

the success of this people is entirely due to the revelations and inspiration from the Lord through Brigham Young and his obedience thereto. Although not claiming to be a Pioneer of 1847, yet I have been engaged in pioneer work all the way through ever since I was nineteen years old, and have crossed those dreary plains four times with teams from Salt Lake to the Missouri river, on Church business. If my efforts have resulted in good to my fellowman, or helped to establish this great commonwealth, then I am thankful for the ability that the Father of all bestowed upon me. I am still a laborer and well wisher for the cause of Zion. F. KESLER.

REV. MR. SWARTWOUT.

A letter to Mr. B. H. Roberts, 334 Constitution Building, Salt Lake City, Utah.

Dear Sir:—In reply to your "open letter" in the DESERET EVENING NEWS of the 8th of May, in which you address me on the strength of what you saw in the Chicago Record of April 27, I wish very briefly but plainly to make the following statement:

1.—The paragraph from the Record is fairly correct, as a digest of my original statement. I had said: "God first took from me all hope in this present system of 'churches.'" He showed me that this apostasy, this denying the power of the Holy Spirit, this preferring false doctrine, this being an amusement bureau for the world, was all to be expected in these "last days." "The presence of the unregenerate in the pulpits and at the Lord's table today, is most horrifying." Then the shortened report you saw does injustice in that this in the conclusion was omitted: "Christ's separation from all that system of things in His day, is a point in hand." Then 2 Cor 6:14 and 17 contains the command that takes me out from this man-made ministry. Eschewing all denominationalism, I said: "Also note: I go out from you unto Christ as my Centre and Object." The Blessed God has dealt with me to separate me from all that is of human tradition or makeshift—just unto His Name—the Only Name!

2.—Therefore, in view of this, you will see how utterly groundless is your proffer. I am free, no more to be entangled with the yoke of human bondage. I am a poor soul to jump from the fryingpan into the fire.

3.—Allow me to say, that what I look for is not the "Later-day Saints" and their prophecies, but the Spirit-led lives and the God-taught word of life as it breathes in the Records of the Former Day Saints of God indeed, (for the New Testament records them as such, who "obeyed God rather than men"). From the old World Standards the professing churches of Christendom have wofully departed. Back to the Standards—back to the only authority under the sun! Isa. 8:20—"For the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

4.—Lastly let me point you to a word that, in the eye of all the true Saints of God, makes a clear case as to just where you stand, and as to just what creature men should put in you or any other, who rate a word or utter a syllable that is not in the Book

of Books, the complete Revelation of God to fallen man. Please find it suggestively at the close of the last chapter of the Revelation, verses 18 and 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book." And also, "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life." Paul, under God, an authority for us, wrote in Gal. 1:8-12: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And this gospel he received by revelation from Jesus Christ. God's own Word is FINAL! With prayer that God might indeed bring you under the Blood, so that God see [see?] the Blood over you; and then help you to be clean and pure by His Word, and to teach men so. I am, in His keeping,

FRED. R. SWARTWOUT.
West Superior, Wis., May 19, 1897.

SALT LAKE CITY, May 29, 1897.

To the Rev. Fred R. Swartwout:

Dear Sir:—Your favor of the 19th inst., replying to mine published in the DESERET NEWS of the 8th of May was received several days ago, but I took the liberty of holding it from publication until I could find the time to write out the following answer, that this too might appear in the same issue of the NEWS:

You will pardon me I am sure, if I take up the several items of your reply to my NEWS letter in the reverse order to which you have set them down. This brings me to your last item first. The question stands thus: I have a before me a professed minister who announces to the world that God has shown to him the apostate condition of the Christian churches, and he proclaims himself separate forever from those man-made churches and their ministry. These facts coming to my knowledge through the public press, and knowing that God Himself more than seventy years ago had revealed to Joseph Smith the apostate condition of Christendom, and subsequently bestowed upon him and others divine authority, with a commission to preach the Gospel and build up the Church of Christ, I felt in duty bound to make these truths known to you, especially as you seemed to be at least approaching the truth. Hence my letter to you through the NEWS. And how do you treat this solemn communication of an important message from God? With patient, prayerful investigation and a desire to know the truth of it? No, but without investigation you propose to condemn it by one single reference to the Jewish scriptures. You cite me Revelation, 22nd chapter, 18th and 19th verses. I am not unfamiliar with this passage; your reference to it comes to me like the refrain of an old familiar air of a worn-out song, and convinces me that you doubtless are in contact with what the world calls Mormonism for the first time, else you would not rely with such confidence upon an argument that has been so often and so easily exploded. Let me set it out for you at some length: "For I testify unto every man that heareth the words of

the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.)

The Christian argument—your argument, as inferred in your letter is as follows: This passage occurs in the last book of the Bible, in the last chapter of that last book, and in the last verses but two in that last chapter; and therefore any message purporting to be a revelation from God after these words were written in the Apocalypse, is to be rejected at once, because it is a violation of this supposed formal closing up of God's completed revelation. Thus you dispose of the revelations which God gave to the world through Joseph Smith. To this cavalier reply of yours there are several answers, each of which is sufficient to destroy your premises.

First—It must be remembered that the Apocalypse was not placed as the last book of the Bible by the Apostle John or any other of the inspired writers of the New Testament; nor is it the last book of the New Testament collection that was written. It is almost the unanimous opinion of Bible scholars that the Book of Revelation was written while the Apostle John was an exile on the Isle of Patmos, and that he did not write his book called "The Gospel according to St. John," until after his return from Patmos. "The weight of evidence now tends to prove," says Canon Farrar, speaking of the Book of Revelation, "that it is not the last book in chronological order; that it was written nearer the beginning than the end of St. John's period of apostolic activity amid the churches of Asia; that the last accents of revelations which fall upon our ears are not those of a treatise which, though it ends in such music, contains so many terrible visions of blood and fire; but rather those of the gospel which tells us that the 'Word was made flesh' and of the epistle which first formulated the most blessed truth which was ever uttered to human ears—the truth that God is love." This widely recognized Biblical scholar, you will observe, places both the gospel and the epistles of St. John after the Apocalypse in the order of their production; and in this he but voices the opinion, so far as I know, of all Bible scholarship. It therefore follows that if the words in Revelation 22nd chapter, 18th and 19th verses, mean as you infer, that no more revelation was to be given or written, then the Apostle John himself became the violator of his own prohibition, for he wrote both his Gospel and his epistles after he wrote the Apocalypse. You sir, upon reflection, will not, I am sure, insist upon such an exegesis of the word of God as to make the Apostle himself a violator of his own and God's word. Yet so does this if your exegesis be right.

Second—The Apocalypse had no connection with the other books of the New Testament for many years after it was written; and under the most