

him in a private room, separate from any of the rest, and I had a long conversation with him. My object in meeting with these gentlemen was to see if it were possible to point out to them their foolishness and the foolishness of their conduct and the course they were taking, what it would lead to and how much misery it would make them in time to come if they did not repent. I did not know, before going to see them, that they were so fully wrapt up in Spiritualism, or what I term Spiritualism, for it is a species of this same kind of Spiritualism of which I have been speaking. They both, separately, one on one evening, the other on another, related to me their supernatural manifestations, commencing some fifteen months before. They told me they had had interviews, by hearing a voice without seeing any person, with Heber C. Kimball, who taught them a great many things which, according to my ideas, conflicted with the instructions contained in the Doctrine and Covenants, such as sending men on missions, etc. The tenor of the instructions he received on this subject was that no person, when called on a mission, need go unless he got the light of the Spirit thereon in his own heart, to tell him whether it was right that he should go; in other words they need not go because of being appointed by the voice of the Priesthood or the general Conference of the Latter-day Saints. Now, who does not know, except those who are infatuated and overcome by false spirits, that that is directly in opposition to the Book of Doctrine and Covenants? The Lord says there, "Whomsoever you shall lay your hands upon and ordain and send forth, I will be with them and bless them; I will go before their faces and will be on their rearward, and my Spirit shall be in their hearts." It is not, therefore, for every man,

when he is commanded by the voice of the Priesthood, to think he is to be his own judge whether he is to go forth on that calling or not and still remain in fellowship. That is not the way of Heaven, for the Lord says in the same book that "all things"—remember this is very broad in its nature—"all things shall be done by the voice of my people, and by the voice of my servants whom I have appointed, pertaining to the calling and missions of the Priesthood;" and all things pertaining to the building up of the kingdom of God are to be done in this way. Now these spirits have taught them directly to the contrary of this. They named over to me other individuals who came to them. They said that Joseph Smith came to them; that Peter, James, and John came to them; they also said that Jesus, himself, came to them, and that Solomon came to them, and he was rather against the idea, recorded in the Book of Mormon, about his concubines; he said he never had any concubines, but that all his women, so far as he understood the subject, were wives. This repudiates not only the Book of Mormon but the Scriptures also, for in the latter we are told that he had seven hundred wives and three hundred concubines. The Book of Mormon does not number the concubines and wives that he had; but the record, contained there, seemed to touch the feelings of the old gentleman, and he desired to get out of it and to explain the matter. He said the things contained in the Book of Mormon and Scriptures were not to be received just as they were spoken, and that he felt himself justified in contradicting that saying of Jacob in the Book of Mormon. So much for Solomon's visit.

They also said that James, in connection with Peter and John, gave