

Accommodating Religion to Your Life Style

The title of this Lecture Series, “Religion in Life,” reminds me that I have never given an “inspirational talk” in the accepted sense of the word. [If] the title of this particular effort [sounds a bit] sarcastic—it is simply a re-phrasing of the general title—Religion in Life. That immediately suggests two different dimensions or quantities that have to be brought together. But how can you talk about Religion in Life when your religion IS your life? We might as well talk about the place of Sound in Music, Thought in Philosophy, Light in Seeing, as about Religion IN Life to an LDS. Religion in Life is a subject for a convention of accountants, business-men, or Protestant Ministers. The assumption that there is a conflict or tension between “life” and the religion we have embraced is a sound one. Are we called on to reconcile them and fuse them into a single harmonious whole? That is the one thing, according to the Scriptures, which simply cannot be done. The “Life” we talk about is one way of life, and the “Religion” is another way of life, which strenuously and emphatically renounces the first. This problem faced the Primitive Church, of course, and the genius of the Church Fathers, with St. Augustine at their head, is supposed to be the achievement of fusing the two together into the compound we call Western Civilization.

Yet the fusion never worked. As the great Duchesne put it, summing up the operation, “Was it really the Church which was overcoming the world? Was it not rather the world which was overcoming the Church?” (World & the Prophets, p. 78) Thus in laying the intellectual foundation for the settlement, the schoolmen reconciled Plato, Aristotle and the Bible, but in doing so it was necessary to take one or the other as their base: to convince the world they had to accept the world’s position; (which they had all been taught to accept since childhood)—they always accommodated the Bible to Plato, never Plato to the Bible. If the Bible could be made to agree with Neo-Platonists, then the problem was solved; accordingly they made all the necessary adjustments of the Scriptures, while leaving Philosophy untouched. The result was that long undignified retreat, as Whitehead put it, in which century by century the Church readapted its teachings to the science of the day, busily re-reading the Bible every time a prevailing

philosophy called for it; a progressive series of accommodations in which the Church always deferred to science—the tentative and changing science of the times.

Now when we say “Religion in Life,” that means that we are going to adapt our religion to a way of life set and prescribed by outsiders. Well, what is wrong with that if it is a good way of life? What is wrong with it is that our religion is founded on the proposition that it is a bad way of life, a corrupt way of life (that is the word repeatedly used in our scriptures), having no real survival value; a way of life from which we are called to disengage ourselves instantly and completely. THE OPENING WORDS OF THIS DISPENSATION UTTERED BY THE MOUTH OF THE Lord himself were:

“Behold, the world lieth in sine at this time, and there is NONE that doeth good, no not one; and mine anger is kindling against the inhabitants of the earth to visit them according to this ungodliness.” [11]

From then on the instructions were all on how to go about breaking with the world by doing things in the manner which God would prescribe as we went. Of course from the point of view of those living in the world (as all the future converts were) it sounded frighteningly abrupt, extreme, and uncompromising. And it was; but that too was part of the new Gospel that shocked and enraged the world—that this life is a probation, that we are here to be tested, that the stakes are infinitely greater than anything we ever imagined before—to rule and reign in the House of Israel forever, is not a thing to be cheaply bought or easily bargained for. We are not only being put to the test here; we are being put to the HARDEST possible test. What is that? To resist the “world” and its ways, and in so doing mortally offend the world. We think of the world and its temptations as sex and ease. Quite specifically, the really hard test is to put aside the advantages of wealth, power, and status and above all the satisfaction and exhilaration of success that goes with them, Sex runs a poor second [to that](#), but it goes with the other like cheese with apple pie: “Power is an aphrodisiac,” said Dr. Kissinger, who ought to know; and the kinkiest kinds of sex are found among the richest, if we would believe the ancient Roman satirists and spare the sensibilities of our own society. Do you want a REAL test? The armed violence of the mobs and the military, the hardships of crossing the plains and pioneering in the valleys are not it with the REAL test. We can take Brigham Young’s word for it, for if ever a man was in a position to know it was he: OVER!

Since this is Logan, let me refer you to a lecture given in the Logan temple 94 years ago by one church leader who had made a lot of money in a great hurry. He asks, What is the most frightening situation that could possibly confront a member of our society, and in answer quotes one Sauerteig:

“Hell, generally signifies the infinite terror, the thing a man is infinitely afraid of, and shudders at, and shrinks from, struggling with his whole soul to escape it. . . . **What its ;it that** modern ENGLISH SOUL DOES, IN very truth, dread infinitely, and contemplate with entire despair?”

[It is not death, I might here interject, since men often embrace death to avoid it, and certainly risk death every day rather than face the greater terror]

What is hell; after all the reputable oft-repeated hearsays, what is it? Without hesitation, with astonishment, I pronounce it to be, the terror of ‘not succeeding,’ not ‘making money,’ fame, or some other figure in the world,— chiefly of not making money. . . .”

For of course money automatically takes care of all the rest—“You can have anything in this world for money.” Without that the bottom of the world falls out—if I lose my job, what will become of me? What if it is a dirty job and I don’t like it? That makes no difference—to stick with it is the only realistic answer to your problem.

But wait a minute—can’t you have both? Today business and law are the only subjects at the BYU. When I said something about the Law of Consecration, the economy which God has prescribed for his church, without the observance of which he will not receive it to himself, and to which moreover, I am even now totally committed by covenant, I met with immediate objection from many sincere and very, very concerned students. After all, they said, we live in the real world; how can we convert it if we don’t? What is wrong with working hard, and making honest money to support your family? How can you turn your back on an economy that has made many prosperous in which many still carry out their duties in the church, send out missionaries,

pay tithing? An easy and quite proper answer to that is, “I KNOW NOT, SAVE THE LORD COMMANDED ME.”(Moses 5:6) The Law of Consecration was not my idea; I did not write the scriptures; his ways are not our ways. And he has asked us to trust HIS judgment in the matter, not our own; to accept the laws of obedience, sacrifice and consecration on faith and give him a try. On this subject, Brigham Young, our greatest business man, had much to say. In his frequent remarks on the subject two things are clear: 1) that one CANNOT live in the Church and the world at the same time, 2) that the LDS are trying to do just that:

“Christ and Baal CAN NOT become friends. When I see this people grow and spread and prosper, I fell that there is more danger than when they are in poverty. Being driven from city to city or into the mountains is nothing compared to the DANGER of our becoming rich and being hailed by outsiders as a first-class community.”(12:272: 68)

“I am sorry that this people are wordly-minded. . . their affections are upon . . . their farms, upon their property, their houses and possessions, and IN THE SAME RATIO that this is the case, the Holy Spirit of God—the spirit of their calling— forsakes them, and they are overcome with the spirit of the evil one.” (11:216:66)

If we lust for gold, for the riches of the world, and spare no pains to obtain and retain them, and feel ‘these are mine,’ then the spirit of the Anti-Christ comes upon us. THIS IS THE DANGER THE LDS ARE IN. . .” (10:300:64)

: I wish to say to you, and you may read it in the Bible if you wish, that he who [ve] of this world within him hath not the love of the Father. They who love the [his] world are destitute of the love of the Gospel of the Son of God. This is my They who long and lust after the fashions of the world are destitute of the Spirit.^[12]

On those who want to have it both ways:

“While you have been saying your prayers and going to your meetings you are as corrupt in your hearts as men can be. . . .Show some of the Elders of Israel according to their present conduct, a dollar on one side and eternal life on the other, and I fear they would choose the dollar.” (M.S. 39:119:77). The coin may come down heads or tails—a compromise? When the coin lands and stands on its side. This was at Dedicn. of the St.

Geo. Temple. It did bother some: “We frequently hear our merchants say they cannot do business and then to into the pulpit to preach.” (13:308:70). They felt something was wrong, the gulf between Lazarus and Dives is vast and unbridgeable: “. . . Son, remember that thou in they lifetime receivedst thy good things. . . .and besides all this, between us and you there is a GREAT AGULF fixed: so that they which would pass from hence to you cannot; neither can they pass to us. . .” (Lk. 16:25f). To those who would stand with a foot on either side of the Gulf Brigham points out the excruciating results.

This leads to unpleasant tension and more. “I believe that it is a hell intolerable for a people, a family, or a single person to strive to grasp the truth with one hand, and error with the other, to profess to walk in obedience to the commandments of God, and, at the same time, mingle heart and hand with the wicked.” (JD 13:260’75).

8:63:60

The perennial objection which has come to have the immediacy of a knee-jerk: That is an impossible choice—you are being unrealistic, impractical. On the contrary, “. . . the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Gospel of the Son of God, and AT THE SAME TIME clings to the spirit of the world, has trials and sorrows acute and keen, and that too, continually. . . . they who try to serve God and still cling to the spirit of the world, have got on two yokes. . . .They will have warfare inside and outside, and the labor will be very galling, for THEY ARE DIRECTLY IN OPPOSITION ONE TO THE OTHER.” (16:123: 75)

“No one supposes for one moment that in heaven the angels are speculating, gathering up the substance there is in heaven to aggrandize themselves, that they live on the same principle that we are in the habit of doing. No Christian, no sectarian Christian in the world believes this; they believe that the inhabitants of heaven live as a family. . . (aving) one end in view—the glory of God and their own salvation. . . WE ALL BELIEVE THIS, AND SUPPOSE WE GO TO WORK AND IMITATE THEM AS FAR AS WE CAN. (18:117:74)

LDS could accept the premise: “We are trying to be the image of those who live in heaven; we are trying to pattern after them, to look like them, to walk and talk like them, to deal like them, and build up the kingdom of heaven as they have done.” (9:170:62)

But who accepts the inescapable corollary to this: that to move in that direction we absolutely MUST give up some things we are now doing and start doing some things we are not:

3:358-59:56: The Gospel of salvation has been revealed unto us expressly to teach our hearts understanding, and when I learn the principles of charity or righteousness I will adhere to them, and say to selfishness, you must not have that which you want, and when it urges that I have no more flour than I shall need until harvest, and that I must not give any away, not even a pound, I say, get out of my door. And when it argues that a brother will not be profited by our endeavors to benefit him, that you had better keep your money to yourselves and not let him have this ox, that farm or cow, &c., and strives to persuade you not to feed such a poor person, not to do anything for the P.E.F. Company, that you have not any more than you need, just do as the man did in Vermont, the farmer said, “Mr. Devil, walk out of my barn, or I will heap every half bushel I measure for the poor man.”

All of these in answer to the objection that we must be practical and sensible about things, and that very good people still engage in business.

A sort of Gresham’s Law applies here, as BY points out (3:358f, 1856*** that is, when two currencies are circulated together the bad will always drive out the good. It is the universal law of entropy: when human and divine philosophy were brought together by the Church Fathers, the human won hands-down; when the Church compromised with the world it was the world that won. If you mix dirty water with pure water to make it pure the result will only be more dirty water. If you mix Zion with Babylon the result will always be more Babylon.

KITSCH is the simple device of cheapening a work of art, vulgarizing it to give it a wider sales appeal and thus enjoy wider sales. Kitsch is highly favored by the business community and the leaders of churches throughout the world. It would be an interesting contest to see which church promotes the most dreadful Kitsch.

From the first the World recognized that it could not live with Mormonism, “Were it not for this;” says BY, “you would find that there would be millions embracing

the Gospel of salvation.” (5:52f:57) In particular, “in this country and in the old countries politicians; and wealthy men, who have any influence whatever over their neighbors, or over a family, or district, exert that influence to keep people from embracing the Gospel ([9]:274:62). Well then, isn’t the sensible, practical thing to make a few changes and make the Gospel more agreeable to them? Where doctrine is concerned that would shock most of us; but how about the way of life? Many of the Saints wanted to make that adjustment from the first: “We need not refer to the traditions of the father with regard to the manifestations of covetousness we see so much of. Observe the CUSTOMS AND HABITS. . .of our brethren and sisters HERE. . . .we exhort the people not to be such fools as to run after the golden image; and sometimes we tell them we will cut them off from the Church if they do. THIS HAS CAUSED A GREAT OUTCRY.” (M.S. 22, ’60, p. 737). That puts things on a moral basis and brings up the issue of free agency.

1. The DOCTRINE OF THE TWO WAYS

(Why was it dropped the moment the Xtns. Began to be successful in the world?) For the same reason WE have dropped it.

THERE ARE TWO WAYS ONLY,

Two PREMISES on which all of life’s activities are based:

- a. You live forever (the belief of the Saints)
- b. You die forever (the belief of the World)

No compromise or combination is possible because the TWO WAYS lead in opposite directions.

Way No. 2 has the overpowering arguments of common-sense on its side and it is realistic, people DO die. That is a fact. You c-an see it. It is the undeniable way of nature, the 2nd Law: dust thou art and to dust thou shalt return! BY it “this flesh must have laid down to rot and to crumble to its mother earth, to RISE NO MORE.” (2 Ne. 9:7)

Way No. 1 accepts that, but with the belief that a provision has been made to reverse that order. Eternal life is a reality. You can't see that, though. You must take it on faith—because you HOPE for it. And you hope for it because of CHARITY, which our present being assures us that there is One full of grace and truth to provide us so far—that there is an abounding element of love—charity—behind our existence.

2. YOU CANNOT HAVE BOTH

Though each has its appeal and its arguments.

3. The World tried to have both and the result was disastrous.
4. No people have tried harder than the LDS to have both. For this they have been repeatedly rebuked and chastised.
5. The realistic argument of Way No. 2, is fundamental doctrine today.

It is not my business to reprimand people for their way of life. But I am obliged, having come to advocate a very different way of life, to give an answer to those many earnest young people who ask me with wonder: Why can't we have both? What is wrong with being successful? Why can't I have a Cadillac and pay tithing too? They have never heard of any other approach to the Gospel but this, and it goes back to the early days of the Church, where the issue is clearly drawn.

D&C 95:5. “. . . there are MANY . . . ORDAINED among you, whom I have CALLED [they are called by GOD and Ordained to office] BUT FEW OF THEM ARE CHOSEN.” What's the matter? They are the leaders!

D&C 121:34-35. “. . . and WHY are they not chosen? Because their hearts are set so much upon the things of this world, and ASPIRE TO THE HONORS OF MEN.” i.e. SUCCESS.

Success has to be EARNED, you have to go after it. Doesn't the necessary dedication and hard work justify and sanctify it? That depends entirely on the field of endeavor.

Those highly desirable qualities of character necessary for success in business are even more necessary in other lines—arts, sciences, athletics, the military, crime, missionaries (persistence, ingenuity, hard work, courage) but that does not hallow them.

This constant appeal to the down-to-earth necessity of going into business always rests on the No. 2 premise, beautifully stated by Korihor, “when a man was dead that was the end thereof” and it was THAT teaching which caused them to lift up their heads and feel free to grab whatever they could here and now, because after all “every man fared in this life according to the management of the creature” (Alma 30:17-18). Success is what you can get here and now, where every man prospered according to his genius and every man conquered according to his strength; “and whatsoever a man did was no crime” (Alma 30:17).

But does/accepting a realistic and practical view HAVE to end up that way? Must it rule out the Gospel Entirely? The answer to both questions throughout the Scriptures in an emphatic YES.

That interesting TV series called “CONNECTIONS” recently ended with a survey of the whole question of living with modern technology, the greatest of wealth producers. The wise commentator could think of only 4 possible solutions: each had its good points and each had its bad, but none of them was satisfactory. So he ended the series with the thing just hanging there: insoluble.

The trouble was, he had not taken the Gospel into account. As a thoroughly practical proponent of maximum technology he could not. He did not know that there was another way:

“All that a man haths he will give for his life” (Job2:4)—including a whole world of technology and wealth—which for ages he has been able to get along without anyway. Everyday thousands of Americans renounce a life-long standard of living to save their

lives. The man, who could not get through a day without tobacco and/or alcohol, in a single moment throws away both when his doctor shows him the ALTERNATIVE. I thought of an interesting example the other night when I tried to see what time it was and could not: If ever there was a technological blessing it was the luminous watch-dial—in my youth we could not live ~~without~~ it. Whatever became of it? All at once the entire world agreed to get along without ~~h~~ this tremendous boon to efficiency—because the alternative to that inconvenience was cancer.

READ THE NEWS: the issue is no longer between the pleasures of this world and eternal life, but between our accustomed pleasures and standards and survival here and now. That too, is all in the Scriptures: Read the words of ISAIAH-

“ . . . lying children, children that will not hear the ~~L~~aw of the Lord, which say to the seers, See not; and to the ~~P~~rophets, ‘Prophecy not unto us right things, speak unto us SMOOTH things’” So far as that suits their interests it IS practical. (Is. 30:9-10). SO the ancient Saints wanted their ears to be scratched with the things that would make them feel good. (2 Ti. 4:3)

This obsessive concern with the ECONOMY is a type of HYPOCONDRIA.

We simply cannot believe that the Lord means what he says when he commands us in the identical words in every one of the Gospels in the Book of Mormon, and in the D&C “TAKE NO THOUGHT of what ye shall eat or wherewith ye shall be clothed, etc.” [\(D&C 84:81, Matt. 6:31, Luke 12:22, 3 Ne. 13:25\)](#)

But those things are important!

Of course they are important—VERY IMPORTANT—and God has told us that he is fully aware of their importance, and has for that reason taken full measures that all those things should be provided for us before we ever came here.

Would that weaken character? Well, consider the things that God gives us as free gifts: first and most important, there is AIR—we need it all the time; we must have it. Yet we take no thought of it—that problem is already taken care of so that we can turn our minds to other things.

The healthy person takes no thought of how his spleen, liver or adrednasl are functioning—if he worries about them constantly we say he is a hypochondriac.

As necessary as the intake of air and water is food. We are told to take no thought of that either, and in the same sense—anything so basic to existence should not be a problem.

Aristotle recognized that—for the beasts there is no economic problem, and yet the species survive for ages on end.

God has told us that he has provided food and raiment for us all—more than enough for everybody. He has given us everything as a free gift—and we spend our days fighting among ourselves to see who can grab the most.

In providing us with a superabundance of everything the body needs; and COMMANDING us not to worry about such things, God has told us to direct our thoughts elsewhere. “These are not the things you should be thinking about” he tells us, “TAKE NO HEED!” Very well, what are the things we SHOULD be thinking about? It’s about time you asked that!

It is obvious that all this frantic concern with things which we are not even supposed to think about at all is an effective DECOY of our thoughts. That is the word Joseph Smith and Brigham Young used: Satan is out to DECOY our thoughts, and he knows what will do it best with 3 fatal propositions:

- a) You can have anything in this world for money,
- b) I own the treasures of the earth—the stuff is all mine

c) Therefore if you don't work for me, where are you? What will become [of me?]

Brigham has a good deal to say about maximizing profits. [I quote him here constantly and unabashedly, because I have been teaching for many years at the university.]

11:19:64: I will refer to our merchants, I mean our “Mormon merchants” particularly. What do they say about their goods? They do not ask what their goods are worth, or what they paid for them, but what will the people give for them? That is the price. It is not what their goods are really worth, but “how many greenbacks will it take to buy me another stock of goods?” It will take a good many. What their goods are worth is not a question with them, but what they can get. They will get sorrow—the most of them will be damned, there is no doubt of it, unless they repent.

11:19:64: . . . I see the danger they are in. Ye merchants, and lawyers, and doctors and speculators, be careful that you secure to yourselves eternal life in the kingdom of God, in preference to doing anything else.

11:114:65: Are our merchants honest? I could not be honest and do as they do; they make five hundred per cent on some of their goods, and that, too, from an innocent, confiding, poor, industrious people. What do these people who have been gathered from the manufacturing and rural districts of foreign countries, know about speculation? Nothing.

11:114:65: Here, when they have a dollar instead of a farthing, they do not know what to do with it; but the merchants are ready to say give it to us for a piece of rag. If they do not repent they will go to hell. They have made fortunes out of the poor Saints. What do you think about them? I know how God looks at them, and I know how I look at them. . . . I am speaking of our Mormon merchants.

11:115:65: . . . but when men come and say they are Latter-day Saints, brethren, Mormons, the people trust them as friends and are deceived and suffer through their avarice.

11:326:67: Sell goods without fraud! That is a point I wish our merchants to look at, if that does not hit them square in the face I am mistaken. Does the Lord talk about a merchant as though he was a mere trader who had gathered for the purpose of clutching all he possibly could without caring for anybody else?

15:4-5:72: Year after year, I labored with our merchants to unite their efforts together to supply the wants of the people without taking from them everything they had got; and when I assembled these merchants some years before we entered into our present co-operative institution in this mercantile trade, said I, “Will you unite your efforts and your means, and start a business here that we can put goods into the hands of the people that we will not take their last sixpence? . . . “President Young, if you will furnish the money we will do as you say,” as much as to say, “It is none of your business what we do with the means that we have.” I dropped the conversation and said to myself, “Well then, gull the people, take what they have got.”

“Work less, wear less, eat less, and we shall be a great deal wiser, healthier, and wealthier people than by taking the course we do now.” (12:122:67) -Brigham was being perfectly realistic when he said that.

“The non-producer must live on the products of those who labor. There is no other way. IF WE ALL LABOR a FEW HOURS A DAY, we could spent the REMAINDER of our time in rest and the IMPROVEMENT OF OUR MINDS.” (19:47:77) -[That is the real work we are called to do.]

That is the crux of the matter: Not how much work we do, but HOW we work, and FOR WHAT. “The laborer in ZION shall LABOR FOR ZION, for if they LABOR for MONEY they shall perish” ([2 Ne. 26:31](#))—in Zion work does not sanctify wealth.

(It is a standing creed among the LDS that it is more virtuous to get up at 5am and do a poor job of work than to get up at 10.00 and do a good one.)

But “the traditions of the fathers with regard to the manifestations of covetousness” were so powerful among the Mormons (M 22:737:60) “When the Twelve Apostles were chosen in this dispensation, there were TOLD NOT TO LABOR with their hands, but to preach the Gospel to the nations of the earth. Some of them BEFORE A YEAR HAD ELAPSED were engaged in TRADE; THEY BECAME MERCHANTS, and they APOSTATIZED. (M 30:626:68)

“I know that there is no man on this earth who can call around him property. . . and dicker and WORK, and take advantage here and there—no such man EVER can magnify his priesthood nor enter the celestial kingdom. Now, remember, THEY WILL NOT ENTER THAT KINGDOM.” (11:297:67). He was talking to men who needed it.

ACHIEVEMENT, SUCCESS, ENTERPRISE, INDEPENDENCE, PRIDE FREEDOM
Are the favorite missiles in the arsenal of the RHETORIC OF WEALTH.

Was there ever a more ringing proclamation of free, competitive enterprise than Cain’s cry as he “glorified” in his success: “I am free; ~~surely for my brother’s the~~ flocks ~~of my brother~~ falleth into my hands . . .” (Moses 5:33) He had got the best of his brother in fair competition (“Am I my brother’s keeper?” [Gen. 4:9]) and discovered that freedom that comes from unlimited and unshackled business enterprise.

Brigham Young expresses it strongly: “If we lust for gold, for the riches of this world, and SPARE NO PAINS (the work ethic again!) to obtain and retain them, and feel ‘these are mine,’ then THE SPIRIT OF THE ANTI-CHRIST COMES UPON US. THIS is the DANGER THE LDS ARE IN . . .” (10:300:64).

Satan has other arrows in his quiver—for the Russians, Chinese, and others, but THIS is the particular arrow that threatens us.)

“We have plenty of competition in our midst, but what will it accomplish? Not much, if anything.” (13:219:70) -And the Prophet Joseph put some of the favorite Rhetoric of wealth in its proper perspective: “The greatest temporal and spiritual blessings which ALWAYS COME FROM FAITHFULNESS AND CONCERTED EFFORT, NEVER ATTEND INDIVIDUAL EXERTION OR ENTERPRISE.” (Teachings, p. 183)

ENTERPRISE? “A mans says, ‘I am going ot make iron, and I will have the credit of making the first iron in the Territory. I will have the credit of knowing how to flux ore that is found in these regions, and bringing out the metal in abundance, or NO OTHER MAN SHALL.’ Now, the beauty and glory of this kind of proceeding is the blackest of darkness and ITS COMLINESS AS DEFOMITY.” The ACT ITSELF is admirable, but as AN INDIVIDUAL ENTERPRISE it becomes monstrous.

The pedestrian Dan Valetine commented on the kinds of sins Mormons do not (at least) openly commient in a comment of Dec. 17, 1970 Trib:

In other cities there is one punch bowl for the guests***

The scriptures show us how the cultivation of the pious self-image to promote business inevitably leads to great mischief. “Mining is BEAUTIFUL” said a series of Kennecot Ads when the company was trying to avoid keeping EPA requirements.

ON this subject the 8th Chap. Of Mormon is addressed specifically to us

As are the great words of Isaiah, which the Lord commands us to search diligently: You bathe and change your clothes (like the ancient Romans who did it because

subconsciously they felt unclean) but who is the person “with “clean hands and a pure heart?” One who has not sought the vain things of the world and played dirty tricks to get them (Ps. 24:4), “he that despiseth the gain of oppressions, ~~and that~~ shaketh his hands from the holding of bribes . . .” (Isaiah 33:15) The people, fasted as God commanded, and asked Isaiah in perplexity why God had not heard them. Ans. “Because they were adapting religion to their way of life to help them along, instead of the other way around: “‘Is not this the FAST I have chosen, to loose the bands of wickedness?, ~~T~~to undo the heavy burden?~~s~~, ~~and T~~to let the oppressed ~~by debt~~ go free?, ~~A~~and that ye break every yoke? Is it not to deal bread to the hungry, ~~and that thou ?~~~~B~~bring the poor that are cast out to ~~they~~ house? When thou seest the naked that thou ~~C~~cover ~~the naked~~him?. . .’ Do that and THEN shall I break forth.” (Isaiah 58:6-8)”

There is no limit to the mischief the pious self-image will sanction. Brigham describes that beautiful blending of self-interest and piety “. . . to take the widow’s last cow, for five dollars, and then KNEEL and THANK GOD for the fine bargain they have made (JD 17:41). The supreme example of this sort of thing is found among the Zoramanites, and I ask myself, why has God given us this harrowing story, if it does not in some way apply to us? Who ELSE is bound to take the Book of Mormon seriously?

I have commented elsewhere on the use of the name of ZION to endow the sleaziest commercial operations with a devout and saintly image.

The ZORAMITIES were a proud, brave, independent, clever, very religious, disciplined, hard-working, successful people, who went to meeting every week (observing the strictest dress standards.) to bear their testimonies and thank God for his special goodness to them. And yet they were the WICKEDST people Alma ever~~y~~ knew; he was “sickened” at their doings of “gross wickedness,” astonished by their depravity. What was the nature of their sin in his eyes? Simply this, that they insisted on combining religion with business. ~~Al. 31:24~~. Their hearts were set on their property, and yet, “Behold O God, they cry unto thee” ~~(31:27)~~ ~~28~~: Behold, their hearts were set upon their

precious things, “And yet they cry unto thee and say—We thank thee, O God for . . .”
(Alma 31:24, 27-28)

I have commented elsewhere on the use of the name of ZION to endow the most sordid commercial operations with a devout and pleasing image.

How easy this self-conscious posture of saintliness leads to corruption can be seen in recent events in the news. The Springville Hijacker, it turned out, constantly enlightened his Sunday-school class on the subject of SIN. Two young hunters caused a vast amount of concern, risk, and expense when it was thought that they were lost hunting, while they were really robbing banks; their bail was reduced when it was known that they were returned missionaries (Trib. Nov. 6, 1979). A Provo court adjourned so defendants in a big fraud case could take time to go to the Temple; when the trial was moved to S.L. they were found guilty. The reported values of gifts to a church school were hugely inflated for big tax write-offs. And so on (we mustn't get too close to home).

All my life I have heard the way of business defended by calling attention to the virtues that characterize the successful business-man: hard work, persistence, foresight, courage, patience, ingenuity, a pleasing personality, etc. etc. No one bothered to point out that these are the same virtues needed for success in any other profession. Those same qualities are required for preeminence in athletics, music, the arts, drama, science, medicine, crime of every type, scholarship, the military, etc. etc. THE MAIN DIFFERENCE THAT IN THE PERFORMING ARTS THEY CANNOT BE BLUFFED NEARLY AS easy in business, where mere conformity covers a multitude of weaknesses: the successful Mormon is a stereotyped Mormon, a condition which Brigham Young deplored:

JD 8:185:60

Work ethic? We all work too much, says Brigham

Independence? We are ALL beggars, says Benjamin

Thrift? “Never count the cost,” says Brigham. “If I am going to build a temple, I am NOT going to sit down and count the cost. I care not what it will cost. . .” Foresight? I never paid a dollar to insure any of my property, or myself.” Character building? Children put to work early “are kept in ignorance of the rudiments of learning. . . and are exposed to the pestilential influences of evil.” Hard work? Satan is a great worker—he “works like the Devil.”

I know that the present generation has been brought up to believe that business is the only REAL way of life. Everything else is frills because, they believe, only Business can feed you and clothe you. Activities of every sort artistic, athletic, recreational, etc. are no all described as industries to justify serious-minded people engaging in them. Art and literature are viewed at best with a gentle contempt—only business produces what you can really use. Science is now tolerated because it has shown often how it can contribute to profits. The university, once an ivory tower, is now a school of management—for business has always been secretly jealous of it, and now takes over with corporation heads as often as not being Doctors of some sort or other.

Industry is the real work of mankind; everything else is incidental and dependent on it. Yes, says Brigham, provided by industry you mean LABOR and not management. Yet LDS children have long been brought up to regard labor as trouble makers, malcontents, tainted with a tinge of socialism; it is only the well-dressed businessman whom we can trust. The whole Book of Isaiah is taken up with this perverse doctrine, and we have been commanded to read Isaiah.

IF the virtues of the businessman are shared by all others, it is only fair to point out that his vices are also equally distributed. Because everything has become a business today, regardless of the nature of the work:

Doctors, dentists, writers, actors, rock musicians, football players and tennis pros, professors, and dancers are just as much on the take as anybody else. Every field of activity today is referred to as an “industry,” from space science to hobbies—including by no means least of all, religion where top consideration goes to the bottom line. Our whole way of life has been adapted to the way of Industry. MANAGEMENT rules supreme from Symphony Orchestra to Grandma’s Fried Chicken.

Business has become the only way of life. Everything else is viewed with a best a gentle contempt as being the play of egg-heads, bleeding hearts, sentimentalists, art is effeminate, scholarship unrealistic. Almost daily students tell me, I would like to study music, or math, or history, but my father won’t let me—he wants me to go into the business of real life.

Brigham Young a real life figure if there ever was one, saw just the opposite: He said he would rather be dead and in his grave than stand behind a counter; that it is labor, not capital, that does the real work of the world and should reap the reward; that we were to spend our days seeking knowledge for its own sake, because of our love for it and nothing else; “Where is your great ability?” he asked the rich men of his time, and scornfully replies, “In your pockets, in that God you so much worship—money!” He says that he has never walked across the street to make a business deal—he considered such things beneath him. We are engaged in a higher type of business than the building of railroads and telegraph lines, he announced when those enterprises were considered the glory of America; one that requires far more energy and dedication.

He hammers home the lesson taught by the Prophet Joseph, who said, “THE GREATEST TEMPORAL AND SPIRITUAL BLESSINGS WHICH ALWAYS COME FROM FAITHFULNESS AND CONCERTED EFFORT, NEVER ATTEND INDIVIDUAL EXERATION OR ENTERPRISE.” (Teachings, p. 183). However commendable, individual enterprise is not what the Lord asks of us.

None of this is my idea. It is the persistent reading of the Scriptures and the steady accumulation of information and statistics that brings this on

Modern day revelation presents us with two extremes, and so do the statistics. You must go all the way with the world or not at all. One cannot be slightly dishonest in any line of activity.

“If you have to ask how much a yacht cost,” said Vanderbilt to a friend, “you can’t afford it.” Also if you have to ask your lawyer or yourself how much you can get away with morally or legally, you are in the wrong business.

We are often told that “GOD the Lord cannot look upon sin with the LEAST DEGREE of allowance.” (Alma 45:16) Now he asked men to give all possible allowance: “I the Lord will forgive whom I will forgive; but of YOU it is required to forgive ALL men.” (D&C 64:10) Men allow considerable latitude then. But in the present situation it is GOD whom we must please. Here we cannot temporize; his rules are very specific, allowing each man “sufficient for his needs,” but denying him the right to one penny more—more than enough is more than enough.

It is all right to read the scriptures and talk about these things, but how about taking the REALISTIC, PRACTICAL view? That is exactly what the Gospel is giving us, and we don’t know it. The argument always boils down to the basic problem of survival

The argument was always one of expediency, the need for SURVIVAL, being realistic. The irony is that the purpose of Religion is just that, it reminds us of what everyone comes to recognize soon enough, that the way of this world has no survival value: that in it we are going nowhere, that it is supremely impractical, brutal, hypocritical, based on a Philosophy of the As If. It has reached the point as it did in the days of the ROMAN Satirist, when everything is phoney, everything is for appearance, everything is for sale and the distribution of wealth has become a travesty.

It is in the face of this that Religion offers the only real security and happiness, the only assurance of survival . . . The trouble is that it looks to a length and breadth of life which is indeed unrealistic—from the point of view of the way we are living. “In this world ye shall have tribulation, but be of good cheer. . .” That doesn’t sound realistic or very promising to us. Wait till the next world? Not at all—Be of good cheer here and now! The only alternative is to be of good cheer for a forced and pathetic moment, most easily achieved thru alcohol and drugs—that is your realistic alternative.

In scrapping the Gospel we are destroying the ONLY SHIELD we have against destruction.

~~Hel. 13:25.~~—“And now when ye talk, ye say: If OUR days had been in the days of our fathers of old, WE would not have slain the prophets; WE would not have stoned them and cast them out. 26. Behold, ye are worse than they” (~~Hel. 13:25~~26-27). They want to be told what is RIGHT with Zarahemla, not what is WRONG with Zarahemla.

And then Samuel gets down to HARD-HEADED business talk. You always think in terms of the ECONOMY, he tells them. But that is the worst mistake you could make. The most realistic economic law of all is this: IF YOU ALWAYS THINK IN TERMS OF YOUR RICHES, YOU WILL LOSE THEM. How can the drive to MAXIMIZE PROFITS by one and all lead to anything but perpetual inflation?***Hel. 13:31-36!

“To save her honor she became a whore.” Every street-walker can justify her career by irrefutably realistic arguments—she is a true business-woman, in it for the money because money is the name of the game. The enterprising Jews did not WANT Isaiah to be realistic, any more than the people of Zarahemla wanted Samuel.

Are the Saints extreme, then, in their views and actions? Indeed they are—drunk with new wine. In which case they must be very sure of those views and actions. Utterly guileless.

H.C.K. p. 33. In Jackson Co. “jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. . . and they were driven forth from the goodly land.” 34. the reaction, in the operation of 1834 “all became equal.”

p. 65. “Can a people honey-combed with selfishness build up Zion?” They were given D.C. 38:27: “Wonderfully revealing this. What is it but to say that the United Order, the Order of Enoch, the Order of Zion, is the Order of the Celestial worlds, where the Gods, a divine brotherhood, have ‘all things in common.’”?^[13]

HCK p. 98. “. . . a grievous change had come over the Church in Kirtland. The greed of gain, the spirit of speculation was abroad in the land. Mammon had reared his altars on consecrated ground. THE MONEY CHANGER WAS WITHIN THE Temple. ~~E~~tc. etc.

99. “We were very much grieved on our arrival in Kirtland, to see the spirit of speculation that was prevailing in the Church. Trade and traffic seemed to engross the time and attention of the Saints. When we left Kirtland a lot was worth about \$.50; but on our return, to our astonishment, the same lot was said to be worth from \$500 to \$1000 . . . in fact everything in the place seemed to me moving in great prosperity, and all seemed determined to become rich . . . it stimulated them to great exertions. . .”

99-100. J.S.: “The spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. . . as though I were the sole ~~cau~~use of those very evils I was strenuously striving against, . . . many became disaffected towards me. . .”

100. Crash of 1837: “Gold and silver rose in value in direct ratio with the depreciation of paper currency—INFLATION. . .”

101. What to do? “-They also entered into combinations to obtain wealth by fraud and every means that was evil.”

It is taught today at the BYU, “there is no such thing as a rip-off,” since the maximizing of profits is every man’s duty.

180. Returning from England: “The Church had suffered terribly from the ravages of apostasy,” Yet, “the Ohio mobbings, the Missouri persecutions, the martyrdom, the exodus, not all that Zion’s cause has suffered since, have imperiled is HALF SO MUCH as when Mammon and the Love of God strove for supremacy in the hearts of the people, and the Saints, for a time forgetful of their high calling, laid aside their spiritual mission and went groveling after ‘the beggarly elements of the world.’”

HCK p. 185. O.C. excommunicated for “. . . leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of the law, disgracing the Church by being connected in bogus businesses.”

HCK 189. The Lord adapts the life-style of the people to his religion: 1848, saved from famine by “the partial observance of the principle of the United Order, which the Saints had sought to introduce, and still have it in their mission to establish. The people were put on rations, all sharing the same, like members of one great family.”

HCK p. 400. How God obliged them to accommodate: “Perhaps many feel a little sober because our bread is cut off, but I AM GLAD OF IT, because it will be a warning. It only required a few grasshoppers to make the earth rest . . .”

402. (1856) “. . . money will not buy flour or meal . . . I sell none for money, but let it go where the people are truly destitute. DOLLARS AND CENTS DO NOT COUNT NOW . . .

406. Some of the people drop big tears, but if they cannot learn wisdom by precept, nor by example, they must learn it by what they suffer . . . The Deseret Dramatic Association are now performing on the evenings of Weds and Sats. ‘She Stoops to Conquer.’ . . . I

feed hundreds of others, a little, or they must suffer . . . My family, with yours, I can say with propriety, look more healthy, and fair, and rugged, and athletic, then they did when they had plenty to eat. . .”

HCK p. 446. “While working in the House of the Lord in 1856-7, how often I have heard him speak against pride and covetousness and (of) fear of riches. . .”

W.W. p. 24. “. . . there was a spirit working within me which drew my attention to the inner thoughts of a nobler sort . . . I felt like a speckled bird in the midst of my companions.” Read history, and then took up the Bible—climax in the B.M.

26. “Financial reverses” taught him “the full force of that divine fiat: ‘Cursed is he that trusteth in riches; cursed is he that trusteth in man, or maketh flesh his arm.’”

[This is the story of the B.M.: people blessed by God begin to “set their hearts upon riches” and soon end up waging war against others who covet them.]

27. “I thought of the gold and the wealth of the rich, of the glory, grandeur, and power of kings, presidents, etc. IN summing up the whole matter . . . I had to explain with Sol: ‘all is evanity of evanities, sayeth the preacher.’” I prayed night and day . . . these began to be the happiest days of my life. I felt that the sun, moon, and stars; the mountains, hills and valleys, and that all creation were united in the praise of the Lord.” (How exactly this parallels the case of J.S. at the same age) pp. 28-29. A long paean in praise of the beauties of nature.

44. On becoming a member, “he consecrated to the Lord all his earthly possessions. ‘Believing it to be the duty of the LDS to consecrate and dedicate ALL their property. . . unto God in order to become lawful heirs to the celestial Kingdom of God.’” The written doc. Give to Bp. Partridge, exactly as in the T. today.

67. At Kirtland, “many of the leading brethren had given their time and talent to speculation and were absorbed in schemes detrimental to their religious standing, and quite contrary to the counsel of the Prophet. Speculations brought jealousies and hatreds . . . Their speculation brought a SPIRIT OF SELF-Sufficiency and that spirit made them wise in their own conceit.” [Yet how often do we hear today—we want you to become independent, we want you to become successful!] The affairs of the Church were put to the test of ‘wisdom’—wisdom as they understood it.” [There is no less reliable wisdom on earth than economic wisdom].

68. Joseph mourned . . . feared lest few in Kirtland should remain worthy to receive an inheritance.”

118. “The ministers and rectors of the south of England . . . sent a petition to the Apb. Of Canterbury, to request Parliament to pass a law prohibiting the Mormons from preaching in the British dominions . . . 119. The Abp. Answered “that if they had the worth of souls at heart as much as they valued ground where hares, foxes, and hounds ran, they would not lose so many of their flock.”

W.W. p. 160. Masonry “superseded by a more perfect fraternity found in the vows and covenants which the endowment in the House of

God afforded. Besides, the

Saints learned that they must SURRENDER WORLDLY AFFILIATIONS, since the world was opposed to the mission of Joseph Smith and his followers . . . The Church, however, rests on the rock of revelation and must follow divine guidance rather the precedence.”

W.W1. 164. “If we are not DRAWING towards God in principle, we are going FROM Him and drawing toward the devil.” J.S. speaking

W.W. p. 165 Jn. 18, 1842. J.S. “. . . prophesied that if the MERCHANTS of the city (NAUVOO) and the rich did not open their hearts and contribute to the poor they would be cursed by the hand of God and cut off from the land of the living. 166. ‘All efforts to stand upon a common ground with the citizens generally of Nauvoo were, however, unavailing.’”

167. ‘The fear of the enemy was less trying to him [Joseph Smith] than the folly of many of his brethren . . . 169. ‘The people of those days, however, like Israel of old ASSOCIATED certain WORLDLY SUCCESSES WITH THEIR IDEAS OF RIGHT, and MISFORTUNES with their ideo of WRONG.’”

WW p. 198. J.S. Jan. 3, 1844. “My only trouble now is that which concerns ourselves. . . . Any person who is exalted to the highest mansion MUST abide the CELESTIAL law and the WHOLE LAW, too, but there is much difficulty in getting understanding into the hearts of this generation. Even the Saints are slow to understand.”

201. The Real ESTATE PROMOTERS OF Nauvoo, vs. J.S. “Among those plotting his ruin were men who professed personal friendship.”

W.W. 228. 1844. “No people are better prepared for the SHOCK that is coming to this world than are the LDS. The REAL OBJECT we have is to secure the blessings which lie BEYOND the veil . . . for THESE blessings we are preparing ourselves.

WW. p. 275, 285. B.Y. vs. the Hunters

WW 317. Arriving in the Valley, 1847: speculation in land is strictly OUT.

WW. 328. the Sts. In the Valley refuse to ACCOMMODATE relig. To politics & vs.

WW 418. Can we accommodate our relig. To the liquor business? (Ans. Of the D.N. to the Librarians) Pious rationalizing.

WW 23. S.L. theater and cultural accommodation.

Accomod? No . . . lectures, reading, history, theater “recognize God in all things.” They were relig. observances.

WW pp. 493-508. Reaction to the Gilded Age.

WW p. 581, 590, 592, 594, 596f, 607 vs. accord. Betw. Relig. and politics.

But they couldn't take it. From the first they had to be rebuked for covetousness, i.e. the desire to possess, the principal obstacle to the establishment of Zion.

“Seek not for riches, but seek for wisdom,” was the command (DC 11:7), making the two mutually exclusive. But there were all too many “that also seek not earnestly the riches of eternity, but their eyes are full of greediness.” (DC 68:31) “For they (the people of Kirtland) do NOT forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things.” (DC 98:20)

Accordingly “you shall no longer be bound as a united order to your brethren of Zion” (DC 104:47). “The Ccovenants being broken through transgression, by covetousness and feigned words—therefore you are dissolved as a United Order.” (DC 104:52). “They might have been redeemed even now; but behold, they have NOT learned to be obedient . . . [they] do not impart of their substance, as becometh Saints, to the poor and afflicted among them; and are NOT united according to the union REQUIRED by the LAW of the celestial kingdom.” (DC 105:-2-4). “~~Therefore~~ let them repent of all their sins, and of all their covetous desires before me, says the Lord; for what is property unto me? Ssaith the Lord.” (DC 117:4). It was not the property at all that was the important thing—that is the philosophy of Babylon—but the testing of the Saints, who failed the test. Thus “A-lmon Babbitt . . . aspiresth to establish his counsel . . . and setteth up a golden calf for the worship of my people.” (DC 124:84). The basic economy of ZION was stated long ago by Nephi; when he rebuked in prophecy the priests who “set

themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion . . . if they should have. ~~C~~charity they would will not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion; for if they labor for money the shall perish.” (2 Ne. 26:29-31).

While Jos. Smith was still alive, B.Y. records in his journal, “I preached in the Temple in the morning . . . I lectured in the evening on the subject of the location of Nauvoo; the Saints were dead and cold to the things of God.” Within three weeks the Prophet was dead by the hands of assassins. (BY Ms.Hist. p. 169, June 9, 1844)

Driven out of Nauvoo, the Saints were given a new chance in a new world, the chance to build Zion on virgin soil: “What does the Lord want of us here in the tops of these mountains? He wishes us to BUILD UP ZION. What are the people doing? They are merchandizing, trafficking and trading.” (12:154:68)

“Have the people come out from the nations? Yes. Have we separated ourselves from the nations? Yes. And what else have we done? Ask yourselves the question. HAVE WE NOT BROUGHT BABYLON WITH US? Are we not promoting BABYLON here in our midst? Are WE not fostering the spirit of BABYLON that is now abroad on the face of the whole earth? I ask myself this question, and I answer, Yes, yes, to some extent, and there is not a Latter-day Saints but what feels that we have too much of BABYLON in our midst.” (17:38:74)

BABYLON herself abetted the operation by entering with a will into any business in which money could be got from the Saints. This made Brigham furious:

“That is what is meant by civilization. That is what priests and deacons want to introduce here; tradesmen want it, lawyers and doctors want it, and all hell wants it. But the Saints do not want it, and we will not have it.” 12:287:68.

“Already agents of all kinds of companies, lawyers, pettifoggers, vendors of patented articles, are trying to establish themselves and get our money, but we are warning the

people to let them alone, and we believe that they will be wise enough to do so.” (M.S. 33:220:71). What Brigham Young is opposing here is that Zion should degenerate into a normal American community. The business men did their best to break down the opposition of Zion and to wreck the whole project: “Have they not entered into secret combinations to resist the laws and to thwart their healthy operation, and refused to pay their taxes and to give the support to schools required by law? What claim can such persons have upon the patronage of this community?” M.S. 29:115:67

Brigham Young was faced with the same problem as Joseph Smith was: to keep the Saints from lapsing into BABYLON before they had barely begun to work at building ZION:

“Brethren,” said Joseph, “we are gathered to this beautiful land to build up ZION . . . But since I have been here I have perceived the spirit of selfishness. Covetousness exists in the hearts of the Saints . . . Here are those who begin to spread out buying up all the land they are able to, to the exclusion of the poor ones who are not so much blessed with the world’s goods, thinking to lay foundations for themselves, only looking to their individual families and those who are to follow them. Now I want to tell you that ZION CANNOT BE BUILT UP IN SUCH A WAY . . . I see signs put out, beer signs, speculative schemes are being introduced. This is the way of the world, BABYLON indeed, and I tell you in the name of the God of Israel, if there is not repentance . . . and a turning from ungodliness, covetousness, and self-will, you will be broken up and scattered from this land to the four winds of heaven.” (Ed. Stevenson, Autobiogr., pp. 40-41). This prophecy was not long after fulfilled to the letter, and the remnant of the Saints were given a chance to establish Zion again in an unspoiled land.

There through the years we hear the admonishing voice of Brigham Young. Scarcely three years after the arrival in the Valley he reports, “ I preached on the subject of speculation. I warned the merchants against taking a course to destroy themselves; told them . . . if speculation was tolerated in this place it would be the ruin of this people, and that any man who let the spirit of speculation rule him was on the high road to

destruction. NONE of the Merchants had gone according to my counsel . . . I preached on the 26th (27th) and urged the saints to avoid becoming the slaves of Merchants.” (BYH Oct. 6, 1850, p. 98)

1:335:53. I am aware how easy it is for the mind of man to become entangled with the deceitfulness of riches, for I am somewhat experienced in the spirit of the world. How easy it is for the love of the world to take possession of the hearts of the human family! How easy it is for their minds to become darkened by the god of this world, and become like the eyes of the fool . . . seeking for gold and silver, and for the riches, grandeur, popularity, and titles of this world.”

In the same year B.Y. pointed to the real cause and cure for the classic crime of the Old West—cattle stealing: the cause is not the disreputable ruffians and the cure is not the sheriff’s gun: “The vile practice of stealing cattle and other property . . . has been encouraged by covetous, selfish men, who have refused to use their property for their own good, or the community’s” (1:225:53). The standard western movie gets the point: behind the bearded desperadoes is the ultra-respectable, land-grabbing banker, who usually has the sheriff on his side. “I am more afraid of covetousness,” said Brigham in 1857, “in our Elders than I am of the hordes of hell. Have we men out of that class? I believe so. I am afraid of such spirits, for they are more powerful and unjurious to this people than all hell outside of our borders. All our enemies in the United States or in the world (this was the year of Johnson’s Army), and all hell marshaled against us, could not do us the injury that covetousness in the hearts of this people could do, for it is idolatry.” (5:353:57). And covetousness is certainly the most outstanding, persistent and characteristic trait of the LDS as Joseph Smith and Brigham Young knew and described them.

In the following year Brigham Young warned the Saints: “. . . if we are not careful, we are liable to become idolaters as there are in the world . . . (6:195:58) “Whether you can see it or not, I know that this people are more or less prone to idolatry; for I see that spirit manifested every day, and hear it from nearly every quarter.” (ib. 197). And in the next

year he noted which was ahead in the showdown between Babylon and Zion: “Instead of reflecting upon and searching for hidden things of the greatest value to them, they (the LDS) rather wish to learn how to secure their way through this world as easily and as comfortably as possible. The reflections what they are here for, who produced them, and where they are from, far too seldom enter their minds.” (7:282:59). That is only human nature: “. . . how many can embrace the work here with impunity? But a few; for people have not moral courage enough to break through their iron fetters . . . Life is sweet, and the majority of men will do anything to preserve it.” 5:52:57. “Are those who have been in the Church twenty, twenty-five, or thirty years prepared to have the visions of eternity opened to them? No.” 8:164:60. It may be too much to expect more, but “on the other hand, how said it is to see them wasting their time with trifles, and directing their steps to eternal death!” (8:136:60). “. . . we should not suffer a covetous and grasping spirit to take possession of us. It is lamentable to see the ignorance manifested by many of this people in that respect, for no man who possesses the wealth of WISDOM, would worship the wealth of MAMMON,” (10:5:62). Again the antithesis of wisdom and Mammon, with Mammon clearly winning the game among the Saints. In 1864 it was noted with wonder that with all the feverish searching for gold that had been going on in Utah for many years, and with all the finds that had been made here and there, no gold mine had ever operated in the territory—this was viewed as the work of the Lord (M.S. 26:278f:64). For B.Y. often prayed God as he did at the dedication of the Manti Temple, to hide up the gold that it might not “decoy” the minds of the Saints from the work of Zion, (M.S. 39:372:77). In 1864 Brigham noted sadly that the Saints were not progressing as they should, that God had “pled with the people by the voice of his Spirit, by the byvoice of angles, and by the voice of his servants; but their ears are heavy.” (11:14:64). If “angels were coming to visit the earth,” messages were also getting through from California which proved more attractive. Pres. Young observed that “Merchants, lawyers, and speculators of every kind, have been reprov'd and warn'd . . .” but showed no more inclination to restrain their unscrupulous practices than they do today (M.S. 27:350:65). For they had everything going for them: “I am sorry” said the President at the enext conference, “that this people are worldly-minded . . . they love the world, and covet their fine horses (today it is cars); their affections are upon them, and upon their farms,

upon their property, their houses and possession.” (11:216:66). As a very early Christ writing (the Pastor of Hermas) notes, the essence of Babylon is traffic in Real Estate, and by 1867, according to B.Y. the Saints had gone all the way: “A people can never become one while they possess the spirit of the world; yet the Latter-day Saints are to a considerable extent like the world, in matters of business and finances. The course of the world is for a few to obtain wealth, while the many are left in poverty . . . Do not many here act in similar manner?” (M.S. 29:325:67). “The Latter-day Saints, in their conduct and acts with regard to financial matters, are like the rest of the world. The course pursued by men of business in the world has a tendency to make a few rich, and to sink the masses of the people in poverty and degradation. Too many of the Elders of Israel take this course. No matter what they are for gain—for gathering around them riches; and when they get rich how are those riches used? Spent on the lusts of the flesh.” (11:348:67)

“That is what is meant by civilization,” he noted in the following year, “That is what priests and deacons want to introduce there; tradesmen want it, lawyers and doctors want it, and all hell wants it. But the Saints do not want it, and we will not have it.” (12:287:68). True, they could not want it and be Saints, but the tradesmen, lawyers, and doctors won hands-down. As he approached the completion of his earthly mission Brigham Young reflected much on this:

“. . . when I see them groveling in the dust; longing, craving, desiring, contending for the things of this life, I think, O foolish men, to set your hearts on the things of this life! To-day they are seeking after the honors and glories of the world, and by the time the sun is hidden by the western mountains the breath is gone out of their nostrils, they sink to their mother earth.” (15:18:72)

“Have we not brought Babylon with us? Are we not promoting Babylon here in our midst? Are we not fostering the SPIRIT OF BABYLON that is now abroad on the face of the whole earth? I ask myself this question, and I answer, Yes, yes . . . we have too much of BABYLON in our midst.” (17:38:74)

117 years ago the leading Church magazine described in the most vivid terms how an industrial-agricultural-military complex was destroying the fair land of England and getting to work on every civilized part of the globe, and how the LDS were responding to this by “rapidly quitting the over-crowded, filthy cities of Christendom, and going forth upon the land of ZION where the air, the water, the soil are pure and free . . . the sons and daughters of ZION are spreading forth . . . until they fill the land with cities. Of what kind? NOT AFTER THE GENTILE ORDER . . . but approximating to the CELESTIAL—THE ORDER OF HEAVEN (M.S. 17:339:55).

That was a long time ago, and a lot of water has passed under the bridge since then. Just 20 years after Brigham Young could say: “What is the general expression through our community? It is that the LDS are drifting as fast as they can into idolatry, drifting into the spirit of the world . . . we wish the WEALTH or things of the world; we think about them morning, noon and night . . . (18:238f:74). We have gone just about as far as we can be permitted to go on the road on which we are now traveling. . . trading and trafficking with each other JUST LIKE BABYLON . . . BABYLON IS HERE, AND WE are following in the footsteps of the inhabitants of the earth . . . Do you know this? You ought to, for there are none of you but what see it daily (17:41:74)

Cease your folly and wickedness, cease running after BABYLON . . . AND everything that savors of BABYLON; for soon she MUST FALL, SHE WILL PASS AWAY, the victim of her own wickedness, and it behooves you to watch and pray, lest peradventure YOU should be lost with her.” (18:233:76)

Let us sum this point (the question of trends) up with a quotation from Joseph Smith: on the state of our particular civilization: “. . . the most damning hand of murder, tyranny, and oppression, supported and urged on and upheld by the influence of that spirit which has so strongly riveted the creeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing STRONGER

AND STRONGER, and is now the very main-spring of all corruption, and the whole earth groans under the weight of iniquity.” (Teach. 145).

They could not get it through their heads that they could not have it both ways: “Some of the LDS had the idea that they could take the follies of the world in one hand and the Savior in the other, and expect to get into the presence of the Lord Jesus Christ.” (M.S. 35, '73, p. 275).

“Seek not for riches, but seek for wisdom” (DC 11:7)—it must be the one or the other, for the two quests are mutually exclusive, so that the Saints “seek not earnestly the riches of eternity,” because “their eyes are full of greediness.” (DC 68:31).

BYH Oct. 1, '48, p. 67. To the Mormon Battalion: “If we were to go to San Francisco and dig up chunks of gold or find it here in the valley it would ruin us. Many wanted to unite Babylon and Zion; it’s the love of money that hurts them. If we find gold and silver we are in bondage directly. To talk of going away from this valley is like vinegar to my eyes. They that love the world have not their affections placed upon the Lord.”

3:245:56: The customs of the world have made it degrading to ask for food, but it is not, when a person cannot honestly procure it in any other way. The man who is hungry and destitute has as good a right to my food as any other person, and I should feel as happy in associating with him, if he had a good heart, as with those who have an abundance, or with the princes of the earth.

3:245:56: Here we need not be ashamed to beg, when stern necessity has closed around us. I do not expect to see the day when I am perfectly independent, until I am crowned in the celestial kingdom of my Father,

3:245:56: If a man comes to me and says, he is out of food, what of that? He is out of food, that is all.

4:289:57: If a man should offer to make me a present of a thousand dollars, though I knew at the time that he would be kicked out of the Church in the next minute, I would accept it and try to make good use of it.

3:332:56: I have proven this many a time, and we have again proven it this year. I haven't plenty on hand, and shall have plenty, if I keep giving away. More than two hundred persons eat from my provisions every day, besides my own family and those who work for me.

5:99:57: I accumulate a large amount of means, but I would just as soon feed my neighbour as myself. And every one who knows me knows whether or not a piece of Johnnycake and butter and a potatoe satisfies Brigham.

1:340:53: Have I ever turned the widow and the orphan empty away, or the poor man hungry from my door, or purse, if I had a dime in it? Have I ever taken a brother by the throat and said—"Pay me that thou owest me?" No. But I have stacks of notes against them, amounting to over thirty thousand dollars. I boast not of this, but present the picture as an example for you to follow.

1:362:52: But if you are thirsty, hungry, or destitute, I will assist you. How many have I helped away to California, and given them bread and meat, notwithstanding they wanted to go to the devil; this made no difference to me; I have helped them and told them to go, if they wished to. There is no tyranny here, but perfect liberty, which is a boon held sacred to all men. They have a right to come and go as they please. I do not ask you to be a "Mormon." Can you point out one person who has entreated any of the emigrants to become "Mormons," since they came into our midst?

3:374:56: Here sits a man I can now look upon who says I am a greater despot than the Emperor of Russia. May be I am, for should I see the poor suffering, I could knock open flour barrels better than Alexander II, and give the contents to the poor with a better heart than he could.

1:362:52: The King upon the throne and the President in his chair, are the same to me as these poor emigrants, who are lying around my doors—when they are hungry, I feed them; when they are sick, I nurse them; the same as I would the President of the United States, or any of the kings of Europe, unless they were better men.

13:279:70: . . . I feed and clothe my scores of poor, independent of the tithing office; and He will bless any man, any family, or any people who is liberal.

12:220:68: From my remarks, some may gather the idea that if a poor, miserable, corrupt, wicked person was to be found among us, who was suffering for lack of food, he should be turned out of doors. No, no; feed him, and let him go his own way; but do no let him have any influence in your families.

8:12:60: Suppose that in this community there are ten beggars who beg from door to door for something to eat, and that nine of them are imposters who beg to escape work, and with an evil heart practice imposition upon the generous and sympathetic, and that only one of the ten who visit your doors is worthy of your bounty; which is best, to give food to the ten, to make sure of helping the truly needy one, or to repulse the ten because you do not know which is the worthy one? You will all say, Administer charitable gifts to the ten, rather than turn away the only truly worthy and truly needy person among them. If you do this, it will make no difference in your blessings, whether you administer to worthy or unworthy persons, inasmuch as you give alms with a single eye to assist the truly needy.

12:156:68: It is better to feed nine unworthy persons than to omit feeding one who is unworthy among the ten. So it is with clothing the needy and sending for the poor. They must have the same opportunities for salvation that we have, for the neglect of which they will be held accountable in the day of judgment as we will also be. Let us send for the poor.

3:333:56: You who have flour and meat, deal it out, and do not be afraid that you will be too much straightened, for if you will give, you will have plenty, for it is God who sustains us and we have got to learn this lesson.

12:171:68: I will here say to the Latter-day Saints, if you will feed the poor with a willing heart and ready hand neither you nor your children will ever be found begging bread.

13:279:70: The Lord will bless that people that is full of charity, kindness, and good works.

10:296:64: It is the business of a Latter-day Saint, in passing through the street, if he sees a fence pole down, to put it up; if he sees an animal in the mud, to stop and help get it out. I make such acts my business. When I am traveling, I stop my whole train and say,--“boys, let us drive those cattle out of that grain, and put up the fence.” If I can do any good in administering among the people, in trying to have them comprehend what is right and do it, that is my business, and it is also your business.

3:358-59:56: The Gospel of salvation has been revealed unto us expressly to teach our hearts understanding, and when I learn the principles of charity or righteousness I will adhere to them, and say to selfishness, you must not have that which you want, and when it urges that I have no more flour than I shall need until harvest, and that I must no give any away, not even a pound, I say, get out of my door. And when it argues that a brother will not be profited by our endeavors to benefit him, that you had better keep your money to yourselves and not let him have this ox, that farm or cow, &c., and strives to persuade you not to feed such a poor person, not to do anything for the P.E.F. Company, that you have not any more than you need, just do as the man did in Vermont, the farmer said, “Mr. Devil, walk out of my barn or I will heap every half bushel I measure for the poor man.”

Jn. 1:9:9. He was the TRUE light come into the world. 10. He was in the WORLD and the WORLD existed through him, and the WORLD did NOT know him.^[14]

Jn. 1:11. He came to his own and his own RECEIVED HIM NOT.

JNn. 9:5. As long as I am in the world, I am the light of the world

Jn. 12:25. He that HATETH his life in this world shall keep in unto eternal life.

1 Jn, [2:15], 2Lk5, Love NOT the world, neither the things that are IN THE WORLD. If any man love the world, the love of the Father is not in him. . .

1 Jn. 2:16. For ALL THAT IS IN THE WORLD, the lust of the flesh and the lust of eyes and the pride of life, is NOT OF THE FATHER, but is OF the world!” 17. And the world passeth away and the lust thereof. . . .

Jn. 17:6. Make shine thy name to the men whom thou gavest me OUT of the world. . .

9. I ask for their sake, NOT FOR THE WORLD do I ask, but for those thou hast given me. . .

11. And I am no longer in the world, but they are IN THE WORLD, while I go to thee. |

[15]

Jn. 17:18. As thou hast sent me INTO THE WORLD, even so I have sent them into the world.

21, 23. That the world may believe that thou hast sent me, and hast loved THEM as thou hast loved ME.”

Jn. 14:17. The Father will give you . . . the Spirit of Truth, which THE WORLD

CANNOT RECEIVE, because it does not perceive it nor recognize it. But YOU know

him because he is with you and in you . . . 19. Yet a little while and it will no longer see

me, but you will see me. . .

Jn. 15:18 “If the WORLD hates you, know that it first hated me. 19. If you were OF THE WORLD, the world would love its own. But you are NOT of the world, but I have picked

you OUT of the WORLD [they are NOT ‘in the world . . .’]; for that reason he world hates you.

22. Now they have no excuse for their sins.

23. Who hates me also hates my Father who sent me.

24. Now they have both seen and hated both me and my Father. |

[16]

Acts 17:6. “These that have turned the world upside down are come thither.”

Rom. 3:19. By the Law all the WORLD is under condemnation.

Rom. 12:2 “Do NOT ACCOMMODATE (hyposchematizesthe) to the world (aeon), but rather undergo a complete metamorphosis to a totally new state of mind, and find out for yourselves that it is God’s way (and his will) that is the good, beneficial and perfect one.”—You will not regret it!

I Cor. 2:12. We have not received the PNEUMA TOU KOSMOU, BUT THE PNEUMA WHICH COMES FROM GOD, that we KNOW that it is by GOD THAT WE RECEIVE FREELY (what we have 3:19). For the SOPHIA of this World is MORIA with God, and vice versa.

I Cor. 4:12. Slandered we bless, persecuted we hold back, misrepresented we forgive. We are as the SWEEPINGS (perikatharmata) of the WORLD, and the OFFSCOURINGS of all to this day.”

Gal. 6:14. I will only boast in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to the world. |

[17]

Col. 2:20-22 If you be DEAD with Christ from the RUDIMENTS OF THE WORLD, why, as though living in sin IN THE WORLD, are ye subject to ordinances . . . which

will perish; after the commandments and doctrines of MEN?" [You are NOT living IN world, because you are not OF the world].

Jas. 1:27. Pure religion . . . to consider the poor and "to keep himself unspotted FROM THE WORLD."

2:5 God has chosen the poor of this world.

Jas 4:4. The FRIENDSHIP OF THE WORLD is ENMITY WITH GOD. **Therefore whoeverwhosoever therefore** will be a FRIEND OF THE WORLD is an ENEMY OF GOD."

[Titus 2:12 . . . denying unholiness and desire for worldly things, we should live sophronos (soberly, avoiding all light-mindedness), and dikaios (by the justly, fairly, honorably, observing the rules), and eusebos (withdrawn, set apart, with totally different values—cf. eusebeia= without "common sense") . . . IN THE WORLD. 13. Looking for that blessed hope and glorious appearance of the great God our Savior Christ Jesus." ["in the world"= en to aioni = in this dispensation]][18]

Moses- 7:20. Enoch: 'Surely ZION shall dwell in safety forever.' But the Lord said to Enoch; 'Zion have I blessed, but the residue of the people I have cursed.'" (So Zion was TAKEN AWAY)

D&C- 6497:5224f. "For after today comes~~th~~ the burning . . . and I WILL NOT SPARE ANY ~~WHO-THAT~~ REMAIN IN BABYLON

D&C 133:5. Go ye OUT from Babylon . . . ~~Gather ye OUT from among the nations . . .~~
14. Go ye OUT from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon."

DC 82:22. Make UNTO yourselves FRIENDS [you make friends among them—UNTO yourselves, you do not convert yourselves into friends] with the mammon of unrighteousness, and they [the friends] will not destroy you.” [They are a bulwark in times of great emergency. This the the farthest removed from from a PERMANENT AND INTIMATE BUSINESS ASSOCIATION: the last thing in the world from actually joining up with Mammon.]