

liberal construction the prohibitory words you quote could only refer to the book of Revelation alone—just the few pages that constitute that book, and not the whole Bible of which it constituted no part—at the time it was written. It must have been just the little pamphlet called Revelation that man was forbidden to add to, and not the “completed volume of God’s revelations.” As a matter of fact there is nothing in the scriptures anywhere that so much as hints at God’s volume of revelation ever being completed and forever closed.

Third—If you will read the passage again, and with a little more attention, you will see that it is only man that is forbidden to add anything to this particular book of Revelation, not God. The language is: “Any man shall add unto these things, God shall add unto him the plagues that are written in this book,” etc. While this forbids man adding to this book of Revelation it nowhere seals up the mouth of God. He is still free to add revelation to revelation, and volume of scripture to volume, until He overwhelms men with the evidence of His existence, goodness and power to save. Allow me to point out another scripture very similar to the one under consideration, and even sometimes quoted in controversy with us upon this very question: “Ye shall not add to the words which I command you, neither shall ye diminish ought from it.” (Deut. iv: 2.) Suppose the same line of reasoning should be applied to this passage as you apply to the prohibition to add to, or diminish from, in the book of Revelation? One would then be under the necessity of rejecting the greater part of the Bible itself.

I think, sir, you will now see how unworthy your grounds are for so summarily rejecting the great work to which I call your attention. You have, however, become an unconscious witness to the truth of that same work. For in the Book of Mormon, the history of the ancient inhabitants of this western hemisphere, revealed to the world by Joseph Smith, the Prophet, one of the ancient Prophets represents the Lord as saying: “And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my word shall hiss forth, many of the Gentiles shall say a Bible a Bible we have got a Bible, and there cannot be any more Bible.” (11 Nephi, chapter 29: 2, 3.) Tain, sir, used to be a very common cry and the chief argument—it an argument it can be called—against the message “Mormonism” was to deliver to the world. It has been little used of late, however, because the Christian ministry have learned what a broken reed it is; and I almost ought to feel grateful to you for referring to it—since you have determined to reject the message to which in my first letter I called your attention—as it will give our young people who are not so well acquainted with this fulfillment of the old Nephite Prophet’s words as their fathers were years ago, an opportunity to see that that prediction was a true prophecy.

But of all persons who ought not to have made such an objection as that contained in your reference to the closing chapter of Revelation, you,

sir, are the last. The man who claims that God has showed to him the apostate condition of the present system of churches is scarcely in a condition to take any one to task for adding to the completed volume of God’s revelation to man. Are you not somewhat afraid, my friend, that some of the orthodox brethren will be taking you to task for violating what you and they regard as God’s prohibition to further revelation?

Referring briefly to your third statement to the effect that you are looking not for the “Latter-day Saints and their prophesyings, 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.” Further on you add: “From the old Word standards the professing churches of Christendom have wholly departed. Back to the standards—back to the only authority under the sun.” It is true, my friend, you may not be looking for the Latter-day Saints and their prophesyings, but if the churches of Christendom have, as you say, wholly departed from the old Word standards; if indeed, as your attitude charges, they are in a state of apostasy, then they are without divine authority to preach the Gospel or administer its ordinances, and have been in that condition as long as their apostasy has lasted; and if you are not looking for the Latter-day Saints and their prophesyings, you ought as a consistent man to be looking for some people to whom God has restored His authority, and whom He has commissioned to preach His Gospel and establish His Church again upon the earth. To be “looking for the Spirit-led lives and the God-taught word of life as it breathes in the record of the Former-day Saints,” is indeed commendable. But has it ever occurred to you, sir, that those “Spirit-led lives and the God-taught word of life as it breathes in the record of the Former-day Saints,” is to be found among a people taught the Gospel by a divinely commissioned ministry who were Prophets and Apostles of God, who were continuously receiving the word of God as living oracles; and that where you find the people of “Spirit-led lives,” etc., for whom you are looking, you will find them to be a people taught as the Former-day Saints were, by an inspired Priesthood, commissioned of God to proclaim His word unto the Saints and to the world; and not led by self-constituted reformers, deifying the power of God, and talking with an appearance of learning about completed revelation to fallen man, to which God is to add no more? A Spirit-led people will not be instructed by such spirit-ward leaders.

In conclusion I again call your attention to the great work of God which He has established to the earth by a new dispensation of the Gospel of Jesus Christ; and which needs but a patient and prayerful investigation of its claims to learn of its truth.

Trusting that you will not be offended with the frankness with which I have pointed out what I consider your error in relying upon the passage in Revelation for your justification in rejecting the message to which I have called your attention, I am, most truly yours,
B. H. ROBERTS.

A PLEASANT EPISODE.

AMERICAN FORK, Utah,
May 22, 1897.

A grand tea party was given to quite a number of the old ladies of American Fork on Friday afternoon at four o’clock, at the residence of our much respected friends, John and Nellie Tracey. After the guests had assembled, Brother William Grant, on behalf of Brother Tracey and his wife, made a few introductory and explanatory remarks, which in substance were as follows:

My dear old friends, you are invited here this afternoon under rather unusual and peculiar circumstances. The originator of this party, Sarah Ann Tracey, the wife of William Tracey, of Colchester, England, is now, I am very sorry to say, in her grave. She died the latter part of last January. You will remember, my dear old friends, that not very long ago we commemorated, at Grant’s emporium, the seventieth birthday anniversary of our friend, John Tracey, by his giving the old folks a party there, the particulars of which were published and sent back to his brother and wife in England. Some time before the latter died she had been reading over the poem composed for that occasion, as well as the other eulogies that were then tendered Brother John. After she had finished reading them she said she believed the people out in Utah were a good people, and that it would give her much pleasure when her own next birthday came around, if Sister Nellie Tracey would invite a few of the good old ladies of American Fork, and give them a good old English tea party on the occasion, and thus make it an event of rejoicing and kind remembrance. Soon after she had expressed this desire, her husband was taken suddenly and alarmingly ill, and it seemed for a time as if his death would soon take place. With good kind nursing he soon rallied again, however. But the anxiety and care consequent upon his illness was a great shock to his wife’s nerves, and she became sick and prostrated, and died in a few days. No doubt you will be pleased, my friends to learn that Mr. William Tracey and his dear departed wife, although not of our religious faith, were and are great friends and admirers of our people, and always have been kind and hospitable to our Elders when an opportunity presented itself. We have with us this afternoon those who are well acquainted with this worthy couple, and who have been made the recipients of their generosity who will perhaps address you more fully on this subject after tea. In conclusion permit me to say that this party has been made possible and practicable by a liberal remittance of money from Mr. William Tracey, who is John Tracey’s eldest brother.

A blessing on the food was next asked by brother Thomas Barratt—as the Bishop was detained from being on time—and the silver crowned queens proceeded to dissect the many toothsome things spread out before them until it was clearly evident all had lost their appetites.

After tea a suitable program was rendered rendered, consisting of vocal and instrumental music and speech