brigham Young, contd.

California. Who will tell them? Those little devils that are around here, that are around this earth in the spirit world; there will be millions of them ready to communicate the news to devils in Missouri, Illinois, California, Mexico, and in all the world. And the question will be "What is the news? There is some devilish thing going on among the 'Mormons' and I know it. Those 'Mormons' ought to be killed." They do not know what stirs them up to this feeling, it is those spirits that are continually near to them.

We all have got spirits to attend us; when the eyes of the servant of Elijah were opened he saw that those for them were more than those that were against them. There are two thirds for us, and one third against us; and there is not a son or daughter of Adam but what will be saved in some kingdom and receive a glory and an exaltation to a degree, except those who have had the privilege of the Gospel and rejected it and sinned against the Holy Ghost, they will become servants to devils.----Brigham Young, "The Gifts of Prophecy and Tongues, etc.," Journal of Discourses, III (1856), 367-373.

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these tabernacles and go into the spirit world. And I do know that as we lie down, so judgment will find us, and that is scriptural; "as the tree falls so it shall lie," or, in other words, as death leaves us so judgment will find us.

I will explain how judgment will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.----Brigham Young, "The People of God Disciplined by Trials, etc.," Journal of Discourses, IV (1857), 52-53.

Brother Grant can now do ten times more than if he was in the flesh; do you want to know how? He is in the spirit world, he has conquered death and hell, and will the grave, when he again assumes his body. He is no more subject to the devils that dwell in the infernal regions; he commands them, and they must go at his bidding; he can move them just as I can move my hand. . . .

When men overcome as our faithful brethren have, and go where they see Joseph, who will dictate them and be their
Brigham Young, contd.

head and Prophet all the time, they have power over all disem-
body evil spirits, for they have overcome them. Those evil
spirits are under the command and control of every man that
has had the Priesthood on him, and has honored it in the flesh,
just as much as my hand is under my control.

Do you not think that brother Jedediah can do more
good than he could here? When he was here the devils had power
over his flesh, he warred with them and fought them, and said
that they were around him by millions, and he fought them un-
til he overcame them. So it is with you and I. . . . when the
spirit is unlocked from the body it is free from the power of
death and Satan; and when that body comes up again, it also,
with the spirit, will gain the victory over death, hell, and
the grave.

When the spirit leaves the tabernacle of flesh and
goes into the spirit world, it has control over every evil in-
fluence with which it comes in contact, and when it takes up
the body again, then the body also, with the spirit, will have
control over every evil spirit that is in a tabernacle, if
there is any such being, just as far as the spirit that has
the Priesthood had control over evil spirits.

Perhaps you do not understand me. Take a spirit that
has gone into the spirit world, does it have control over cor-
ruptible bodies? No. It can only act in the capacity of a
spirit. As to the devils inhabiting these earthly bodies, it
cannot control them, it only controls spirits. But when the
spirit is again united to the body, that spirit and body
unitedly have control over the evil bodies, those controlled
by the devil and given over to the devils, if there is any
such thing. Resurrected beings have control over matter as
well as spirit.

Brother Grant's body which lies here is useless, is
good for nothing until it is resurrected, and merely needs a
place in which to rest; his spirit has not fled beyond the sun.
There are millions and millions of spirits in these valleys,
both good and evil. We are surrounded with more evil spirits
than good ones, because more wicked than good men have died
here; for instance, thousands and thousands of wicked Lamanites
have laid their bodies in these valleys. The spirits of the
just and unjust are here. The spirits that were cast out of
heaven, which you know are recorded to have been one-third
part, were thrust down to this earth, and have been here all
the time, with Lucifer, the Son of the Morning, at their head.

When a good man or woman dies, the spirit does not go
to the sun or the moon. I have often told you that the spirits
go to God who gave them, and that He is everywhere; if God is
not everywhere, will you please tell me where He is not. The
moment your eyes are opened upon the spirit land, you will
find yourselves in the presence of God, for as David says, "If
you take the wings of the morning and fly to the uttermost
parts of the earth, He is there; and if you make your bed in
hell, behold He is there."
Brigham Young, contd.

...You and I have yet to deal with evil spirits, but Jedediah has control over them. When we have done with the flesh, and have departed to the spirit world, you will find that we are independent of those evil spirits. But while you are in the flesh you will suffer by them, and cannot control them, only by your faith in the name of Jesus Christ and by the keys of the eternal Priesthood. When the spirit is unlocked from the tabernacle it is as free, pure, holy, and independent of them as the sun is of this earth. Jedediah can now do more for us than he could by longer staying here.

Where do you suppose the spirits of our departed friends are? Where they ought to be; they are here, on the other side of the earth, in the East Indies, in Washington, etc.; they are controlling the fallen spirits here, or somewhere else. They could not control the spirits of evil men while here, only by faith, but now one of our departed brethren can control millions of disembodied evil spirits; while they were in the flesh they were afflicted by them. Is this not a great consolation to us? Some one may ask me for the proof for my statements, and may enquire whether it is in the Bible; yes, every word of it. I could prove it every word from that book, but I do not need to go to the Bible, my scripture is within me.

Brother Kimball could tell what I will now just touch upon better than I can, for he heard it; I will, however, say a few words about it. A short time before his death, brother Jedediah went to the world of spirits two nights in succession, and saw perfect order amongst them. He saw many of the Saints whom he was acquainted with, and saw his wife Caroline and his child that was buried on the route across the Plains and dug up and eaten by the wolves. She said to him, "Here is my child; you know it was eaten up by the wolves, but it is here, and has taken no harm." It was the spirit of the child he saw. He came back to his body, but did not like to enter it again, for he saw that it was filthy and corrupt. He also told how his brethren and family felt, when he told them what he saw in the spirit world. He said that his friends felt like saying, "Well brother Grant, may be it is so, and may be it is not so; we do not know anything about it."

You know nothing about what I am telling you concerning the spirit world any more than brother Grant's friends knew about what he told them. Why? Because we are encumbered with this flesh, we are in darkness; the flesh is the vail that is over the nations. When we go from the body, we have eyes to see spiritual things and understand them.---Brigham Young, "On the Death of President J. M. Grant," Journal of Discourses, IV (1857), 132-134.

You will see people possessed of different spirits; but I will say to you what I have heretofore frequently said, and what brother Joseph Smith has said, and what the Scripture
Brigham Young, contd.

teaches, your spirits when they came to take tabernacles were
pure and holy, and prepared to receive knowledge, wisdom, and
instruction, and to be taught while in the flesh; so that
every son and daughter of Adam, if they would apply their
minds to wisdom, and magnify their callings and improve upon
every grace and means given them, would have tickets for the
boxes, to use brother Hyde's figure, instead of going into the
pit. There is no spirit but what was pure and holy when it
came here from the celestial world. There is no spirit among
the human family that was begotten in hell; none that were be-
gotten by angels, or by any inferior being. They were not
produced by any being less than our Father in heaven. He is
the Father of our spirits; and if we could know, understand,
and do His will, every soul would be prepared to return back
into His presence.

... .................................................................

We are placed on this earth to prove whether we are
worthy to go into the celestial world, the terrestrial, or
the telestial, or to hell, or to any other kingdom or place,
and we have enough of life given us to do this.----Brigham
Young, "Necessity for Reformation a Disgrace, etc.," Journal
of Discourses, IV (1857), 268-269.

I know very well that, whether we are active or not,
the invisible spirits are active. And every person who de-
sires and strives to be a Saint is closely watched by fallen
spirits that came here when Lucifer fell, and by the spirits
of wicked persons who have been here in tabernacles and de-
parted from them, but who are still under the control of the
prince of the power of the air. Those spirits are never idle;
they are watching every person who wishes to do right, and are
continually prompting them to do wrong. This makes it neces-
sary for us to be continually on our guard--makes this proba-
tion a continual warfare. We do not expect to be idle. The
individual that obtains a celestial kingdom will never be idle
in the flesh. It is a spiritual warfare. He contends against
the spirits of darkness and against the workers of iniquity,
and wars all the day long against his own passions that per-
tain to fallen man. It is therefore necessary that the people
speak often one with another, encourage each other in every
good word and work, sustain every one in every good act, oper-
ate against every evil act, and continue so to do through life.

Some, who understand more or less of the principles of
the Gospel, appear to be a trifle discouraged. Such do not
think more of the life to come than they do of the present life.
When the breath leaves the body, your life has not become ex-
tinct; your life is still in existence. And when you are in
the spirit world, everything there will appear as natural as
things now do. Spirits will be familiar with spirits in the
spirit world--will converse, behold, and exercise every variety
of communication one with another as familiarly and naturally as while here in tabernacles. There, as here, all things will be natural, and you will understand them as you now understand natural things. You will there see that those spirits we are speaking of are active: they sleep not. And you will learn that they are striving with all their might—labouring and toiling diligently as any individual would to accomplish an act in this world—to destroy the children of men.

Pertaining to the present state of the world, you know what evil spirits are doing. They are visiting the human family with various manifestations. I told the people, years and years ago, that the Lord wished them to believe in revelation; and that if they did not believe what he had revealed, he would let the Devil make them believe in revelation. What is called spirit-rapping, spirit-knocking, and so forth, is produced by the spirits that the Lord has suffered to communicate to people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it, and have from the beginning.

If true principles are revealed from heaven to men, and if there are angels, and there is a possibility of their communicating to the human family, always look for an opposite power, an evil power, to give manifestations also: look out for the counterfeit.

There is evil in the world, and there is also good. Was there ever a counterfeit without a true coin? No. Is there communication from God? Yes. From holy angels? Yes; and we have been proclaiming these facts during nearly thirty years. Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world. This is called spiritualism; and it is said that thousands of spirits declare that "Mormonism" is true; but what do that class of spirits know more than mortals? Perhaps a little more in some particulars than is known here, but it is only a little more. They are subject in the spirit world to the same powers they were subject to here.

If we live faithful to the doctrine and faith of the holy Gospel we have embraced, we shall understand the real benefit and advantage that we will have over those who are not in possession of the true principles of salvation or the Priesthood. If we are faithful to our religion, when we go into the spirit world, the fallen spirits—Lucifer and this third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.

If we conquer here and overcome in the Gospel, in the spirit world our spirits will be above the power of evil spirits. Not that we can so overcome, while here, as to be free
Brigham Young, contd.

from death; for though Jesus overcame, yet his body was slain. Every person possessing the principle of eternal life should look upon his body as of the earth earthly. Our bodies must return to their mother earth. True, to most people it is a wretched thought that our spirits must, for a longer or shorter period, be separated from our bodies, and thousands and millions have been subject to this affliction throughout their lives. If they understood the design of this probation and the true principles of eternal life, it is but a small matter for the body to suffer and die.

When death is past, the power of Satan has no more influence over a faithful individual; that spirit is free, and can command the power of Satan. The penalty demanded by the fall has been fully paid; all is accomplished pertaining to it, when the tabernacle of a faithful person is returned to the earth. All that was lost is passed away, and that person will again receive his body. When he is in the spirit world, he is free from those contaminating and condemning influences of Satan that we are now subject to. Here our bodies are subject to being killed by our enemies—our names to being cast out as evil. We are persecuted, hated, not beloved; though I presume that we are as much beloved here as the spirits of the Saints are in the spirit world by those spirits who hate righteousness. It is the same warfare, but we will have power over them. Those who have passed through the veil have power over the evil spirits to command, and they must obey.----Brigham Young, "Providences of God, etc.," Journal of Discourses, VII (1860), 239-241.

It is very true that, through the fall, we are all prone to evil. It is also true that the spirit in man is also pure and holy upon its entrance into a tabernacle, and perfectly prepared to be influenced and receive instruction. Being united with the body, which was brought under condemnation through the fall, they are inseparably connected in a probation. And while they remain together, the spirit of evil, through the fall, has great power with the body; and the body, through its intimate connection, has great power with the spirit; and for this reason both are prone to evil. Still it would be difficult to find a person upon the earth so vile—so wicked—so overcome by the grossness of earth, that the holy principles and acts in the lives of the righteous are not more beautiful to them than are the wickedness and corruption in the lives of the froward and disobedient. The human family naturally admire a life of virtue and truth, and abhor falsehood and every kind of wickedness. The spirits that the Almighty has put into their tabernacles will more or less admire goodness, inwardly if not outwardly, though they are often overcome by the evil propensities that pertain to the flesh.

Since we are permitted by our Father and our God to do good, let us never suffer ourselves to be tempted, to be drawn
Brigham Young, contd.

aside, to be overcome, or thwarted in the pure and holy purpose that the pure spirit of intelligence (the spirit that is in us) reveals to the understanding. Not but that it is necessary in the very nature of things, in the economy of heaven, that we should be tried and tempted in all things, in order to prove ourselves and prepare ourselves to enjoy that eternal life that is prepared for the just. The time will be when people will not be tempted as they now are—when there will be no Tempter upon the earth. The knowledge and intelligence that will be diffused among the people will enable them to live a time and a season without the Tempter. But we live in a day when the power and rule of that evil principle is more excessive upon the earth than it ever has been. As the Prophet said, "For every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely." Mankind, in the present day, are further from the intelligence, the light, the glory, and the power of the Invisible than ever they were before, from the days of Adam until now. There never was a day of such heathen darkness and unbelief as now prevails. We have had the privilege of receiving those holy principles calculated to give us power to secure to ourselves eternal life and happiness, if we follow out those principles. It is a constant warfare. As the apostle expresses it, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." The spirit that is put into man is pure and holy; but through the power of evil with the flesh, it is more or less contaminated, influenced, seduced, and brought into bondage by the evil that exists upon the earth. Let the spirit overcome and come off conqueror.—Brigham Young, "Blessings of Association, etc.," Journal of Discourses, VII (1860), 267-268.

... It requires all the care and faithfulness which we can exercise in order to keep the faith of the Lord Jesus; for there are invisible agencies around us in sufficient numbers to encourage the slightest disposition they may discover in us to forsake the true way, and fan into a flame the slightest spark of discontent and unbelief. The spirits of the ancient Gadiantons are around us. You may see battlefield after battlefield, scattered over this American continent, where the wicked have slain the wicked. Their spirits are watching us continually for an opportunity to influence us to do evil, or to make us decline in the performance of our duties. And I will defy any man on earth to be more gentlemanly and bland in his manners than the master spirit of all evil. We call him the devil; a gentleman so smooth and so oily, that he can almost deceive the very elect. We have been baptized by men having the authority of the holy Priesthood of the Son of God, and consequently we have power over him which the rest of the world do not possess, and all who possess the power of the
Brigham Young, contd.

Priesthood have the power and right to rebuke those evil spirits. When we rebuke those evil powers, and they obey not, it is because we do not live so as to have the power with God, which it is our privilege to have. If we do not live for this privilege and right we are under condemnation. ——Brigham Young, "The Saints Improving Slowly, etc.," Journal of Discourses, XII (1869), 128.

Do we believe in the Scriptures of Divine truth?—those which are contained in the Old and New Testaments, in the Book of Mormon, the Book of Doctrine and Covenants, and other revelations that have been given to this people? I can answer this in the affirmative, by saying that we certainly do. This leads my mind to the reflection that if we believe the Scriptures and the revelations I have referred to, we also believe that Jesus is the Christ; and believing the Scriptures and that Jesus is the Christ, we must believe other things also. If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact—and all true philosophy proves it—it leads me to the conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the Scriptures inform us, in Genesis iii:22 that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned and transgressed the law of God. The Christian world and the world of mankind have not only transgressed the laws of God, but they have changed the ordinances and broken every covenant that God has given them. Then I ask, Is there a debt contracted between the Father and his children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.

I say this to gratify myself and to gratify my brethren
Brigham Young, contd.

and sisters. A divine debt has been contracted by the children, and the Father demands recompense. He says to his children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life? The idea that the Son of God, who never committed sin, should sacrifice his life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that He has paid the debt, in fulfilment of the Scripture which says, "He was the Lamb slain from the foundation of the world." Is it so on any other earth? On every earth. How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fulness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.

Is this easy to understand? It is perfectly easy to me; and my advice to those who have queries and doubts on this subject is, when they reason and philosophize upon it, not to plant their position in falsehood or argue hypothetically, but upon the facts as they exist, and they will come to the conclusion that unless God provides a Savior to pay this debt it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed, and return to the presence of our Father and elder brother, and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live, to prepare or create a sacrifice that will pay this divine debt. But God provided it, and his Son has paid it, and we, each and every one, can now receive the truth and be saved in the kingdom of God. Is it clear and plain? It is to me, and if you have the Spirit of God, it is as plain to you as anything else in the world. Why are you baptized for the remission of sins? Is there any virtue in it? There is.----Brigham Young, "Sin--the Atonement--God and Evil--the Kingdom of God," Journal of Discourses, XIV (1872), 70-72.
Brigham Young, contd.

... Nothing remains here for us but to pay our last respects to that which came from mother earth. It was formed and fashioned and the spirit was put into it, and it has grown and become what it is, and the spirit having departed, the body lies ready to return to the bosom of its mother, there to rest until the morning of the resurrection. But the life and intelligence which once dwelt in that body still live, and Sister Aurelia moves, talks, walks, enjoys and beholds that which we cannot enjoy and behold while we are in these tabernacles of clay. She is in glory; she has passed the ordeals and has reached a position in which the power of Satan has no influence upon her. The advantage of this Priesthood that Brother George A. Smith has been talking about is that when persons yield obedience to it, they secure to themselves the sanction of Him who is its author, and who has bestowed it upon the children of men. His power is around them and defends them; and when they pass into the spirit world they are out of the reach of the power of Satan, and they are not liable to be tempted, hunted, and chased as the wicked are, although the wicked may rest and enjoy far more there than here; but a person who obeys the Priesthood of the Son of God is entirely free from this. Where the pure in heart are the wicked cannot come. This is the state of the spirit world.----Brigham Young, "Our Present Life--The Spirit World," Journal of Discourses, XIV (1872), 229.

... I expect one thing will be true that Joseph said when living. A gentleman came to see him and asked him a great many questions, and among the rest he said--"I suppose you calculate that you are just right, and that you "Mormons" are all going to be saved and everybody else will be damned." Said Joseph, "Sir, I will tell you this one thing, all the rest of the world will be damned, and I expect that most of the "Mormons" will be unless they do better than they have done." The man did not stop for an explanation. What Joseph meant by being damned was that people will go into the spirit world without the Priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.----Brigham Young, "The United Order, etc.," Journal of Discourses, XVII (1875), 159.

"Lucifer Is a Person."

IN THESE DAYS many people discount a belief in both the Lord and the Devil. As many doubt the existence of God, they also doubt the existence of Satan. As they question that God is actually a person, they question that Lucifer is a person. The two doubts seem to go together.

It is not surprising that such is the case, because a
"Lucifer Is a Person," contd.

belief in the existence of the two likewise go together. If one believes in the Gospel at all, he believes both in God and Satan, in heaven and hell, in good and evil, and in the fact that there is an opposition in all things.

The gospel teaches us that we are the children of God, that we lived with him before we were born, being the spirit offspring of God, dwelling in his presence in a pre-existence which we speak of as our first estate.

We are clearly taught that in this pre-existent period the plan of salvation was worked out and that the need of a Savior was explained. We are told also that two volunteers came forward offering their services to redeem the rest of us, one was Jehovah, the first born of the Father, and the other was Lucifer who is described as having been an "angel of God who was in authority in the presence of God."

THIS LUCIFER, in seeking to become the Savior of the world, had at heart his own personal ambitions and not the welfare of the children of the Father. In proffering his services as the Savior he demanded the honor and the glory and the power. He sought even the throne of God.

Jehovah, on the other hand, was thinking only of the good of others, with no thought of personal gain such as characterized the feelings of Lucifer. With Jehovah it was self-sacrifice for the sake of his brothers and sisters, with a desire to give all honor and glory to the Father for the accomplishment of his high purposes.

When the Father chose Jehovah, Lucifer became angry and "rebelled against the Only Begotten Son whom the Father loved" and he was "thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning."

So vicious was the rebellion of Lucifer, and so persistently has it continued, that now the scriptures speak of him as "Satan, that old serpent, even the devil who rebelled against God, and sought to have the kingdom of our God and his Christ."

THE ANNOUNCED DETERMINATION of Lucifer was to wage a war of destruction against the Lord, his plan of salvation and his faithful people. "He maketh war with the Saints and encompasseth them around about."

Using every device, he seeks to draw people away from God. He makes them think that all that glitters is gold, he tells them that they can sin a little here and a little there, and it will not matter, that they will be punished with only a few stripes and then may go on into the kingdom of heaven. He appears at times as an angel of light, he performs great miracles through false prophets and false Christs insomuch that at times he seems even to deceive the very elect. He is called a liar from the beginning, even the father of lies, and he controls those in this life who love and make a lie.

But the point is, he is real. Lucifer is as much a
"Lucifer Is a Person," contd.

person as Christ himself, although the very opposite in every way. But he is a person, an individual, "a son of the morning." He was an aspirant for the position of Savior and Redeemer of the world!

NO LATTER-DAY SAINT can say there is no Devil, and that all our discussion about him is superstition. We in this Church must believe as definitely that there is a Devil as that we believe there is a God.

Through the wisdom of the Almighty the rebellion of this wicked one and his followers (a third of the host once in heaven) is put to serve one of the purposes of the Lord, who designed that in mortality there should be an opposition in all things, that mankind might be tried and tested to determine their fitness to return to the presence of God. The Lord uses Satan and his power in this proving process.

Recognizing what it is, we must resist it and be strong. We must follow the Spirit of God, through the power of the Holy Ghost, to do right, prove our worthiness, and demonstrate our right to become "perfect, even as your Father which is in heaven is perfect."----"Lucifer Is a Person," editorial, The Deseret News, Church News, January 15, 1955, p. 12.
APPENDIX B

The first part of this appendix contains accounts of persons who have seen Satan or his hosts and other cases where persons have been attacked or tormented by him or one or more of his evil spirits. The second part contains accounts of demoniacal possession or closely related experiences, and the third part contains experiences related to the subject of spiritualism.
The following are accounts of persons who have either seen or been attacked or tormented by evil spirits:

Joseph Smith is molested by the devil when he obtains the plates.

When I returned home I called upon Brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be fifty years, perhaps, before all of us today will leave this state of existence, and then you will prove whether Brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.----Heber C. Kimball, "Elders Called to Go on Missions," Journal of Discourses, III (1856), 229-230.

Joseph Smith sees Satan and his hosts.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing, and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know here-
after the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world. . . . You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign. . . .----Oliver Cowdery, "Rise of the Church," Times and Seasons, II (May, 1841), 393-394.

Heber C. Kimball, Orson Hyde, and others are attacked by evil spirits.

. . . Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works, and I have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph, or to Peter, or to some one who holds the keys in connection with them. Perhaps there are some who do not believe much in spirits, but I know that they exist and visit the earth, and I will tell you now and why I know it.

When I was in England, brother Geo. D. Watt was the first man baptized, and his mother was baptized directly after he was. The night previous to my going forward to baptize Brother Watt and eight others, I had a vision, as old father Baker used to say, "of the infernal world." I saw legions of wicked spirits that night, as plain as I now see you, and they came as near to me as you now are, and company after company of them rushed towards me; and Brother Hyde and Brother Richards also saw them. It was near the break of day, and I looked upon them as I now look upon you. They came when I was laying hands upon Brother Russell, the wicked spirits got him to the door of the room, I did not see them till after that took place, and soon afterwards I lay prostrate upon the floor. That was in England, pious England, in the little town of Preston, at the corner of Wilford Street, and they struggled and exerted all
their power and influence. That was the first introduction of the Gospel into England, and I was shown those spirits as plainly as ever I saw anything. I was thinking of that circumstance while Brother Brigham was speaking this morning, and I was thinking that those spirits are just as much on hand to perplex this people as they were on hand there. I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies.

If evil spirits could come to me, cannot ministering spirits and angels also come from God? Of course they can, and there are thousands of them, and I wish you to understand this, and that they can rush as an army going to battle, for the evil spirits came upon me and brother Hyde in this way. There is one circumstance in the visit of those evil spirits, that I would not tell if Brother Hyde had not often told it himself; they spoke and said to Brother Hyde, "We have nothing against you," no, but I was the lad that they were after. I mention this to show that the devil is an enemy to me, he is also an enemy to brother Brigham, to brother Jedediah, to the Twelve, and to every righteous man. When Brother Benson goes to the old country he will find hosts of evil spirits, and he will know more about the devil than he ever did before. The Spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth. Do I ever pray that I may see them again? No, I do not. We had prayed all day, and almost all night, that we might have power to establish the Gospel in England. Previous to this, Mr. Fielding, a clergyman, came and forbid my baptizing those persons who had come forward. Said I, sir, they are of age, and I shall baptize them, if they wish for it, and I baptized nine. The next morning I was so weak that I could hardly stand, so great was the effect that those spirits had upon me. I wrote a few words to my wife about the matter, and Brother Joseph called upon her for the letter and said, "It was a choice jewel, and a testimony that the Gospel was planted in a strange land."

When I returned home I called upon Brother Joseph, and we walked down the bank of the river. He there told me what contests he had had with the devil; he told me that he had contests with the devil, face to face. He also told me how he was handled and afflicted by the devil, and said, he had known circumstances where Elder Rigdon was pulled out of bed three times in one night. After all this some persons will say to me, that there are no evil spirits. I tell you they are thicker than the "Mormons" are in this country, but the Lord has said that there are more for us than there can be against us. "Who are they," says one? Righteous men who have been upon the earth.

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here. It will not be
fifty years, perhaps, before all of us today will leave this state of existence, and then you will prove whether Brother Brigham and the rest of the brethren have told you truth or not. You know that the world has made a great deal of fuss, and told many lies about the devil pitching on to Joseph Smith when he went to get the plates, but they will get to a place where the devils will handle them worse than they did Joseph when he got the plates; if they do not embrace the Gospel it will be so.—Heber C. Kimball, "Elders Called to Go on Missions, etc.," Journal of Discourses, III (1856), 228-230.

Meanwhile, the powers of darkness had taken counsel against these servants of the Lord. Not without a struggle would Satan lose his hold, and permit the gates of salvation to open for the eastern, as they had already opened for the western hemisphere. The evil one had seen that the Church in America was trembling on the verge of dissolution. To give it fresh impetus, and infuse new life into the seemingly sinking system was the object of the Apostles' mission to the shores of Albion. The opening of that mission it was Satan's fell purpose to thwart, and for which he was now gathering, far and near, the embattled hosts of hell.

The Elders might be said to have "stolen a march" on the Adversary, in securing, already, three hearings at Vauxhall Chapel, with the favorable results before noted. This much could not be retrieved, but the enemy of righteousness hoped to prevent a repetition of such scenes, and to hinder those who believed, from obeying the Gospel by going down into the waters of baptism. For know, 0 reader—if thou art a stranger to this truth—that Satan is well satisfied with their condition who "only believe" in Jesus, if they are not "born of the water" according to His righteous example and holy will.

Acting on the principle, it may be presumed, that a thing to be recovered should first be sought for where it was lost, the evil one determined to use for his purpose the Reverend James Fielding, the very man who had befriended the Elders, and given them their first public opportunity of declaring the message they had been sent to deliver. Strange enough after what had passed—though sufficiently frequent, in similar phases, since those days, to be no longer a cause of wonderment—he found that reverent gentleman in precisely the mood best suited to his dark design. Like all who fear man more than they love the Lord, preferring the praise and honors of the world to the approval of a good conscience and the favor of their Maker, the Reverent James Fielding, when he had noticed the marvelous effect of the Elders' preaching, and contemplated the present and prospective results, in the leading away of his flock to drink at other fountains and browse in other pastures, shrank back appalled from the picture presented to his view. Willing to sate his appetite for the new and marvelous, and even obey a doctrine which promised worldly honors and emoluments, he was not willing to humble himself
"even as a little child" and seek the kingdom of God at the sacrifice of every earthly consideration.

Had he forgotten the text which, perchance, he had a hundred times preached glibly from: "He that taketh not his cross and followeth after Me, is not worthy of Me"? Or, like many other Christian divines, "having a form of godliness, but denying the power thereof," was he satisfied to believe that those words had lost their meaning for this generation? Be it as it may, here is the record that will meet him at the day of judgment:

"The Rev. James Fielding, who had so kindly invited us to preach in his chapel, learning that a number of his members believed our testimony, and that some had requested to be baptized, shut his doors against us and would not suffer us to preach in his chapel any more; alleging for an excuse that we had preached the doctrine of baptism for the remission of sins, contrary to our arrangement with him.

"I need scarcely assure my friends that nothing was said to him from which any inference could be drawn that we should suppress the doctrine of baptism. We deem it too important a doctrine to lay aside for any privilege we could receive from mortals. Mr. Fielding had been apprised of our doctrines before we saw him, having received several communications from his brother Joseph, and his two sisters, Mary and Mercy, who wrote to him from Canada, in which letters our doctrines were clearly laid down. We likewise conversed with him on the subject at our interview. He, having been traditioned to believe in infant baptism, and having preached and practised the same a number of years, saw the situation he would be placed in if he obeyed the Gospel; that notwithstanding his talents and standing in society, he would have to come into the sheepfold by the door, and after all his preaching to others, have to be baptized himself for the remission of sins by those who were ordained to that power. These considerations no doubt had their weight upon his mind, which caused him to act as he did; and notwithstanding his former kindness he soon became one of our most violent opposers.

"However, his congregation did not follow his example, they having some time been praying for our coming, and having been assured by Mr. Fielding that he could not place more confidence in an angel than he did in the statements of his brother Joseph, respecting this people; consequently they were in a great measure prepared for the reception of the Gospel, probably as much so as Cornelius was anciently.

"Having now no public place to preach in, we began to preach at night in private houses, which were opened in every direction, when numbers came to hear and believed the Gospel." Thus was Satan unsuccessful in stopping the spread of the work. The smoking flax was bursts into flame, and all his efforts could not quench it. Chapels and churches he might close, for of them he held the keys, but the hearts of the humble and pure were in God's keeping, and to these sacred temples His servants had ready access.
Then came the stroke climacteric; the dernier ressort of satanic hostility.

"Saturday evening," says Heber C. Kimball, "it was agreed that I should go forward and baptize, the next morning, in the river Ribble, which runs through Preston.

"By this time the adversary of souls began to rage, and he felt determined to destroy us before we had fully established the kingdom of God in that land, and the next morning I witnessed a scene of satanic power and influence which I shall never forget.

"Sunday, July 30th, about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day,) who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out, 'Brother Kimball, I want you should get-up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief.'

"I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed round to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the devil.

"While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be in vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day."
Elder Hyde's supplemental description of that fearful scene is as follows, taken from a letter addressed to President Kimball:

"Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you were overcome by them and had fallen, their awful rush upon me with knives, threats, imprecations and hellish grins, amply convinced me that they were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned round to me as he was going out and said, as if to apologize, and appease my determined opposition to them, 'I never said anything against you!' I replied to him thus: 'It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart! He immediately left, and the room was clear. That closed the scene of devils for that time.'

Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation.

"No, Brother Heber," he replied, "at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him. When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle to kill you."

Joseph then related some of his own experience, in many contests he had had with the evil one, and said: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes."

An answer this, for the unbelieving and sophistical, who argue, with the shallow reasoning of Job's comforters, that they have sinned most who suffer most, and are ever ready to ascribe spiritual manifestations, good or evil, to madness, drunkenness or imbecility. It is needful, we are told, to experience opposites, to be enabled to choose intelligently between them; and to those who have this experience, and who "take the Holy Spirit for their guide," the way to judge is as plain "as daylight from the dark night."

'Tis Contrast sways unceasing sceptre
O'er vast Appreciation's realm;
E'en Gods, through sacrifice descending,
Triumphant rise to overwhelm.

So was it with the Apostles and Elders in Preston, after their terrible encounter with the powers of evil, at Sunday day-break, July 30th, 1837. The Spirit of the Lord, with peace and joy that "passeth understanding," dawned with the Sabbath sun upon their souls. They had tasted of the
bitter, and would thenceforth more fully know the sweet; encompassed about by "the horror of darkness," they hailed with ecstasy till then unknown, the glory of the golden morn.—Orson F. Whitney, Life of Heber C. Kimball (Salt Lake City: Juvenile Instructor Office, 1885), pp. 135-146.

... Eight days after we arrived at Preston, nine presented themselves for baptism, and I was appointed to baptise, on Sunday morning, and Br. Russel was appointed to preach in the market place at half past two in the afternoon; this was concluded upon on Saturday evening, and we retired to bed as usual.—A singular circumstance occurred before morning, which I quote from Br. Hydes journal, as he wrote it down, he commences as follows, "Elder Russel was much troubled with evil spirits and came into the room where Elder Kimball and myself were sleeping, and desired us to lay our hands on him, and rebuke the evil spirits. I arose upon the bed, and Br. Kimball got upon the floor and I sat upon the bed; we laid our hands on him, and brother Kimball rebuked and prayed for him but just before he had finished the prayer, his voice faltered, and his mouth was shut, and he began to tremble and reel to and fro, and fell on the floor like a dead man, and uttered a deep groan, I immediately seized him by the shoulder, and lifted him up, being satisfied that the devils were exceeding angry because we attempted to cast them out of Br. Russell, and they made a powerful attempt upon Elder Kimball as if to dispatch him at once, they struck him senseless and he fell to the floor; Br. Russell and myself then laid our hands on Elder Kimball, and rebuked the evil spirits, in the name of Jesus Christ, and immediately he recovered his strength in part, so as to get up; the sweat began to roll from him most powerfully, and he was almost as wet as if he had been taken out of the water, we could very sensibly hear the evil spirits rage and foam out their shame. Br. Kimball was quite weak for a day or two after: it seems that the devils are determined to destroy us, and prevent the truth from being declared in England." The devil was mad because I was a going to baptize, and he wanted to destroy me, that I should not do those things the Lord sent me to do. We had a great struggle to deliver ourselves from his hands; when they left Br. Russel they pitched upon me, and when they left me they fell upon Br. Hyde; for we could hear them gnash their teeth upon us.—Heber C. Kimball, "A Letter from Heber C. Kimball to His Wife, Vilate Kimball," Elders' Journal, I (October, 1837), 4-5.

Where will those go that reject this Gospel? Why, in reality they will not go anywhere. [A voice from the stand: They will not go anywhere else, for they have no other place to go.] They will remain where they are, in hell, where my spirit was for a short time, when I was in England. Where was my body during that brief period? It was in Preston, on the corner of Wilford-street, but my spirit could see and observe
those evil spirits as plainly as it ever will after I die. Legions of disembodied evil spirits came against me, organized in companies that they might have more power, but they had not power over me to any great extent, because of the power that was in and sustaining me. I had the Priesthood, and the power of it was upon me. I saw the invisible world of the condemned spirits, those who were opposed to me and to this work, and to the lifting up of the standard of Christ in that country. Did I at the same time see or have a vision of the angels of God—of His legions? No, I did not; though they were there and stood in defense of me and my brethren, and I knew it. And all this not that there was any very great virtue in me, but there was virtue in the Priesthood and Apostleship which I held, and God would and did defend; and the evil spirits were dispersed by the power of God.

Some people suppose that when they leave this state of existence they are going into the paradise of God, but if they do not overcome evil and subject themselves to the will of God and to him that is appointed to lead us here in the flesh, they will become subject to those wicked spirits. Angels will not come by legions to defend those whose faith fails them when the destroyer comes, but he will be permitted to waste the wicked. I never said that I ever saw an angel from God, though I have dreamed about them; neither did I see those evil spirits with my natural eyes, nor was I at the time asleep, but I saw them after I was laid prostrate upon the floor.

When I recovered I sat upon the bed thinking and reflecting upon what had past, and all at once my vision was opened, and the walls of the building were no obstruction to my seeing, for I saw nothing but the visions that presented themselves. Why did not the walls obstruct my view? Because my spirit could look through the walls of that house, for I looked with that spirit, element, and power, with which angels look; and as God sees all things, so were invisible things brought before me, as the Lord would bring things before Joseph in the Urim and Thummim. It was upon that principle that the Lord showed things to the Prophet Joseph.

I speak of these things because I do know that if you do not yield obedience to true principles, and bring your wills into subjection thereto, you will be overcome of evil. Jesus says, I have not come to do my will, but the will of my Father who sent me. Upon the same principle I say that I have not come to do my will, but to do the will of him that sent me, even that of brother Brigham.——Heber C. Kimball, "The Saints Should Prepare for Future Emergencies, etc.," Journal of Discourses, IV (1857), 2.

We who hold the Priesthood do not honor each other as we ought in our intercourse with each other; if we do not honor each other, how can we expect to be honored by God and by his Holy Spirit, who seeth us and is cognizant of all we do. We must try to overcome all unpleasant and unkind language towards each other, and strive to have our intercourse such as angels
will applaud. It is written, "resist the devil and he will flee from you." Some people do not believe that there are any devils. There are thousands of evil spirits that are just as ugly as evil can make them. The wicked die, and their spirits remain not far from where their tabernacles are. When I was in England, twenty-eight years ago next June, I saw more devils than there are persons here to-day; they came upon me with an intention to destroy me; they are the spirits of wicked men who, while in the flesh, were opposed to God and his purposes. I saw them with what we call the spiritual eyes, but what is in reality the natural eye. The atmosphere of many parts of these mountains is doubtless the abode of the spirits of Gadianton robbers, whose spirits are as wicked as hell, and who would kill Jesus Christ and every Apostle and righteous person that ever lived if they had the power. It is by the influence of such wicked spirits that men and women are all the time tempted to tell little lies, to steal a little, to take advantage of their neighbor a little, and they tell us there is no harm in it. It is by the influence and power of evil spirits that the minds of men are prejudiced against each other, until they are led to do each other an injury, and sometimes to kill each other.---Heber C. Kimball, "Men Ought to Practise What They Teach, etc.," Journal of Discourses, XI (1867), 64-65.

Wilford W. Woodruff and George A. Smith are attacked by evil spirits.

We also have Patriarchs in our day. Father Joseph Smith, the father of the Prophet Joseph Smith, was the first Patriarch of the Church of Jesus Christ of Latter-day Saints. He gave a great many blessings unto the Saints, which are recorded, and many of them have seen their fulfillment.

Again, he told me I should be delivered from my enemies (who should seek my destruction) by the mighty power of God and the administrations of angels. This was marvelously fulfilled while in the city of London in 1840. Brothers Heber C. Kimball, Geo. A. Smith and I went to London together in the winter of 1840, being the first Elders who had attempted to establish the gospel in that great and mighty city.

As soon as we commenced we found the devil was manifest; the evil spirits gathered for our destruction and at times they had great power.

They would destroy all the Saints if they were not restrained by the power of God.

Brother Smith and myself were together, and had retired to our rest, each occupying a cot but three feet apart.

We had only just lain down, when it seemed as if a legion of devils made war upon us, to destroy us, and we were struggling for our lives in the midst of this warfare of evil spirits until we were nearly choked to death.

I began to pray the best that I could in the midst of this struggle and asked the Father in the name of Jesus Christ
to spare our lives. While thus praying three personages entered the room, clothed in white and encircled with light. They walked to our bedside, laid hands upon our heads and we were instantly delivered; and from that time forth we were no more troubled with evil spirits while in the city of London. As soon as they administered unto us they withdrew from the room, the lights withdrew with them and darkness returned. Many other sayings of the Patriarch Joseph Smith in my blessing have been fulfilled in my experience, but I have said sufficient on this subject. All the blessings that are sealed upon our heads will be fulfilled, and many more, if we are faithful and live for them.---Wilford W. Woodruff, Leaves from My Journal ("Third Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1882), pp. 94-95.

The other instance I want to refer to is what I spoke about at the recent General Conference. I need not dwell particularly upon this now; but I had a motive in laying it before the people on that occasion. The history of Brother Kimball's operations with those evil spirits in England is before the Church. And while on this point I want to correct a mistake that I made in referring to this matter at our General Conference. I got the names of Brother Kimball and Brother Hyde confused in my mind, and made it appear that Brother Kimball rebuked those evil spirits from Brother Hyde, when in fact it was Brother Kimball who was afflicted with those spirits and Brother Hyde administered to him. As this is a matter of history I wish to state it correctly, and therefore make this explanation. When Brother Kimball, Brother George A. Smith and myself went to London, we encountered these evil spirits. They sought to destroy us. The very first house that was opened to us was filled with devils. They had gathered there for our destruction, so that we should not plant the Gospel in that great city. Brother Kimball went to Manchester on some business, and left Brother George A. Smith and myself there. One night we sat up until 11 o'clock, talking Mormonism, and then we went to bed. We had only just laid down when these spirits rested upon us, and we were in a very fair way of losing our lives. It was as if a strong man had me by the throat, trying to choke me to death. In the midst of this a spirit told me to pray. I did so, and while praying, the door opened, the room was filled with light and three messengers came in. Who they were I know not. They came and laid their hands upon us and rebuked those powers, and thereby saved our lives. Not only so, but by the power they held they rebuked the whole army of devils that were in that great city, and bound them so that they have never troubled any elder from that day to this.---Wilford W. Woodruff, "Administration of Angels and Disembodied Spirits" (excerpts from discourse delivered by President Wilford Woodruff at the Weber Stake Conference, Ogden, Monday, October
W. W. Phelps sees the destroyer.

On the 9th, in company of ten Elders, I left Independence landing for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.—Joseph Smith, The History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Deseret Book Co., 1946) I, 202-203.

"Lucifer tries to hinder temple work."

On one occasion I heard the late Apostle Marriner W. Merrill, President of the Logan Temple, relate this extraordinary incident:

He was sitting in his office one morning, he said, when he noticed from the window a company of people coming up the hill to the Temple. As they entered the Temple grounds they presented rather a strange appearance, not only in dress but in their mode of travel. Some were riding on horses, others were in conveyances, and still others were afoot. He wondered who they could be as he was not looking for a company of such size that particular morning. They dismounted from their horses, stepped down from their conveyances, put their animals under the shade and walked about complacently as if they had a perfect right to be there.

A little later a person unknown to Brother Merrill entered the room. Brother Merrill said to him: "Who are you and who are these people who have come up and taken possession of the Temple grounds unannounced?" He answered and said: "I am Satan and these are my people." Brother Merrill then said: "What do you want? Why have you come here?" Satan replied: "I don't like the work that is going on in this Temple and feel that it should be discontinued. Will you stop it?" Brother Merrill answered and said emphatically, "No, we will not stop it. The work must go on." "Since you refuse to stop it, I will tell you what I propose to do," the adversary said. "I will take these people my followers, and distribute them throughout this Temple district, and will instruct them to whisper in the ears of the people, persuading them not to go to the Temple, and thus bring about a cessation of your Temple work." Satan then withdrew.

President Merrill commenting on this strange interview
with the Evil One said that for quite a period of time the spirit of indifference to Temple work seemed to take possession of the people and very few came to the House of the Lord. The presumption was that Satan had carried out his threat which caused a temporary lull in Temple work.

It is not to be wondered at that Satan who is the enemy of all righteousness, is displeased with Temple work.----


Evil spirits torment David Patten Kimball.

The following narrative, under the caption of "A Terrible Ordeal," was originally published in a little volume called "Helpful Visions," the fourteenth book of the Faith-Promoting Series, issued from the office of the Juvenile Instructor, in 1887. It was edited then, as now, by the author of this work. Its relevancy to the present volume will be apparent as we proceed.

On the 22nd of November, 1883, David Patten Kimball, fourth son of Heber Chase and Vilate Murray Kimball, departed this life. Nearly two years before his death, he wrote to his sister Helen, in Salt Lake City, the letter from which the appended extract is taken. This letter was dated January 8th, 1882. David was then a resident of Jonesville, or Lehi, Arizona, three miles from Mesa, where the letter was written.

The experience related was of such remarkable a character as to meet with dubiety on the part of some, especially those inclined to be skeptical regarding spiritual manifestations. Some went so far as to ascribe the sights and scenes through which the narrator claimed to have passed, to the fevered fancy of a mind disordered by strong drink. Nor is this surprising, when it is remembered that even the Apostles of Jesus, on the day of Pentecost, were accused of being "drunken with new wine," when the power of the Spirit fell upon them and they "spake with tongues and prophesied." Skepticism is the same in all ages. What is here presented is the plain and simple testimony of an honest man, who firmly adhered to it till the day of his death, which occurred in literal fulfillment of things told him "while in the spirit."

Here is the excerpt from David's letter. The events described took place while he was returning home from a trip to Prescott, the capital of Arizona, in the early part of November, 1881:

"On the 4th of November, I took a very severe cold in a snow storm at Prescott, being clad in light clothing, which brought on pneumonia or lung fever. I resorted to Jamaica ginger and pepper tea to obtain relief and keep up my strength till I could reach home and receive proper care. On the 13th I camped in a canyon ten miles west of Prescott, my son Patten being with me. We had a team of eight horses and two wagons. That night I suffered more than death. The next night we
camped at Mr. McIntyre's, about twenty miles farther on. I
stopped there two nights and one day, during which time I took
nothing to drink but pepper tea. On the 16th we drove to
Black's ranch, twenty-eight miles nearer home, and were very
comfortably located in Mr. Black's house.

"About 11 p.m. I awoke and to my surprise saw some six
or eight men standing around my bed. I had no dread of them
but felt that they were my friends. At the same time I heard
a voice which seemed to come from an eight square (octagon)
clock on the opposite side of the house. It commenced talking
and blackguarding, which drew my attention, when I was told to
pay no attention to it. At this point I heard the most beau-
tiful singing I ever listened to in all my life. These were
the words, repeated three times by a choir: 'God bless Brother
David Kimball.' I at once distinguished among them the voice
of my second wife, Julia Merrill, who in life was a good singer.
This, of course, astonished me. Just then my father commenced
talking to me, the voice seeming to come from a long distance.
He commenced by telling me of his associations with President
Young, the Prophet Joseph and others in the spirit world, then
inquired about his children, and seemed to regret that his
family were so scattered, and said there would be a great re-
formation in his family inside of two years. He also told me
where I should live, also yourself and others, and a great
many other things. I conversed freely with father, and my
words were repeated three times by as many different persons,
exactly as I spoke them, until they reached him, and then his
words to me were handed down in a like manner.

"After all this I gave way to doubt, thinking it might
be only a dream, and to convince myself that I was awake, I
got up and walked out-doors into the open air.

"I returned and still the spirit of doubt was upon me.
To test it further I asked my wife Julia to sing me a verse of
one of her old songs. At that, the choir, which had continued
singing, stopped and she sang the song through, every word
being distinct and beautiful. The name of the song was, 'Does
He Ever Think of Me.'

"My eyes were now turned toward the south, and there,
as in a large parquette, I beheld hundreds, even thousands, of
friends and relatives. I was then given the privilege of ask-
ning questions and did so. This lasted for some time, after
which the singing commenced again, directly above me. I now
wrapped myself in a pair of blankets and went out-doors, deter-
mined to see the singers, but could see nothing, though I could
hear the voices just the same. I returned to my couch and the
singing, which was all communicative and instructive, continued
until the day dawned. All this time the clock I have mentioned
continued its cursing and blackguarding.

"Mr. and Mrs. Black were up in due time and got break-
fast. I arose and made my toilet, plain as it was, and took
breakfast with my host and hostess. When my boy got ready to
start, I went to pay my bill, and to my surprise heard a voice
say or communicate: 'David Kimball has paid his bill.' When
I got into the wagon, my guards, or those who were around my bed during the night, were still with me. My father had told me that he and President Young and others would visit me the next night.

"We drove on until about 11 a.m., when a host of evil spirits made their appearance. They were determined to destroy me, but I had power of mind to pay no attention to them, and let them curse all day without heeding them any more than possible. Five times they made a rush en masse to come into the wagon, the last one, where I was, but were kept off by my friends (spiritual). About 2 p.m. I told my boy to stop and we would water our horses. We used for this purpose barrels that we had along with us. After this I walked to the west side of my wagons, and looking to the east, I saw and heard the evil spirits floating in the air and chanting curses upon Brigham Young. I saw two other groups of the same kind, but did not hear them. Then I looked to the south, and the whole atmosphere was crowded with fallen spirits, or those who had not obtained bodies. Others who tried to torment me were spirits who had lived upon the earth. Having seen so many and being complimented by my guard for seeing so well, I became a little timid and asked my spiritual friends if they had any help. The answer was, 'Yes, plenty.' I now told my boy to drive on—he was entirely oblivious of all that was taking place with me—and soon after I was so exhausted that I fell into a troubled sleep and must have slept quite a little while.

"After I awoke I seemed to be left alone, and was lying on my back, when, all at once, I saw an old man and two young girls. This vision coming on me so suddenly, I was startled, and finding my guard gone, I jumped out of the wagon and got up on the spring seat beside my boy. But I could not get away from them. I was told in a coarse, gruff voice that the devil was going to kill me, and that he would follow me night and day until he destroyed me. I remembered the promise father had made me the night before—that he intended to visit me the next evening—and I nerv ed up and tried to pay no attention to my persecutors, but I must confess I was frightened.

"We arrived at Wickenburg just at sundown. The old man and the girls were tormenting and tantalizing me all the way, but never coming very near to me. We got supper and I took a room at People's hotel and retired about 10 p.m. When everything was quiet my spirit friends, eight in number, returned and my tormentors were required to leave. Soon after, a glorious vision burst upon me. There were thousands of the Saints presented to me, many who had died at Nauvoo, in Winter Quarters, on the plains and in Utah.

"I saw Brother Pugmire and many others whom I did not know were dead. When my mother came to me it was so real and I was so overjoyed that I exclaimed aloud. So powerful was this vision that I asked President Young, who seemed to be directing matters, three times to relieve me, or I would faint. A great many others passed in regular order; and I recognized nearly all of them, and was told the names of all I did not know. My father sat in a chair with his legs crossed and his
hands clasped together, as we have often seen him. Those who
passed along had hidden him from my view till then.

"This scene vanished, and I was then taken in the
vision into a vast building, which was built on the plan of the
Order of Zion. I entered through a south door and found myself
in a part of the building which was unfinished, though a great
many workmen were busy upon it. My guide showed me all through
this half of the house, and then took me through the other half,
which was finished. The richness, grandeur and beauty of it
defied description. There were many apartments in the house;
which was very spacious, and they differed in size and the
fineness of the workmanship, according to the merits on earth
of those who were to occupy them. I felt most at home in the
unfinished part, among the workmen. The upper part of the
house was filled with Saints, but I could not see them, though
some of them conversed with me, my father and mother, Uncle
Joseph Young and others.

"My father told me many things, and I received many re-
proofs for my wrongdoings. Yet he was loth to have me leave,
and seemed to feel very badly when the time came for me to go.
He told me I could remain there if I chose to do so, but I
plead with him that I might stay with my family long enough to
make them comfortable, to repent of my sins, and more fully
prepare myself for the change. Had it not been for this, I
never should have returned home, except as a corpse. Father
finally told me I could remain two years, and to do all the
good I could during that time, after which he would come for
me; he mentioned four others that he would come for also,
though he did not say it would be at the same time.

"On the 18th of November, about noon, we left Wickenburg
(which is twenty-two miles from Black's Ranch where we stopped
the previous night) on our journey home. I was exhausted from
what I had experienced, and could feel my mind fast giving
away, but I had confidence that I would reach home alive.
There were no Elders to administer to me and no kind friends
to look after my wants except my son, who had all he could do
in looking after eight horses and two wagons. As my mind
wandered and grew weaker, I was troubled and led by influences
over which I had no power, and my friends, the good spirits,
had all left me.

"We drove about twenty miles that afternoon, camping
about eight miles from water, on the Salt River desert, which
is about fifty miles across. During the fore part of the night
I heard the horses running as though they were frightened. My
son was asleep, but I got up and put my overcoat across my
shoulders and went out where they were and got them quieted
down. I was about to return to the wagon, when the same old
man with gray whiskers, who had tormented me before, stepped
between me and the wagons. He had a long knife in his hand.
I was frightened and fled, he pursuing me and telling me he
was going to kill me. What I passed through I cannot describe,
and no mortal tongue could tell. I wandered two days and three
nights in the Salt River desert, undergoing the torments of the
damned, most of the time, which was beyond anything that mortal
could imagine.

"When my mind was restored, and the fever which had raged within me had abated, I found myself lying on a bleak hill-top, lost in the desert, chilled, hungered, thirsty and feeble. I had scarcely any clothing on, was barefooted, and my body full of cactus from head to foot. My hands were a perfect mat of thorns and briars. This, with the knowledge that no one was near me, made me realize the awful condition I was in. I could not walk. I thought I would take my life, but had no knife or anything to do it with. I tried to cut an artery in my arm with a sharp rock I had picked up, hoping I might bleed to death, but even this was denied me. The wolves and ravens were hovering around me, anxiously awaiting my death. I had a long stick and I thought I would dig a deep hole and cover myself up the best I could, so the wolves would not devour my body until I could be found by my friends.

"On the night of the 21st, I could see a fire about twenty-five miles to the south, and felt satisfied that it was my friends coming after me. I knew the country where I was; I was about eight miles from houses where I could have got plenty of water and something to eat, but my strength was gone and my feet were so sore I could not stand up. Another long and dreary day passed, but I could see nothing but wolves and ravens and a barren desert covered with cactus, and had about made up my mind that the promise of two years' life, made by my father, was not to be realized. While in this terrible plight, and when I had just about given up all hope, my father and mother appeared to me and gave me a drink of water and comforted me, telling me I would be found by my friends who were out searching for me and that I should live two years longer as I had been promised. When night came I saw another fire a few hundred yards from me and could see my friends around it, but I was so hoarse I could not make them hear. By this time my body was almost lifeless and I could hardly move, but my mind was in a perfect condition and I could realize everything that happened around me.

"On the morning of the 23rd, at daylight, here they came, about twenty in all, two of my own sons, my nephew William, Bishop E. Pomeroy, John Lewis, John Blackburn, Wiley Jones and others, all friends and relatives from the Mesa, who had tracked me between seventy-five and one hundred miles. I shook hands with them, and they were all overjoyed to see me alive, although in such a pitiable plight. My own feelings I shall not undertake to describe. I told them to be very careful how they let me have water, at first. They rolled me up in some blankets and put me on a buck-board and appointed John Lewis to look after me as doctor and nurse. After I had taken a few swallows of water, I was almost frantic for more, but they wisely refused to let me have it except in small doses every half hour.

"I had about seventy-five miles to ride home. We arrived at my place in Jonesville on the afternoon of the 24th of November, when my wife and family took charge of me and I was tenderly and carefully nourished. In a few days I was
around again. I told my experience to President McDonald, Bishop Pomeroy, C. I. Robson and others, and most of them believed me, but my word was doubted by some. The report had gone out that I had been drinking and was under the influence of liquor. This was an utterly false report. I told them I had just two years to live, so they could tell whether it was a true manifestation or not.

"Now, Sister Helen, during the last twelve years I have had doubts about the truth of 'Mormonism,' because I did not take a course to keep my testimony alive within me. And the letter I wrote you last August, I suppose caused you to feel sorrowful, and you prayed for me and God heard your prayers. And our father and mother plead with the Lord in my behalf, to whom I will give the credit of this terrible but useful ordeal through which I have passed and only in part described, an ordeal which but few men have ever been able to endure and relate what I have seen and heard.

"Now, my dear sister, you have a little of your brother David's experience, and let who will think that I have been drinking. I know these things were shown to me for my own good, and it was no dream but a glorious and awful reality. My story is believed by my brethren who have respect for me. I will console myself with the knowledge I have obtained. Let the world wag on, and let hell and the devil keep up their warfare against the Saints of God--I know for myself that 'Mormonism' is true. With God's help, while I live I shall strive to do good, and I will see you before long and tell you all, as it never will be blotted out of my memory.

"With kind regards, in which my wife and children join, I remain, as ever,

"Your affectionate brother,

"David P. Kimball." ----

Orson F. Whitney, Life of Heber C. Kimball (Salt Lake City: Juvenile Instructor Office, 1888), pp. 511-516.

Niels P. L. Eskildz is taunted by evil spirits.

In striking contrast to this experience was that which occurred during the night following his [Niels P. L. Eskildz] baptism. Evil spirits seemed to fill the room in which he had retired to sleep. They were not only terribly visible, but he heard voices also, taunting him with having acted foolishly in submitting to baptism and joining the Latter-day Saints. He was told that he had deserted the only friends he ever had, and would find no more among the "Mormons," who would allow him to die of starvation rather than assist him. That he had no means of earning a livelihood in the far western land to which the Saints all had hoped to migrate, and he would never cease to regret it if he ever went there. This torment was kept up incessantly until he sought relief in prayer, and three times he got out of bed and tried to pray before he succeeded in doing so. Then his fervent pleading unto the Lord for power to withstand the temptation of the evil one, and to hold fast
to the truth, brought relief to him. The evil spirits gradually, and with apparent reluctance, withdrew, and peace came to his soul, with the assurance that the Lord approved of his embracing the Gospel, and that he could safely rely upon the Lord for future guidance.----Geo. C. Lambert, Treasures in Heaven ("Fifteenth Book of the Faith-Promoting Series"; Salt Lake City: Geo. C. Lambert, 1914), pp. 22-23.

Signey Rigdon is handled and afflicted by the devil.

On invitation of Father Johnson, of Hiram, Joseph removed his family to his home, to translate the New Testament. This was in the year 1831.

At this time Sidney Rigdon was left to preside at Kirtland and frequently preached to us. Upon one occasion he said the keys of the kingdom were taken from us. On hearing this, many of his hearers wept, and when some one undertook to dismiss the meeting by prayer he said praying would do them no good, and the meeting broke up in confusion.

Brother Hyrum came to my house the next morning and told me all about it, and said it was false, and that the keys of the kingdom were still with us. He wanted my carriage and horses to go to the town of Hiram and bring Joseph. The word went abroad among the people immediately that Sidney was going to expose "Mormonism."

Joseph came up to Kirtland a few days afterwards and held a meeting in a large barn. Nearly all the inhabitants of Kirtland turned out to hear him. The barn was filled with people, and others, unable to get inside, stood around the door as far as they could hear.

Joseph arose in our midst and spoke in mighty power, saying: "I can contend with wicked men and devils--yes with angels. No power can pluck those keys from me, except the power that gave them to me; that was Peter, James, and John. But for what Sidney has done, the devil shall handle him as one man handles another."

Thomas B. Marsh's wife went from the meeting and told Sidney what Joseph had said, and he replied: "Is it possible that I have been so deceived? But if Joseph says so, it is so."

About three weeks after this, Sidney was lying on his bed alone. An unseen power lifted him from his bed, throw across the room, and tossed him from one side of the room to the other. The noises being heard in the adjoining room, his family went in to see what was the matter, and found him going from one side of the room to the other, from the effects of which Sidney was laid up for five or six weeks. Thus was Joseph's prediction in regard to him verified.----Philo Dibble, "Philo Dibble's Narrative," Early Scenes in Church History ("Eighth Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1882), pp. 79-80.
The following are accounts of demoniacal possession or closely related experiences:

An excerpt from "Testimonies for the Truth" by Benjamin Brown.

The signs spoken of include the casting out of devils. This recalls to my remembrance something of the kind which occurred at the Pomphret branch, previous to which I had but very little experience as to what may be termed the physical power of the devil.

I was then far from the body of the Church, consequently, what I learned, I had to find out by experience, having no one to tell me.

The case was that of a sister who was possessed, and whom I, with two other Elders, was called upon to visit. Directly we entered her room, she called out, "Take your shoes from off your feet; this is holy ground, the Prophet Elijah is here."

I saw the spirit by which she was influenced, so I walked up to her and said, "I am a servant of the Lord, I obey no command of the devil."

She became uproarious directly, for all who had gone in previously had complied with her directions. As soon as we attempted to rebuke the evil spirit in the name of the Lord, she arose up from the bed on her feet, without apparently bending a joint in her body, as stiff as a rod of iron.

From this we saw the power with which we had to contend; and, failing at first to eject the spirit, we bowed ourselves in prayer before the Lord, and asked him to assist us. The evil spirit then came out full of fury, and, as he passed by one of the brethren, seized him by both arms and gripped them violently. Passing towards me, something, which by the feel appeared like a man's hand, grasped me by both sides of the face, and attempted to pull me sideways to the ground but the hold appearing to slip, I recovered my balance immediately.

My face was sore for some days after this. The other brother that was seized was lame for a week afterwards.

As soon as this was done, the sister partly recovered, so much so that she obeyed everything I chose to tell her to do, whereas, before, she was perfectly ungovernable.

Still she seemed to be surrounded by some evil influence. This puzzled us, for we knew the spirit was cast out, but we learned the cause afterwards. Just then it was revealed to us that if we went to sleep the devil would enter one of the brethren.

My nephew, Melvin Brown, neglected the warning, and composed himself to sleep in an arm chair, while we were still watching with the sister. Directly he did so the devil entered into him, and he became black in the face, and nearly suffocated.
He awoke immediately, and motioned for us to lay hands on him, for he could not speak. We did so, and the evil spirit then left him, and he recovered at once.

About a week afterwards the same spirit re-entered the sister, and this time fully confessed his character. In answer to our inquiries, he said his name was "Legion." This explained how it was that the woman, after we had cast out an evil spirit, was under an evil influence, for there must have been many spirits.

He also reviled our priesthood, but he had to submit to it at last, saying to us, "O! you have the priesthood have you? Well, then, cast me out, command me to come out," trying to shake our faith, and thus incapacitate us to rebuke him successfully.

Failing in this, he tried another method by entering me. I felt seized by a strange influence, and to every question put to the woman I knew the answer she was going to give, for I was possessed by a similar spirit. This broke the chain of our union and strength, consequently I requested the Elders to rebuke the evil spirit from me, after which, at our united rebuke, he left the woman.

Previous to this the sister had been a very faithful Saint, and she ever afterwards was, but she had given the devil ground by encouraging a spirit contrary to the order of the Church, taking upon herself to rebuke the Elders, and he claimed his right by virtue of her transgression.

No doubt one object of the Lord in permitting him to exercise his physical power was to give me experience of such facts, without which I never could have known; but I, like many others who may read this record, might have argued my ignorance of such things as a proof that they did not exist, except in imagination.----Benjamin Brown, "Testimonies for the Truth," Gems for the Young Folks ("Fourth Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructors Office, 1881), pp. 72-73.

"What Faith Can Do."

I have a son, named Harry, who is now in his nineteenth year. When he was about thirteen years of age, two of my children were taken sick with the scarlet fever. Through the administration of the Elders and good nursing, they got safely through.

Harry was then taken down with the same disease. With the same treatment I had given the others, he, too, became convalescent. In a few days he went around out doors, and in some way took cold and a relapse occurred. The Elders were called in several times to administer to him, but nothing that could be done seemed to benefit him.

In three or four days he began to bloat, and it was evident that the dropsy was setting in. With this disease I had not had much experience, and I did not know where to get such medicines as I thought would help my son. For these
reasons I sent for a doctor. He came, examined the boy and remarked, that I had not sent for help any too soon. I told him I felt that he was in a precarious condition. He replied, that it was so, but still he thought he could help him.

The medicine he gave removed the bloating in a few hours, but in a day or two it returned. Twice more the medicine appeared to relieve my son, but in the end the disease was the stronger.

After the fifth day he was taken with very severe spasms. I sent for the doctor to come at once. While he was present my son had another fearful spasm. After it was over the doctor remarked, that he must go, and as he went out I went with him. He then said, "It is no use any longer to disguise the fact that your boy cannot recover. He cannot, at most, live more than three or four hours. He cannot live through more than one or two of those spasms. In the second or third one he will expire. I have consulted over his case with the best physicians in town, and they all pronounce the case hopeless. One physician said, that 'all the doctors and medicine in the world could not save him.'"

The doctor left and I felt downcast and very sorrowful. I went into the house and to the bedside of my son. As I stood looking at him he opened his eyes, looked up in my face with a wistful, imploring expression and said, "Oh! have I got to have another of those terrible spells?" Shortly afterwards his eyes rolled back in his head, his muscles began to twitch—the premonitions of a coming struggle.

A power began to come over me, such as I have felt but a very few times in my life. It seemed to go over my whole body, trace up every nerve and invigorate with new life and energy my whole being. I saw and comprehended, by the Spirit of God, that an evil spirit was afflicting my son.

Two brethren were present, and I requested them to come forward and assist in administering to him. We laid our hands upon his head, and I commenced praying and rebuking the evil spirit, that it had been manifest to me was afflicting him. The spirit of supplication and of faith was poured out upon me. The indication of a coming spasm left my son, and he settled down quietly on his pillow. When we took our hands from his head he appeared to be quietly sleeping. In about ten or fifteen minutes he opened his eyes, looked around, and, seeing his mother, said, "Mother, I wish you would give me something to eat!" He had previously taken but very little nourishment for several days. He rapidly recovered his health and strength.——Lorenzo D. Young, "What Faith Can Do," The Juvenile Instructor, XVIII (November, 1883), 346.

Excerpt of an address given by Elder Stephen L. Chipman on October 5, 1919, at General Conference. At this time Elder Chipman was President of the Alpine Stake of Zion.

Now, my brethren and sisters, I do not desire to take more time than is necessary and due me, but I would like to
bear my testimony, and to give you a testimony that I received last winter, that gave me great strength. A young lady came to me last winter and said:

"I would like to have you and President Clark and Patriarch Warren B. Smith" (who was formerly the bishop) "go over to Lehi" (a distance of three miles) "and administer to a lady who is very sick."

I said, "Why, they have brethren over there who are just as good as we are, and I don't know why we should go over there."

She said, "Well, I just feel that if you brethren will go over there and administer to that girl, she will get better."

"Well, if it is all right with the brethren over there, why it will be all right."

So we went over, and we met at the home where the girl was sick, and when we went into the room the grandfather of the girl came to the door. He said, "Now, brethren, this is a very peculiar sickness that this young lady has; she is out of her mind, she doesn't know what she is doing, and if she knows you brethren are here, we will not be able to hold her; you can come in, she is in the next room." We went in; a cousin of the young lady was present; also one of our brethren, a member of our high council; also President Abel John Evans. We heard the statement of the grandfather and of the mother of the girl. She had been in this condition for nearly two weeks; they had been unable to control her. She refused to talk, and she was able to eat but very little, except what they could induce her to eat, with a great deal of effort, to maintain her existence. When we sat there deliberating upon what we should do, we thought perhaps she was possessed of evil spirits, and we remembered the saying of the Savior that this healing or administration should be done with fasting and prayer. We sat there deliberating upon the subject whether we ought to fast and pray first before we administered, or whether we ought to administer immediately to her. As we did so the thought came to us that if we let brother so and so go in, with whom she is acquainted, perhaps he could pacify her. As soon as we had decided that this brother should go in and talk to her, she sprang out of the arms of those who were trying to hold her and opened the door into the room where we were, then counted just like that (illustrating), and she went back and wrote on a piece of paper, "five evil spirits," and then she wrote underneath these words: "I don't want brother so and so to come in here; I hate him." Now, how she knew that we had decided on that brother to go into that room I don't know, but after a great deal of persuasion the little girl who came to get us persuaded her to let a couple of the brethren come in and administer to her, and she said she would, and wrote it down. When the brethren went in she was standing with her face toward the wall; wouldn't look at them; they couldn't get her to sit down, but with the persuasion of this young lady, who seemed to have a great deal of influence with her, they persuaded her to sit down on a chair, and one of the brethren anointed her head with oil and the other brother confirmed the
anointing and commanded and demanded that the evil spirit depart from her body and leave the room, when she sank down just like a limp rag. It was necessary to pick her up and place her on the lounge. She lay there just as weak as she could possibly be, without any strength, and before this, my brethren and sisters, the grandfather told me that he had strained his wrists trying to hold her, she was so strong.

About the third day after this administration, I received a telephone message to come to the home of this young lady who wanted us to go and administer to this girl, and I went up to the home, and when I arrived there, this young lady who had been administered to was present, just as well and normal as we are here now, talked sensibly, and has been well ever since. Now, my brethren and sisters, I tell you this incident that the young people of Zion may know that the gifts of the gospel, promised to the believers, are with the Latter-day Saints, in order that they may be encouraged and feel that there is power in the Priesthood.---Stephen L. Chipman, Conference Reports, A Report of the Ninetieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Published by the Deseret News, October, 1919), pp. 168-169.

An incident in the life of Parley P. Pratt while on a mission in Canada.

Now there was living in that neighborhood a young man and his wife, named Whitney; he was a blacksmith by trade; their residence was perhaps a mile or more from this Lamphere's, where I held my semi-monthly meetings. His wife was taken down very suddenly about that time with a strange affliction. She would be prostrated by some power invisible to those about her, and, in an agony of distress indescribable, she would be drawn and twisted in every limb and joint, and would almost, in fact, be pulled out of joint. Sometimes, when thrown on to the bed, and while four or five stout men were endeavoring to hold her, she would be so drawn out of all shape as to only touch the bed with her heels and the back part of her head. She would be bruised, cramped and pinched, while she would groan, scream, froth at the mouth, etc. She often cried out that she could see two devils in human form, who were thus operating upon her, and that she could hear them talk; but, as the bystanders could not see them, but only see the effects, they did not know what to think or how to understand.

She would have one of these spells once in about twenty-four hours, and when a period of these spells were over she would lie in bed so lame, and bruised, and sore, and helpless that she could not rise alone, or even sit up, for some weeks. All this time she had to have watchers both night and day, and sometimes four and five at a time, insomuch that the neighbors were worn out and weary with watching. Mr. Whitney sent for me two or three times, or left word for me to call next time I visited the neighborhood. This, however, I had neglected to
do, owing to the extreme pressure of labors upon me in so large a circuit of meetings—indeed, I had not a moment to spare. At last, as I came round on the circuit again, the woman, who had often requested to see the man of God, that he might minister to her relief, declared she would see him any how, for she knew she could be healed if she could but get sight of him. In her agony she sprang from her bed, cleared herself from her frightened husband and others, who were trying to hold her, and ran for Mr. Lamphere's, where I was then holding meeting. At first, to use her own words, she felt very weak, and nearly fainted, but her strength came to her, and increased at every step till she reached the meeting. Her friends were all astonished, and in alarm, lest she should die in the attempt, tried to pursue her, and they several times laid hold of her and tried to force or persuade her back. "No," said she, "let me see the man of God; I can but die, and I cannot endure such affliction any longer." On she came, until at last they gave up, and said, "Let her go, perhaps it will be according to her faith." So she came, and when the thing was explained the eyes of the whole multitude were upon her. I ceased to preach, and, stepping to her in the presence of the whole meeting, I laid my hands upon her and said, "Sister, be of good cheer, thy sins are forgiven, thy faith hath made thee whole; and, in the name of Jesus Christ, I rebuke the devils and unclean spirits, and command them to trouble thee no more." She returned home well, went about her housekeeping, and remained well from that time forth.

Her neighbors watched to see if the trouble would return upon her, but, after a few days they gave up all their fears, and gave glory to God, saying that the ancient gospel had truly been restored.----Parley P. Pratt Jr. (ed.), The Autobiography of Parley P. Pratt (Chicago: Law, King & Law, 1888), pp. 167-168.

An incident in the life of Wilford Woodruff.

On the day following I parted with Elders Taylor and Fielding, who went to Liverpool, and with Elder Richards, who tarried in Preston. Elder Turley and I went to Manchester.

It was the first time I ever visited that city. I here first met with Elder Wm. Clayton. As soon as I had an introduction to him, he informed me that one of the sisters in that place was possessed of the devil, and he asked me to go and cast it out of her, thinking that one of the Twelve Apostles could do anything in this line he might wish to.

However, I went with him to the house where the woman lay, in the hands of three men, in a terrible rage, and trying to tear her clothing from her.

I also found quite a number of Saints present, and some unbelievers, who had come to see the devil cast out and a miracle wrought.

If I had acted upon my own judgment I should not have attempted to administer to her with the company present, but
as I was a stranger there, and Brother Clayton presided over
the branch, I joined him in administering to the woman. But
the unbelief of the wicked present was so great, we could not
cast the devil out of her, and she raged worse than ever.

I then ordered the room to be cleared, and when the
company left the house, except the few attending to her, we
laid hands upon her, and I commanded the devil to come out of
her, in the name of Jesus Christ. The devil left her, and
she was entirely cured and fell asleep.

The next day being the Sabbath, she came before a
large congregation of people, and bore testimony to what the
Lord had done for her. We had a large assemblage through the
day and evening, to whom I preached the gospel.

On Monday morning, the devil, not being satisfied with
being cast out of the woman, entered into her little child,
which was but a few months old.

I was called upon to visit the child. I found it in
great distress, writhing in its mother's arms. We laid hands
upon it and cast the devil out of it, and the evil spirits had
no power over the household afterwards.----Wilford Woodruff,
Leaves from My Journal ("Third Book of the Faith-Promoting
Series"); Salt Lake City: Juvenile Instructor Office, 1882),
pp. 76-77.

"Experience with an Evil Spirit."

When in England a few years since, laboring as a mis-
issionary, I happened to have the opportunity of holding meeting
in South Church of the county of Durham. Quite a number of
people had assembled, and I experienced considerable freedom
of spirit in delivering my message. I had been addressing the
congregation a short time when my attention was attracted by
one of the local Elders touching me and pointing to a young
man sitting near the end of the table which I was using as a
stand. On looking in the direction indicated, I beheld a per-
son apparently in the greatest distress. His face was distorted
in a frightful manner, as though he were undergoing the most
intense bodily suffering, and his head was turned around much
farther than it can be naturally as though twisted by some
unseen but strong personage.

I motioned to a local Elder to come and assist me in
administering to the afflicted youth. Without drawing any
particular attention to the incident, we then stepped forward
and placed our hands upon his head. In the administration I
rebuked the evil spirit, and immediately, even before our hands
were removed from his head, he straightened up and again became
natural. I then continued my discourse and very few of the
audience knew anything about the occurrence which had just
taken place.

After the close of the services the young man, who, by
the way, had been investigating and was then very much inter-
ested in our doctrines, remained and I questioned him in regard
to his sensations while in meeting. He replied that he had
become very much interested in the sermon, and was just congratulating himself on the good influence which filled him, when he felt a heavy pressure on his head. This increased until it seemed to push his head right down inside of his body, and a feeling of heaviness came over his whole person which was only relieved by the administration when all oppressive feelings were instantly removed.

When I first saw the contortions of the face and body of the young man I supposed he was in a fit, but he informed me that never during his whole life had he been subject to fits, nor had he ever before experienced such an influence as that which he then felt.

I was then convinced that an evil spirit had taken possession of his body, and through the promptings of the Holy Spirit I was led to administer to the afflicted and rebuke the power of Satan, with the result that it fled from before the power of the Almighty.----R.B.Y., "Experience with an Evil Spirit," The Juvenile Instructor, XXI (October, 1886), 311.

"The Savior's Promise to Believers."

Just a few minutes before our Savior took His leave of the twelve apostles and ascended on high, He promised that certain gifts and blessings should be enjoyed by the believer. You will find this promise recorded in the 16th chapter of the gospel according to St. Mark, 17th and 16th verses. It is one of these gifts that I wish to speak.

When on my first mission (in the year 1844), in the State of Virginia, we were attending a conference in Burke's Garden, Tazewell County. There were some ten or twelve Elders in attendance, most of whom had just arrived a week or two previous from Nauvoo, where they had, during the April Conference, been called and set apart for missions in Virginia. It was Sunday evening, some time early in May. Our conference had just closed, the last services of which were the ordinances of baptism and confirmation administered to several persons.

The Saints and strangers had dispersed to their homes, except some of the Saints who lived at a distance. A few of these had put up with Colonel Peter Litz, who, with his family, were members of the Church, and where also several of the Elders, myself included, were going to stay over night.

The time in the evening was what would be called early twilight. Some of the Elders had taken an evening stroll. At any rate, I was the only Elder that was about the house, when Sister Litz came to me (I was seated at the time out in the yard) very much excited, and said that one of the sisters who had come to stay over night, was taken suddenly and very severely sick, and she (Sister Litz) desired me to administer to her.

I was only a boy, yet in my teens, and with little or no experience, and had never been called upon, up to that time, to administer to the sick. I naturally shrank from the task, and would have given anything to have had some one to take it
off my shoulders.

However, there was no escape for me—no other Elders were present, and she insisted that I should attend to the ordinance.

I followed Sister Litz into the house, and there lay the girl, stretched upon a bed, apparently lifeless, without breath or motion.

I asked Sister Litz what was the matter with the girl, but she could not tell.

"What can I do?" I thought. What could any one do? Nevertheless, I placed my hands upon her head, knowing full well if the Lord did not help me, that I would utterly fail in being able to say the first appropriate word, or exercise the least power.

As soon as I opened my mouth, I began to cast a devil out of her, which was furthest from my thoughts before I commenced. I commanded it, in the name of Jesus Christ, to come out of her, and not to return again. The evil spirit immediately departed from her, she being restored to her normal condition, seemingly as well as ever.

Not ten minutes after, the same evil spirit entered another girl. But during this interval Elder Robert Hamilton had returned from a walk, and was present at the time of the second attack, and was mouth with myself in casting it out the second time.

In about the same time it would take a person to walk from one room to another, a third young sister was attacked, and in the same way exactly that the two first had been taken; and our administration had the same effect in relieving her as in the two first cases.

This third one was no sooner rid of the evil spirit, then it returned and took possession the second time of the one last before relieved of its power; and when it was cast out from this one, it took possession of the third one again, and so on, alternately, as well as I can remember, for three or four times. But the spirit never returned the second time to the first sister that was attacked that evening.

However, at the end of three or four hours, we separated the two girls, by taking one of them up stairs and into a room at the west end of the house, leaving the other in a room on the first floor at the east end, making the distance between as far as we could for both to occupy the same house, which was a large one.

In the meantime, one of the Elders from the house of one of the nearest neighbors had come in, so there were six of us in attendance, the names of whom were as follows: Robert Hamilton, James Park, Richard Kinnamon, Chapman Duncan, Alfred B. Lambson and myself.

A. B. Lambson, James Park and Richard Kinnamon, with the father of the two girls (for they were sisters), watched with the one in the room on the first floor, while Robert Hamilton, Chapman Duncan and myself, with the mother, watched with the one in the upper room.

While possessed with this evil spirit, the girls would
sometimes lay in a trance, motionless, and apparently without breathing, till we were ready to conclude they were dead, then they would come to and speak and sing in tongues, and talk about the Priesthood and the endowments. At other times they would choke up, ceasing to breathe until they were black in the face, and we thought they would surely die. Sometimes they would froth at the mouth and act like they were in a fit. If standing upon their feet when taken, they would fall to the floor and act like they were struggling for life with some unseen power. Altogether, these cases reminded us of the one recorded in Mark, 8th chapter 14th to 29th verse, and other cases recorded in the New Testament.

We never made a failure when attempting to cast out this evil spirit from either of the girls. But invariably as soon as one of them was dispossessed, in the length of time it would take a person to walk from one room to the other, the spirit would take possession of the other, but never both at the same time, and both were operated upon alike, so we knew there was but one evil spirit to deal with, yet it seemed impossible to get rid of it, for the girls were possessed with it alternately for some thirty-six hours.

However, we took advantage of the Savior's explanation in the 9th chapter of Mark, before referred to, and fasted and prayed. After which, while the three of us upstairs were administering (Robert Hamilton being mouth) and commanding the devil (for such we were from the first convinced it was) to come out of her and return to its own place, Elder Duncan immediately interrupted, and said to Elder Hamilton, "Name the place; name the place!" (See Matthew, 8th chapter and 31st verse.)

This somewhat confused Elder Hamilton, who hesitated, when Elder Duncan called the name of the family who were near neighbors, and whom not one of us had thought of in connection with these cases. Elder Hamilton repeated this name, and immediately the evil spirit departed, not only from the girl it then had possession of, but from the house. And in a moment all in the house knew and felt that they were rid of its power and influence and that it would not again return.

We all, by this time, knew something of the power of the adversary, for we had had an actual experience, indeed, a contest, that had left us weak and nearly worn out, to an extent that an actual corporeal struggle with flesh and blood would not have so reduced us.

Why was the key to its departure given to Elder Duncan and not to Elder Hamilton, who was acting as mouthpiece at the time? is a question my young readers are ready to ask, as we asked one another at the time, and were not able to answer, and which I am unable to answer to this day.

And why was it necessary to give this demon the privilege to return to torment some other family?

This also I am unable to answer to my own satisfaction; but this much I can say, the family referred to was bitterly opposed to the gospel and its blessings, and to all those who taught, practiced, or enjoyed the same. A daughter of this
family had been afflicted in a very singular way from her childhood. This girl had, in company with her parents and all the family (as they never left her alone), attended our baptismal meeting on Sunday evening, and her family spoke of her being and acting like a new person for two days after attending that meeting, often speaking of the good effect the witnessing of the ordinance of baptism had had upon her.

All I have said in the foregoing, I was an eye and ear witness to. All those who are living, who were present at the time this occurred, will remember the truth of what I have inscribed, though at the time we kept it from the world. I have written this experience for the benefit of the young Elders who are now abroad on missions, and for the benefit of the boys who may hereafter be called on to take missions, and any others who may glean any good from its perusal; and also as an evidence of the truth of the promise of Jesus to believers.—-H.G.B., 'The Savior's Promise to Believers,' The Juvenile Instructor, XVII (June, 1882), 180-181.

"Evil Spirits Rebuked."

While traveling as a missionary in the Southern States, it was my happy portion on a number of occasions to witness a fulfillment of the Savior's promises to the believers. To the many testimonies borne that the signs follow the believers and that the gifts and blessings of the Gospel are enjoyed among the true followers of Christ in this age, I wish to add one more testimony.

In the central part of North Carolina a few honest souls had accepted our testimony and were baptized. A small branch of the Church was established and we held conference with the Saints resulting in the arousal of considerable interest. At the close of the meeting a number presented themselves for baptism. A young lady who was converted and who had previously witnessed the power of God in her own behalf in the rebuking of evil spirits, attended our meetings with the intention of accepting the Gospel, but for some reason she decided to defer baptism until some other time. As soon as she returned home she was again attacked by evil spirits who obtained possession of her body, cast her to the floor, and tormented her fearfully. We were called in to administer to her and she asked us to baptize her and to pray to the Lord in her behalf. Before we could attend to the ordinance of baptism, we had a terrible encounter with the powers of darkness. For three hours we stood over her exercising the authority of the Priesthood in rebuking the evil spirits who stubbornly resisted us and returned at short intervals after being rebuked, struggling for the mastery. She pointed toward the ceiling, crying, "Can't you see them?" When we placed our hands upon her head she rose from her prostrate position with such violence as to throw me upon my back. Finally, impressed by the Spirit of the Lord, we anointed her with oil and she was relieved from that time until she was baptized a few hours later. When taken
to the water she was very weak, unable to walk without assistance, but when baptized she was restored. The glow of health returned to her cheeks and she walked home without the least assistance. Her father, who had been an avowed infidel for many years, soon afterwards accepted of the Gospel with others of his family, rejoicing in the mercy of God which had led them into the light.——Ezra C. Robinson, "Evil Spirits Rebuked," The Improvement Era, III (November, 1899), 30-31.

"The Faith of a Maori."

Of recent years the Elders have been laboring with gratifying success in New Zealand. The Maories are very similar in their size, build, and habits to the natives of the Sandwich Islands. They are very hospitable. Their language also is similar to the Hawaiian, some words being identical in each. No doubt they are a branch of the house of Israel, and as a consequence are susceptible to the influence of the gospel. The gift of healing and other manifestations are not infrequent among them. The following items are related in substance by one of our young Elders who spent over three years in New Zealand, and may be of interest to the youth who should appreciate everything which tends to promote faith in our Heavenly Father.

"I was sojourning with the president of a branch on the east coast of the island, when one morning early a native Deacon in the Church came and told me that a lady who was afflicted requested me to visit her at once. This lady was a member of the Church of England and her husband a teacher in the same sect. On asking the young man what she wanted, I was informed that she desired baptism at my hands. Not wishing to be hasty in consenting to the administration of sacred ordinances, when the conditions of the individual might not warrant it, I informed him that baptism was for the remission of sins, rather than the healing of physical disease, and that she should have accepted previous opportunities and not wait until the fears of death had come upon her. As I appeared reluctant about going he persuaded the more earnestly and I consented.

"On arriving at the pa (village) we stopped at the home of the president of the branch, but were only there a few moments, when some one shouted from across the river for me to hurry and see the sick woman. I immediately crossed on the punt, and, approaching the tent where the afflicted party lay, I saw her through the door with two strong native women trying to hold her. She was pleading with them to let her go that she might flee from the presence of the "Mormon" Elder. I could sense at once by the terrible influence, that she was possessed of evil spirits. Her husband was lying on the grass about two rods from the tent door.

"It might be well to say here that the Maori men are more afraid of evil spirits than are the women. The women also are often stronger physically than the average man, being accustomed to heavy outdoor work.
"I approached her husband and asked why he had sent for me. He said he had not, but that our people had made the request for me to come and administer to her. I informed him that to heal the afflicted there must be faith in the hearts of those who desired the blessing, and quoted scripture to prove it; that if the ordinance was administered without faith, the blessing would not follow, and he would ridicule the Saints and their faith.

"He then told me that he believed in the Bible and knew that the scriptures were there which I had quoted. Consent ing to administer the ordinance, I entered the tent and told all to leave except the afflicted woman and those holding her. I felt that the powers of darkness were very strong. It required the strength of the two women to hold her. I knelt down and offered prayer and then arose and proceeded to administer the oil. She grasped the spoon in her teeth with great violence. I succeeded however in getting the oil into her mouth, and as I did so the powers of darkness weakened. After anointing her head, I confirmed the same by the laying on of hands when she suddenly wilted, and had to be held from falling on the ground, when but a few moments previous she was raving with violence. The sisters prepared her a bed, and she slept quietly for about two and a half hours. This was the first sleep she had procured for several days, except for a few moments at a time, in the midst of which she would start violently and rise up in a raving condition.

"I was also informed that in the morning about the time I crossed the river before she could see me, she would rave, and try to get away, saying that the "Mormon" Elder would kill her! This of course was the evil spirits talking through her. After sleeping the time above stated, she gave a quick jerk and aroused. I quietly laid my hands upon her head and re buked the evil power when she again fell asleep, and rested quietly through the night. As the following day was the time for our mail to arrive which came but once a month, I concluded to remain. The next day while reading mail matter some dis tance from the tent, a native came running to me and said that the woman was afflicted again. I returned to the tent and rebuked the evil spirits when they departed. I then left to join my companions about 60 miles up the river. I learned sub sequently that the following day the afflicted woman was able to do her house work, and continued well. I was also informed that she had, previous to this sore affliction, desired to embrace the gospel, but was prevented by the objections of her husband.

"The result of this manifestation of the Lord's power in casting out evil spirits, was to remove a great deal of prejudice and soften the hearts of many who had before opposed us."

This is not always however the result of such blessings, especially among the Gentiles where the working of miracles by the power of God is frequently followed by bitter persecution. ---M.F.C., "The Faith of a Maori," The Juvenile Instructor, XXIV (June, 1869), 282-283.
An excerpt from a talk given by Elder Charles S. Hyde at General Conference on April 6, 1926. He recently returned as President of the Netherlands Mission.

I believe I realize to a certain extent the feeling experienced by some of the Seventies in the time of Christ when they returned from their missions, and with joy reported that even the evil spirits had been subjected unto them by the name of Christ. I have also had a similar experience, when even the evil spirits have been subject unto us through the name of Christ. We had one in the mission field afflicted with an evil spirit, and his body tormented and tortured by the possession of that evil spirit. I came into the room upon one occasion, and the evil spirit sprang upon me and seized me by the throat with a grip of iron, shutting off even my ability to speak and almost to breathe, while the elders stood round about, also my wife with a feeling of fear in her heart that the evil spirit would overcome me. He shouted with a voice that was most terrific. He declared himself to be the devil. "My name is Satan," he declared, "and I have more authority than you." And again tightening his grip upon my throat he declared, "I have more authority than you." I could not speak, but I looked the person in the eye, and releasing his grip and falling upon the bed, that same voice declared, "No, I have not more authority," and he hid his face in the pillow and was subject to the power of the Priesthood. Elder Kooyman, who was conference president, anointed him with oil, and with other elders I laid my hands upon him, and I began to confirm the anointing with oil. When I reached the point in prayer, that "in the name of Jesus Christ," I was going to say, "we rebuke the spirit," he sprang from the bed, and pleaded: "Do not use that name, do not use that name." We placed him upon the bed, and in the name of Jesus Christ I rebuked that spirit and commanded it to depart from him, and the person who was afflicted fell limp upon the bed and slept for hours, the first peaceful sleep he had enjoyed for several days. One of the greatest witnesses that have come into my life was upon this occasion.

---Charles S. Hyde, Conference Reports, A Report of the Ninety-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Church of Jesus Christ of Latter-day Saints, April, 1926), p. 125.

"Leamington Spa."

Dear Brother Spencer,—I have heard it stated by some that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past.

Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who had been proposed at the council meeting at Stratford-on-Avon, to be ordained to
the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about 20 miles distant. On the road, the devils entered brother C. several times, and four times while passing through the town of Warwick, and were as often rebuked by Elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house, the devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him: thus they continued until one o'clock when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, 10 miles distant. Several times we cast them out on the road, but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the servants of the Most High God, as many people were gazing at us we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out; for the devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time a number of the brethren from Coventry met us; I got them to carry brother Currell, while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirits came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C.; we expelled them, and in came two policemen, and took brother Currell to the police-station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case, ordered brother C. to be locked up for having a devil, and me for casting him out, and thus causing a disturbance. Bail was refused, and we were locked up in a filthy room along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison the streets were lined with spectators, anxious to see the men who had been locked up—one for having, and the other for casting out, a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Ten branches were represented, consisting of 295 members, 9 elders, 22 priests, 8 teachers, 6 deacons, 4 cut off, and 26 baptized since last conference. The following propositions were put to
Among others it was voted, that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him, the devil entered him and tried to prevent us from ordaining him; but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ we ordained brother Richard Currell to the office of a priest in the Church of Jesus Christ of Latter-day Saints.

I should inform you that when the devil found he was defeated in brother C. he entered a sister, and kept coming in for several hours; as fast as one lot were expelled another lot entered: at one time we counted 27 come out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power,—damn our gospel, and tear and bite? The sights were awful, but it has done us all good.

I may as well say, that some of the devils told us they were sent, some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer; some of these, they informed us, were presidents over seventies in Hell. The last that came previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from 3 to 27 coming at a time.

I shall feel obliged for any instruction you can give me on this subject.—Yours,----Thos. Smith, "Leamington Spa," The Latter-day Saints Millennial Star, IX (August, 1847), 231-233.


In 1929, a young man from Northern Utah came into the Mission. His mother had died some years previous, leaving the husband and the boy among her survivors, who continued to live upon the farm that was owned by the family. Later, the father became very ill. He had cherished the thought that some day the boy would fill a mission. And, during his illness, his son had promised him that, should he be called, he would gladly go.

The father died, and the boy continued to run the farm, living alone and taking the full responsibility of the enterprise, which gave him a living, but no surplus.

And then, one day, in 1929, the opportunity for him to keep his promise to his father came. But just how to manage affairs, he did not know. He was alone on the farm, and to rent it, or to hire the work done, was out of the question.

His quorum and good neighbors came to his rescue. They promised to take over and carry on until he should return.
And, so, he accepted the call, boarded up the windows to his house and left his property in the hands of his friends. He came to the Australian Mission and was assigned to the South Australian District.

This young man was of very pleasing character, unassuming, reserved, mild of speech, but possessing an unusually exuberant mind and spirit.

Some time after he had been in the field, a report came to the office from the President of the District, which contained an account of a circumstance, which the young man, above referred to, and several other elders experienced in the district mentioned. Briefly stated, the report was as follows:

At the conclusion of the regular Sunday evening services, the young missionary of whom I was writing, was called upon to offer the benediction. As he arose to do so, he was suddenly seized with a noticeable reaction, or attack, but managed to reach the pulpit and succeeded in pronouncing a few words of closing prayer, after which he hastened out of the building through a convenient exit.

Two of his companions who had observed that something was wrong, followed him and found him pacing back and forth in a narrow passageway between the church building and another on the adjoining property. He was suffering extreme mental and physical distress. His face was drawn and twisted, his eyes were bulging, and he was mumbling incoherently. His companions helped him into the living quarters of the missionaries, which was at the rear of the church, and here they were joined by other elders.

The convulsive attack persisted, and several attempts were made to administer to him, but the power that had taken possession of his body resisted the attempts of administration, until, finally, the evil influence was rebuked and commanded to depart and not to return.

The departure of this evil power from the elder's body was recognized by all of the missionaries present, and after the final administration, all trace of the attack left the elder and all sat down, completely exhausted.

After the lapse of a few moments, the young man arose and explained that during the time that he was under the spell of the power that attacked him, he seemed to be in the presence of his father, who was trying to converse with him, but that there was a barrier between them that could not be penetrated. And he added:

"Brethren: I hope none of you will ever do as I have done. For the past month I have repeatedly prayed for an increased testimony of the truth of this work and have asked the Lord to use me as an instrument through which the power of the Priesthood might be made manifest. I know that Jesus Christ is the Son of God and that Joseph Smith is a true prophet of God."

The names of the missionaries who were present and witnessed this manifestation of evil power, besides the elder who was restored are: Elmer S. Palmer, Therris H. Duncan, Alva E. Jensen and Dean A. Johnson.

I contacted each of the witnessing elders separately
and obtained from each one a confirmation of the experience, substantially, as I have related it.

Clarence H. Tingey
President Australian Mission, 1929-1935

Dated August 20, 1945.


"Some Miracles."

While traveling as a humble missionary, in company with Elder H---, of Cache County, in the Northern States, 1890, the following promises given to the apostles by the Savior were brought very forcibly to my mind: "And He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, and they shall lay hands on the sick and they shall recover. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." (Mark xvi: 15-18, 20.)

By request we called at John Smith's, the man at whose house Elder H--- was staying when the mob attempted violence. His daughter, a young girl of about sixteen years, was sorely afflicted with an evil spirit, and had been in convulsions for a number of days. It required the strength of several men to keep her in bed. Mr. Smith asked if we could do anything for the girl. Elder H--- asked me what I thought of it. I remarked that there was something that needed rebuking; this feeling seemed mutual between us. We placed our hands on her head and commanded the power which had possession of her in the name of Jesus Christ to come out of her. But it had no sooner left the girl than it seized hold of us, seeming to clutch us by the breast and throat. For a time it seemed that it would overcome us. We retired again to the woods, and there we labored with the fiend, and it was several hours before we were fully relieved of it.---C.W.R., "Some Miracles," The Juvenile Instructor, XXXI (June, 1896), 347-348.

"In My Name They Shall Cast out Devils."

Clackmanan, May 29, 1849

In the beginning of January, 1849, a sister in Clackmanan Branch became possessed with a devil; Elder John Russell administered unto her, and the devil was cast out; but upon the 12th of January, I being with the Saints, and teaching them some of the ways which the devil took to deceive them;
she went out of the meeting, and I being sent for, went with
Elders Russell and Cook, and found her in such a state that
it took two to hold her, and all the time she kept speaking
in some tongue that we knew not, when we came in she tried to
bite and tear me, and the devils cried out that we had not
time to cast them out for they were Legion. I said our
master had, and through him we would cast them out ere we left
the house; we had to attend to anointing and laying on of hands
several times, and although she would get better, they would
always come back, we then, knowing the devil is not over fond
of music, commenced to sing "Hail to the Prophet," and then
attended again to the ordinance, and she was restored to her
right mind, and has continued so.

We, the undersigned, were eye and ear witnesses of the
above.

William Gibson.
David Cook.
John Russell.
David Russell.

---William Gibson, "In My Name They Shall Cast out Devils,"
The Latter-day Saints Millennial Star, XI (July, 1849), 207.

"Devils Subject to the Priesthood."

Edinburgh, May 31, 1849

On the 21st day of February, 1849, at our prayer meet-
ing, held in the Hall, 2, Drummond Street, a female was seized
by the power of the devil, so that it took three men to hold
her, while her cries were awful. A number of elders being
present, we laid our hands on her in the name of Jesus, and
she became calm immediately; but no sooner did we turn to
leave her, than she burst out with a derisive laugh at us. I
then asked if there was any oil in the room, and a brother had
a bottle of oil, but it was not consecrated. I called on
Brother Waugh, and we took the oil to consecrate it. Whenever
we took it into our hands, her cries became dreadful; and when
I came with the oil to anoint her, she sprang from the hands
of those that held her, and leaped upon the back of the seat
screaming fearfully. We got her pulled down, and then I
annointed her in the name of the Lord Jesus Christ, after which
we laid our hands on her in the name of Jesus, and she was in-
stantly made whole, and went home on foot well and sound in
mind and body. This was done before all that were at the meet-
ing.

We, the undersigned, attest that the above is true,
having been eye and ear witnesses of the same.

William Gibson,
John M'Comie,
George Peden Waugh.

---William Gibson, "Devils Subject to the Priesthood," The
Latter-day Saints Millennial Star, XI (July, 1849), 205.
"An Evil Spirit Cast Out." Testimony of Lena H. Heiselt, 636 First Avenue, Salt Lake City, Utah.

In the Spring of 1879, I was living at Spanish Fork, Utah. In this settlement lived a young man by the name of Jim Peter. One day he was taken with a very strange affliction. After watching him and his actions for a few days, it became the common belief that he was possessed by an evil spirit.

One morning when his family was having prayers, the person speaking asked that the evil spirit might be banished from the home. Immediately, the boy arose and left the house. He came directly to our home where he knew he would be welcome because of his association with our own children. He gave as his excuse for coming so early that he had been driven out of his own house.

We were just going to offer our morning prayer and he was asked to join us, which he did. In his supplication, my husband requested that the evil spirit might be driven from our home and, as soon as these words were spoken, the boy withdrew from our circle and went out of the house. In a short time he returned. When we asked him why he left, he replied that he could not do otherwise, since he was ordered out of the house.

His illness appeared in two peculiar forms. Most of the time he was a raving maniac. As the spells wore off he would drop in his tracks and would be so weak that he could neither move nor speak. When he was in this weakened condition, the elders were often called to administer to him and, immediately he would fall asleep, but not for long. He would rest for only a short time and then he would awake with a start and be as bad as ever. When under the spell of this evil power he would call himself "Murphy."

At last, Brother Zebedie Coltrin, of the same town, was sent for. He brought with him a Brother John Lewis, and invited twelve other brethren to join them at our house, where the boy was being cared for by his mother. When the brethren arrived, he was in a weakened condition, propped up in a chair. He was so exhausted that he could not speak. After all had knelt in prayer, he was administered to. Immediately, he spoke in a whisper and then, his voice could be heard across the room. He was healed instantly, and was never again troubled with that affliction.

Dated August 7th, 1934.

Lena H. Heiselt.


"A Remarkable Healing."

About the latter part of the year 1867, as I remember, I was living in the Twenty-first Ward of Salt Lake City, in which Ward Brother Gorbett was lying very sick with a disease that for a long time it seemed impossible to overcome. One
particular Sunday several Elders had at various times administered to and prayed for Brother Corbett during the day. About nine o'clock that evening, as my wife and myself were returning to our home, I was impressed while approaching the house to call and see Brother Corbett. We did so, and upon entering the house we found Sister Corbett walking the floor and wringing her hands in the greatest agony. She said that her husband was dying and asked me to go quickly and call a certain doctor, who was living in the business part of the town. She desired me to explain her husband's condition and hurry the doctor to his bedside.

As quickly as possible I did as she requested, but did not succeed in finding the physician, and consequently returned to the house with this information for her. She was still wringing her hands in the greatest sorrow, but upon my informing her of the failure to find the medical man, she requested me to administer again to her husband. The sick man's father was also in the house, and we together approached his bedside for the purpose of administering the ordinance. We found, however, that he was already getting cold and clammy. His hands and part of his arms, and also his feet and limbs, seemed to have lost all life. Nevertheless we anointed him with oil and then laid our hands upon him, praying our Father in heaven with all the earnestness and faith which we could muster for Him to restore our afflicted brother again to health and strength. While we had our hands upon his head he seemed to be relieved of pain, and apparently fell into an easy slumber, in which condition he continued for quite a length of time.

While he was thus sleeping my wife and I withdrew, feeling in our hearts that the power of God would be exercised in his behalf. To my great satisfaction I learned on the following morning that he was considerably better and almost out of danger, though still very weak from the severity of the disease with which he had been troubled.

He gave his testimony concerning this healing by saying that when his father and the Danishman (myself) laid their hands upon his head, he felt immediate relief. He saw a personage clothed in priestly robes come through the door of his bed-chamber, holding a mallet in his hand. This being came to his bedside and rebuked and drove away a large number of dark-looking imps who surrounded his bed and person. This glorious creature seemed to have power and authority over every evil influence, and he exercised those gifts in behalf of the brother who was so near to death's door. He also said he fell immediately into a comfortable sleep, and from that very moment he was relieved of pain and felt sure of his ultimate recovery.

The following contains experiences related to the subject of spiritualism:

"What Do We Know about the Other Side."

We now present to you a story concerning the planchette or, as it is now called, the ouija board, which was related by President Heber J. Grant and adds a marvelous experience of our honored President with one of these spiritual mediums:

President Grant said:

"Speaking of the planchette, reminds me of an incident in my youthful days, that is intensely interesting, and it shows the inspiration of the Lord to President Brigham Young."

"I happened to be in what is known as the Octagon House, one of the residences of the late William S. Godbe, situated on the corner of Second East and Second South streets. The old building still stands there. I was a young boy at the time and my mother was then going out sewing by the day to earn her livelihood. One of the things that she always arranged was that wherever she was going, I was to call for her after school and take supper with her. I remember that this night she was sewing for a wife of William S. Godbe, until a late hour after supper. While we were sitting in the little sewing room mother was requested to go into the parlor where the people were laughing and joking over the messages they were receiving from a planchette which was operating on the table.

My mother positively refused to go into the room, or have anything to do with a message received on the planchette, stating that 'Brother Brigham' had announced that the people should leave planchettes alone, and that those who received messages from them or had any faith in them would lose the testimony of the gospel, if they did not repent of it. She further stated that if you followed the planchette around through the city you would discover that it had left a trail of apostasy behind, especially if the people paid any attention to the messages.

"I do not know that this was my mother's exact language, but this was the idea she conveyed. Finally they laughingly said that if she would not go where the planchette was they would bring it where she was, and they brought it into the room where my mother was sewing. She refused to look at it, and they could not make it work in that room where she was. It simply would not deliver any messages there. They went back into the parlor, where it worked splendidly, and they continued their laughing and joking. They soon came back and asked my mother to come into the parlor; and very much to my astonishment she went into the parlor, notwithstanding she had said she would not go where it was.

"As soon as she entered the parlor, the planchette would not work, and they were unable to make it move as long as she remained in the room. When we got home that night, I said:
'Mother, why did you go in the parlor where the planchette was when you said Brother Brigham had advised people to keep away from it?' She said, 'My boy, when they came into the little room where I was sewing, and brought the planchette, I prayed to the Lord that it might not have power to work in my presence; I told the Lord that I had not gone where it was, and now that they had brought it where I was, I rebuked its power to work and it could not move, and as you know it did not work in my presence. When they afterwards asked me to go into the parlor, I again prayed to the Lord to give me the impression that I could stop the thing from working, and if he would give me that impression I would go into the parlor; but if I did not get the impression I would not go where it was. I felt that if I could go where it was, and prevent it from working, I was willing to go. The impression came to me that it could not move about in my presence, so I went in the parlor, and as you know, they could not make it work while I was there.'

In connection with this story it is related by our First Counsellor Clarissa Smith Williams, that some one presented to her children some years since, a ouija board for a Christmas present. She paid little attention to it until one of the little boys placed the thing on the table, as he had seen others do, and put his little hands upon it. It commenced to move at once, and so terrible was the influence which accompanied it that the child began screaming, and was almost convulsed with terror and distress. Sister Williams at once took the board and threw it into the fire, and no such thing has entered her home since. What about your homes, dear friends, and what about your children?

Another experience related by President Grant follows:

"After the death of my first wife, Lucy, on the 3rd of January, 1893, I took my oldest three girls to Chicago, New York, Boston and Washington, to see the sights of these great cities, believing that it would lessen the great sorrow which had come into their lives in the death of their mamma. At Washington my daughters Ray and Lutie were taken down with diphtheria and were sick, nigh unto death. Lutie was so sick that her pulse beat only twenty-eight times to the minute, and they fed her large quantities of the strongest whisky every fifteen minutes, all through the night, to keep her alive. She was given enough whisky to have made a dozen strong men drunk, and it hardly made her tongue thick. I was kneeling, supplicating the Lord to spare her life, pleading with him not to allow the additional sorrow to come to me of one of my children dying while I was away from home. I was shedding bitter tears, when the inspiration came that if I would send out for President George Q. Cannon and Bishop Hiram B. Clawson, who were then in Washington, as they held the Priesthood, they could rebuke the disease, and my daughter would live. I thanked the Lord for this manifestation, and shed tears of gratitude that my daughter's life was to be spared. President Cannon, in blessing Lutie, stated that the adversary had decreed her death and made public announcement of his decree. I subsequently learned that the lady who was the proprietor of the boarding
house was a spiritualist, and that she had visited her medium and asked her to tell her what was going to happen in her home. The medium told of the sickness of two little girls, that the older of the two had been nigh unto death, but would recover. She told her that she saw the second little girl get worse and worse, and finally die. She described taking the body out of the house, and the coffin being put upon the railroad train, and the railroad train going hundreds and hundreds of miles toward the west, and then she described the train going over high mountains and then stopping in a valley and the coffin being taken off the train and then taken to a burial ground upon the hillside, where she saw it lowered into a grave.

President Cannon, in his prayer, rebuked the destroyer, and announced that Lutie should recover and live to be a mother. And in the providences of the Lord, she is now the mother of three children by her husband, Elder George J. Cannon, and their great-grandfather is the man who, in the authority of the Priesthood and in the name of Jesus Christ, rebuked the destroyer's declaration that she was to die and her body be carried home and buried upon the hillside."

President Grant referred to the sad and untimely end of a number of people, well known in Utah years ago, who had disregarded the counsels of the Priesthood, regarding spiritualism. He stated that the result in many cases had been sorrow, suicide, insanity and death. He contrasted the lives of these people with the lives of faithful Latter-day Saints who, through obedience to the Gospel of Jesus Christ, had enjoyed the blessings of life and health, and true happiness. He emphasized particularly the longevity of the Latter-day Saints, their high birth rate, low death rate, low divorce rate, and the fact that there is very little insanity among the people. "The fruits of the Gospel are life, virtue, integrity. Everything that is good comes from the Gospel. Nothing that is good ever comes from the source of evil. What are the fruits of spiritualism?—apostacy, insanity, suicide and death; the fruits are evil from beginning to end.""

"What Do We Know about the Other Side?" The Relief Society Magazine, VII (January, 1920), 73-78.

An extract from "Incidents of Experience" by Daniel Tyler.

In the fall of 1854, I was sent to Switzerland, to take charge of the Swiss and Italian missions; the French and German missions were subsequently added.

Among the remarkable incidents in the Swiss mission is the fact that after the Elders were driven out for preaching the doctrine of direct revelation, strange noises were heard in people's houses, especially in the city of Zurich, from which place all foreign Elders had been banished. The noises consisted of rapping upon cupboards, tables, dishes and other like things. The Saints were not troubled with them, but they
became so frequent that they created great excitement among the outside people. Elder John Bar wrote to me to know what it meant, and asking if it was of the Lord, and, if so, why did it not visit the Saints?

I answered that the people had rejected revelation from the Lord, and banished the Elders who taught inspiration. That it was known in America as spirit-rapping, and that it would probably take definite shape soon. Soon after circles were formed around tables, and the rappings in other places ceased.

I believe this was the first introduction of Spiritualism into the cantons, and, so far as known, in Europe, and was similar to the first in the United States made known to "the Fox girls" of New York. Thus, my young readers will perceive that these false spirits and other delusions follow the rejection of the gospel.—Daniel Tyler, "Incidents of Experience," Scraps of Biography ("Tenth Book of the Faith-Promoting Series"; Salt Lake City: Juvenile Instructor Office, 1883), pp. 41-42.

"God's Power."

The children of the Latter-day Saints are often told that the Lord hears and answers the prayers of those who have faith in Him. Persons who pray to God gain strength to not only overcome their own weaknesses, but also to overcome the evil spirits that surround them here on the earth.

An incident occurred in England some years ago in which the power of God was shown in answer to silent prayer. An evil spirit subdued, and that, too, at the request of a humble Elder of this Church. The circumstance is, in substance, as follows:

About the time that the principle of tithing was introduced to the Saints in Europe, and they were enjoined to perform their duty in this matter, a poor shoemaker, with his large family, resided there. He had been a faithful member of the Church for several years. His income from his daily labor was very small--barely sufficient to keep want away from his door. His faith in the doctrine of tithing was possibly not as strong as it afterwards became, and when some of the Elders visited and pressed him rather strongly to pay his tithing, he became somewhat discouraged, and requested one brother to erase his name from the records of the Church. The traveling Elder of whom this request was made, did not, however, comply, but told his friend that he would make a trip around his district before taking action in the affair and would thus give him time for reflection.

During the interval which elapsed between the visits of the traveling Elder, the Spiritualists came into the neighborhood and began to hold meetings. The wife of the shoemaker, who with her children had been desirous of retaining her standing in the Church, attended one of these meetings. She had not been there long before the table near which she was sitting
began to move around the room. Some of those present began to ask questions and receive answers from the unseen spirits. The sister was also finally induced to make inquiries in regard to many things, and, to her astonishment, received correct answers to the same.

The poor shoemaker afterwards attended one of these meetings, but he could not feel contented in the place because he knew the spirits present were not of God. He therefore silently prayed to God, while the table was being moved around by the evil spirits, craved forgiveness for his weakness in desiring excommunication and then, in his mind, he rebuked the power of Satan and commanded it to leave the room. Instantly the table ceased to move and all efforts to again set it in motion or receive answers from the spirits were of no avail.

This circumstance caused the heart of this humble brother to swell with joy, and by the time that the traveling Elder again visited him he was ready to pay his tithing and to heed all counsel which the servants of God gave him.

This man is now a resident of Utah, and a faithful member of the Church. He has grown up sons and daughters in full fellowship. He, doubtless, often recalls this instance where the power of God was exhibited at his humble and silent prayer.——"God's Power," The Juvenile Instructor, XVIII (July, 1883), 196-197.

"A Thrilling Incident."

During my stay in Calcutta while on a mission to India, a very singular and thrilling incident took place in the house of a Roman Catholic family in the "City of Palaces."

One day, while in conversation with Elder Joseph Richards, a lady visitor was announced, who wished to have an interview with us in relation to some strange and mysterious doings at her residence.

She commenced the recital by informing us that the household furniture and kitchen utensils were frequently and violently moved about the apartments by unseen agencies, and every attempt to solve the mystery had been in vain.

Having faith in her priest, she had requested him to visit the house and be personally present to witness the novel proceedings. He accordingly attended, and brought a small bottle of "holy water," the contents of which he sprinkled on the floor of each room, and exercised the spirits. For three days thereafter all was quiet, and they firmly believed that the priest had gained the mastery over the invisible intruders and disturbers; but, alas! the disturbances were renewed with greater violence and more frequently than at first.

While in this dilemma the lady was recommended to apply to the "Mormon" Elder to accomplish the desired freedom from a most grievous and tantalizing experience.

Personally I had no desire to meddle with the affair; but Elder Richards felt quite the other way, and offered to
visit the place and do what he could to put an end to the disturbances. He accompanied the lady to her residence, and carried with him a small bottle of consecrated oil. Shortly after arriving at the scene of the operations, he felt the bedstead on which he was sitting lifted over a foot high, and let down again in a violent manner, and before he could recover from this effort of the unseen power, he saw a brass pan removed from a nail in the wall, and made to dance across the room and then descend the stairs in a very leisurely manner.

Footsteps were heard several times; and articles of furniture were moved and thrown around in quite a lively manner.

Before retiring to rest for the night Elder Richards prayed, rebuked the spirits and poured consecrated oil on the floors, and then retired for the night, and slept in peace.

In the morning he departed, warmly congratulated by the inmates.

He requested the people of the house to inform him whether the disturbances were renewed; but they had no occasion to do so, for they were entirely freed from the visitations.----W., "A Thrilling Incident," The Juvenile Instructor, XVII (December, 1882), 366.
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Reports


A STUDY OF THE PROBLEM OF A PERSONAL DEVIL AND ITS
RELATIONSHIP TO LATTER-DAY SAINT BELIEFS

An Abstract
of a Thesis Submitted
to the Division of Religion
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of the Requirements for the Degree
Master of Science

by
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ABSTRACT

In modern theological discussions and articles there appears to be a controversy over the existence of Satan (the devil) and his demons. Many persons propose that Satan as a personal entity, with his demonic hosts, does not exist. Others contend that Satan does exist and that to deny his existence calls into question the literalness of the Bible. The "problem of a personal devil" is concerned with the question of the existence of Satan and his demon hosts.

In the Middle Ages, it seems the existence of Satan and demons was not questioned by the scriptionian or the layman. No doubt this was because the scriptionians accepted the authority of the Bible; it states there is a devil and demons who tempt men and sometimes possess them. It also gives accounts where Christ and His disciples cast out devils from those who were possessed.

In the centuries following the Middle Ages, the scientific method began to be used with great success in the physical sciences. The method of science, in explaining and controlling the phenomena of our environment, was to rely on the natural senses for observation and experimentation. Many people began to use this method as a basis for explaining religious beliefs; they eliminated any supernatural power as a means of explaining or accounting for phenomena.
The Bible was subjected to this method, and men began to criticize its claims; they explained the origin of the Bible and many accounts in it of a supernatural nature, on a naturalistic basis. According to their explanations, the concept of Satan and devils did not come to be in the Bible as a result of revelation, but it was a concept which the Jews adopted from primitive ideas of their own and from neighboring dualistic religions. The lack of references to Satan in the Old Testament, and the manner in which the references to him increase in the latter part of the Bible, constitute one of their main evidences that the concept of Satan evolved into Jewish thinking and literature. Also, they claim the phenomena the writers of the Gospels called demoniacal possession are found throughout history and in our modern day, but are accounts of persons suffering from insanity or disease. Other of these people have claimed that there has been no scientific proof or evidence of the existence of devils or evil spirits. Therefore, they say such things do not exist but are in the realm of superstition.

In opposition to these who hold liberal views, there are those who claim the Biblical accounts of demoniacal possession are literal episodes of that day, and such things have existed since that time and are still taking place. Some of these people who are orthodox in their beliefs have collected accounts of demoniacal possession and have given explanations concerning them, which they say give evidence to the hypothesis that demons do actually possess people.
Furthermore, they claim that science has not eliminated their hypothesis. Others who hold orthodox views accept the existence of Satan and his devils strictly on the authority of and statements made by the Bible, which they believe to be the word of God. They believe its testimony even though there are not many passages relating to Satan in the Old Testament, but they have a difficult time giving a complete account of the origin, fall, career, and form of the devil and his angels by using this source.

The problem of the existence of a devil is important, since it relates to other beliefs which a person or his religion may uphold. The orthodox Christian concepts of the divinity of Christ, the Fall of man, the Atonement, and the inspiration of the Bible are altered when a belief in Satan is discarded.

The prophets of the Church of Jesus Christ of Latter-day Saints (Mormon) take a very definite stand concerning the existence of Satan. They declare that the devil and his angels exist and that they tempt and try to deceive men. L.D.S. scriptures, given through modern revelation, not only show that Satan exists and tempts men but also confirm the authenticity of the Old and New Testaments. However, these scriptures indicate that many passages relating to Satan are missing from the Old Testament. Therefore, on the testimony of modern scripture, the Latter-day Saints maintain that the concept of Satan did not evolve into Jewish thinking and literature by natural means. Rather, the prophets of God
since the days of Adam have declared that Satan exists, and some of these prophets have come face to face with him.

Through modern scripture and latter-day prophets, the Latter-day Saints believe that Satan and his angels are spirits, in the image of men, who rebelled against God and were cast down to the earth and have been here since men were upon the earth. These evil spirits have been denied the privilege of obtaining mortal bodies; therefore, they sometimes seek to possess bodies of people living upon the earth. However, they are often detected by Elders holding the Priesthood and are cast out. On occasions they have attacked mortals and in every way tried to destroy the Kingdom of God on earth.

The question of Satan's existence is interrelated with many L.D.S. doctrines. The Mormon concepts concerning opposition, the Fall, the Atonement, the divinity of Jesus Christ, and the inspiration of *The Book of Mormon* and other modern scripture, would of necessity be changed if Satan were to be denied as a real person. The Latter-day Saints state that it is through their belief in modern revelation—scripture, the prophets, and personal revelation through the power of the Holy Ghost—that they know Satan exists, that they know many things concerning his origin and career, and that they are able in many cases to expose his deceptions.