depart; through this connection the
power of God administers to the sick,
and that, too, upon rational principles.
The first Elders can recollect, when
we commenced preaching "Mormonism,"
that present revelation and a Prophet of
God on the earth were the great stum-
bbling blocks to the people, were what we
had to contend against, and were, seem-
ingly, 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 reve-
lations have long since been closed up."
The first Elders had to argue with the
people, and show them from the Scrip-
tures 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 com-
menced to give them his revelations by
spirit rapping, and by every kind of
necromancy that he could 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 lit-
eral meaning, and that if it was lit-
erally 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 mira-
cles 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?" "O, 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 soothsay-
ers," said I, "Moses was a little smarter
than the rest of those Egyptians, and all
you can say about it is, that he had 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 con-
trary. You say that Moses was a Prophet
of God, and that he led a people out of
the land of Egypt. But Pharaoh's sooth-
sayers could turn the water to blood,
&c., and when they threw their canes on
the floor they became serpents; now, be-
cause 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,