

years in the temple of our God have got their liberty to go out and commence their mission and their work in the earth, and they are here today in the earth. I feel bold in saying this to the Latter-day Saints. There is a meaning in these judgments. The word of the Lord cannot fall unfulfilled. If you want to know what is coming to pass, read the revelations of St. John, read the Book of Mormon and the Book of Doctrine and Covenants, and these things are at our door. What is the matter with this nation? Thousands of men striking, mobs rising up and destroying property, and tribulation prevailing! I want to say that you will all find before you are many years older that Utah is a pretty good place to live in.

So far as our temporal matters are concerned, we have got to go to work and provide for ourselves. The day will come when, as we have been told, we shall all see the necessity of making our own shoes and clothing and raising our own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment. I therefore say to you, my brethren and sisters, prepare for that which is to come. You have a great future before you. There is a change coming over the world with regard to Zion. The day is coming when the world will say, "Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." They will find that the power of God is with this people. We want to prepare ourselves for this, and sanctify ourselves before the Lord that we may be prepared to carry out our mission.

Revelation is with us, and it is with you. Let us be united and do our duty. Search the scriptures, for they testify of these things. I pray God that His blessings may be over us, that our eyes may be opened to see, our ears to hear, and our hearts to understand the things of the kingdom of God, that we may be prepared to work with those upon the other side of the veil; for these great events that are rolling upon the earth will come to pass, and no power on earth can stay them. They are declared by the revelations of God and must be fulfilled. God bless us all and lead us into all truth, for Jesus' sake. Amen.

### THE APOCALYPSE:

*A Discourse Delivered by Elder O. F. Whitney, at the Tabernacle, Salt Lake City, Sunday Afternoon, August 12th, 1894.*

The speaker began by reading from the Revelation of St. John, as follows:

After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and around about the throne, were four beasts full of eyes before and behind.—Chap. iv, v. 1, 2, 3, 6.

And I saw in the right hand of him that sat

on the throne a book written within and on the back side, sealed with seven seals.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.—Chap. v; v. 1, 4, 5.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Chap. xiv; v. 6, 7, 8.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,

For her sins have reached unto heaven, and God hath remembered her iniquities.—Chap. xviii; v. 4, 5.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—Chap. xx; v. 4, 5, 6, 11, 12, 13.

He then said: The words I have read, as most of you doubtless know, are a portion of St. John's Revelation, otherwise called the Apocalypse, the closing book in the volume of the Bible. The word Apocalypse signifies a revelation or disclosure. The book is a record of a glorious and awful vision vouchsafed to the Apostle John, who, toward the close of the first century of the Christian era, was a prisoner for the Gospel's sake on the Isle of Patmos, having been banished thither by a decree of the Emperor Domitian during one of the early persecutions of the Christian Church. Patmos was the Roman Siberia. It was to that place that Rome sent her criminals, such as she did not execute, or dispose of in other ways, condemning them to toil in the mines. The Apostle John was thus condemned, though he had committed no crime, and it was while he was a prisoner on the island that God revealed to him the things recorded in the Revelation.

From the position occupied by this book as the last one in the Bible, and certain words used by John in closing his testimony, many Christians have believed and taught that God would never again speak to man. Because John said, "if any man shall add unto these

things, God shall add unto him the plagues that are written in this book;" Christians generally have deemed it blasphemous and contrary to Scripture to claim any later revelation as divine. They say that the canon of Scripture is full, that the Creator no longer communicates with his creatures, that miracles have ceased, that they were only designed to introduce the Gospel and that now the world has no need of such manifestations. A notable exception to this rule among Christian ministers is Dr. Talmage, of Brooklyn, who, if correctly reported, has recently declared that if miracles have ceased it is because the belief in them has ceased. This is true, and it is the position that Mormonism has always assumed, as evidenced by the teachings of the Book of Mormon. It is the testimony of the Latter-day Saints that faith today will work miracles the same as in any other age; that God never had a church upon the earth that He did not communicate with through inspired men chosen by Him to lead His people; that in our day He has opened the heavens, restored the Gospel and the Priesthood, and that not only angels but Gods have visited our planet, in this the nineteenth century, the early part of which witnessed the opening of the last dispensation.

But this the Christian world will not receive. They consider it contrary to Holy Writ, and when confronted with the Book of Mormon or the Book of Doctrine and Covenants, containing revelations subsequent to that given to John on Patmos, they shake their heads dubiously and solemnly point to the words in the Apocalypse: "If any man shall add unto these things God shall add unto him the plagues that are written in this book." They claim that "this book" means the Bible, and that no other book can possibly be divine. But their argument falls to pieces of its own weight. It is utterly groundless, from the fact that at the time John wrote those words the Bible was not in existence as a compiled volume, but the books composing it, or most of them, written by inspired men in different parts of the world, were separate from each other, and it was not until many years afterwards that Christian councils collected the various manuscripts, compiled them, and made a Bible of them. Moreover, it is a historical fact that John, after his return from Patmos, wrote at the request of the Christians of Ephesus, his account of the Savior's ministry—the Gospel according to St. John—which is incorporated in the Bible, though written later than the Apocalypse. Consequently, if John in the closing words of that book, meant what Christians say he meant, he pulled down upon his own head the condemnation of the Almighty, and added unto himself the plagues of which he had written. But he did no such thing, for the simple reason that in speaking of "this book" he had no reference to the Bible at all, but to his own book, the Revelation, which he warned men not to mutilate or change by adding to or taking from what was therein recorded.

The Savior, after His resurrection, when about to leave the earth, commissioned His Apostles to go into all the world and preach the Gospel to every creature. He declared that whosoever believed and was baptized should be saved, and whosoever believed not should be damned, and that certain