

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."*—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 12.

DAVIS CITY, IOWA, JULY 15, 1895.

Whole No. 48.

## TRANSLATION OF NEPHITE RECORDS.

### Not by Urim and Thummim, but by a Seer Stone.

ED. RETURN: As you have solicited contributions for publication, I send you an article which if you think worthy you can give a place in the columns of THE RETURN.

On page 12 of the "Address" David Whitmer gives a description of the translation of the Book of Mormon:

"Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light, and in the darkness the spiritual light would shine.

"A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time (from the plates) would appear, and under it was the interpretation in English."

He (David Whitmer) says on page 32: "After the translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through with it. And he did not use it any more. He said he was through the work that God had given him the gift to perform, except to preach the gospel."

On another page he describes the stone as being egg shaped, and as being of a chocolate color. He also

says that after the death of Oliver Cowdery, Elizabeth Cowdery, his wife, delivered the stone to Phineas Young, who carried it to Salt Lake City. Some seven or eight years ago I met in Independence the Salt Lake church historian, whose name was Jennings, if I missake not, who told me that he had often seen the stone, and corroborated David Whitmer's description of it, and said it was kept as a relic among the archives of the church. Also, Elder Richardson, who accompanied him, told me that he had often heard the stone spoken of as being there, but had never seen it himself.

Many are disposed to doubt David's testimony in regard to the translation, for the reason that Oliver in his first letter to W. W. Phelps, Sept. 7, 1834, says that it was translated by the use of "Urim and Thummim, or interpreters, as the Nephites would call them." No one doubts that the first 116 pages were translated by the use of the "Nephite interpreters." But Oliver is silent on the loss of the 116 pages by Martin Harris, and we had just as well say, because of his silence, that the 116 pages were never lost, as to say that the remainder of the book was not translated through the stone, as Oliver says nothing about it.

We think that David had just as good a chance to know how the work was translated as Oliver had, for the reason that most of it was translated in David's father's house and David himself was an eye witness

to the translation of the greater part of it.

In order to corroborate David's statement, and to strengthen his testimony, I will introduce a copy of an extract from a letter written by Emma Bidamon of Nauvoo, formerly the wife of Joseph Smith, the translator, to Mrs. Pilgrim of Independence, Mo., which is as follows:

NAUVOO, March 27, 1870.

MRS. PILGRIM: I acknowledge the receipt of a letter from you a long time ago. \* \* \* I feel it is due to you that you should know what was the cause of my long delay, and also that you may know that it has not been wilful neglect or wicked indifference to the subject of your inquiry, as I always feel a peculiar satisfaction in giving all the information on that subject that I can.

Now, the first part my husband translated, was translated by the use of Urim and Thummim, and that was the part that Martin Harris lost. *After that he used a small stone, not exactly black, but was rather a dark color.* \* \* \* May God bless you is the prayer of your sister in the gospel. EMMA BIDAMON.

I hereby certify that the above is a true extract of a letter received by my wife from Emma Bidamon.

(Signed), G. W. PILGRIM.

Independence, Mo., June 26, 1895.

From the wording of the above letter and the spirit therein manifested, it is clear to my mind that Emma could have no other object in her mind than that of answering truthfully. And by referring to the original manuscript, which can be seen at any time at Richmond, Mo., it will be seen that Emma acted as scribe in writing the translation as it was given by Joseph. This I suppose was in the absence of Oliver, so it is plain to be seen that Emma knew just what she was writing, and by what means it was translated.

About the year 1868 or 1869 Wm. McClelan made the statement that "after the 116 pages were lost Jo-

seph translated the rest of the Book of Mormon with a stone," which statement Granville Hedrick nor none of the church here credited, and Sister Pilgrim being somewhat acquainted with Emma wrote her a letter, asking if the statement by Dr. McClelan was true. The above is taken from Emma's answer and speaks for itself.

These are facts that came under my own personal observation, being an officer in the church at that time.

And it does seem to me that the foregoing is sufficient evidence to convince any fair minded person that the statements made by David Whitmer with regard to the translation are true.

Yours in the bonds of the new and everlasting covenant.

JOHN T. CLARK.

Independence, Mo., June 27, 1895.

### Modern Methods of Civilization.

When we consider the unprecedented increase of population in our times, the ratio in which population doubles and quadruples, that empires are overthrown by rebellions, till man again returns to a condition of petty tribes and principalities, or a great judicial upheaval makes it necessary to clear a great part of the earth's territory for the future immigration of a purer and less contaminated race, who can fail to see that strength does not so much consist in external national government, whose morals can be easily undersapped by covetousness and greed, as in the wisdom of internal unions and communityships? So far as the laborer is concerned, it is better for him to work for the Church of Christ without wages than to give his time to infidels and skeptics for a small pittance and his board, because his reward is sure in the next world, and his heart is encouraged because its love is pure. It is for the common good of the Lord's people. The officers of the church may not work for pay, hence the

necessity of common property to support the church's needy ones. But how has the church to hold this property for continuous time? We know that human nature is false and lies against the spirit, and that Satan is in it. But ought we therefore to despise God's workmanship in national government, a part of nature's requirement? Some regard and acknowledge relationship from God's special and more interior government, the church. Are we not reaping the benefits from blood shed in historic days? War is often justice; the outgrowth of the magistrates', justices' and sheriffs' duties. But the extent to which the Christian may use his liberty varies much. He may pay tax, vote, eat meat, drink wine, keep a Sabbath or not. If he overstrains nature it is his fault. Proper influence could be brought to bear, but he is the Lord's servant. By means of communities owning contiguous common property the evils of money panics which must necessarily be periodic, could be very much avoided, as well as manufacturing thrift sustained. Society must come to isolated communities, differing in shades of opinions, but all condemning excesses. It is the principle of subdivision which causes liberty and profits, and varies the nature of occupations. I. L.

Tulare County, California.

### PROBLEMS OF THE HOUR.

#### It Is Written, "The Love of Money Is the Root of All Evil."

W. H. Harvey, Author of "Coin," in North American Review for July.

"What do you think of 'Coin's Financial School'?"

"It has precipitated the study of the question and points the way to its correct solution."

"What do you think of the answers to it, and of its critics?"

The man to whom the question was addressed now rose, straightened himself out and paced the floor without at first saying anything in reply. Turning, he faced his companion and said:

"That book, as the near future will

show, has aroused the prejudice of the most dangerous and powerful element in the world. Its critics are slaves set to lash the author of that book, and their master is—money. You said a moment ago, or intimated, that religion exerted the greatest of all influences in the world on the action of members of the human race. Now, I will demonstrate to you that religion has a master that threw it, bridled it, broke it and enslaved it. At the time of Christ what is now known as the christian religion had its origin. It was at a period when a few owned about everything and were trying to possess themselves of what little the poorer people had. It was an era of selfishness—personal selfishness—with a craze for making money. Money was worshiped and hoarded by those who had it, and its scarcity among the people created a fierce competition for the small quantity in circulation. This brought on a congestion in business and trade, and a very similar condition was produced to that which now exists throughout the world. Christ discovered the cause of the concentration of wealth and preached against it. He, in a literal sense, overturned the tables of the money changers. Put in the common American English of today, he said that the system of trading and trafficking in money and hiring it out for pay—usury, which means interest—would inevitably end in the destruction of all other industries; that these industries yielded a profit averaging less than the profits derived by money changers in the way of interest on their money; that this advantage to the money changers, who were dealing in the life blood of commerce itself—on the very existence of which commerce depended—finally gave to the money lenders such a power as to bring on disintegration of society and with it the debasement of the character of the people. Christ and his followers preached against this system, and they were intelligent men who had a strong mental grasp of the situation, but little attention was paid to them till it was discovered that the people were being converted to their views. The fact was that in a trial by fair argument there was no other conclusion to reach. The argument was this:

"Trade and commerce—the interchange of products—depend on a common medium of exchange, one that will as nearly as possible register values, and neither expand nor contract to unduly affect the calculations of traders and business men. This medium of exchange should be devoted, they reasoned, solely to that use for which a demand had created it, and there should be no law that would encourage men to hoard it and

demand pay for its use. It would thus have a value for exchange, but none for hire. The money lenders at first laughed at such an argument and said that money was property and it had always been lawful for men to hire out for use that which belonged to them. Christ replied to this by saying that, if these men were not allowed to hire their money out for interest, they would invest their money, and there being no object left thereafter to induce them to hoard money, it would flow freely in the channels of trade, answer the purpose for which it was intended, everyone would get some of it and the great craze for money would cease. He also said that his plan would do away with a dangerous system that eventually destroyed all other industries. There would be no more hoarding of money. A relaxation of the social strain would follow, resulting in peace and general prosperity."

"Of all the replies, both fair and unfair, which class do you regard as most dangerous to the cause the school represents?"

"Those villifying the book and its author. I say that for this reason. The book cannot be answered. The next best thing to do is to prejudice the people who have not read the book against it, so that they will not read it."

"Yes, but does not this, by exciting the curiosity of the people, cause it to be read?" the man seated inquired.

"No, not when you convince a man that if he reads it he will read a pack of lies; that the statements and figures are unreliable. This removes the desire to read the book. If you want to kill the influence of a man, or as in this instance, a book, use ridicule and abuse. By calling a man an 'anarchist,' 'crank,' 'repudiator,' 'lunatic' and 'blatant orator,' an impression will be created among all except the followers of the 'crank' and 'lunatic' that the man is more or less such a person. This is the most effective weapon that has ever been or can be used on those who seek a reform that interferes with the power of money or the dominion of property over human hearts. Money has no patriotism. It has no moral principles. If the life of the government were in danger tomorrow, as it was in 1861-65, the money power would hold it up by the throat. In fact, it is now strangling the government. It smiles on you when you recognize its power, but it will crush you if you antagonize it, just as it induced Pontius Pilate and the officials of that government to kill Jesus and scatter His followers. It is now only partially aroused; if the danger to it continues to rise in this country it will exhibit all its

strength and it will be terrible! It will seize the government. Official despotism will follow. Men whose characters have been molded and made by the conditions leading up to the present situation, when elected to office become the servants of this power. Their salaries are not reduced; if changed at all the salaries are raised. The purchasing power of their dollars is increased by the system they defend. Their self interest goes with the money power and they court its favors and look for a soft spot, financially, on which to land at the end of their term of office. They seemingly become heartless concerning the common masses—the plain people—hence, official despotism.

### Competition that Kills.

The recent legislative investigation into the condition of the "sweat shops" and tenement clothing-makers in New York confirmed what has long been known by some and suspected by many. Long hours of work, meagre and all but starvation wages, the worst conceivable sanitary conditions, constant danger of infection, child-labor in its most distressing forms—such were some of the facts established.

It was shown that little girls who had never attended school worked ten hours a day for one dollar and twenty-seven cents a week; that over four thousand children under sixteen years of age were employed in the manufacture of clothing; that the certificates that they had reached the age of fourteen years—the age under which the New York law forbids the employment of children—were issued without regard to truth; that there was, in fact, a regular sale of such certificates; that in some districts almost the whole population lived in tenement houses; that clothing had been made under circumstances almost certain to convey the infection of terrible diseases to the wearers of it.

One woman said she worked on knee trousers, and was paid ten cents a dozen. On each pair she had to make three buttonholes, sew on fifteen buttons, and turn up and sew the bottoms. By working from five o'clock in the morning until midnight, helped by her children, she could finish about three dozen a day. This whole family earned about two dollars a week.

The economic theory of free competition reaches its limit when public health is endangered, when children are robbed of education, when industrial slaves are pitted against each other in a race for existence under unendurable conditions.—*Youths' Companion.*

Send one dollar for **THE RETURN** and keep posted for the next year.



# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, JULY 15, 1895

## The "Herald" Again.

We have felt averse to entering upon a war of words with those whom we consider as erring brethren, but when their leaders persist in teaching error and discrediting those who attempt to call attention to said errors, we know of no more effectual method of puncturing the error and releasing its victims, than to meet the aggressor on his chosen ground and array the truth against his fallacy.

This was clearly the method followed by Jesus and his apostles, with their brethren, the Jews. In the Herald of March 27 of this year, the editor devotes over two columns of the editorial page to a notice of THE RETURN, which had been revived on the first of that month.

This article, while not decidedly unfriendly in tone, yet to the careful observer, lays down a line of objection as a base of attack.

We shall notice briefly two or three points.

The Herald by suggestion seems to question the standing of a church which is not "in existence as a corporate body."

Perhaps it has learned that a church, to be recognized by the law as a legal recipient of a bequest such as Bro. Adams made to the Church of Christ, does not need to be incorporated.

It questions the standing of the present issue of this paper with the church at large, and desires to know how the executors of Bro. Adams' Will are carrying out its provisions. Perhaps, if it has read THE RETURN

carefully up to date, further answer will be unnecessary.

It devotes considerable space to a jugglery of words in an attempt to make Ebenezer Robinson and others who incorporated the church at Davis City, claim membership in the church organized April 6, 1830, and states that all those incorporators were baptized "after the organization of the High Council Feb. 17, 1834; after the call of the apostles, Feb. 14, 1835; and after the Solemn Assembly, held at Kirtland, August 17, 1835, at which the Bible, Book of Mormon and the Doctrine and Covenants were accepted and endorsed as the standard books of the church."

The Herald might well have added that it was also after the church had crowned the climax of her follies on May 3, 1834, by deliberately divorcing herself from Christ in a resolution in which she dropped all reference to his name and called herself the "Church of Latter Day Saints," and this precious book of "Doctrine and Covenants" first appeared under that title. It may reassure the Herald somewhat to know that Ebenezer Robinson, John C. Whitmer and the great majority of the Church of Christ were not excessively proud of the action of the church on April 6, 1830.

The Herald ingeniously asks, "If Ebenezer Robinson was a member of the church organized April 6, 1830, was he not made so by the baptism of Joseph Smith, administered by him after the period charged by Elder Whitmer in the *Appeal* [ADDRESS, we presume is meant.—ED.] as being the time of his fall as a prophet."

We can hardly think the Herald is so ignorant as to seriously ask such a question. It looks more like a desire to play for effect upon the ignorance of others, but in this we may be mistaken.

E. Robinson, John C. Whitmer and all others of the later members

of the Church of Christ, claimed their membership by virtue of baptism at the hands of David Whitmer, or elders baptized and ordained by him, and we are not prepared to believe the Herald is ignorant of that fact.

We hope these answers will set the Herald at rest on these points, and also all other honest minded persons who may chance to see them.

Many people who vainly imagine they are christians, can see nothing wrong with the fundamental business ideas and methods of our times. Such are utterly blind to the fact that as a nation we are fulfilling the predictions found in the Record of the Nephites, and, like the drunken Indian of history, we are rushing with frightful velocity to the Niagara of our destruction, and raising the bottle of our delusion to our lips on the very brink of the fearful plunge.

To such we commend a careful reading of two clippings which we publish in this number, entitled "Problems of the Hour," and "Competition that Kills."

Disputation of the facts arrayed in these articles is out of the question, and the man who can lightly pass them by, is hardly to be considered sane, much less a follower of Christ.

#### Editorial Items.

The present number is issued late by reason of the absence of the editor from home, from the 12th to the 18th of this month. Bro. J. J. Snyder of Salt Lake City having to pass through this region, on a business trip to Washington, it was deemed wise that the executors of the Adams Estate fund should meet at Richmond, Mo., and consult on various matters pertaining to the future work to be done by the fund. We spent Sunday, the 14th instant, with the church at Richmond, and had the pleasure of talking to the brethren at the house of Bro. Alex. Douglass, by invitation of Bro. P. A. Page, the presiding elder at Richmond.

A quiet peaceful spirit was manifest, and it was evident the brethren enjoy their meetings. This is as it should be, and reflects credit upon the elder in charge as a faithful, humble worker, and also upon the membership as being

earnest and honest in their profession, showing that they desire not only to SAY but to DO according to "that which is written."

We shall be well pleased if the church everywhere is found as faithful as the little band at Richmond.

Bro. Page is alive in the work, and though growing old, and far from rich in this world's goods, he is responding faithfully to the calls for missionary work, whenever it is in his power to go.

His example is worthy of imitation by the elders elsewhere. Let each seek an opportunity to spread the light, not waiting upon others, but doing that which lies at his hand, in his own field.

A thorough and harmonious understanding prevails between the executors and the church at Richmond.

This having been accomplished, the editor has placed the paper in the hands of the executors, to be used as the church organ. By their expressed wish he will continue to edit and manage the paper. We have made one mistake in this matter, which we here voluntarily acknowledge. Our paper should have been numbered from the last issue by Bro. Schweich at Richmond. It will be numbered with respect to his publication from this time forward. This has not been advised, nor requested, but when we are convinced of error we propose to rectify it. We are greatly encouraged with the outlook. It has been decided to begin the work of publishing the "Record of the Nephites" from the manuscript not later than December next, and when that is done, to push the missionary work. A united effort is all that is needed to assure success.

We occasionally get a letter from some one to whom the paper is sent regularly, saying they are not able to pay for it, and requesting us to stop it. We shall not do so on those grounds. If you don't want the paper, just say so, and your name will be stricken from the list. But if you do not feel able to pay for it, and would just as soon read it, write us that fact and we will send it just the same. If, however, you continue to receive it, and *do not write us at all*, we shall of course expect you to pay for it.

#### Special Offer.

For \$1.40 cash in advance, we will send THE RETURN for one year and a complete set of back numbers (26) published by E. Robinson. This will apply to those who have already sent a dollar for the paper. Send forty cents more and we will send you a postpaid set of back numbers. In clubs of five we will send the paper and back numbers for \$6.50.

## CORRESPONDENCE.

BRO. C. A. WICKES: With gladness I embrace the offer you so kindly made in your issuing of THE RETURN, to make a medium of free exchange of thought through which the Saints could form the friendship of each other, and by this means form the acquaintance of those who are friendly to the cause of Christ. Where the spirit of Christ is, there is liberty. If ever there was a time when the people needed to express themselves freely it is now. By this means many of our differences, which have grown up, may be removed. We must improve ourselves; become refined in feelings; our operations must be in kindness, our charities must be without dissimulation, then our light will shine to the ends of the earth. I believe that the blindness of the Saints today is due to the indifference that we manifest. Read Heb. 11th chapter. There you can see how the spirit of Christ operated on them. Will not the spirit of Christ operate on you and me the same now, if we live as they lived? I shall speak plain in this letter, but not intend to hurt the feelings of any, either brother or sister. The Church of Christ has several very able writers, and I will express my experience. It is this: The great curse and confusion of the Latter Day work has been the army of writers who have contributed their ideas of the gospel. Some of these writings were written as commandments, while others wrote under the name of high priest, twelve, seventy or elder, etc. Strange as it may seem, the Saints would leave the word of God to follow these writers, who had likewise forsaken the law of God and become a law unto themselves. The blind became the leaders of the blind, and so they all fell together. If we were to read the writings that God caused to be written, instead of reading mens' ideas, we would be well posted in the truth, our faith would become firm; then we could lay hold of God's promises in firmness, with a living faith, which would be as an anchor to a living soul, holding us sure and steadfast. I Tim. 6th chapter, Paul is very bold concerning those who are teachers. If men preach or write it is to teach others, and here is the secret of godliness, every spirit begets its own likeness; some of Paul and some of Apollos, etc.

But, brethren, the time must come when all, every soul, must see the truth as it is laid down in God's word. Zion must be built up on God's word and not on men's writings. I am not, neither will I be, governed by men's writings. My salvation does not depend on man. All that is necessary to salvation is al-

ready written, "to the law and to the testimony. If they speak not according to this word it is because there is not any light in them. Rom. 15:14, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."

I have read carefully the Article of Incorporation. Article 2, 4, 5 I reject; but so far as harm is concerned I do not see that that article interferes in the least with the Church of Christ. I see that Brother Elias Land has taken a very peculiar stand on the subject. Paul said that the law was not made for the righteous, but for the lawless. The Bible and Book of Mormon both teach the Saints to be obedient to the laws of the land. If any of the Saints think that they are not subject to the laws of the land, I ask you to repent speedily, for God's word condemns you.

Brother Land quotes Rom. 12.2, as follows: "And be not conformed to this world, but be ye transformed by the renewing of your mind." Be not conformed to this world! Does that mean law? But be ye transformed. Does this mean to change or transform from the law? By reading the entire chapter, Paul intended the Saints to enterpret the letter as follows; Be not conformed to the wickedness of the world; but be ye transformed from your carnal nature to the spiritual; from the old man of this world to the new man Christ. You become a new creature; you are dead to this world, but alive in the new life. The law of the land was made to prevent wickedness. If everybody lived up to the letter of the law everybody would be very good christians. A good christian must be a law-abiding one or his christianity is vain.

Bro. Geo. Adams made that will in good faith. Suppose the Church of Christ had full control of that money; what use would they put it to? Some think that part of it should be spent in printing B. of M. and their writings, whether the church needs it or not. Will this advance the best interests of the Church of Christ? The entire force of the will hangs on the last two lines of of par. 2: "Best calculated to spread the gospel and advance the cause of Christ in the earth."

What would be the first step to be taken in order to advance or spread the gospel? Reason teaches us that we must have our system of procedure more perfect. Our base to work from is without fault. The Bible and Book of Mormon are a perfect platform to work from. If we speak of more reading matter we speak as the foolish. How many of the Saints have read the Bible and

Book of Mormon through? Then why ask for more reading until you have fully digested God's writing first.

But to the question: "Best calculated to advance the cause of Christ." The money is to be used for that purpose only. Here is my opinion: The church is not only in a scattered condition, but it is in a very unhealthy condition; one pulling this way and another that way. We are far from being one. Christ said, except ye are one ye are not my disciples; be ye one; the Father and I are one, etc., etc.

Now, brethren, let a part of that be spent in publishing THE RETURN. Enlarge the paper. Let all the brethren write their views upon some system, and let all of us become admonishers of one another. State your ideas. Let us get at the truth. Let all of your writings be on a line with the word of God. I am confident that unless we adopt a similar plan that peace can not be restored in less than two years.

Brethren, mark you well this: the act of obeying the gospel is a free thing, but after a brother or sister has obeyed then they *must observe* that the gospel has bounds outside of which a brother or sister dare not go. Otherwise their name must be blotted out. There is a balm for every disease, and he that will not take the balm that he may be healed must be cast out lest the whole church become affected.

To advance the cause of Christ there must be unity of action. All must pull together. Each one must feel that it is their interest. We must first have the gospel ourselves before we can teach it. Because a man has been ordained an elder, that does not say that he has received the gospel. The elders are not all (there may be some) spiritual. If a man has not the Holy Ghost at the time how can he give it to another? Do not be deceived. The Holy Ghost will operate the same on us that it did on the Nephites. We do not need any more Book of Mormon until we can interpret what we have. We want peace, we want to be one, we want to know how to love, we must then carry it out. Can any good come out of Nazareth? Let a thousand dollars be spent on enlarging THE RETURN. Let THE RETURN be the source through which we can form ourselves into a successful army to operate by the spirit of Christ, which will lead us into all truth. Then our efforts will be crowned with success.

Your brother in Christ,

ELDER JOHN C. COX.  
WEST PORT, Mendocino county, Cal.

SODA SPRINGS, Idaho, July 9, 1895.  
BRO. WICKES: THE RETURN of June 1

to hand. I was pleased with some thoughts from yourself and also from Bro. Lamb, on the idea of the ministry being supported as in the beginning of this latter day gospel work. When tithing was introduced in England, it was not opposed or rejected by the members of the Body of Christ. After a while the elders and pastors received a stipend. This continued for some time, say about three years, during which time our branches and conferences greatly diminished in numbers, and very few were added to the church.

The Apostle while laboring in Corinth made no call for temporal aid, that he might win them by the gospel of Christ.

Does not the law of love under the new covenant supersede the carnal law under the old covenant?

The command given to go into every nation and teach every one the way of life, would it not embarrass a missionary to add the law of tithing, which rightly belonged to Israel as a nation? But how, when scattered among other nations who have demands upon all under their rule?

Not having read the previous RETURNS since May, I forbear adding more.

As followers of Christ (who suffered, the just for the unjust), who teaches us we are bought, redeemed, that we should henceforth live unto him; not counting anything dear, not even life itself, so we may win the prize set before us in the new and everlasting covenant.

Was grieved to read of the sudden death of Elder Whitmer. There is hope in his departure from this world of temptation and suffering.

Believing in God, we trust, we rely upon his wisdom and goodness. What he suffers, he will overrule and sanctify to the bereaved.

My health is pretty good considering my age, close upon four score years.

My home is humble, yet freely do I invite the sincere seekers after truth and the faithful teacher of good things.

Ever praying that wisdom from above shall guide your efforts to His honor and praise, "Who for our sakes became poor that we might become rich in the knowledge and love of that which is just and true," your brother,

JAMES BOWMAN.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.*

Vol. 4, No. 13.

DAVIS CITY, IOWA, AUGUST 1, 1895.

Whole No. 49.

## **Nephtie Records Vindicated.**

The Review of Reviews for July, in an article on "Mexico as the cradle of man's primitive traditions," publishes some of the results of Dr. Augustus le Plongeon's remarkable researches in Yucatan. M. le Plongeon has spent twelve years in exploring and excavating the ruins of lost cities in that interesting country, and is thoroughly familiar with their antiquities. As a result of these investigations, he has become convinced that Yucatan is the long-sought "cradle of the human race." The Review publishes Dr. le Plongeon's speculations for what they are worth, but his laborious research is certainly commendable, and has brought to light much valuable material; it is to acquaint American readers with the wonderful remains of prehistoric civilizations that lie across our Southern boundary that attention is directed to his discoveries.

In the first place, it was obviously necessary to find, if possible, a key to the hieroglyphics in which the mural inscriptions are written, and to the solution of this problem Dr. le Plongeon directed all his efforts. For a long time his attempts in this direction were futile, and it was only after the most prolonged and careful analysis of the characters that he at length stumbled upon a clue. The discovery came about in this way: he happened to observe that certain signs carved on the walls of one of the buildings closely resembled those of the ancient Egyptian alphabet,

with which he was familiar; this led him to seek for further points of resemblance, which he also found. The next step was to determine the language of the inscriptions. Knowing how excessively conservative are the aborigines of Yucatan in all respects, Dr. le Plongeon inferred that probably the language spoken by them at the present day might have at least some affinity with that of the mysterious writings on the walls. To satisfy himself on this head, he devoted himself to patient study of the living tongue as spoken by the fierce and warlike tribes known as the Quiches, who dwell amidst the fastnesses of the mountains in Guatemala, and who have maintained their independence against all invaders. These tribes are the direct descendants of the ancient Mayas, and, as Dr. le Plongeon discovered, they have retained the ancient language of their ancestors in almost its pristine purity.

This Maya language is one of the very oldest known to us, quite as old as the Sanskrit, if not still more ancient. By giving to the mural characters the same phonetic value which they possess in the language of the Quiches, the doctor found that they formed intelligible words and phrases, and he quickly then perceived that the language of the inscriptions was identical with that still spoken by the aborigines. The construction of the entire alphabet followed, and with that key Dr. le Plongeon has succeeded in fully deciphering these hitherto incompre-

hensible hieroglyphics. The comparison of the hieratic alphabet of the Mayas with that of the ancient Egyptians reveals a similitude which amounts practically to identity. Dr. le Plongeon furthermore points out that there exists a singularly close resemblance between the grammatical forms and the syntax of the two tongues, many of the words and characters having a precisely similar meaning in the two languages. Stranger still, the initial letters of the Maya names for the various objects which constitute the Egyptian alphabet are the very letters so represented; from this it would seem, therefore, that both of these people acquired the art of writing from the same source, or that one of them taught the art to the other.

Dr. le Plongeon next turned his attention to the few known MSS. of the Mayas which escaped destruction at the hands of fanatical Bishop Landa, who accompanied the Spanish invaders. These MSS. are written on sheets of parchment prepared from deer skin, in the colored characters of an alphabet which is supposed to have been formulated after the invasion of the Nahautls in the early centuries of the Christian era. The Mayas are also known to have made a species of paper from the bark of the mulberry tree by a process similar to that employed by the Egyptians in preparing the papyrus. Of the extant MSS. the most important is that known as the Troano MS., which is in the British museum; it is a very ancient work, dealing mainly with the subjects of geology and history, and it is furnished with numerous illustrations. This Dr. le Plongeon has succeeded in translating, and from it we learn that in ancient times the peninsula of Yucatan was called "Mayax," meaning the "first or primitive land." It gave its name to the whole empire of the Mayas, which extended from Tehuantepec on the north to the Isthmus of Darien on the south, and

thus comprised all these countries which today constitute Central America. The two chief cities were Uxmal, which was the city of government, and Chichin-Itza, which was the great metropolis and the center of the ancient Maya civilization, whither came men of learning from all parts of the world. In the illustrations of the Troano MS. some of these visitors are depicted as bearded men like the ancient Assyrians. The ruins of these cities still exist, and to them Dr. le Plongeon devoted his chief attention.

The Saint Joseph, Missouri, Daily "Herald" for July 31st, says:

Dr. Le Plongeon, the archaeologist, believes that he has discovered in the dialect spoken by the wild Quiches Indians of Guatemala a language older than Sanskrit, and probably the oldest living language. These Indians are descendants of the Mayas, whose hieroglyphic inscriptions on the walls of the Yucatan temples were undecipherable until Dr. Le Plongeon made the experiment of giving them the phonetic value which they possess in the language of the Quiches. On doing this he discovered that the language of the inscriptions was almost identical with that of the Quiches, and moreover that the hieratic alphabet of the Mayas is almost identical with that of the ancient Egyptians. If there are no missing links in the chain of evidence this is one of the greatest philological "finds" of modern times.

To those who are familiar with the statements and history of the Nephite Records, commonly called the "Book of Mormon," these articles will be intensely interesting, as vindicating the truthfulness of the book in its statements, that its writers had their origin in Palestine, and used much of the ancient Egyptian alphabet in their written documents, and also confirming the statement of Professor Anthon of New York, to whom Martin Harris took a copy of some of the characters inscribed on the plates, and the professor could not read them, but

said they were a combination of Egyptian and chaldaic characters.

Another point of great interest appears only to the careful student of the book itself, in the preservation of this tribe of native Americans in the immediate vicinity of their ancient home. That the reader may get an idea of the importance of this feature, we give a brief summary of the most important points. From a careful study of the Book of Mormon we clearly learn that the first settlement made by the Nephites on their arrival from Jerusalem about the time of its destruction by the armies of Babylon, was at, or near, the present site of Cuzco, the ancient capital of Peru. In confirmation of this, we find the story of the ancient Peruvians as told by Montezinos, an enlightened Spaniard who was sent to Peru as governor general shortly after its terrible conquest by Pizarro. This humane governor spent eighteen years in his vast province, which covered the entire western part of South America, and instead of seeking with fanatical zeal to destroy every vestige of the ancient knowledge of the Peruvians, he sought far and wide for their most ancient histories, that he might preserve a knowledge of them to the world in future time.

The result is two ponderous volumes in manuscript, which yet lie in the Spanish archives at Madrid.

Professor Baldwin published an outline of the ancient history contained in them, in his book entitled "Ancient America," in 1872. He takes no interest in the theory that the ancient Americans are of Hebraic extraction, but if he had written for that express purpose he could hardly have given a better outline of the Book of Mormon history up to the time of the final migration of the Nephites from South America to the "Land Bountiful" just north of the Isthmus, to escape the persecutions of their brethren the Lamanites, who remained on the site of their first settlement.

From this point begins the history of Mayapan, now called Yucatan, which then embraced all of central America.

Here wonderful palaces and temples of vast dimensions, surrounded by cities whose immense area is only rivalled by the great cities of our own time lift their ruined walls amid gigantic forest trees and the tropical growth of centuries. They were in ruins when Cortes overran the Mexican empire—indeed, they were then so long ruined that the Mexicans had no knowledge of the people who built them, though their own history ran back many centuries, and the Spaniards passed in the immediate neighborhood of some of these mighty cities of the dead, without suspecting

their presence. In this immediate vicinity, according to the Book of Mormon, once flourished the mighty Nephite metropolis and capital, Zarahemla, which, in the centuries immediately succeeding the advent of Christ, was the capital of the entire continent. Here, according to Maya history, at the same period, flourished the mighty city Uxmal, which likewise, was the capital of the western world, and was destroyed several centuries after Christ, by an incursion of barbarous hordes.

Here Dr. Le Plongeon has delved amid tropical forests for twelve years seeking the key to the innumerable inscriptions upon the ruined pillars and stone facings of these wonderful buildings, and at last has found it because God has preserved for himself a witness in this tribe of ancient people who lost all in the fearful overthrow of their mighty kingdom, save their indomitable valor and love of liberty, and the precious heritage of their mother tongue. When naught remained to struggle for they left their marble palaces and fled to the fastnesses of the mountain range where they successfully defended themselves against their barbarous foes, and later when the Mexican Empire arose, and still later when the greedy Spaniard overran the western world in his cruel quest for gold, they had nothing to tempt the avarice of the conquerors, and preferring death to servitude, they were left in undisturbed possession of their rocky crags and mountain fastnesses, until the full time arrives when the world must be left without excuse, and their sacred records vindicated by the chosen methods of the world. In a few more years the four hundred years of the servitude will be ended, "When the tale of bricks is told, Moses comes." "He that hath an ear, let him hear."

To all presiding elders and church officers:

It is desirable that the general church record should be more complete. Bro. P. A. Page of Richmond, Missouri, is church recorder, but has received no reports for some years. It was decided at the April council that all should be requested to report to this office, but it was overlooked at the time and did not appear in the minutes. All church officers will please take notice and forward a report from their jurisdiction. State how many members of the church on your books, how many living near the place, and how many located abroad. Give names of officers of the church, and state condition of the church spiritually. Please attend to this without delay.

# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, EDITOR

Entered at the postoffice at Davis City, Iowa, as mail matter of the second class.

DAVIS CITY, IOWA, AUGUST 1, 1895

## Flats.

The Lamoni "Herald" of July 3rd, takes the RETURN to task in an article headed "Sharps," and by making a fine play upon words—as the Herald has so often demonstrated it knows how to do—attempts to make us out a very bad man, because we did not put in every useless word in the quotation from D. and C., par. 8, sec. 83, at the head of the first page of the RETURN.

The Herald verifies our prediction of March 15th, by doing precisely what we then foresaw would be done, viz. avoid the issue of facts and strive to blind the eyes of its readers by a terrible hue and cry over quibbles on an unimportant word.

We decline to be drawn from our purpose by any such crafty method "The letter killeth, but the spirit maketh alive." If the "Herald" and the vast majority of its readers cannot see that it is avoiding the issue, and trying to "make a man an offender for a word," and laying "a snare for him that reproveth," there are some that can.

The enemies of truth may be in a majority and make a tremendous noise for a time, but one man and the Lord are a majority in any crowd and we want no better proof that the Herald feels the force of the argument made against its teachings, than the fact that it dodges the question at issue entirely, and spends its force in an effort to create prejudice against the RETURN by a crafty play upon words on a point of no possible interest to any one.

We ask, is this either manly or

"honest"? Judged by the rule the Herald applies to us, Christ and his apostles were the most unreliable of men, for they very seldom quoted a passage of scripture verbatim, but always gave the heart of it, the matter of interest, often in words of their own choosing. And their hypocritical enemies took just the course the Herald is taking, ignored the vital point and strove to prevent men from listening to their arguments, by raising technical points of no value except to arouse prejudice.

As we said in March, so we say again: it matters not what the excuse is, they that desire one, will find one, however flimsy. Anything for an excuse to shut their eyes to truth and continue in the practice of error and selfishness.

We respectfully suggest to the Herald that notwithstanding its long tirade, we did give the words quoted "just as they read," that the words we did not quote are of no value whatever in determining the point at issue, and that it has not yet given any shadow of reason why it should not "repent" of and return from the terrible errors into which the church was led, viz: divorcing itself from Christ by dropping his name, changing the form of the church by assuming offices and powers never given to any but the original appointees, changing and adding to the words of what was published as the word of God, in the Book of Commandments, and last, but by no means least, departing from the law of God which Christ endorsed, and leading its communicants blindfold to the altars of mammon, so that now they are building a regular Kansas boom town, upon Babylon's plan of selfish gain. The Herald prefers to discuss other questions than these, hence its wonderful play of words about a few words we didn't mention, but not one word about the meaning of those we keep at our mast-head every number.

There is but one excuse can be



made for such a course. When a man has no argument with which to meet facts presented, and has not the moral courage to acknowledge them, he is compelled by force of circumstances to talk his audience away from the dangerous ground, as did Elder E. L. Kelly in the famous Braden-Kelly debate at Lamoni, when confronted with the affidavits of the Laws, Robinsons and others.

Such a course may win for a time, but must fail in the end, for "Truth is mighty and will prevail."

### "Sharps."

EDITORS HERALD:—Permit me, please, through your paper to thank you for your notice of C. A. Wickes, the "shrewd" or "unfortunate man," as you have denominated him under the above head of the Herald of the 3rd inst., and to place myself on record as one of the so-called "Whitmerites" who does not endorse the proceedings of C. A. Wickes, or his motto as is clearly manifest in the *now* so-called RETURN.

Just think of it! He says: "We take it up right where he dropped it." This statement is not true in any sense of the word, either spiritual or literal. The spirit of E. Robinson's RETURN and the spirit of C. A. Wickes, RETURN differ as much from each other as daylight differs from dark, as any one may see. In a literal sense, Wickes did not take "it up right where" E. Robinson dropped it. Elder E. Robinson dropped the paper in the hands of his wife at his death, and his wife turned the paper over to George W. L. Schweich, of Richmond, Missouri, and the executors of the Adam's estate, and notified subscribers that George W. L. Schweich would publish the paper, Schweich published the paper under contract with the executors for twelve months, at the end of which time the executors concluded to suspend the publication for an indefinite short time. In the meantime John C. Whitmer died,

leaving Schweich the only approved executor, and while Schweich was making preparations to recommence the issue, lo and behold, C. A. Wickes crawls into the editorial chair of George W. L. Schweich, issues the *now* so-called RETURN, ignoring the twelve months' issue by Schweich, and says: "My paper." Is such a procedure right, either morally or religiously? Who but a crank or a "very unfortunate man," can indorse such proceedings?

The writer sounded the alarm of an approaching head to the church, called "Whitmerites," in two articles of protest in this so-called RETURN, and yet there are three as literally and practically at the head of a *few* of the so called Whitmerites as there are at the head of the so called Josephites. But it would not be justice to call those "few" Whitmerites; for they have trampled the precepts and teaching of David Whitmer under their feet; hence, it would be just as proper to call those "few" "Wickesites," as it would be to call the Reorganized Church "Josephites."

The Wickesites may deny this assertion. If so, let them open the columns of the *now* so-called RETURN to the writer, and proofs will not be wanting.

Respectfully yours for truth,

ELIAS LAND.

Rogers, Texas, July 10, 1895.

In another place will be found a communication from Elias Land, a whilom member of the Church of Christ, (Whitmerites, so-called,) and who some time ago took us to task for supposing that J. C. Whitmer was the leading, or presiding elder of the Church of Christ, while he was living, after the death of Elder David Whitmer. He sharply handles the RETURN and its present management. We wait developments. Does Elias Land, or the editor of the RETURN represent the Whitmerites, so-called? —From editorial items of the Saints Herald, July 24.

We copy the above article and editorial notice entire from the Saints' Herald of Lamoni, Ia., of July 24th. We are very sorry that Bro. Land has been so rash as to make this necessary. We publish his letter entire and give below the causes which have led him to this rash step, that all may judge for themselves of the spirit he shows, and be prepared to deal with it in the proper time and place. Bro. Land is a very voluminous writer, as the Herald has found heretofore, and we were obliged to kindly request him to condense some of his articles on "Incorporation."

Immediately on conclusion of those, he proposed to begin a series of articles to run in each number of THE RETURN until Sept. 15, on the subject of the "Twelve." He sent the two first instalments, and we felt compelled to return them to him for condensing, principally because he made very little progress in setting forth his ideas, but devoted nearly his entire space to attacks, in not very gentle language, upon those whom he fancied were at variance with his ideas.

We kindly intimated to him that while we did not endorse his views at all, yet we were willing to give him space to set them forth, but did not think it wise to allow the space of so small a paper to be occupied for so long a time upon such a subject, and requested him to condense it to not more than three articles. This brought a reply which we consider simply abusive, and we informed Bro. Land that the receipt of another similar letter would cause his communications to be returned unopened. At the same time we renewed the offer to publish his ideas on the "Twelve," in not to exceed two articles. His reply comes as printed above.

The trouble with Bro. Land is, that THE RETURN is quite too near what it was at first, for he had the "Twelve" fever then, as now, and sent articles to Bro. Robinson for publication on that subject, and Bro. Robinson informed him that he considered him clearly wrong on that head, and refused to publish them.

We wish to assure Bro. Land that while we have power to prevent it the church will not be dominated by one man, three men, nor twelve men.

As to the charge that we have "trampled the precepts and teachings of David Whitmer under our feet," we will let the church decide that. We publish elsewhere in this number, the proceedings of the council of 1890, and ask all to give them a careful reading. They thoroughly express the voice of the church at that time. We endorse them thoroughly and propose to work on that line. If in so doing we represent the church, well and good. If there are those who dissent

from these grounds, their quarrel is with the church and we shall defend the church.

This question of the "Twelve" was there disposed of to the satisfaction of all present.

As to the rest, we thought we kept pretty clear of the editorial chair of Geo. Schweich by letting his publication entirely alone, and starting our paper as Bro. Robinson did, entirely on our own responsibility. Bro. Schweich and Snyder were the executors of the estate, and had the money, type, and list, and if we were the usurper Bro. Land would make us out, they could very quickly have knocked us out by starting the *legitimate* paper. Why do you suppose they failed to do it, Bro. Land? We will state again what we published in our last number, that having accomplished the awakening of the church, and got the executors in working order, we offered to turn THE RETURN over into their hands, in fact did so, and it is now their paper, and offered to resign the editorial chair, but they insisted that it should remain as it is.

The offer we made to Bro. Land still holds good. The columns of THE RETURN are open to him for four pages of printed matter, to set forth his views on "The Twelve," but not to use as a conveyance of attack on every one who may differ with his ideas.

## MINUTES

### Of the Council of Elders of the Church of Christ Held at Davis City, Iowa, commencing July 24, 1890.

In compliance with a call of the committee appointed by a council of elders at Richmond, Mo., in April, 1889, the following elders of the Church of Christ, convened at Davis City, Iowa, viz: E. Robinson, of Davis City, P. A. Page and John C. Whitmer, Richmond, Mo., Solomon Thomas, of Hilsdale, Iowa, Homer C. Hoyt, of Hastings, Iowa, and C. A. Wickes, of Lamoni, Iowa,

At 8 p. m. met in prayer meeting in Robinson's Hall, with the Davis City church, Bro. E. Robinson presiding.

FRIDAY July 25.

The elders met at 9:30 for prayer meeting, led by Bro. Whitmer.

At 10:10 a. m. after a short recess, the brethren were called to order by Bro. Robinson, who moved to appoint Bro. J. C. Whitmer moderator of the council.

This was carried and Bro. Whitmer took the chair. C. A. Wickes was chosen secretary, after which, "All hail the power of Jesus name," was sung and

prayer was offered by Bro. John C. Whitmer.

Reports were read from Elders T. J. Pollard and C. C. Frisby of Utah, W. C. Kinyon, of Missouri, W. P. Brown of Newton, Kansas, and Bro. Benj. Myers, of Independence, Mo., after which the elders present made verbal reports, and the council adjourned to meet at 2:10 p. m.

#### AFTERNOON SESSION.

Council was opened by singing "Come Let us Anew," and prayer by Bro. Whitmer, after which was sung "Let us Shake off the Coals From Our Garments."

Minutes of the council at Richmond were read, corrected and accepted.

Unfinished business was called and the question of divorce, referred to this council, was taken up. Resolution offered by E. Robinson and C. A. Wickes:

Resolved, That we do not approve of the practice of divorce, except in such cases as spoken of by our Savior, and that we cannot fellowship any brother or sister who marries a person thus divorced, after they become members of the church. But this shall not be construed to authorize elders to refuse baptism to persons previously divorced and remarried.

The resolution was discussed by the brethren until 4:45 p. m., when it was moved to make it the special order of business for Saturday afternoon. Carried.

The Latter Day Saints having deferred their meetings, and offered us the use of their chapel, preaching was announced for that place at 8 p. m., after which adjournment was had until 10 a. m. tomorrow.

Elder Page addressed the congregation at the Saints chapel in the evening, assisted by Bro. Whitmer.

#### SATURDAY, July 26.

The council was opened at 10 a. m. by singing "Let us Pray for One Another," and prayer by Bro. Whitmer. Minutes of yesterday's meetings were read and approved.

Report was read from committee appointed by the council at Richmond, who submitted articles of our principles of faith. Report received and filed.

Elder D. E. McCarty of Schell City, Mo., having arrived this morning, his report was heard; also Bro. David Pierce, and son, of Schell City, Mo., arrived.

Resolved, That we understand that it is contrary to the spirit of the gospel to seek debate and strife on religious subjects, and counsel all the church to avoid it when possible. Carried unanimously.

Resolved, That we believe the elders of the Church of Christ consist of elders, priests and teachers, which includes

special witnesses, prophets and evangelists.

The special witnesses at Jerusalem were called "Apostles," but on this land they were called "Disciples," and in this dispensation, the twelve special witnesses to the Book of Mormon, were called "Witnesses." Adopted. Council adjourned until 2:30 p. m.

#### AFTERNOON SESSION.

The council was opened by singing, "This World will be Blessed Bye and Bye," and prayer by Bro. Thomas. Special order of business was called, and the resolution on divorce was taken up, a substitute was offered as follows:

Resolved, That we understand the law of christ condemns all divorces except for adultery, and we cannot fellowship any person who puts away a companion for any other cause, and marries another. Adopted.

Resolved, That we understand the law of christ does not authorize an elder to disfellowship another elder or member, without due course of action as provided in that law, but if the party in error is a member of a church in the vicinity, he should be reported to that church; and if he is not a member of any local church, but is baptized into the church at large, he should be reported to a council of elders. Adopted.

Moved that the request of Bro. J. McKim, that his name be dropped from the church record be granted. This was spoken to by some of the brethren, when it was moved, as a substitute, that his case be referred to the Davis city church of which he is a member, for their action. Adopted.

Resolved, That we understand that no elder has a right to demand the license of any other elder, priest or teacher; but if any such officer, in transgression wishes to surrender his license to the elder of the church where he belongs, or if he be an officer of the church at large, he may surrender it to any elder or pastor, and the elder shall receive it and deliver it to the church where the party belongs. Adopted.

Moved to take up the report of the committee on "Articles of Faith." Adopted.

Report was read, and discussed, and a substitute was offered for the articles, as follows: "Whereas, Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Martin Harris and others, established the Church of Christ in the State of New York, in the year A. D. 1829, which church was continued by David Whitmer, and others, now therefore be it

Resolved, That we the council of elders and members of the Church of Christ, in council assembled at Davis, City, Ia., declare that we believe in the

Bible and Book of Mormon, and we accept them in all cases as our standard of faith and practice. Adopted.

Adjourned to meet on Monday, July 28, at 10 a. m. Preaching announced at the Saints' chapel this evening at 8 o'clock, also for Sunday at 11 o'clock a. m. and 8 p. m.

SUNDAY, July 27.

Elders Page and Whitmer preached as announced, on Saturday evening, and this morning and evening at the Saints' chapel. At 4 p. m. the elders and brethren assembled at the hall for prayer meeting, and a pleasant and profitable season was had.

MONDAY, July 28, 1890.

Council convened at 10 o'clock a. m., opened by singing and prayer. Minutes of council to date read and approved.

Resolution on divorce amended by adding the words "except they bring forth fruits meet for repentance." The resolution reads as follows as amended:

Resolved, That we understand the law of Christ condemns all divorces except for adultery, and we cannot fellowship any person who puts away a companion for any other cause and marries another, except they bring forth fruits meet for repentance.

Resolved, That we the elders and members of the Church of Christ, in council assembled, do most heartily endorse the work of Bro. E. Robinson, in publishing THE RETURN, and feel it to be our duty to render him such aid and assistance as lies in our power, ever praying that he may have wisdom to do his work in the spirit of the Lord. Unanimously carried.

Resolved, That we understand that this council has no authority to make laws for the church, for we already have the law of Christ and the fullness of the Gospel, in the Bible and Book of Mormon. But we deem that we are acting in accordance with that law in meeting together, from time to time, to counsel upon the doctrine and law, that we may arrive at a mutual and correct understanding of the same, and our decision is binding upon the church only so far as it is in harmony with the law of Christ. We therefore counsel the brethren everywhere to organize themselves into churches, wherever practicable, according to the pattern laid down in the Bible and Book of Mormon, and also in harmony with the laws of the land, that they may be able to transact such legal business pertaining to churches, such as marriage, and the holding of church property; and more especially that there may be concert of action in all matters pertaining to the church doctrine and discipline.

And we deem it necessary that each

church should meet together and consider each decision of this council, and if it be found in harmony with the Scriptures, it should be endorsed, and if not, it should be reported, with the reasons for rejection, to the next general council of elders, that we may arrive at a unity of the faith, and a correct application of the scriptures, that our garments may be spotless before Christ. Adopted unanimously.

Resolved, That we sustain Bro. P. A. Page as general church recorder. Carried.

Moved that a committee be appointed to draft a form of license for elders, priests and teachers, and get them printed. Carried.

The chairman appointed Bros. Page and Robinson said committee.

On general conversation it was declared understood that an elder, ordaining another elder, priest or teacher, should give such person a certificate of such ordination, and the church where the person belongs should give him a license, or if he is "at large" he may receive a license from a general council of elders.

Adjourned to meet at 2 p. m.

MONDAY AFTERNOON.

Met pursuant to adjournment at 2:15.

Opened by singing hymn, "How Firm a Foundation." Prayer by Bro. E. Robinson.

Moved by Bro. E. Robinson, that a committee of three be appointed to attend to any business of emergency that may arise between now and the next general council. Adopted.

Moved by Bro. Page, that the former committee of Bros. Robinson, Adams and Whitmer, be that committee; carried.

Moved by Bro. Hoyt, that the same committee have power and authority to call and appoint the next general council; carried.

Moved that two of the committee have the power to fill any vacancy that may occur in that body; carried.

Moved that a vote of thanks be tendered to the citizens of Davis City for their kindness extended unto us during our council. Also to the Davis City branch of the Reorganized church of Jesus Christ of Latter Day Saints for their courtesy in granting us the use of their chapel for our preaching services. Adopted.

Moved that we adjourn sine die.

Dismissed by prayer by Bro. Thomas.

J. C. WHITMER, Moderator.

C. A. WICKES, Secretary.

Send one dollar for THE RETURN and keep posted for the next year.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."*—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 14.

DAVIS CITY, IOWA, AUGUST 15, 1895.

Whole No. 50.

## Repeopling Palestine.

The old idea of a wholesale migration of the Jews to Palestine has been revived under the auspices of Zionite societies which have been organized in Russia and the principalities. The notion was a favorite one with Sir Moses Montefiore and some members of the Rothschild family; considerable sums of money were spent to establish Jewish colonies in the old home of the race, but they did not prosper. At that time Palestine was as unpromising a spot for new settlers as could be found anywhere in the world. The country is broken and is generally arid; the supply of water was scanty, the roads villainous and the markets few and far between. A change has taken place of late years. A railroad has been constructed from Jaffa to Jerusalem. Patches of valley land which have been allowed to fall into the condition of marsh have been reclaimed. Efforts have been made to rebuild the hill terraces which had fallen into decay. These measures of improvement were followed by a slight migration of Jews from Russia and Austria to Palestine. Ten years ago it was reckoned that Jerusalem, whose population is about 47,000, contained only some 12,000 Jews; now fully half of the people are of that faith.

A glance at the physical geography of Palestine shows that so far from being attractive to new settlers, it

could never have been thickly peopled, and that the numbers which are given in ancient books of the inhabitants from time to time are gross exaggerations. Josephus speaks of a million people having perished at the siege of Jerusalem; one-quarter that number would probably be nearer the mark.

The only portions which could sustain a population of any consequence are the coast plateau, the valley of Lebanon and parts of the valley of Jordan; in these corn, barley, rye and fruits are grown; the great bulk of the country is occupied by treeless mountains which lift their bare heads to heaven. How many inhabitants the region contained at the time of its greatest prosperity, say in the days of Solomon, it were hard to say—probably less than two millions, and perhaps not much over a million. The country has not altered since then.

Still the societies which have been planted at Odessa and elsewhere for the promotion of the settlement of Palestine are determined in their purpose. Their agitation appears to be a reflex movement from the wave of anti-Judaism which swept over Europe in 1882-1889. It took shape at a congress which was held at Kattowitz, in Silicia, in 1884; societies were then established in all the capitals and many of the leading towns of Europe. Sir Lawrence Oliphant took a prominent part in promoting the enterprise and quite large sums were subscribed

in England. He started a quarterly, called Palestine, which is still in existence. In student circles in Vienna the scheme has met with considerable favor. A society has been formed called the "Forwards;" it publishes a newspaper entitled "The Future." All over Russia "Palestine Emigration Societies" flourish; two dailies and quite a number weeklies and monthlies are devoted to the enterprise. These various societies are not agreed on a platform of principles; one of the most eminent advocates of the migration, is in favor of the acknowledgment of Christ as the promised Messiah; but they all agree that the Jews should be gathered in some place where they will be safe from persecution.

A curious feature of the movement is an attempt to revive the Hebrew language. A college has been established at Jaffa, where all the branches of modern education are taught in Hebrew. Newspapers and books in Hebrew are being published in Germany and Russia; a novelist who writes in Hebrew has achieved the success of having his novels translated; these and the Hebrew periodicals have attained such a circulation that it has been said that more people use the Hebrew language at the present time than there were speakers of the Hebrew when Mosos led the Jews through the Red Sea. Of a new Testament in Hebrew an edition of 75,000 copies has been published.

Whatever may come of this endeavor to resurrect a dead language, and of the scheme to repeople Palestine with Russian, Austrian, German and Polish Jews, it seems certain that the demonstration of vitality and power of concentration in the race will have a tendency to mitigate the persecution of the Jews which has lasted for so many centuries. There is a strong

feeling in this country not alone among Hebrews, but also among Christians, that the hounding of the Jews, which occurs periodically in Russia and Germany is a disgrace to the age and calls for energetic rebuke. Our Jews in this country are not likely to emigrate to Palestine; they are Americans first and Jews afterward; but if a time came that money were needed to enforce the lesson of tolerance, the American purse would be promptly and widely opened.—St. Joseph Daily Herald.

### Wonders of Nature.

Some idea of the microscopic wonders of nature and a relative notion of large and small may be gathered from the wonderful arrangement of the crystalline lens of the eye of a codfish, which is found by the microscope to consist of five million distinct fibres. These fibres are furnished with teeth like those of a watch wheel, and the teeth of the adjacent fibres lock into each other. Now there are 62½ millions of these teeth; each tooth has six surfaces, which come into contact with the corresponding surfaces of those adjacent teeth; so that the number of touching surfaces are 375 million.

INER LAMB.

### Back Subscription.

All who paid for THE RETURN, to either Bro. Robinson or Bro. Schweich, and did not receive the paper to the full amount of their subscription, are requested to notify this office and the amount found due them will be credited on the present issue. Please attend to this without delay.

Also, all those knowing themselves to be indebted to either Bro Schweich or Bro. Robinson, will please remit the amount due, to this office, and they will be properly received.

Send one dollar for THE RETURN and keep posted for the next year.

### The Gathering.

Probably there is no subject we could mention, which would be looked upon with greater distrust by the members of the Church of Christ, and Latter Day Saints out side of the Salt Lake Church, than the one we have chosen for present discussion.

The reason is obvious; no doctrine has been more vehemently urged by Latter Day Saints, and nothing they have attempted, has been fraught with such disaster. These facts are apparent; the cause is more obscure.

To lay bare the cause of failure, it will be necessary to examine the objects sought, the methods necessary to insure success, and the methods followed. Perhaps by this means we may be able to arrive at a clearer understanding of past failures and present conditions.

When the church was young and its Elders earnestly warning the world of impending disaster, many clear minds among the leaders plainly saw that the business methods of the world were ways of death to the body politic, and being entirely in earnest and largely unselfish, they began very early to formulate plans for the establishing of a community of the Church people, in which the cooperative plan should take precedence of the competitive system, in all the large affairs of the community.

The "Zions Cooperative Merchantile Institution" of Salt Lake City is a direct, but abortive descendant of those efforts. Those early elders saw that trafficking in land for speculative gain, was not according to God's law, hence the idea at once took root, that the land should be purchased by consecration of all, and divided into inheritances to each family.

But how soon did they lose sight of this grand principle.

Scarce had the first settlement been made when they began trafficking in land, taking interest on money and

speculating generally, just like the rest of the world.

How could it be otherwise; they had been told that in the Bible and Book of Mormon is contained a fullness of the Gospel, and they knew those book's contained the law, but they wanted more law and Gospel, and they got it,—to their destruction. When they had been driven out of the country, they were told that it was because of their selfishness and coveteousness and because they would not obey a righteous law, and that condemnation should remain upon them until they would "repent and remember the new covenant, even the Book of Mormon, and the former commandments, (Bible) not only to say but to do according to that which I have written." D. & C. Sec. 83, Par. 8,

Nothing can be more clear than that the professed object of their gathering, was to establish a community of God's people, where they might live apart from the world, and in harmony with God's law, instead of Babylon's unrighteous methods.

If they were indeed God's people and did do these things, is it any wonder they were driven from their place, and told in the place referred to above, and many others besides, that it was due to their own unrighteousness.

They had Gods law, why did they not follow it, instead of seeking to a man for more law, and then obeying neither, but instead begin trafficking in money, in goods, and and in their inheritances which should have been sacred to their children forever. It all arose from the idea that dominates the world to-day, saint and sinner alike, viz., a desire to get a living "by their wits," i. e. without work—at the expense of some one who is not as as "smart" they.

In the last analysis every able man who obtains a living without actually assisting in the process of produc-

tion, whether it be by rents, usury or speculation, is, when judged by God's law a robber; and as such must answer to him at last. What wonder then that God scourged his people when they preached one thing and practiced another, and would not suffer them to pollute his inheritance.

It is clear to the thoughtful mind that a plan to be successful, must be based on right principles. It is not child's play to found a commonwealth that shall insure justice, happiness and prosperity to the people, and thereby stand forever.

Many have tried their hand at it and failed, through one defect or another. All who build upon Babylon's plan of selfish interest, known as the competitive system, are foredoomed to failure, beyond the possibility of a doubt.

If men adopt a right system and depart from it through greed, or overburden it through ill advised zeal, the end must be the same—failure, death.

The competitive system first stimulates activity, competition, and greed; then as the struggle becomes fiercer, the chances fewer, and the competitors more numerous, the stronger push the weaker to the wall, the few become enormously wealthy, the many, more and more dependent, rents, interest and profits absorb the earnings of the vast toiling mass, leaving them at last only a mere animal existence.

Intelligence perishes, manhood is lost, integrity is forgotten, liberty dies, while vice, crime, bribery and universal greed run riot, and the whole body politic becomes a seething mass of corruption, fit only for the sword of the destroyer to end its worthless existence and blot out its iniquity from the face of God's foot stool.

Such was the fate and history of Babylon, Egypt, Persia, Greece and Rome. "Like causes produce like effects under similiar circumstances

always." The modern world is tottering to its fall.

All statesmen know that a crisis is near, but, blind to the true cause, each hopes by superior cunning or strength to save his nation from the wreck.

On the other hand we are confronted by the ultra communistic social idea, which, while it would undoubtedly best conserve all material energy, yet it would produce practically the same results with slight variations, by destroying the larger individual growth, cramping it to the capacity of a part of a machine, destroying the nobility of soul, which alone can result from individual freedom of thought and action, and at last reducing all to an enevated condition in which further advancement is impossible, and the people are content to live for the present alone, and look for nothing further than the supplying of their physical wants.

The history of the world has preserved to us but one statesman broad enough to grasp the whole field in one comprehensive view, and point out the fundamental principles of justice and equity that will lay a secure foundation for a people broad enough to cover and subdue the earth without becoming rotten at the core.

It was not the thunder of Sinai that gave him that breadth of vision, but the forty years communion with nature's God, in the wilderness of Midian, after a like period of observation in the corrupt court of mighty Egypt. He had seen the theories and pride of Babylon carried to their fullest perfection, and he was given leisure to commune with God, and learn that he designed the earth for ALL his children to enjoy during their brief stay upon it. The result is found Lev: 25. 23. "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me." A book of genealogy was to be kept,

CONTINUED ON LAST PAGE.



# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, AUGUST 15, 1895

There are some who seem to act entirely upon the Irishman's maxim, "wherever you see a head, hit it."

We doubt if this is a good motto under the gospel banner.

To such, every man who has enough of the grace of God, and love for humanity in his heart to cause him to make an effort to do something becomes a target for malicious accusations. Such are never caught setting the north river afire, but they think it their religious duty to round up every body in general and the workers in particular, as being about all that is mean, and, to use their favorite expression "of the devil" generally, if their own disjointed theories do not receive the endorsement which they think is due them. Now, we expected to hear from such on our own account, when we took up our present duties; and we are prepared to receive without any complaint in the future, as we have in the past, all sorts of abuse from such. Why bless you, it don't hurt us, and it pleases them, and let us whisper to you a secret; they are in a hopeless minority.

Shall we forget the great work before us, the great number of cheering letters that come to us, and above all, the many marked instances of our Father's favor and guidance, which we are constantly receiving, all because two or three who have been more or less troublesome ever since they first came into the church, get after us with a sharp stick? Not we. On the contrary it is fair evidence to us that something is to be accomplished which

does not please the Prince of Darkness, and we are thereby cheered. But there is another side to this matter. Such do not stop at abuse of us, but include some of the bretheren in their sweeping denunciations. This we will not stand. If you must abuse us, all right; just open the flood gates and let the torrent out or it may drown you, but keep hands off the bretheren.

If any have done a wrong, let proper charges be made in decent language, and let the matter be investigated and set right; but we warn you right here that if you use unchristian language about a brother, we will cause your case to be investigated. We want no better general proof that a man has not learned Christ, than a manifest disposition to abuse every body that does not agree with all his pet theories. Let no one be disturbed by these things. Two or three may raise a great disturbance by getting in the brush and shouting "wolf," but if the camp refuse to be disturbed, they will get tired after a while and quit.

## Council Meeting

The time draws near for the appointed council of Sept 14 next. It is hoped there will be a good representation, from the various churches.

There is much that it is desirable should be accomplished, not of a temporal nature however, for we hope all understand by this time that the church is not a temporal government and has very little to do with temporal affairs.

It will be a great gain, if all the elders living in this region can come together and put down all dissension and ill feelings, so that nothing will hinder united action for the good of the cause. It cannot be expected that the work will prosper greatly until this is done.

We are commanded to be one, i. e. live in harmony.

We think that if the elders will come together, seeking nothing but to do right, they will now as in the past, see clearly and in harmony. Let all who can, come, even though it may require a sacrifice to do it.

## CORRESPONDENCE.

WICHITA, Kas., Aug. 10, 1895.

EDITOR RETURN—I am very much pleased to receive the little paper called THE RETURN, which was published so successfully by our dear Bro. Robinson, and now by you. I hope and pray for the success of the paper and that it may be edited in the interest of love and truth. Am sorry that strife and contention is manifest in the church, for contention is of the Devil, and is a great stumbling block to the truth, which makes us no better than Babylon (Christendom so-called) and the Good Book says for all of the Saints to come out of her, and be not partakers of her sins. Our duty is to admonish one another in love and charity, for charity never faileth. I am earnestly praying for the Lord's Prayer to be answered, when God's Kingdom shall come and his will be done on earth as in Heaven. Wont that be a joyful time, when all shall know the Lord? Blessed time. Let us all work in love and harmony, trusting in the Head, (Christ) that all will be to the honor and glory of God in the end. There are three members here—the two sisters Elliot, and myself. We have no services, but are all firm in the faith, trusting in Christ. Trusting that all differences may be adjusted satisfactory in love. My prayer and love is with you all in Christ.

A. W. SNCLAIR,

209 S. Main St., Wichita, Kas.

PINE RIVER, Minn. Aug. 8, 1895.

Bro. Wickes, Davis City, Iowa.

DEAR BROTHER IN CHRIST—I am glad that the RETURN is again on its rounds and may it by the grace of God disseminate the truth in many parts of our land. I see we are united in one thing; that is believing the body of the church is stagnant, though there seems to be different feelings regarding cause; I do not feel competent to diagnose the case or prescribe a remedy; But, bretheren I feel there is a spirit of deep sleep upon us; I hope and pray that it may be temporary. I hope it may be like the calm that precedes a storm; that we may awake, and awake unto righteousness and that we may go forth as a mighty river that has overflowed all its channels, all its banks, that we may so deluge, so inundate this beloved country of ours with the Gospel truths that thousands may flock to our standard that they may be saved in the arms of Jesus' love: I have feared and felt that I was somewhat in the condition of Saul, and was thinking of writing Bro. Brown upon the subject when I received copies of RETURN, and after reading Bro. Brown's

letter concluded to write RETURN first;

I said above "somewhat" for I thank our God that I received such manifestations, that I was not quite in that fix, and am convinced that when I receive a commission or command from my father (Christ) it is for me to obey, and not be led or misled by any man, nor are we to look to any man for a confirmation; that where we are isolated as I have been, we must not expect that the good Lord will tell Bro. this or that he has commanded Bro. F or G. to do so and so.

But bretheren I am sorry to say at present I can see no way of doing good in this place; I feel as Bro. B. writes, there is soon a great work to be done. There certainly seems need of great effort and I feel that unless we arouse to a sense of our duty and do it, some will be removed to give place to those more worthy, more energetic, more persevering. But, dear bretheren, and you are all dear to me though I have seen so few of you, yea, I think I can truly say all souls are dear to me. I would that I could turn them all to Christ.

There is only one way that I know of that we can convince the worlding we are the true church, that is to show by our every day walk in life and our love for all men that we practice what we preach. May God help each of us to do our duty is my earnest prayer, with my love to all the church.

ROBT. GARRARD.

RICHMOND, Mo., August 8, 1895.

C. A. Wickes,

DEAR BROTHER—Seeing in the RETURN that the executors of the Adams' Will, have selected the RETURN, and you as editor to publish it in the interest of the church, that the brethren may have a source of communication with each other that we may hear from each other from time to time. You remember I told you I was going to Lowrey City to preach. I left home on Friday the 19th of July went to Kansas City. Left there on the 20, arrived at Lowrey City at 2 p. m. found Bro. Gifford waiting for me with sister Gifford and Bro. Deaton. We all started for their home 6 miles out in the country passing through some very fine rolling prairie. Arriving at Bro. Gifford's we were welcomed by the little church. We preached Sunday evening the 21st and had a good crowd; continued the meetings until Saturday night. We had good meetings enjoyed by all and left the brethren feeling well. I expected to leave an Sunday for Olathe but it rained so I did not leave until Monday. Arriving at Olathe we found brother and sister Laing gone to Independence, so we started next morning for Independence

and found the brethren tolerably well spiritually. All said they were determined to hold to the iron rod. From there I went home arriving on Wednesday. While at brother Gifford's I had the pleasure of baptising two into Christ, Bro. James Ashwell, July 25 and Bro. Samuel Ball July 26. I expect to start preaching again to-morrow for a week or so. May the Lord bless the church and may all of the elders arise in the strength of God and go forth to the work of the Lord as there is calls from different parts of the country "come over and help us." I have paid my way until my means have given out. There are some that have said they wished to help pay my way around to preach to the honest in heart. Those that wish to help can send to me at Richmond Mo. This leaves us all well. Hoping the brethren at Davis City are well I will close.

P. A. PAGE.

Under date of Aug. 6, 1895, a friend in the West writes:

"C. A. Wickes, Davis City, Iowa.

"DEAR SIR AND BRO.—The sample copies of the RETURN at hand, and to whom shall I return thanks, for I am very sure I am thankful, and you may put me down as a subscriber. As to the cause, you will hear from Bro. ———, who, like myself is a member of the Reorganized Church of Jesus Christ of Latter Day Saints. We don't like the name. Why? It is not scripture. See the Bible and Book of Mormon. Second: We cannot reconcile king craft and priest craft with the simplicity of the gospel of Christ. Please write a plain statement of the constitutional organization of an apostolic church; its offices, government and discipline. We want truth and facts. The Bible and Book of Mormon will be the standard of appeal.

"Truly yours, ———."

Replying to our friend in the West, we must quote the language of Christ; "My Kingdom is not of this world." This is the key note, the ignoring of which has built the church of Rome, and all her daughters, and we cannot leave out Latter Day Saints; for all have made the same fatal mistake, by attempting to found a church that should rule the land.

In the Bible and Nephite Records, we find no such plan. God gave *fundamental principles* for his people to build their temporal affairs upon, but *left His church unencumbered with the affairs of*

*state*. To join the functions of church and state must produce the most barbarous and savage bigots it is possible to imagine. It did so in Rome, and it did so at Salt Lake, when the blood of a dissenter was spilled to save his soul.

This is the legitimate result of a union of the functions of church and state.

It is the offspring of hell, not of Heaven, whether founded on the Roman Ritual or the Doctrine and Covenants. The world has never produced another such a perfect copy of the Papacy, as Latter Day Saints have built, only veiling it under different names.

Christ's Kingdom is to be built as he said, "within you," i. e. in the hearts of his subjects.

Christ is the King, his twelve apostles, whose mission is eternal, stand forever in their place, and none may usurp it without condemnation. The officers of his church on earth are Elders, Priests and teachers, and their office work is spiritual and not temporal.

The church in each place is a republic within itself, and may govern its temporal affairs in its own way, *never interfering with the affairs of state*, else the liberty of dissenters is endangered.

If any different scheme can be shown from the Bible and Book of Mormon, we want to know it.

By letter from Bro. T. J. Pollard of Provo, Utah, we learn that there are six members left of that place, and all living in peace and harmony. This is as it should be. Where the members are at variance, they bring a reproach upon the Church, and it is better to use the pruning knife, than to permit the body to die of cancer.

### Special Offer.

For \$1.40 cash in advance, we will send THE RETURN for one year and a complete set of back numbers (26) published by E. Robinson. This will apply to those who have already sent a dollar for the paper. Send forty cents more and we will send you a postpaid set of back numbers. In clubs of five we will send the paper and back numbers for \$6.50.

### The Gathering.

CONTINUED FROM 4th PAGE.

and the inheritance was to descend to the oldest son, or nearest male relative forever.

No selling of inheritances there, no mortgage sales, no tax sales, no invasion of the roof tree there by any power; the title is not in the *man*, but his *posterity forever*.

That effectually stops speculation in land values, and vast rental accounts does it not.

How about money? "Take thou no usury of him, (thy brother) or increase: but fear thy God; that thy brother may live with thee." Lev, 25:36.

"Oh but" says one whose greed is alarmed, "Webster says usury means only unlawful interest."

Indeed, pray tell us how long after the translation of the Bible did Webster live; and if that was Moses' meaning, why did he add the words "or increase."

What do *they* mean? It is no use; there is no room for speculation or greed in God's law. But can't we work the tariff scheme, and let the producers pay the great bulk of the taxes? The tenth of your increase annually, see Lev. 27:30. An income tax pure and simple, and we may add, the only just tax that ever was levied, falling on all alike, according to their ability to pay. Three grand fundamental principles, which, as they are heeded or disregarded, determine the destiny for weal or woe, of every people. Some will urge that "you cannot legislate righteousness into men, you must get the *heart* right and then they will *do* right."

Out on such sophistry. If the hearts of the teachers are so far wrong that they are not willing to adopt God's law to check their own and other's unrighteous greed, there is not much hope that their teaching

will ever produce much righteousness. You are not working for the right, when you are engaged in making or upholding laws that work wrong.

The way to prove that you *mean* right is to go to *doing* right and working for right laws.

But others urge that Moses' law was "done away in Christ," and we are not bound to observe his commandments.

Let us see; Moses said "thou shalt not kill," we may kill now may we? He said "thou shalt not bear false witness," that don't count now, does it?

The universe has changed since it was written "the land is mine;" If Moses expressed an eternal principle it must of necessity be "done away" now for "all Moses' law was done away in Christ." That is the argument in a nutshell. It was coined by hypocrites to cloak their greed, and is parroted by men who "haven't time"—or something, to think for themselves.

His plan of government may be summed up thus;

The earth is the Lord's and is for all his children, therefore to avoid injustice through it, it shall not be a subject of speculation.

One hundred dollars at one per cent interest, compounded annually, would in a few centuries swallow the entire products of the earth, past, present and prospective, therefore, money shall be used solely as a medium of exchange.

All forms of taxation on land or vested interests may take from a man his home, or work hard ship upon him when he is losing instead of gaining ground financially, therefore an income tax being the only one that will take only from those who are able to spare it, shall be the only form of taxation.

TO BE CONTINUED.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."*—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 15.      DAVIS CITY, IOWA, SEPTEMBER 1, 1895.      Whole No. 51.

## LETTER FROM ELDER COCHRAN, Of the Reorganized Church of Jesus Christ of Latter Day Saints.

EDITOR RETURN,

Dear Sir:—In your editorial of June 15th you refer to my reply to your effort at Greenville Chapel and say that I talked "all over the Scripture for inferences against us," and quote another person whom you represent as having said that "If blank assertion can answer positive proof then he (you) were answered" by me. I know that I made statements of what I believed to be facts which I did not have the documents at hand to prove, but which I am satisfied were correct, as I shall be able to show.

In your effort you endeavored to show that the Church did wrong in, as you say, changing the name from the "Church of Christ" to "The Church of Latter Day Saints," and you state in the editorial referred to, that they did so, "leaving Christ entirely out." You referred to the minutes of a conference held at Kirtland, Ohio, May 3d, 1834, as you also do in your editorial for July 15th wherein you refer to the action of that conference as the "crowning climax of her follies," by deliberately divorcing herself from Christ in a resolution in which she dropped all reference to his name and called herself the Church of Latter Day Saints. Now I am fully satisfied that the above statements are not correct, and that as I

stated in my answer the intention was not to drop the name of Christ at all, but that the title of Latter Day Saints was added for the purpose of defining those who composed the Church rather than changing the name as you assert. You make the assertion that they "dropped all reference to his name." It is not so stated in the minutes, and that it was not so intended subsequent actions of the Church plainly show, and the following quotations will make this fact so plain, that if you ever make such statements as the ones referred to above again, I shall know that you make a willful statement of that which you know to be untrue. On Sept. 24th, 1834, less than five months after the time you mention as the one when the crowning climax of her follies was reached, a committee was appointed to arrange the items of doctrine of Jesus Christ, for the government of *his Church* of Latter Day Saints, and to make the matter still clearer and place the matter beyond the possibility of a doubt as to the intention of the Conference held in May, 1834, and show that in all cases where the title Church of Latter Day Saints was used, the name of Christ was understood, I call attention to the minutes of the General Assembly held Aug. 17th, 1835. When the committee referred to above, reported the result of their labors, and the Assembly took action on the same, and adopted what has been known since that time as the book of Doc-

trine and Covenants, in the minutes of that assembly we find the following: "President W. W. Phelps then read an article on marriage, which was accepted and adopted, and ordered to be printed in said book by unanimous vote." We quote from that article which has been published in all editions of the Doctrine and Covenants that have been published since that time except the Salt Lake edition of 1876, and possibly since. Sec. 1st of that article reads as follows: "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this *Church of Christ of Latter Day Saints*, should be solemnized in a public meeting or feast prepared for that purpose" etc. Again I quote from Sec. 4, of the same document: "All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife and one woman but one husband, except in case of death, when either is at liberty to marry again." In section one, we evidently have the title of the Church just as the Conference of May 3d, 1834, intended it should be, Church of Christ of Latter Day Saints. From these quotations it can be plainly seen that yourself and your predecessors who have written on this subject have jumped to conclusions that were not correct and were seeking for inferences, that were inferences only.

Respectfully Yours,  
ASA S. COCHRAN.

### Our Reply.

In the above letter Elder Cochran takes us to task for our statements made in the RETURN of June 15th last, under the caption "Infallibil-

ity." We are glad to give space to this letter, for now all can see just what argument can be presented in excuse or justification of the action of the early church in this departure. In the editorial alluded to, we stated that Elder Cochran presented "inferences only" and ignored the only place in the Scriptures where a positive command was given to settle the point of the name of the church, viz: Book of Mormon, page 471, par's. 2 and 3.

Can any one find a reference to this place in Elder Cochran's letter?

Does he make denial of any point we stated, and sustain it by proof?

Does he present *anything but an inference*, in this letter, to offset the plain facts of history presented?

And yet he seeks to over awe us with the statement that "if we ever make such statements again, he will know that we make a willful misstatement," or words to that direct effect. We are sorry the Elder feels so bad, but we shall be compelled to reiterate those statements with emphasis, and add that any class of men who can so easily shut their eyes to facts, are to be pitied.

We didn't say anything about what those men *meant* to do when they changed the name of the church, we simply refer to their own record of what they *did* do, and gave their own words for it over their names. This, Elder Cochran does not impeach, nor does he show where they undid this action of May, 1834. His allusion to the committee appointed Sept. 24th, 1834, to revise the Book of Commandments, is an unfortunate one, from the fact that the result of their labor was the book

of "Doctrine and Covenants of the Church of Latter Day Saints," printed at Kirtland, Ohio, in 1835, and accepted by the church at the general assembly referred to by him.

It so reads on the title page of that edition

We never stated or supposed that the early church went into Buddhism or some religion outside the pale of christainity.

We stated that they did officially drop Christ from their name, just what he told them not to do, and Elder Cochran nor any one else has ever produced one word of proof to show that they did not, and what is more he never will, for it cannot be done. The facts are too plain, the disobedience too flagrant to admit of excuse or palliation, and its amazing blidness can only be understood when we consider that when a people become utterly disobedient to God's law, he gives them over to utter blindness, that their works may be manifest.

To plead that some one officially or otherwise, afterward used the name of Christ in connection with the church, does not help the matter at all.

The record of what was done, and Christ's command on the very point at issue, will forever confront all who attempt to defend the action.

The only consistant course for such is that chosen by the editor in chief of the Saints Herald, viz. raise a terrible dust about something of absolutely no value to any one and slip out under the cloud, without one word on questions of vital interest upon which his policy has been attacked.

We still think that if that confer-

ence of May 1834 had "intended" to call themselves "church of Christ of Latter Day Saints" as Elder Cochran *supposes* or *infers*, it would so appear in the minutes of their proceedings.

And how about the other points Elder Cochran? We charged your church with departure from God's laws in the matter of land speculation, usury, and going back on the record made by its own first leaders on the "spiritual wife" question.

At the Greenville chapel you answered our our quotation from God's laws on the land question, by stating that we had sold land, as executor of the Adams estate. You seemed to forget that our trust under the law compelled such action, and that we are living in a time when God's people have no organization that would makke it possible for them to do different from the rest of the world in this matter, and that the point in view was the fact that God's law contained the provisions mentioned; and that the church at independence had been, and the people at Salt Lake and Lamoni now *are* in position to carry out this law if they would, but had become so blinded by greed that they had utterly lost sight of it. Against the law on usury, you *supposed* that you had raised \$100 worth of corn, and sold it, and to offset the positive command found in Lev. 25-36-7. You asked "should I be compelled to loan that hard earned money without interest." Think of it, a preacher of the gospel appealing to the greed of his hearers to sustain his people in disobedience of a direct and positive command of

God, and dropping the argument right there

As to Joseph Smith's responsibility for the "spiritual wife" revelation of July 12, 1843, which you yourself alone referred to at that meeting, it will be in order for you to attack the testimony of Marks and Sheen in the first number of the Herald and elsewhere, and when you have shown that they and Robinson and the Laws all lied, it will be time enough to attack the host of witnesses at Salt Lake.

The columns of the RETURN are open to all Latter Day Saints, who may take issue with us, provided their articles are couched in terms as those used by Elder Cochran.

We have nothing to fear from such discussions, for it is truth we aim to present, and if we unwittingly adopt an error, he is our friend who points it out to us: and if we oppose truth to error, there is no way in which it can do so much good, and rouse so much interest, as in this, where each sits down and quietly writes out his best argument for all to read and judge of.

We offered to mail a copy of this paper to every subscriber of the "Herald" if they would furnish us their mailing list for the purpose.

The junior editor, and the business manager: "declined with thanks," not that they were afraid of the results, "Oh no, but we consider Whitmerism too dead to interest our readers." The Herald or any other legitimate paper is welcome to our mailing list.

Perhaps "Whitmerism" so called, may prove a very live question to some of the self-sufficient ones of the earth.

### Council Meeting.

The Council of Elders was appointed to convene at Davis City at 10 a. m. on Saturday, Sept. 14, 1895.

The train from the north arrives at 12 o'clock noon, and from the south at 2:40 p. m. Therefore all who desire to be here at the beginning, should come on Friday.

Our office and hall are just three blocks straight north from the depot, so one need have no difficulty in finding us. Let all come who can. If any come by team, we have ample accommodations for them.

Bro. J. J. Snyder requests us to announce that his first pamphlet "Truth No. 1," just off our press, is now ready for free distribution. All who desire to read it, can procure a copy by sending a one cent stamp either to this office, or to his address, Room 19, Commercial Block, Salt Lake City, Utah.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo. or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

Send one dollar for THE RETURN and keep posted for the next year.



# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, SEPT. 1, 1895

Replying to our friend in Los Angeles, Cal., whose letter appears in the correspondence columns, we cordially bid him welcome to the columns of the RETURN. His strong array of argument shows much earnest, independent thought and investigation, and the conclusions reached are without a doubt correct. We have mailed him a copy of the "Address"

We take it that by "former commandments" he means the "Book of Commandments," printed at Independence, Mo., in '33, and afterwards remodeled into the "Doctrine and covenants of the church of Latter Day Saints," at Kirtland, Ohio, in 1835.

There are very few of the original copies in existence. A few years ago the Salt Lake Tribune, an Anti-Mormon paper, printed a second edition of it, but we are informed that has been exhausted.

The Executors of the Geo. Adams Estate intend to publish an edition from this office some time this fall.

Replying to the point raised against us, we think his view is based upon a misapprehension of our statements, and of the actual requirements of the case.

An Apostle of Jesus Christ was a called witness of the fact of his resurrection. There were but twelve—the Eleven and Paul; Mathias was chosen by *men* while they were tarrying to receive the endowment. They were commanded to *tarry*, but they went to making Apostles.

Jesus in his own time called and qualified Paul. Their tenure of Office is eternal. Jesus told them that

in the regeneration they should sit upon twelve thrones judging the twelve tribes of Israel.

How will these fellows look in that day, who are now claiming to fill their places.

Others were called Apostles in the sense that they were especial witnesses, but there is not one word from Jesus by which we can infer that others were to take their places as they were called hence.

With this view we would not expect christ to appoint others if he established his church in another place, and turning to the account of his visit to America, by Nephi in Book of Mormon, we find that he called twelve "Disciples," and told them that they were subject to, and should be judged by his twelve Apostles at Jerusalem.

True, the record states that as these died, *the church* appointed others in their places, but the record also shows the church began to apostatize very shortly, on both lands, and it does *not* show that christ authorized the filling of their places.

When he restored the gospel in these last days, he called not Apostles, nor yet Disciples, but twelve *witnesses*, of the record.

How can their places be filled? The church was scarce a year old when they began to Apostatize, and, taking everything that Joseph Smith said "as from God's own mouth" they heaped to themselves Apostles, Prophets, High Priests, and a host of other unauthorized officers and principles, but that proves nothing but their blindness.

In conclusion we will repeat what we have before written, "when the Lord wants twelve men for any purpose in the church, we will say Amen, but until he calls and qualifies them, excuse us from any complicity with man made Apostles."

An Elder of the Reorganization, living in Illinois writes that he has noticed several shots in the "Herald"

of late, aimed at the RETURN, and as he don't believe in condemning a man by evidence from one side only, he wants the back numbers of the RETURN, that he may judge for himself.

We are very glad to assist an investigation of that kind.

We have no other object than to spread the truth, hence the more readers the better, and we do not fear the judgement of thoughtful men who dare to investigate.

Under date of Aug. 17, we received a cheering letter from Bro. John Clark of Council Bluffs. We would be glad to publish it, but as it is in the nature of a personal letter to ourself, and as some things which he considers detrimental to the cause are handled in a very plain manner, we refrain lest some might be wounded, and we do not wish to appear to retaliate, even through the hand of a friend.

In another place will be found an advertisement of Bro. J. J. Snyder's pamphlet, 'Truth No. 1. It treats on the gospel, and right living, and will be valuable to both believer and unbeliever. The great need of the present time, is a clearer line of demarcation between saint and sinner, and we believe this book will greatly assist in making plain many of the points wherein the former have fallen short of both duty and privilege. We bespeak for it a careful, thoughtful reading.

The figures opposite your name in your address, indicate the date to which your subscription is paid.

Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it, and yet desire to read it, will receive it free if they will notify us of the facts.

## CORESRONDENCE.

RICHMOND, Mo., Aug. 14, 1895.

BRO. WICKES:—I just returned from a little tour of proclaiming the Gospel of our Lord Jesus Christ. Some gave good attention and liked the Gospel. They may obey if they hear a few more Gospel sermons and the devil don't deceive them. May the good work move forward and all the Elders put forth their best efforts to forward the cause of our Master is the prayer of your brother in Christ.

P. A. PAGE.

DANVILLE, California, Aug. 2, 1895.

EDITOR C. A. WICKES:—Enclosed you will find an order for \$1.00 for which please continue sending the RETURN to Mary P. Powe, but to the following address: Mrs. Mary P. Powe, Danville, Contra Costa Co., California, as she is now stopping here and will want it sent here for all future time. She has been wishing that an Elder would come this way in order that she might be baptized and she is now nearly eighty-two years of age. Wishing you success,

I remain,

MRS. A. E. CLARK,

Grand-daughter of Mrs. Powe.

It is expected that we or some other Elder will visit Cal: within the next year.—Ed.

A friend in Los Angeles, Cal., writes Aug. 10, 1895:

MR. C. A. WICKES: Kind fellow traveler to Zion, Greeting:—I have just received a few numbers of the RETURN with the "Address" of David Whitmer to all believers in Christ. Have read them with much interest and desire to thoroughly investigate the church you claim to be the Church of Christ. I desire to subscribe for the RETURN. When I send the money I will send a dollar and forty cents so as to get a set of the back numbers. I wish you would tell me where to get a book of the "former commandments" in their unchanged state and what it would cost, also one of David Whitmer's "Addresses" to all believers in Christ, for I want one of my own to keep and study well in connection with the Bible and Book of Mormon, and any other pamphlets that you think will give me light. I am a member of the Reorganized Church and have been for four years, but I am now convinced that a lot of High Priests or even one is an imposition on the Church of Christ under the gospel of Christ, and I never could find but one at a time whose duty it was to make intercession for the people, as type of the one Christ. Our great inter-

cessor fills that office forever, and I do not now accept of a prophet, as a law-giver, because of all the prophets of God that the Bible and Book of Mormon speak of, they (the books) only speak of two that were law-givers and commanders. They were Moses and Christ; and as Christ is the gospel law-giver which is the everlasting gospel that shall never be changed, it leaves no room for a third law-giver to give another law, and if it be said that Christ may still keep on giving law I answer that he gave the letter of the gospel in full to the Apostles, and commanded them to go and teach it to all nations, and if the law that He gave then would save those who obeyed it, it will save those who obey it today without any more law. But is God never going to speak again? Yes whenever he desires to; but it wont be law, it will be the word of the Lord; and the word of the Lord and the law of the Lord are two different things. Of all the prophets of God in the Old Testament, we find none of them giving law but Moses. The rest all gave the word of the Lord to the people telling them of their departure from the law and what the result would be if they did not return. Now I believe that this was all Joseph Smith was ever called to do, translate the Book of Mormon which contains the gospel that Christ gave to the Nephites the same as in the New Testament, and then warn the people to return to that gospel. And when he began to receive revelations to govern the church, he was deceived and led the church astray again. For instance, he gets a revelation for the church to go to Ohio, and there receive my (God's) law, and they go, and what do they receive? Why a repetition of the law of Moses. Now if the church was breaking that law as well as the gospel, if God spoke in the matter he would act like himself, and have his prophet show them their departure and warn them to return like we read in the Revelation of John: "Remember from whence thou art fallen and repent," (or return) etc. Since I have spoken of what I see wrong in the Reorganized Church, I also "have somewhat against thee," and it is this; you state in the editorial of one of the RETURNS that the office of an Apostle was not intended to be perpetuated. Now will you please tell me where you get your authority for such a statement? You surely do not find it in the Bible or Book of Mormon, and if God hath set Apostles in the church as Paul says he did, who has the right to take them out. Now I want the truth, and may God help me to find it and by His grace I will give my life to help spread it. So if you have it and can prove it to me, I will

cast my lot with you, but I am afraid you will have a time doing it if you reject twelve men standing at the head of God's kingdom on earth. Not that I have any ambition to fill one of those offices, but I firmly believe that they ought to be filled, that the church may be in good running order. So be careful that you do not depart from the order of God, by rejecting some of the officers that God has set in the church while others depart by heaping upon the church a lot that God never set in it. Please give me what light you can and oblige your fellow traveler in hope of Eternal Life. \* \*

FORSYTH, Mo., July 1, 1895.

C. A. Wickes.

DEAR BROTHER—I have tried to get subscriptions for the RETURN but cannot you had better only send the one paper. I will give it out to those I think will take an interest in reading it. There are no L. D. Saints here and there has been but little preaching by them in this part. I have been so bothered in mind and afflicted in body and have a hard way to make alving that I have not preached any since last fall

When the Book of Mormon was revealed to me (for truly it was by the power of God) a personage appeared to me and told me that Book should lead me to the church of Christ, and so I am waiting for a development of the church. I hope that there will be nothing admitted into the church of Christ, that will render it difficult to determine, for I believe if any held pure authority uncle David held it. If the church of Christ ever begins making laws to govern herself in the general councils, then good-by. But if she will accept her law giver and the laws he has already given to govern her, then God will show forth his power in her. If the Elders need any council they will receive, if faithful, all they stand in need of. I never felt satisfied with the L. D. Saint Church. I have heard so many false gifts delivered by the members, and the order of ministry is not in harmony with the law of Christ governing that matter. In fact according to the Book of Mormon, her faith and works (in part) is not in harmony with that book.

They have the Mosaic and Gospel laws mixed to suit their purpose and when called on to prove their position they have to go back to the Mosaic law for their proof. Their law of Tithing is not the law of Tithing that God gave to his people in any age of dispensation. Where do we find any servant of God claiming as Hiram Smith did to having the power to seal up into eternal life so that they cannot fall.

They are in about the same condition as the Catholics, as near as I can compare them. And now let the church of Christ go to making laws, and soon she will have a one man head, who will receive laws for her then by the two ways of getting laws. She will then divorce herself from Christ our law giver and leader. But so long as she is faithful in keeping the laws that are recorded in the everlasting covenant they will be blessed in very deed. I know beyond a doubt that the Book of Mormon is the record of Gods people here on this land. Your's in gospel faith

W. C. KINYON.

HORNICK, Iowa, Aug. 22nd, 1894.

BROTHER C. A. WICKES: I shall endeavor to send in a brief report of what I have been doing in this locality, and our numbers, standing, etc, as has been requested. I have not been idle but trying to let the light shine, and Oh! how the Lord has blessed me in so doing. I have averaged not less than one sermon every two weeks for the last three years, besides being an active worker in Sunday School. My labors have been almost entirely in my own neighborhood, having preached some at Hillsdale last spring, and am now preaching in a different part of this county as well as in my own vicinity. Have had to labor against fearful odds by way of opposition, and mountains of prejudice but have been given courage to press onward. During this time have preached two funeral sermons and solemnized two marriages; one as Justice of the Peace and one as Minister. Have baptized six, and one more now ready and others near the door. We are now seven in number in this immediate vicinity and one at a distance. May the Lord increase our fold; we are in good spiritual standing and it does our souls good to meet together to serve and praise the Lord and drink in of the Spirit which is manna to our souls. It seems that we are indeed one in spirit and in truth and rejoice in the freedom of the gospel, of the Son of God, although we are yet babes in Christ and ask an interest in the prayers of the brethren and sisters everywhere. I will try again to be at the council; I was disappointed before. I am a farmer by occupation and cannot always leave just when I would like to. No officers here except myself.

W. S. ROBERTS, Elder.

Our article on the "Gathering" was crowded out of this number, together with some correspondence, but will appear in the next number.

### Causes of Jewish Persecution

Much of the anti-Semitic legislation of the present day is brought about, not because of the religion of the Hebrews, but because of the open and flagrant neglect of their religion and the spread of infidelity among them. So writes one of their own learned rabbis, recently. We thought as we read this sentiment of the many and oft repeated warnings God gave the nation concerning this very thing, and can but look upon their present condition as the fulfillment of some of the predictions which was to follow upon their sinful disobedience. Not until Israel forsakes his idolatry and "returns unto the Lord" can his condition be materially improved. And says Jehovah: "I will yet be inquired of by the house of Israel to do it for them." It is for this we hope and pray and work.—Hebrew-Christian.

It is said that the embalmed bodies of three Jews have been found in a secret cave in Mexico. From the Hebrew inscription on a tablet it is inferred that they are upwards of six hundred years old. The Jewish Tallis and Tephillin were found on the bodies.—Hebrew-Christian.

The people who are in the most danger of going to hell are those who expect to start for heaven tomorrow. —Ram's Horn.

### Back Subscription.

All who paid for THE RETURN, to either Bro. Robinson or Bro. Schweich, and did not receive the paper to the full amount of their subscription, are requested to notify this office and the amount found due them will be credited on the present issue. Please attend to this without delay.

Also, all those knowing themselves to be indebted to either Bro. Schweich or Bro. Robinson, will please remit the amount due, to this office, and they will be properly receipted.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.*

Vol. 4, No. 16. DAVIS CITY, IOWA, SEPTEMBER 15, 1895. Whole No. 53.

## THE LOST TRIBES OF ISRAEL.

### Theory That They Have Been Found in the Anglo-Saxon Race.

A question that is rapidly forcing itself to the front in religious circles is the location of the lost tribes of Israel. In view of the prophecies that when the children of the house of Judah, or Jews, return to Palestine they are to be accompanied by their brethren of the house of Israel, whose identity among the nations has so long remained undiscovered, the subject is intensely interesting alike to Jews and Christians.

For many years devout minds have been engaged in investigations that have yielded continuous streams of light from the sacred and secular history, chronology, astronomy and numerous other sources. Scores of men eminent in the realms of religious, scientific, historical, ethnological, and philological research have pursued their inquiries unceasingly, and claim at last to have solved the mystery in the discovery that the Anglo-Saxon races possess all the distinguishing marks whereby the lost tribes are to be finally recognized.

Prof. C. Piazzzi Smyth, late astronomer royal for Scotland, in reviewing a book by Prof. C. A. L. Totten, United States army, an enthusiastic and voluminous writer on the subject, expresses himself as follows:

"What is the effect of so unexpected a discovery on the Bible itself? It is twofold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages; consummated in

our own days. And, second, it causes the Bible to become for the Neo-Israelitic Anglo-Saxons of America and Great Britain with their colonies, as it was for the tribes of Israel of old, an infallible book for their national guidance in politics as well as a collection of inspired instructions for each individual soul in religion."

Naturally, the supposed discovery of a truth so long hidden from theological eyes elicits considerable criticism from conservative expositors of the Scriptures; earnest seekers after light cannot afford to treat with disdain the opinions of devout and scholarly men, except at the risk of placing themselves in the category of those possessing the Pharisaical spirit. The exponents of this belief complain that they do not receive fair treatment at the hands of the religious press. Whether this be true or not, truth itself must eventually be victorious and can afford to patiently await the issue.

The faith of the Christian is in no degree threatened by the controversy, as evangelical activity is increased by this new testimony to the faithfulness of Jehovah to His promises, while to the loyal Jew the discovery is pregnant with an early fulfillment of the glorious hopes that have sustained him through long centuries of gloom and disaster. Briefly stated the facts are as follows:

The house of Israel was banished to Assyria about 721 B. C.; the house of Judah to Babylon about 100 years later. The house of Judah returned to Palestine under Ezra and Nehemiah after seventy years of captivity, but the ten tribed house of Israel never returned. According to numerous prophecies they were to

become Lo-Ammi (not my people), gentlized, outcast, divorced and known under another name. On the other hand all the great prophets predict that while in the land of their dispersion they were to be recovenanted and become the sons of the living God—a strong nation and chief of the nations—in the isles of the sea and the isles far off—in the North and West—possessing the gates of their enemies and to be among the nations in the midst of many people as a lion among the beasts of the forest. All of which promises undoubtedly refer to the ten tribed or lost house of Israel and not to the house of Judah. It is contended by the exponents of this supposed discovery that there is no possibility of the fulfillment of these prophecies if they do not refer to the English speaking people.

At any rate it is a subject replete with international interest and should be accorded a dignified discussion and candid consideration.—New York Mail and Express.

#### MINUTES OF THE COUNCIL

Of Elders of the Church of Christ,  
Held at Davis City, Iowa,  
Sept. 14th, 1895.

The Council was called to order at 2 o'clock p. m., and opened with prayer by Bro. Page.

Bro. P. A. Page was chosen President and C. A. Wickes Secretary.

Minutes of the April Council were read and approved.

#### REPORTS.

Bro. Clark reported no labor in the line of preaching and no baptisms.

Bro. Roberts reported baptizing one woman since his report of Aug. 22nd, and told of his efforts in building up the church in his locality, and expressed his determination to always be ready to uphold the gospel banner.

Bro. La Point reported the prayer meetings at Lavis City were still continued, but had not done any preaching. Was determined to still hold on to the gospel as found in the Bible and Book of Mormon.

Bro. Page reported regular meetings

at Richmond. Had been to Lowrey City, Mo., preaching there a week and baptizing two. Had preached in other places and labored in Independence.

Letters were read from Bro. J. T. Clark, of Independence, Mo., A. B. Frisby, Salt Lake City, Utah, C. C. Fisby, Salt Lake, Utah.

#### SPECIAL BUSINESS.

Church Incorporation was taken up and a resolution was offered as follows:

WHEREAS, the Church of Christ of which we are members was incorporated at Davis City, Iowa, by the members of the Davis City Church and one other to wit: John C. Whitmer, of Richmond, Mo., on the 4th day of December, 1890, without previous notice or consultation, and

WHEREAS, we understand that the Church of Christ should not be made a centralized body like the churches of the world, therefore be it

RESOLVED: That we reject this act of incorporation, it being unauthorized and unnecessary, and subversive of the liberty of the gospel. But if the church in any place desires to do any business that requires incorporation, *that church or congregation should incorporate*, as was recommended by the Council of 1890.

C. A. WICKES,

Adopted.

JOHN CLARK.

C. A. Wickes read report of Executors of Bro. Adams' will, from RETURN of June 1st, '95, and reported acts of said Executors to present time. Moved by Bro. Clark and Roberts that the report be approved. Carried.

The matter of Bro. Fred Cunningham was taken up. Bro. Clark reported that he had been seen in western Iowa recently, but did not know where he was now.

The matter was deferred until Monday and as some have thought that Bro. Wickes had violated the law of Christ on divorce, the matter was made the special order for the evening. Adjourned to meet at 7:30.

#### EVENING SESSION.

Council was called to order by Bro. Page and opened with prayer by Bro. Clark. After consultation it was

RESOLVED: That as we find Bro. Wickes

did not put away his wife, but she put herself away against his wishes, we hold that he has not violated the law of Christ by marrying again. Adopted.

Adjourned till Monday morning.

Preaching service was held on Sunday morning and evening at the hall. Bro. Roberts spoke in the morning on "The Officers of the Church of Christ," and Bro. Wickes in the evening by request on the subject of "The Gathering."

Council met on Monday morning, Sept. 16th, at 10 a. m., Bro. Page presiding and was opened with prayer by Bro. Clark. Various matters were discussed, and the case of Bro. Cunnington was taken up. No word has been received from him, and from the evidence presented it was found that the charge against him is true, and we hereby withdraw the fellowship of the church from him until he shall make acknowledgment to the church and the party injured.

In the evening prayer and testimony and sacrament meeting was held.

#### TUESDAY MORNING.

Meeting convened at 8 a. m., and was opened with prayer by Bro. Wickes.

Minutes of yesterday's meetings were read and approved. Communication from Simeon F. La Point, James E. Hockert, Elme O. La Point and Sarah R. Hockert was received and read, and ordered spread upon the minutes.

"To the Council of Elders of the Church of Christ, convened at Davis City, Iowa:

We, as members of the Church of Christ at Davis City, Iowa, do request that our names be dropped from the general church record. We would like the same privilege to go out of the church as we came in.

SIMEON F. LA POINT,  
JAMES E. HOCKERT,  
ELME O. LA POINT,  
SARAH R. HOCKERT."

Moved that the request embodied in the above communication be granted. Adopted.

Report of Bro. C. C. Frisby was

taken up, and as from the evidence it does not appear that there was sufficient grounds for such action as has been taken by the church in Salt Lake, regarding Bro. Snyder. It was moved that a committee of three, consisting of Bro. Page, and two whom he shall appoint to act with him, be empowered by this council to investigate the affairs of the church in Utah, and sit as a court of Elders to decide any cases that have arisen. Adopted.

Bro. Page appointed Bro. Clark and Bro. Wickes as the other members of said committee.

Letters were read from Bro. A. P. Smith of Independence, Mo., in which he charged that the proceedings of the Council of 1890 were of the Devil, and that three of the church had been cut off from the earth because they did not raise their voice against such proceedings. Bro. Page stated that Bro. Smith had requested him to erase his name from the church records.

It was decided to advise Bro. Page to grant his request, as we find he is in a very bad spirit, and has been labored with and refuses to repent.

Letters were read from Bro. John C. Cox, of West Port, Cal., and from the accusing spirit manifested, we cannot endorse his labors as an Elder, until the matter is further investigated, and his case is hereby referred to the court of Elders appointed for Utah.

The letter of Bro. Elias Land, of Rogers, Texas, to the Lamon "Herald" of July 24th, 1895, attacking the RETURN was read, and it was

RESOLVED: That we cannot sustain Bro. Land as an Elder in the church, until he apologizes through the "Herald" for that action, and we also declare him to be out of harmony with the church in his views on "The Twelve."

RESOLVED: That we still endorse the Bible and Book of Mormon as the only standard of faith and prac-

tice of the Church of Christ. Adopted.

RESOLVED: That we endorse the actions of the council of 1890, as being in harmony with the word of God. Adopted.

RESOLVED: That the next council be held at Richmond, Mo., on the first Friday before the full moon in October, 1896, at 10 o'clock a. m. Adopted. Adjourned.

P. A. PAGE, Chairman,  
C. A. WICKES, Secretary.

### The Gathering.

CONTINUED FROM AUG. 15th.

In our first article on this subject we noted some of the objects sought to be obtained by this principle, the chief idea being to found a commonwealth in which the Saints might live in righteousness, free from the evils of Babylons system of greed. We also observed that they immediately began following the very methods from which they sought relief. Some may be disposed to question this. We refer all such to the history of their doings as given in their own papers of the time, and especially to the various utterances of Joseph Smith on the subject, as given in the Doctrine and Covenants.

Most Latter Day Saints accept them as inspired, and in many places referring directly to these things, he tells the Saints the reason they were not permitted to remain in their various settlements in Missouri, is that they were not obeying a righteous law, and should not be permitted to pollute their inheritance. If we accept these statements of his, and try to discover how long it will be be-

fore they may make another effort to establish themselves, we find that question answered also, by the quotation at the head of the paper—until they repent and remember the things written in the Book of Mormon, and the former commandments. That the latter refers to the Bible is very clear, for the later commandments had not then been published. Moreover the words are used in connection with the Book of Mormon, and fixes them as former or before that, hence it must refer to the Bible.

This is in harmony with God's usual methods; for when his people transgressed, he sent prophets to them to warn them of the results of broken law, and to return to his statutes. Another class may object that this gathering business would mix the affairs of church and state too much, and that the spiritual work should not include temporal affairs.

Here we touch the key note of the mistake of the ages of Christendom. Men have ever been prone to forget that it is written "My ways are not your ways," and that Jesus said "My kingdom is not of this world."

Rome placed the church over the temporal affairs of the world, but instead of spiritualizing the world, it corrupted the church.

England did the same thing on a smaller scale, with the same results. The added light of the "New Covenant" could not prevent the Latter Day church from making the same mistake.

TO BE CONTINUED.

Send one dollar for THE RETURN and keep posted for the next year.



# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, SEPT. 15, 1895

Another Council has come and gone. It was not to be expected that many could attend, the church is so few in numbers and so widely scattered. It is however a matter of satisfaction that enough were present to give to each question presented a majority opinion unbiased by any personal interest in the case.

Much that is important was accomplished; the various vexing questions were passed upon and we believe the conclusions reached will be accepted by those who are in the right spirit, and alive to the work. A number of people banded together and earnestly working to accomplish a definite object, can accomplish much; but if they devote their energies to pulling each other down, or wrangling over questions that have been clearly decided upon long before, they have no strength left to employ in advancing their cause. Those who persist in such a cause are a detriment to any cause. Years ago some of the Elders took the position that the Church of Christ must of necessity be united, and often quoted "except ye are one ye are none of mine."

We think experience has proven that this was misconstrued. While it is true that those who do not keep the spirit of the Lord, and thereby arrive at a oneness are none of His, yet it is also certain that there will be

such, for it is also written, "it must needs be that offenses come," and the wheat and tares must grow together until the harvest.

The strength of the first quotation lies in the promise that they who do his will shall have his spirit, which shall make them "one" with him, in spite of the opposition from without or within the fold.

Painful and unpleasant as it is to all right minded persons, we have deemed it best to give scope and expression to some of the discordant elements that have sought a hearing. The Elders have spoken in no uncertain terms on the matters presented, and the former position taken by the church has been affirmed.

Hereafter the paper will be devoted to building on that line, and those who dissent from the position of the church must find other means to propagate their ideas. We have faithfully published the painful and unpleasant occurrences, as well as brighter events, for we do not believe in "whitewashing" in such matters, whether it be ourself or others who are concerned. We trust that those who are in earnest in the work will lend a helping hand to push it forward.

If all work together, much may be accomplished. May the spirit of the Master direct his servants in all things, and then all things shall work together for their good—even the wrath of men shall praise him.

We apologize to our patrons for the late appearance of this number.

Our office force is small just now, and the regular publication of a local paper must be maintained.

After the council we were nearly sick for some days, and the clouds of dust which filled the air, so affected our eyes that it is impossible for us to work at night. We intend that such delays shall not often occur, and we hope our friends will be patient in this instance.

We print elsewhere a communication from Bro. Peter Olsen, on the Sabbath question. We confess we have never given this matter much thought, but one thing is certain; if a thing is plainly commanded in the Scriptures, without limitation as to time, the command holds good today; and if we are simply following the commands of the Roman church, the sooner we forsake them for the commands of God, the better it will be for us.

We shall be pleased to hear from any person or brother who may hold opposite views to those expressed by Bro. Olsen.

In reading the minutes of the Council it will be noticed that very little seems to have been done at the Monday session.

The fact is however, that it was a very busy day. During the discussion of the law on divorce, on Saturday afternoon, Elder La Point used expressions that could not be overlooked. The matter was taken up on Monday morning, and to justify himself Elder La Point made specific accusations against the writer, on points which have been held against him by some, for many months past. These were carefully examined one by one, by the council, and decided against the plaintiff. The original action against Elder La Point was

then taken up, and to avoid expulsion he withdrew the offensive language. This fully satisfied the writer, and to avoid wounding a brother's feelings by publishing an adverse finding, the writer suggested that the proceedings be not published, which was agreed to by the rest. However we preserved a copy of the proceedings signed by the Elders who decided the cases.

In the evening the Elder and several relatives refused to partake of the sacrament, and the next morning he and three others withdrew from the church as recorded in the minutes.

We are sorry to see men take such action, but when men give way to a spirit of "rule or ruin," majorities count for nothing. However, the church has taken advanced ground, and allows men to walk out as freely as they walk in.

If they are in the wrong they go out to their own condemnation and if the church is in the wrong, all the "trials" and "findings" in Christendom will not change the verdict when the great court shall sit, and all are judged "out of the books." "Close ranks! FORWARD!"

We take great pleasure in stating to our friends in the West, that arrangements have been made for Br'n. Page and Clark to visit the Pacific Coast in the near future—not later than Dec. 1st

Many friends have long desired to have an elder visit them, and these brethren have consented to go. They are men of large experience, firm in the faith, and of unswerving integrity, and we have no doubt will with the Father's blessing do a good work for his cause.

### CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

#### The Sabbath Question.

WESTON, Iowa, Sept 7, 1895.

BRO. WICKES: I will write concerning the Sabbath. Gen. 20:3: "God blessed the seventh day and sanctified it." Ex. 16:23: "And he said unto them, this is that which the Lord hath said: to-morrow is the rest of the holy sabbath unto the Lord." Isaiah, 58:13: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day."

These scriptures look to me that any other day in the week will not answer as well. About seventeen years ago I enquired of the Lord what day was the true sabbath, and the answer was given: "Certainly, Saturday is the day." This matter is important for the converting of the house of Israel and others. Therefore I wish the brethren of the church to pray the Lord for light on the matter. I think the Lord will let you know.

The churches of Salt Lake and Lamoni want to follow their prophets and apostles, and high priests, but the true church will follow the Record of Joseph, (Book of Mormon) and the Record of Judah — the Bible.

The command is to have unity and peace among God's children. Here is the gospel for the Jews and every body. Luke 23:55-6, "the women also who came with him from Gallilee rested the sabbath day according to the law."

The Protestants claim that the first day was Jesus' resurrection day—Sunday. The day before was the Sabbath. Mark 16: 1-2. Millions of Jews say Saturday is the Sabbath.

The Lord's people will not follow the woman spoken of in Rev. 17: 18, nor the beast that carried her, but will follow the commandments of God. The Sabbath is a sign between God and his people. Ezek. 20: 20, Ex. 31: 17.

PETER OLSEN SR.

Bro. Olsen also sends the following extract from a lecture delivered by a Catholic Priest named Enwright, in the Catholic church at Avoca, Iowa, Sept. 17, 1889. It was reported for the Avoca Herald, and submitted to the lecturer for correction before printing.

"There is but one church on the face of the earth has power or claims power to make laws binding upon the conscience of men, binding before God, binding under pain of hell fire. For instance the institution of Sunday; what right has any other church to keep this day. You answer, by virtue of the commendment which says, "Remember the sabbath day to keep it holy." But Sunday is not the sabbath; every school boy knows that Sunday is the first day of the week.

I have repeatedly offered \$1000 to any one who will prove from the Bible alone, that Sunday is the day we are to keep, and no one has called for the money yet, and I now make the same offer here tonight.

It was the holy Catholic church that changed the day of rest from Saturday the seventh day, to Sunday the first day of the week; and it not only compelled all to keep Sunday, but at the council of Laodicea, A. D., 364, it anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day, under penalty of anathema.

Which church does the whole civilized world obey? Protestants call us Catholics and our church every horrible name they can think of—Anti-Christ, the Scarlet Colored Beast, Babylon, the Mother of Harlots, etc., and at the same time profess a great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge our power and obey our church instead of the Bible.

The Bible says remember the Sabbath day to keep it holy, but the Catholic church says no; keep the first day of the week, and all the world bows down in silent obedience to the mandates of the catholic church."

RICHMOND, Mo., Aug. 25, 1895.

**BRO. WICKES:** My thoughts at present lead me to make an effort to say something regarding the state of the church. While there is some difference in regard to church organization, how is it with each and every one of us as members individually. Are we letting our light shine that others seeing our good works may be constrained to glorify our father who is in Heaven? When we find some of our members seeking an excuse to absent themselves from meeting contrary to law and example of firm christians, and refusing to partake of the broken body of our Lord Jesus Christ and his precious blood which was shed for them, for the reason they think some of the members are not what they might be, neglecting a plain command of God, viz. let a man examine himself and let him eat of that bread and drink of that cup, the very ordinance God has provided for spiritual growth, witnessing unto God that we do always remember his Son that we may have his spirit to be with us. Let us remember if we have not the spirit of Christ we are none of his. It is obvious what follows this conclusion, we are led by some other spirit, either of man or the devil. To be carnally minded is death but to be spiritually minded is life and peace. From the very time we cease going to church or neglect the assembling of ourselves, we begin to retrograde and fall from our steadfastness. O, Brethren and sisters of the church of the Living God, we are living beneath our privileges and not magnifying the Lord our God, and walking as children of light. O let us all awake to a full realization of our responsibility to our Heavenly Father, and try with all the ability we possess to do his will, to whom be glory now and forever, Amen.

FRANCIS MILLER.

Bro. J. J. Snyder requests us to announce that his first pamphlet "Truth No. 1," just off our press, is now ready for free distribution. All who desire to read it, can procure a copy by sending a one cent stamp either to this office, or to his address, Room 19, Commercial Block, Salt Lake City, Utah.

### Back Subscription.

All who paid for THE RETURN, to either Bro. Robinson or Bro. Schweich, and did not receive the paper to the full amount of their subscription, are requested to notify this office and the amount found due them will be credited on the present issue. Please attend to this without delay.

Also, all those knowing themselves to be indebted to either Bro Schweich or Bro. Robinson, will please remit the amount due, to this office, and they will be properly receipted.

### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

The figures opposite your name in your address, indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a payer. Those who cannot afford to pay for it, and yet desire to read it, will receive it free if they will notify us of the facts.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.*

Vol. 4, No. 17.

DAVIS CITY, IOWA, OCTOBER 1, 1895.

Whole No. 53.

## THE SABBATH.

THE day of rest originated in the rest of God when He ceased the work of creation, at the making of man to have dominion over the earth.

It was in remembrance as an institution of God, long before promulgated by His voice in Sinai; (Gen. ii, 2, 3. Ex. xvi, 23;) and there is no ground for believing that the sanctifying of the Sabbath, was not a law among the Patriarchs and the Antedeluvians, because it is not mentioned in the scriptures; for from the time of Moses until Solomon, when it was unquestionably in force, it is nowhere mentioned.

Throughout Christendom, with some slight exceptions, the first day and not the seventh, is kept as a Sabbath. For this they have no warrant in the scripture, and pretend to none. (Buck's The. Dic. "Sabbath,")

The reason given for the change is that Christ arose from the dead on the first day, and the attempt is to justify it by tradition, and practice of the church.

But evidently, the Church has no power to change or abrogate a commandment of God, who required us to keep the seventh day, not any other day in the seven.

The early Christians did undoubtedly frequently meet on the first day for religious worship, precisely as the Saints do nowadays, in exclusively Christian communities; not because they regarded it as the Sabbath of God, but because on that day, being the regular day of heathen fes-

tivals, men would come together to hear them. Keeping the first day as a Sabbath instead of the seventh, is one of the innovations forced upon Christianity by the Emperor Constantine, to make the change of national religion less difficult.

The very language of this Commandment seems to presage the propensity of man to change the Sabbath; and God, foreseeing what wicked men would do, has placed on his chosen, a special injunction that they keep that day in all their generations for a perpetual covenant; Ex. xxxi, 13-17, and awful penalties are pronounced against those who abolish it.

The Sabbath is appointed for men in every station in life and the crime of exacting labor of children and servants on that day is a great offence unto God. It is the Sabbath of the beast as well as of men, and to work beasts for our pleasure or profit, is also an offence unto God.

*Gospel Monitor.*

## BIRTHRIGHT.

Is the principle of selling one's birthright for a mess of pottage in existence in the church at the present day or has it passed away with carnal ordinances? It is the opposite of spirit that gives nobility and puts down meanness. Isaac's birth was in some sense supernatural, and represents connection with heaven. It might be said that Christ only

now has any birthright, and we get ours from and through him.

As illustrating the character and spirit of the Lord Jesus Christ, it is a principle of wide and constant application, entering into the affairs of daily life very frequently, and tends to elevate thoughts and feelings. It is the cause of the respect we feel for the authority handed down by Elder David Whitmer, and our solicitude that it shall not be taken away from the earth again.

It is the hope of the world in a fast degenerating age. I. L.

#### STOLE A LOAF OF BREAD.

In how many churches throughout the United States was the supplication "Give us this day our daily bread," addressed to the throne of grace last Sunday? One would hardly imagine that such scenes as the following could possibly occur in this bounteous land of Christian civilization. And let it be noted, in passing, that the highest church authorities have deliberately declared that it is no sin to steal bread to save life from starvation; yet the government authorities "held them for theft." The New York Sun says:

"Policeman Fink of the Morrisania station saw two young men steal two loaves of bread that had just been left in a porch at Hunt's Point road and Southern boulevard yesterday morning. Clutching the bread under their arms the men ran until they saw the officer. They stopped when he threatened to shoot them, and said:

"We'll go with you, but for God's sake don't take the bread away. We haven't eaten anything in nearly three days."

They said they were Frank Clifford, a mason, and Wm. Reilly, painter. Clifford said he had a home in Albany. Reilly said he had no home. They said they were out of work and half starved. Their

clothing was wet with rain, and they said they had been tramping through the country in search of work.

The officer was obliged to take the bread from them, but he bought them some sandwiches which they ate ravenously on the way to the police station. Magistrate Cornell expressed his sympathy for the prisoners, but said he would have to hold them for the theft of the bread."—Ex.

#### Will People Ever Learn?

Did you ever stop to think that when a smutty finger touches a picture it tarnishes the entire scene?

Did you ever stop to think that when you speak ill of one of a family you leave a mark of misery on all? When the breath of scandal falls on one of a household, how it must hurt and sting all around the hearthstone. No matter how pure and innocent may be the life of a father, mother, brother or sister, when one is traduced and slandered all suffer alike.

Think of the heart ache, the bitter tears that have saddened many a beautiful life because of a cruel word spoken of those near and dear. If the tongue of evil speaks true, then the greater the woe, but if it speaks falsely, the words cut the sensitive down into the dust of humiliation, much the same.

Think of the sorrow that broods like a pall over many a home because scandal has besmirched the garments of some of its inmates.

Oh, how careful we should be about repeating street rumors and giving wings to the evil imaginations of the base.

God grant that not a word of ours may ever embitter and sadden the life of any innocent soul.

O. B. HALSTEAD.

**THE GATHERING.**

CONTINUED FROM SEPT. 15th.

He who reads the Doctrine and Covenants finds a complete plan of temporal government laid down and the officers of the church are made the officers of the land, thus placing a temporal burden upon them which could not fail to unfit them for spiritual work. Also being contrary to God's law already given, it could not fail of his disfavor, hence no wonder they were told he would not permit them to pollute his inheritance.

Their mistake lay in studying up a theory in their minds, and asking for a revelation to suit their theory, when they already had God's law on the subject in his word. The leaders of the Lamoni Church have said much about the separation of church and state, and yet claim to believe the book of Doctrine and Covenants. The Salt Lake people prove their faith by their works, and in some measure practice what the book teaches. Both stand in gross error because they have not judged either the book, or their theory, by that which "is written."

God's plan for the temporal government of his people is written in the Bible. Like himself it is based upon eternal principles, is unchangeable and has never been set aside by his authority. It is distinct from the Gospel or spiritual law, hence there is no mixing of church and state. The one educates the heart; the other directs the hand.

We cannot too strongly emphasize this point of the entire separation of Church and State, in God's plan.

This is the rock upon which both the former and latter day church has

split. There is no place for Tithing in the Church, in the sense of an obligatory tax! but there is in the Government of God's people

There is freedom and purity in the church, only when separated entirely from the affairs of the world, i. e. temporal things, and its officers will be led by the spirit of God, only when there are no inducements of power or gain attached to their Bishopric. Only then will they labor solely for love of the right.

It is only necessary to glance over the literature produced by Latter Day Saints of the various factions, to perceive that almost without exception, they have followed the first great error, and bent all their efforts to building up a church that should be a Kingdom. Such a course could not fail to produce the same intolerant bigotry which has caused both Catholics and Protestants to burn each other, and all dissenters at the stake "to save their souls."

Shall we say that the grace of God will be sufficient to prevent such a spirit from growing up in the true church?

The work of the "Danites" in Missouri, in Nauvoo, and Salt Lake forbid such a conclusion. Our only safety lies in the law, written in the New Covenant and the Former Commandments.

We have examined the object sought by the Gathering, and glanced briefly at the methods pursued, and we find in God's law, the basis for the right method. We can easily see that the methods which have been, and are being pursued, are not in harmony with that law.

TO BE CONTINUED.

# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, OCT. 1, 1895.

## EDITORIAL ITEMS.

We have had several calls for Bro. Snyder's pamphlet, "Truth, No. 2." No. 2 has not yet been sent to us for publication, and we cannot say when it will appear.

Sr. C. Hendrickson sends us a clipping from The Gospel Monitor, on the Sabbath Question. We advise all to read it carefully, and if there are any flaws in the argument, we would like to hear from some brother or sister who can make them clear.

Under the caption, "Stole a Loaf of bread," we print a curious tale, for this boasted land of liberty and plenty.

People who live in the as yet, prosperous farming districts of the West, have no conception of the terrible conditions of life in the great cities, which are, Octopus like, slowly but surely drawing the substance from all tributary country. "Like causes produce like effects." We have adopted the economic policy, of England, who borrowed it from Rome, who copied hers from Babylon. Who can doubt the result.

Politicians, Priests, and People, like swine, think little of the future so long as their own stomachs are filled; but what shall we say of Latter Day Elders, who so far forget

the message of warning entrusted to them, as to join the mad scramble for gain, and sneer at, and deride those who point to the plan God gave for the temporal salvation of his people.

Bro. A. J. Clark of Los Angeles, Cal. who has recently been converted from the Reorganizers, sends us a copy of his paper, The Patriotic News, containing a kindly notice of THE RETURN, for which he has our thanks. The Patriotic News is published in the interest of the Order of American Patriots, a body formed for the purpose of agitating against the alarming encroachments of Catholicism in our land.

Send him stamps for sample copy and examine the subject for yourself. In our opinion there is no doubt the Pope has sinister designs upon this country, and it is clear that he has already secured a very strong position in America. The spirit of intolerance is just as strong in that church today as it was in the dark ages, only curbed by the strong hand of necessity.

Many are deceived by its lamb like appearance, but we thoroughly distrust it.

Give it power, and the life of a "heretic" would be safe nowhere.

Bro. J. J. Snyder requests us to announce that his first pamphlet "Truth No. 1," just off our press, is now ready for free distribution. All who desire to read it, can procure a copy by sending a one cent stamp either to this office, or to his address, Room 19, Commercial Block, Salt Lake City, Utah.



### CORESRONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact: but we must have the name. Also write on one side of the paper only.

#### LETTER FROM BRO. BROWN.

JERUSALEM, Sept. 16, 1895.

DEAR BRO. WICKES: Your letter of Aug. 18, is received with joy and gladness. I will try to answer your questions, and will touch tenderly the many things you speak of, and such other matters as may be presented to my mind, and give you the privilege to correct and select for the RETURN, such as you may think suitable food for the disobedient rams and the beloved lambs.

If the letter is too long for one number you can continue it. You say that you wrote a letter some years ago which I have not answered; my dear brother, there are others of my spiritual children that have done the same as you have done, and I have the right to make the same complaint and I am glad of the opportunity to answer them all this at time. I have always been aware of the prejudice against me since that time you met me at Richmond. I left for this country without consulting any of the church, and after coming here, lost all our money in a bank failure, and too old to work, and in a strange country amongst people who could not speak to me or me to them. In a natural way it looked as if I had been turned over to the buffetings of Satan; so I concluded to live in obscurity as much as possible until my mission to this country would prove itself true or false.

Hence the reason of your letter and many others not being answered, and not because our hearts have become cold towards any of the dear brothers. No, no. Let any one that has ever known the sweet fellowship of saints and then be separated from it as we have been, they would gladly shake hands with anything that has the name of Saint to it. And dear brother if you knew how glad we were to receive your letter you would write to us whether we an-

swered it or not. You say that Christ's church and gospel are one thing, and the temporal government of his people is another. I say, Amen. You want to know what we are doing, temporally and spiritually. I did not come to this country to do any temporal business and could not do it if I wanted to; and although we lost our means of living, we have been wonderfully provided for. We have not asked any person for help nor do we intend to, but are trusting in God for our necessities and so far, we have had bread tea and shelter. Without being asked, the Doop families at Cherryvale have helped us very much, and they will be rewarded for it. Spiritually I am doing the hardest work of my life and that is to stand still and do nothing, that is, in the matter of preaching. But I have one great comfort, and that is that I am doing as I have been commanded, which is to wait with patience and the way will be opened for me. But I want the church to know that I am not sitting here in darkness, for my four years separation from worldly business has given me the opportunity to study and learn much in spiritual things and it has pleased the Lord to bless us with many evidences of our acceptance and His love to us. I could relate many things, but will only tell one that has just taken place. A Bulgarian Jew, a printer by trade, who is now head printer in the London Jewish Mission Society in connection with the church of England in this city. He and his wife belongs to that church, but he is a thinking, clear headed man and could not consent to be sprinkled, for baptism. He came to my house and told me that when studying and praying about his condition something would say: "Go to Brown." "Go to Brown." He put it off many times but still it was, "Go to Brown," and two weeks ago he sought and found me, and has been with me seven times and his wife and family once. They are fine, intelligent people, and they are drinking in the truth. He speaks four languages and his wife speaks five. So you can see that God has me here for a purpose, and acknowledges me as his authority and servant. But we have

many things to contend with. There is no place here to baptize, and it takes two days to go to the Jordon by Jericho, and we have to have a guard with his gun to keep the robbers from robbing us. There is another place that we can go to in one day, but the way to it is so rough that it is almost impossible for women or old people to get to it. When you get there it is a beautiful place to baptize.

I baptized one man in it. Philip's Fountain, where Philip baptized the Eunuch is only eight miles from here and plenty of running water, but no place to baptize. One time two ladies took myself and wife out eight miles to Solomon's Pools, thinking we would find a place to baptize them but had to come home as we went. I would have baptized a missionary from Philadelphia, U. S. A., last spring, if there had been a convenient place; of course when the Lord's time comes to commence His work, which I think will be very soon, we will have to go and baptize, if we have to go on our hands and knees. But when reading the RETURN about what you are going to do with Brother and Sister Adam's money, I thought, how they would rejoice if they could tell you to use their money in preparing a place to baptize people into Christ at Jerusalem. It would take from twelve to fifteen hundred dollars to buy a lot and build a cistern and place to baptize in. I have no hope of your doing anything in this matter unless the good Lord interferes in your proceedings, but believe it will be done soon in some way. The Master will have it done his way.

Brother there is one thing in your letter that I do not like. You give me credit for that which does not belong to me. You say, the instruction I gave in my letter is certainly correct. "Let each one learn his own duty." Now I want every elder in the church to understand that the two revelations in my letter are not my instructions, but commands of Christ to the elders of His church in a council at Richmond, and the last one given by letter to a council at Davis City, letting them know the penalty for their disobedience, and they are

the only revelations that has been given to us as a people or church. I will notice another thing in your letter, which is in regard to the twelve and organizing. I endorse your views completely but will write a little with the hope of bringing my beloved brothers to a better feeling with one another, and better understanding of our condition and individual duties. In the first place the RETURN is not a place for such disputations. Bro. Wickes sends me five copies each time, no doubt thinking I will give them to others to read, but instead I have to hide them for fear any person should see them, and I am not the only one that hides them. How can any one of you preach that they will receive the spirit that will guide into truth, and give them the RETURN to read. If we are Christ's Church, should not the RETURN correspond and agree with Christ's gospel. If the RETURN was filled with the good works of the elders and the testimonies of members. Relating the gifts and blessings they are receiving. Then we could give the RETURN to our neighbors; but as it is, we are only exposing our deplorable condition to the world and bringing a general weakness over the church.

It made our hearts glad to hear how Brother Page was doing and hope that other Elders will follow his example for if they would do so the RETURN would be filled with good things and the disputations would have to take a back seat. When there are misunderstandings among the elders the council is the place for them to be corrected. And no elder has a right to present anything into the council unless he is prompted by the spirit to do so, and no decision should be given without the testimony of the spirit. If any elder feels the spirit in some matter that is not plain in the written word, it is their duty to request the council in a loving and humble way to consider the thing and if the council don't know how to decide, it is their duty to pray for revelation, and if they are not in transgression it will be made known to them. Now brethren let us look at things as they are, and I will speak plain as I do not expect this to

come before the public. There can be no evidence found that Christ commanded or intended that we should ever organize. In 1886 Brother John Whitmer and others at Richmond thought they ought to organize and Brother John be the head or leader. A council was called and we agreed to fast and pray (which was the proper way to do) until the Lord would make known what we were to do. And the word was given as in my letter. That word is trampled under the feet of carnal minded men, and the clamor goes on, "let us have quorum of twelve and organize." But let us look back and see what was done. They done the very opposite to what the revelation told them to do and sent a disgraceful letter to publish to the world a (supposed) error in the L. D. S. Herald, (just as Brother Land has done) which was contrary to all the oral and written law that God has ever given. \* \* \* \*

You say you intend to give the main efforts of your life to the cause, My beloved brother I hope you will make your word good, and I will say that you have a mountain to climb, and a great battle to fight, but remember that wherever there is a great battle to fight, there is a great victory to be gained, and also remember you cannot climb the mountain or gain the victory with your own strength or wisdom, and that you will have to keep up a correspondence with Christ, the head of the body, and get as much as possible of the meek and humble spirit that Brethren Whitmer and Robinson had, and it will also be necessary for you to have some of the courage and firmness of the beloved Paul. Please read Duet. 31:6. I will give you the course that duty would require me to pursue if I was in your position. I would put the two revelations before a council and ask them to decide if they are from the Lord or not. Bro. Snyder can give the testimony of Father David to begin with. If it is decided that they are from the Lord. Then it will require all to be obedient to them which will put all the disputes about the twelve, and organizing to one side. And clear the way for the Lord to make known his

will to his servants in council again.

Now you use your wisdom as to what of this letter you will put in the RETURN but would like you to preserve it and read it in the first council after you receive it.

The RETURN for Aug. 15th, has come to hand and I pronounce it the best number that has been received. O, how good it is to see some spiritual life in the brethren. The correspondence is good. I hope that Brother Page will be assisted in his good work. I wonder if there is any sisters in the church, I would like to hear from them. Sister Brown in Jerusalem says we are going to hear from her soon. I could name some sisters that could write and do us all some good. But leave themselves to guess who I mean. I suppose some will say, I wonder if he means me. Yes, I mean you.

We both wish you and sister Wickes a long and happy life.

From your loving brother in Truth.

W. P. BROWN.

HANCOCK Ia. Sept. 1895.

*Editor Return:* Brother Olsen's letter is true—the catholic catechism says the same. We have no scripture for keeping the first day of the week. Christ kept the seventh day, and went into the synagogue on the seventh day to preach, and he never changed his father's commandments; and he says those who keep the commandments of God, and the faith of Christ shall be saved. We must overcome the "beast" and his image also.

When I was ignorant I kept Sunday, but I try to keep the seventh day since I have my eyes open. My step-son is a seventh day Adventist; I try to convince him of this latter day work, and I have sent him Bro. Olsen's letter; I know it will please him. He was baptized at Nauvoo when young, but he has seen so much of the follies and evils of latter day isms, he joined the Advents.

I sent him an Address, a long time ago.

I have been very sick this summer; pray for me.

CASSANDRA HENDRICKSON.

Send one dollar for THE RETURN and

**TRUTH**

Truth is like a flowing river,  
 Flowing on and flowing ever,  
 Ever spreading, ever rising,  
 With its waves, the heart baptising;  
 Ever soothing, ever healing,  
 Banishing each troubled feeling,  
 Entering in the willing soul,  
 Making the broken-hearted whole.

Stay not thou the flowing tide,  
 Turn thou not its waves aside,  
 Let it flow, and let it enter  
 To thy very bosom's center;  
 Let it warm the heart of clay,  
 Let it cleanse all sin away  
 'Till the soul redeemed from sin,  
 God and Heaven shall enter in.  
 —Selected.

**National Suicide.**

By Oscar F. Lumry, Ph. D., for 31 years Professor of Ancient Languages in Wheaton College. It treats of the great economic questions from a scientific and rational as well as from a religious and humanitarian standpoint. It is written in a masterly and earnest style, and carries conviction to the mind of the reader. Paper covers, 224 pages; price 50 cents, postpaid. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

**Back Subscription.**

All who paid for THE RETURN, to either Bro. Robinson or Bro. Schweich, and did not receive the paper to the full amount of their subscription, are requested to notify this office and the amount found due them will be credited on the present issue. Please attend to this without delay.

Also, all those knowing themselves to be indebted to either Bro Schweich or Bro. Robinson, will please remit the amount due, to this office, and they will be properly received.

**Still The World Goes On.**

A book of 300 pages, consisting of 44 sketches written by S. F. Norton. It is as different in tone and character from the writer's editorial work as can possibly be imagined; as one critic puts it:

"The one is the warrior in battle array, the other the pathetic and tender-hearted story-teller at the home fire-side." Lester C. Hubbard says: "It is a book that will be welcomed by all those who have ever loved or sorrowed. It contains more pathos that brings moisture to the eyes than any book I ever read." It is well printed on heavy paper, cloth bound. Post paid, One Dollar. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

**Back Numbers of The Return.**

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

The figures opposite your name in your address, indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it, and yet desire to read it, will receive it free if they will notify us of the facts.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo. or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 88, Par: 8.*

Vol. 4, No. 13.

DAV S C T Y, IOWA, OCTOBER 15, 1395.

Whole No. 54.

## Reasons For The Jewish Sabbath.

It is true that the observance of the seventh day is voluntary. It is a gratitude, righteousness, and required by health. It was instituted in Eden, began at noon, was blessed and typifies the millenium. But the Jewish Sabbath (Duet. 5) says nothing about the creation. It was in commemoration of the feast of the passover in Egypt. They were thrust out at midnight on Friday night. As earthly things correspond to heavenly things why can it not prefigure the spiritual passover of the resurrection and translation. Saints have a righteousness, though not absolutely meritorious or presentable, for they are wise in contradistinction to the foolish virgins, and Christ said, "Not every one that saith Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven," and when ye have done all say "we are unprofitable servants," and Daniel speaks of those who turn many to righteousness. We receive all from Christ, even our very breath. We are free from the law, and faith works by Love (Gal. 5th ch.) but there is something expected from believers in the way of righteousness which has its reward from God. Acts 20th ch. shows

that Paul went traveling on foot as soon as the sun rose on Sunday morning. Chapter 21 shows they carried baggage on the same Sunday morning Christ appeared to the Nephites (B of M.) and was at Emmaus the same afternoon. Ecclesiastical history shows that St. Thomas in Malabar, and St. Bartholamew in Armenia taught to observe Saturday. Though a free will offering, it is no doubt the Father's test to see what children love him. It constitutes the saint. If saints had communityship of property they would have plenty of leisure time.

INNER LAMB.

## How I Was Converted.

BY S. B. WEST.

Ever since my conversion, early in the spring of 1889 it has been the desire of my heart to make known to the world the peculiar process by which it was brought about, and later when the same spirit which showed me the necessity of repentance, belief and faith, also led me to seek and find the true Church of Christ. I determined to trust to that same power to help me to find words in which to relate the series of strange events which changed my state of doubt and unbelief into a condition of hope and faith. I was not

slow to take up the narrative, fearing as I well might, that after I have told all that memory can recall, I must still realize that the half has not been told, for if it were possible for me to produce a truthful portrayal in words, of the sights and scenes through which I was borne it is far beyond my power to convey to mortal ken any conception of the sweetness of the music which filled the air; and alas, how could I hope to convince even my brethren of the Church of Christ that amid all this splendor of sights and sounds, ministering spirits (voiceless and invisible) were frequent visitors at my bedside. As I myself was slow to accept these manifestations as the work of divine power, I can easily understand the doubts of those who have only my words to depend on which must of necessity leave out much of the convincing power. However the spirit of faith is strong within me, that by giving a truthful account of my experience the Lord will impart sufficient of his spirit to enable the honest hearted reader to discern the truth of what I have written. As a fitting preface to my story, see letter published in the RETURN for Jan., 1891, under the heading "A Macedonian Cry." In speaking of my early life I need only say that up to the time of which I wrote (1889) religious matters and things spiritual, were questions, which, if not altogether ignored, were kept in the back ground by matters which at the time I considered of more importance. I had a vague belief in a supreme power, but held that death alone could reveal the mysteries that lie beyond the

tomb, and thus by lack of interest in my own spiritual welfare I allowed my own selfish desire and interest to blind me to all the higher duties of life. Having never felt the grand incentive which the Master's name has since inspired in my heart, I frequently allowed adverse surroundings to control my impulses. Thus, when I found myself stretched upon a bed of sickness, religious thought was farthest from my mind, and consequently could not have given a religious coloring to the strange visitations, or "vagaries of a fevered brain" as some persist in calling them.

The fact that nothing unusual occurred until I was utterly prostrated with weakness gave excuse for the supposition that my mind was wandering. In truth I was of much the same opinion myself for a time. The first intimation I had that any peculiar power had possession of my senses came in this wise:

I had just banished all the folks from the room, that they as well as myself, might get some much needed sleep, but no sooner was I left in silence and solitude, than the queer idea seized upon me, that while my poor weak body was lying prone upon the bed, my spirit (the thinking part of me) was enabled to leave its tenement of clay, and with mental sight, look on while invisible hands (invisible, even to mental gift) made playthings of my arms, legs, head and body, taking them apart and putting them together, as easily, apparently, as if I was a toy, designed for their especial entertainment. All this was accompanied by music so unlike anything I had ever heard or

dreamed of, as to make description out of the question. Whether this music was for their entertainment, or whether it was to aid in deepening the mystery with which I was being surrounded, was a question which I have not been able to determine, but being, as I said, free from any superstitious taint I could only look upon the whole matter as the evident premonitions of a violent fever, and was filled with apprehension. And yet I rather enjoyed the novelty of the situation, the more so when I discovered that I still possessed the power to return to the body when I felt so disposed. How long this "spell" continued I had no means of knowing, but I came out of it feeling none the worse for my first glimpse into the immaterial world. The next evening my silent and invisible guests came as before, their approach being heralded by the same indescribable music and again was my body and the members thereof given over to their caprice. But on this occasion they soon tired of such sport and began a sort of interchange of ideas on matters pertaining to their invisible domains. By some occult sense I was permitted to catch the purport of this spiritual converse, and soon became deeply interested, and from being a listener (so to speak) I soon found myself asking questions. These being audibly spoken, were nevertheless answered in their "silent language." The next step in this wonderful march of spiritual enlightenment, was the discovery that, as theirs was a language of thoughts, words were not needed to convey my meaning, I had only to think a question and

before I could have framed it into speech the answer would come back to me as if by electric current. Let me say here that I have since proven many of the things thus learned to be incontrovertible facts, and in no instances was I misled. But so prejudiced was I against anything bordering on the supernatural that this and much more, failed to convince me that a lurking fever was not responsible for all that my mind was passing through. But whatever the influence, I was disposed to enjoy to the full these manifestations. Thus far, I had received no ocular demonstration, neither had my ears heard aught except the sweet sounds above referred to, therefore it must have been inspiration, rather than a hope that my request would be granted, that prompted me to ask that I might behold some of the wonders of this mysterious spirit land. This bold request was responded to with characteristic promptness. If I was astonished before at the power which could receive and answer intelligently the silent inquiry of my mind, words cannot depict my amazement when I beheld the white ceiling above my head, rolling back like a scroll or rather rolling away like a mist, and to feel myself being borne upward through space. As the vanishing ceiling dissolved like a summer cloud, all beyond that seemed to be a veritable ocean of beautiful and variegated colors which were continually forming into beautiful and interchanging kaleidoscopic pictures. Some of the brilliant coloring would have been dazzling to mortal eyes. Then the pictures would assume a more sombre hue, until all about

me would be black as midnight. As the brilliance could not dazzle, neither could the darkness obscure my mental vision. During all this time music appropriate to each view was adding its charm to the occasion. So perfectly did the accompanying music harmonize with each scene, that it seemed to mingle and become an indissoluble part of the panoramic picture, changing imperceptibly from grave to gay, again seeming to assist in bearing my spirit back into the regions of Glory. But if the glad music and bright colors made my soul rejoice, the sombre sights and sounds served to awaken in my heart a grander conception of the unfathomableness of God's works and ways. All that I had seen and heard was made the more inexplicable by the knowledge that my spirit could return to the body at will, and again be borne away into realms of mystery. Added to this was the fact that every manifestation of a spiritual presence, or at least every spiritual communication was so timed that no interruption occurred. Once my brother's wife came into the room, went to a distant corner, and, getting some little article she required, left the room without looking towards my bed. Strangely enough, this occurred while we were in the midst of one of our silent communings, and no notice seemed to be taken of her presence. All these occurrences, so wonderful, and withal so consistent as to preclude the possibility of it being "only the imaginings of a disordered brain," puzzled me greatly, for as before stated, I

could not believe that bonafide spirits were ministering to my spiritual needs. Emboldened, however, by the apparent willingness of my visitor (or visitors) to gratify my every wish, I requested that I be permitted to behold for myself the dwelling place of this All-wise being, whose power and glory had been so clearly demonstrated. As before my desire seemed to be the signal for a flight into hitherto unseen realms. At times we seemed to be borne to immense heights, then we would descend, every new scene vieing with those which had preceded it. At last, all too soon, I found myself lying in my bed and staring up at the familiar white ceiling. I felt very much disappointed and my feelings found vent in these audible words: "What's wrong!" (meaning, why am I thus brought back without my request being granted?) No sooner were the words spoken than I was again flying through billows of beautiful sights and sounds, and the boundless spirit world was opening up new and entrancing visions to my view. Descending finally, from one of my swift upward flights, I was ushered into a dark cavernous place and before I had time to note any other feature of my surroundings my attention was called to a large square stone, and on this stone was the inscription in large capitals: "THY HEART IS WRONG,"—the answer to my half forgotten query: "What's wrong?" Even my stubborn incredulity was not proof against such evidence of omnipotent power, and as soon as I opened my eyes on the familiar objects within my room, I bowed my heart in humility and prayer.

TO BE CONTINUED.



**THE GATHERING.**

CONTINUED FROM LAST NUMBER.

Having clearly defined the fundamental mistakes made by Latter Day Saints of various factions in their efforts at "Gathering," and shown wherein they have departed from the law of God in these matters, we turn our attention to the question: "How may the people of the church gather acceptably?"

Answering briefly, we would say, "by gathering in harmony with God's law for the temporal government of his people."

The methods of the school of political economists who hold the extreme ideas of "Individualism," give unbridled license to the greed of man, and make it absolutely certain that a few men must control the earth, and the products of the laborers, by the process of rents, interest, and speculation combined with unjust taxation; eventually sinking the mass of the people into poverty, ignorance and squalor, while the non-producers revel in unbridled selfish luxury.

The other extreme occupied by men who also believe in law and order, is found in the ultra socialist school, which, as we have before noted, provides for the wants of all, and compels all to be producers, but which we believe would take away too much of individual freedom, and compel men to become too much like parts of a great machine, strangling individual energy, and working great wrong to those who do not find their proper groove.

The safe ground generally lies between extremes, and Jehovah's law certainly lies midway between these extremes. His law on tenure of land, and interest on money as found in Lev. 25th ch., effectually shuts the door against man's greed in that direction, while His Income Tax law

makes it impossible for injustice to be done in that direction.

Expand the system of government storage introduced by Joseph in Egypt, so that it will reach into every great business in such a manner as does the postal service of the United States in its line, and individual competitors will retire from the field in every line taken up by the people, and the people will get the best service for the least possible cost, prices will not fluctuate, and all will be prosperous and happy.

Briefly then, the plan would be something like this: Let the people of the church come together as seems best, in any locality that may be sanctioned by the SPIRIT. Organize themselves into a corporate community, having power to hold real estate, and transact any business under the laws of the land. Like Israel of old, let entrance into the community depend upon the acceptance of the religion of the community; i. e. the Gospel, in a broad and general sense, but when once a man has become a citizen no change of opinion should in any way affect his citizenship, and all minors of such family, and all children born into the community should be considered wards of the community, and educated at public expense, to become at their majority intelligent and honorable citizens,

The state is no stronger than the patriotism and intelligence of its citizens,—without these numbers count for nothing. The officers of the church AS SUCH, should have absolutely nothing to do with the temporal affairs of the community, and should receive no pay of any sort, from either church or state. The work of the church is purely a labor of love.

TO BE CONTINUED.

# The Return.

Published Semi-Monthly at \$1 00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
second class matter of the second class.

DAVIS CITY, IOWA, OCT. 15, 1895.

## EDITORIAL ITEMS.

By recent letter from Bro. A. J. Clark of Los Angeles, Cal., we learn that many are prepared to welcome Bro. Clark and Page when they shall visit that region. It seems that a strange thing is happening there; the Reorganizers are belittling David Whitmer and the mission of the church, while the Utah people are at least open to conviction. An official remark made in their meeting recently is worth quoting. "We learn that Brn. Page and Clark are coming to this coast, God bless them; they have the truth, and though we may differ on some points, God in the end will bring light from darkness. We bid them welcome." We like the tone of that remark. Whatever may result in the future, it shows a friendly and unselfish spirit greatly at variance with that shown by some of the Reorganizers.

It remains to be seen what the leaders of the Utah church will do when the elders begin work among them in sufficient proportions to attract their attention, but we cannot believe that we shall meet with the same opposition they have shown the Josephites, for we shall present to them nothing but the plain truths of the Bible and Book of Mormon, in the spirit of love and meekness; and we cannot help thinking that if the Josephites had stuck to the position taken by their first leaders on the question of

Joseph Smith's responsibility for the peculiar doctrine of Salt Lake, the result might have been very different.

We cannot see how the Josephites could expect to greatly prosper in that mission, so long as they made the basis of their attack, upon a proposition which the people of Utah knew to be untrue, and KNEW THAT THE JOSEPHITES KNEW IT ALSO.

We say God speed the truth, wherever it may be. We are very few in numbers, and some have received us as the Pharisees received Jesus, but just so sure as we have the truth, so shall we prosper.

Our aim is to offer to all the pure gospel, and a gathering place and plan based upon God's law for the temporal good of his people. If He works with us we shall not fail, no matter who scoffs.

### Bro. C. C. Frisby Dead.

Bro. John J. Snyder, recently of Salt Lake City, now in Chicago, writes us enclosing the following letter from Bro. A. B. Frisby, announcing the death of his father, Elder C. C. Frisby. The bereaved family have our sincere sympathy.

SALT LAKE, Oct. 13, 1895.

DEAR BRO. JOHN:

You will no doubt be surprised to hear of our loss. Our Papa died last Friday morning, Oct. 11, at 4:30 o'clock. He took a bad spell with his heart and only lasted an hour. We would have telegraphed you, but our means were very limited, and what will become of us is a question. We buried him at Provo. Three of the children are very sick, so we have our hands full. Will explain more fully later. In haste.

Your Brother,

ARTIE.

We learn by card from the postmaster at San Marcial, N. M., that Brother Gerikard Frels of that place is dead. We do not know when or

how he died. He has been a subscriber to **THE RETURN** from the first and from his letters we judge he was strong in the faith of Christ. He was at one time a disciple of Collin Brewster. We trust that he may have so lived that he shall have part in the first resurrection.

Bro. Schweich writes us from Richmond, Mo., that the funds due in December will be promptly on hand.

This will enable Bro. Page and Clark to start on their trip to the Pacific coast, as soon as they can make their arrangements, which we trust will not be later than Dec. 15th. They will go by the way of Omaha, Salt Lake and San Francisco, from there to Southern Cal., and from there home by the southern route. They will have stop over privileges, and all living near their route who desire to see them, should write to this office full directions how they can be reached from the route the brethren will travel.

We are glad to note a more hopeful and active condition among the brethren everywhere, and an evident determination to **EACH DO HIS OWN DUTY**. This is the great secret of Christ's Kingdom.

If his subjects keep in communication with Him, they have no need of a great host of "spiritual advisors" or rather "dictators," to keep them in line of duty. Let each take to heart the words uttered by Bro. Brown, "Let each learn his own duty," and the Lord will take care of His work.

By letter from Bro. Iner Lamb of Tulare, Cal., we learn that he is still alive in the work, and anxious to see it move onward and take its place in the world, by providing for the temporal as well as spiritual salvation of

God's people. We say amen. It is the time the Lord's people were up and doing.

Bro. John J. Snyder writes us that he will be in Chicago for some months. He is forced to attend to affairs of the world, but is preparing for spiritual work as soon as his hands are loosed.

The figures opposite your name in your address, indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it, and yet desire to read it, will receive it free if they will notify us of the facts.

Bro. J. J. Snyder requests us to announce that his first pamphlet "Truth No. 1," just off our press, is now ready for free distribution. All who desire to read it, can procure a copy by sending a one cent stamp either to this office, or to his address, Room 19, Commercial Block, Salt Lake City, Utah.

#### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

CORESRPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact: but we must have the name. Also write on one side of the paper only.

NEWTON, Kan., Oct. 16, 1895.

BRO. C. A. WICKES:

Please find enclosed \$1.00 in stamps for this year's subscription for THE RETURN. I am glad that you have decided to not have any more wrangling published in the paper, we want that in it which will feed the spirit. There are only three of us here, but we have our prayer meetings Sunday forenoon, and trying to live so that it will be well with us. Bro. Cole lives ten miles in the country, so he does not get in to the meetings, but he is living to the best of his ability right: he has poor health and is quite an old man.

Please remember us in your prayers.

Your sister in Christ,

MRS. JANE WALTON.

COUNCIL BLUFFS, Iowa, Oct. 24, 1895.

DEAR BRO. WICKES:

I have just returned home from a visit to Mills Co. On Sunday last I was at Hastings; found the brothers and sisters all well in health, and firm in the faith of the gospel of our Lord and Saviour, esteeming it a great blessing to have a standing in the church of Christ. But I found them sorrowing for the loss of the youngest child of sister Roxey Stroud, daughter of brother and sister Hoyt, but not sorrowing like those without hope. I found that the loss gave them a greater desire to have meetings, so that since that occurrence there has been an arrangement made to have meetings regularly every Sunday; one Sunday at Hastings, and the following Sunday at Hillsdale, Iowa. Last Sunday it was at Hastings. I had previously been informed of the arrangement for a meeting at Bro. Hoyt's for last Sunday, so I went there expecting to join with them in their meeting. Some were there from Hillsdale, including Bro. Ammon Thomas, and some living near by who

do not belong to the church, and I can tell you we had a good time together, and all the brothers and sisters seemed to gain additional strength, enjoying great liberty and testifying that the meeting was a great help, and those that were not in the church appeared to enjoy themselves. There was a manifest determination not to look so much to faults and failings of others, but to look more to ourselves. The sacrament was administered and all the brothers partook of it manifesting that we forgave all as Christ had forgiven us. I am trying to arrange my temporal affairs so that I can take that journey out west in behalf of the church, along with Bro. Page, as something has to be done there which needs a little help: may the way open. Our daily work should be to build up and save.

Your Brother in the Gospel,  
Box 276. JOHN CLARK.

Still The World Goes On.

A book of 300 pages, consisting of 44 sketches written by S. F. Norton. It is as different in tone and character from the writer's editorial work as can possibly be imagined; as one critic puts it: "The one is the warrior in battle array, the other the pathetic and tender-hearted story-teller at the home fire-side." Lester C. Hubbard says: "it is a book that will be welcomed by all those who have ever loved or sorrowed. It contains more pathos that brings moisture to the eyes than any book I ever read." It is well printed on heavy paper, cloth bound. Post paid, One Dollar. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

National Suicide.

By Oscar F. Lumry, Ph. D., for 31 years Professor of Ancient Languages in Wheaton College. It treats of the great economic questions from a scientific and rational as well as from a religious and humanitarian standpoint. It is written in a masterly and earnest style, and carries conviction to the mind of the reader. Paper covers, 224 pages; price 50 cents, postpaid. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

# THE RETURN.

"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 19.

DAVIS CITY, IOWA, NOVEMBER 1, 1895.

Whole No. 55.

## How I Was Converted.

### CONCLUDED.

The surrender of my life long prejudices was proclaimed something in this wise: "Oh God, though I know little of thine abiding place, and little of thy plans and purpose, I do realize that thou art wise and omnipotent; and I pray thee to so work upon me that my heart may become right in thy sight." Through the admonitions of my silent companions I was made to understand that my own desire and effort must pave the way for this happy consummation, and through obedience desire would lead to hope, and faith would make hope a blessed reality.

Learning this, I lost no time in hesitancy, but at once set about the gathering of such truths as would enable me to lay hold of salvation. Having such a willing monitor ever beside me the task was not so difficult, nor the result so doubtful as would have been the case if I had been left entirely to my own devices. As an instance of unerring helpfulness of this "still small voice," I saw (among other things) that perfect faith gives power to banish pain and suffering, so that we need not suffer though the body be racked with pain. So evident was this made to

my comprehension, and so confident was I that my faith was of the "perfect" sort, I became impatient for the opportunity to put myself to the test. At length a severe pain in my side gave me the desired opportunity, and I braced myself for the conflict with all the faith (?) I could muster. But the more I resisted the more unendurable became the pain, until I was forced to cry out with the agony of it, and when my friends came to learn the cause, I had scarce life enough left to explain. But when alone I reproached myself bitterly, "for my folly in accepting the workings of a fevered fancy for gospel truth." And I fully determined to resist to the utmost any future attempts to carry my mind away into such intangible realms of mystery. Hence, as soon as the shade of night threw around me its folds of darkness and silence, and the usual manifestations announced the presence of my hitherto welcome visitors, I turned petulantly to the wall, demanding to be left to battle alone with my sufferings. But as if I had been an unreasoning child, the spirit patiently pointed out to me the evidence of the fact that *my faith was in my power to subdue by force of human will and not in the power*

of God, and thus again I felt constrained to humble myself in the dust. Not to dwell too long on these spiritual manifestations, I will briefly say that sincere repentance, belief and faith wrought for me the much desired "change of heart."

Thus fortified I renewed my request to be permitted to see for myself "the souls bright home," as a fitting finale to their evident determination to allow me to see and know all that was within their gift. This time I was borne aloft, straight as an arrow, and apparently as swift. Up! up! up! until a feeling of suffocation caused me to admit that I could go no farther, and to request to return to earth. Not yet satisfied I essayed a last final effort and at length was rewarded for my perseverance by finding myself standing alone upon what appeared to be a vast sphere. Beneath my feet was, as it might be, one vast cloud, above and around me was the ethereal blue so clear and transparent as to offer absolutely no obstruction to the view. Standing thus for a few moments, I mechanically raised my eyes until I was looking at a point on a level with my face, and directly in front of me. While thus looking, the parting of this curtain of ether revealed to me a narrow strip of light, efulgent in its brightness. For a brief moment I was allowed to gaze and then the veil of obscurity shut out the bright vision, and I knew that this was all the glimpse of Heavenly glory I was likely to witness until I was called to pass "beyond the veil." As my health returned these spiritual manifestations were less frequent. Their power

appeared to diminish as my bodily strength increased, a phenomenon which I will not attempt to explain. As the time approached when I must again take up life's duties, the desire to know *just what God required of me*, impelled me to seek diligently for spiritual guidance, hoping and praying that God would so direct my efforts as to lead me in right paths.

After mature deliberation I concluded that it would be both pleasant and profitable to unite with the church. But alas, the church was so divided up, and each fraction thereof claiming to be the true church was struggling for the mastery, how was I to discover which was right? Being by the peculiar manner of my conversion, free to choose my course, untrammelled by worldly influences, I determined to hold aloof from all of them until the truth was revealed to me in such a manner that there could be no doubt as to which was the true church of Christ. To this end I prayed constantly for enlightenment. I attended the various churches, in our vicinity, read my Bible, and all the church literature I could obtain. Ministers and laymen labored diligently with me to prove that theirs was the true church, and no doubt many of them thought me incorrigible, and perhaps insincere. I held strictly to my purpose however, heard, read and digested, then waited for the gift which was to open my eyes to the truth. Now to show how surely God works out his purposes, and at the same time make a fitting acknowledgement of such a favor, I desire to mention the kindness of one of our many

kind neighbors, to whose patient helpfulness I was indebted for many restful moments, which, but for him, would have been fraught with suffering. The memory of this good samaritanism was the incentive which prompted me to cultivate the acquaintance so auspiciously begun. Finding that he too was religiously inclined, we together attended several meetings, and while discussing the merits of a sermon, which we had heard, I was led to make some allusion to my strange experience while sick. Instead of expressing doubts of my sanity, (as I supposed he would) he assured me that these things accorded fully with his religion. He further told me that he had for a number of years been a "Josephite" (the reorganization) but was now awaiting an opportunity to *get back to the pure stream*, it having been revealed to him that David Whitmer held *the only pure authority*. I didn't take very kindly to this, as a field for investigation, owing to the fact that I had spent many years in Utah, and had a personal knowledge of the practices and teachings of the Mormons ("Brighamites") and their doctrines and precepts (ostensibly the teachings of the book of Mormon) had not tended to strengthen the hope that any good could result from an investigation in this direction. But I had promised myself to push my research for truth, wheresoever the name of Christ appeared as the watchword of salvation, and lo! here was a people claiming His divine leadership, so I listened to this man's words as patiently as possible; read all the literature bearing on this side of the question, such as "David Whitmer's

Address," Oliver Cowdery's Letters," W. P. Brown's publications, etc, in my desire to discern the spirit of "peace and good will" which pervaded the whole writings of Bro. David, and I frequently came back to look over the pages of his "Address" while continuing my investigations. Though not so favorably impressed with Bro. Brown's writings there was much apparent truth contained therein, and while reading some passages, which seemed especially plain and convincing I spoke my thoughts aloud, saying, "This reads like gospel truth," and as distinctly as if I had heard the words spoken, came the instant reply, "it is gospel truth," and immediately I knew that I had found the church of Christ. How I knew this, beyond the possibility of a doubt, can only be understood by those who "know that their Redeemer lives."

I lost no time, you may be sure, in communicating to my friend the glad tidings that after two years of search I found that for which I was looking, and it was this letter which Bro. Robinson published under the heading: "A Macedonian Cry." As the difficulty of writing has necessitated the leaving out of much that I desired to say, I will for the same reason refrain from aught by way of exhortation or comment. I will only say, in closing, that if any who read this doubt the truth of my statements, let him hearken to the words of Mormon: "I would exhort you that ye would ask God the eternal Father if these things are not true; for by the power of the Holy Ghost ye may know the truth of all things."

SUMNER B. WEST.

## The Return.

Published Semi-Monthly at \$1 00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, NOV. 1, 1895.

We call attention to Sister Lucy Roberts' letter, in which she takes issue with some of the writers on the Sabbath question, basing her argument on the idea that Christ did not teach the observance of the seventh day.

Sister Roberts is all right in one thing at least,—surely there is nothing in this to quarrel about.

With the best of feeling we wish to call her attention to the fact that Christ *observed* the seventh day himself, and taught his disciples to do, as he had done. Do you find any place where he taught to observe the *first day*? and if not, who then gave the commandment? None other than the church of Rome, sister. God set the observance of the seventh day, as a mark upon his people FOREVER. God's law was not "done away in Christ," though the law of Moses (which related only to religious forms, and local statutes) had an end in him, being fulfilled.

In the correspondence columns appears a letter from Elder Calhoun, of the Josephite church, so called, in which he makes the usual labored attempt to gather from wandering generalities, taken from all over the scriptures, an excuse for the people of his choice, in setting at defiance a plain and direct command of Christ on the specific point in question. We must accord to the Brother the integrity he claims, but how men can be content to ignore a plain command, and build such a trashy

substitute is beyond our comprehension. It is the same old method, "talking all over the scriptures for an *inference* to give us license to ignore a positive command."

Yes Brother, we see "where we are landing,"—simply into a condition that will give us the same warrant to ignore any other command of the Lord, that does not suit our convenience to obey.

It is amusing to note how carefully the brother avoids all reference to the four years (from 1834 to 1838) in which the church dropped all allusion to Christ in its official title.

It is not necessary to "read a little further" to settle the point raised, for the further reading but gives an *inference*. Then why lay such stress upon it, and so completely ignore the plain command. Such tactics indulged in by a sectarian would by you be termed "wresting the scriptures."

Any man who can read the sworn testimony on the polygamy revelation, to say nothing of official publications in the early "Heralds," and then say he "does not endorse" the claim that Joseph Smith was its author, is welcome to all the comfort he can get out of the idea that Joseph never gave but *one* false revelation. We will only suggest that if he ever *should* want to know the truth about it, a better way would be to *try* some of his revelations by the Bible and Book of Mormon, instead of basing an idea on such a strained construction and application of an isolated passage, in which it is necessary to *assume* so many things in order to make a case.

We have naught but good will for this old brother whom we knew many years ago when we were an equally zealous "Josephite." Our worst wish is that he and all others might learn that "the letter killeth, but the spirit maketh alive,"



## CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

ATCHISON, Kan., Nov. 1, 1895.

BRO. WICKES:

I enjoy THE RETURN so much, for through it, I can hear from our brothers and sisters. I enjoyed Bro. Brown's letter, written in Jerusalem Sept. 16, so much, and I enjoy all the letters in THE RETURN. I am alone here, and therefore enjoy the dear little RETURN all the more.

Enclosed you will find one dollar, subscription for one year. Wishing to be remembered in your prayers, I remain your sister in Christ.

SYLVIA R. WHITMER.

HORNICK, Iowa, October 31, 1895.

DEAR BROTHER WICKES:

I have just been reading the RETURN of October 1st and I was so glad to see the letter from Bro. Brown. Husband and I have often wished we could know how Bro. Brown was getting along in Jerusalem, and am glad he has taken this way to let us all know. We are so glad to get the RETURN again; we so love to hear from our brothers and sisters and do hope more of them will write to the RETURN. I am so sorry that we cannot all see alike and that there should be offenses. Christ says woe unto them by whom they come. If we cannot all see alike we should not get offended any way. I see that there has been several pieces in the RETURN on the Sabbath question. I can't see as that is anything to quarrel about. I do not know the Bible as I would like to, but I have not seen anything in the New Testament about resting or keeping the Sabbath. Christ never said a word about it as I can find, but in the Book of Mormon, Nephi, chapter vii, Christ said that old things had passed away and all things had become new and that the law of Moses was fulfilled in him and had an end. Now we know that the 7th day

was given unto Moses as the Sabbath in which they should rest and that only the prophecies of things which was yet to come to pass should remain. Christ says, "I am the law and the light; look unto me, and endure to the end and ye shall live; for unto him that endureth to the end will I give eternal life." Now this is just what I believe; we don't have to go back to the old Bible for our law. Christ has given us our law, and it is unto his law that we should look I think. Christ's law is given in the Book of Mormon so plain there is no cause for disputation, and I do not think we are honoring the Pope by meeting together on Sunday and having our little meetings. As far as I can see one day is just as acceptable unto God as another, for when we meet together we are keeping the commandment of Christ where he says that we should "meet together oft to pray and fast," and sing praises unto God and also to partake of the Lord's Supper that we may always have his spirit to be with us; and then we will be guided into all truth, and this is just what we want. We, as a little church up here are still rejoicing that we ever took upon us Christ's name and are striving to serve him, and are rejoicing in his blessings. We ask an interest in all our brothers and sisters prayers that we may hold out faithful unto the end, and let us all pray for the church, that we may all hold onto Christ's words and nothing else. Love to all our brothers and sisters in Christ, from your sister,

LUCY ROBERTS.

COURTLAND, Ill., Oct. 15, 1895.

EDITOR RETURN:

Again I find myself trying to pencil a few lines to you. I have received THE RETURN for September 1st and 15th. I also learn that bro. C. D. Carter, M. D., who is an elder in the true Church of Christ, (Josephite—Ed.) has received a bundle of THE RETURN, for which I feel authorized to return you his compliments.

Perhaps you may object to my calling the church of which Dr. Carter and the writer are members, the true Church

of Christ, because I have prefixed the word "true" and because we do not always, or if you please, we do not often in speaking or writing about this great and glorious latter day work, call it the Church of Christ, nothing more, nothing less. Should you feel disposed to criticise these thoughts of mine, I trust that you will first turn to the New Testament and see how many times you can find the Church of Christ there with no prefixes attached thereto and then give me the references. And then please turn to the same book and see how many times you can find it (the church) called "House," "Household," "Temple," "Kingdom," "Kingdom of God," "The body of Christ," "Church of the living God," "Church of the first born," "The bride the Lamb's wife," "Sheep fold," etc., etc.

Then turn to the Bible and tell me how many times the followers of Christ, were called, Saints, Saints of God, Saints of the most high, Saints of the living God, Disciples, etc. Yes and then tell me when and where they were first called christians? Was it when they first obeyed the gospel, or many years afterward at Antioch?

Now tell me if there is nothing in all the above cognomens, names, prefixes and affixes, as objectionable as latter day saints? Or if you please, the church of Jesus Christ of Latter Day Saints? What is a saint but a follower of Christ? Or vice versa?

Then if a true follower of the meek and lowly Jesus is living in the latter days, is he not *in very truth a saint of God?* Or of Christ, and if so is he not a latter day saint? Then if a body of true latter day saints are banded together in a church, may they not in very truth be the church of Christ, as well as a body of true christians thus banded can be? If not, why? Oh, says the objector, the B. of M. says; "Have ye not read in my scriptures which says, ye must take upon you the name of Christ which is my name, for by this name shall ye be called at the last day."

But why stop here dear brother? Why not read a little farther till you come to

these words: "Therefore whatsoever ye shall do, ye shall do it in my name, (which is Christ) therefore ye shall call the church in my name. B. of M., 471:3.

Then dear brother let us stick close to this rendition of the above text, and see where it will land us. We will name the church, the church of Christ. Nothing more, nothing less. As some of the writers for THE RETURN object to the name of Jesus being prefixed to His name therefore whatsoever we do in His—Christ, for that is his name—cause, we will do it in HIS NAME.

Did you ever baptize anybody? If so did you baptize them in the name of christ, for remember *His name is Christ*, "And whatsoever ye do, (of course in his cause) *ye shall do it in his name?*"

No you did not baptize *in the name of christ*, nor yet in the name of Jesus christ. Remember we are only trying to stick close to our text. You baptized them claiming authority not from christ but from Jesus Christ.

But you administered that ordinance, not in the name that you are commanded to call his church in and to do whatsoever ye do, in his cause, should be done in that name, but in the name of three different persons, or entities; viz. "The name of the Father and of the Son and of the Holy Ghost. Do you not see where we are landing?

Now a few words about Joseph Smith being a fallen prophet. Now if he ever fell, he must have fallen from a higher position, as a false prophet could never be a fallen prophet. Now if he ever fell or became a fallen prophet, it was through or because of bringing forth false and spurious revelations to mislead and to deceive the people of God—the saints.

If he ever did this then truly he was not a false prophet, but a fallen prophet. But if Ezekiel was a true prophet of God, he (Joseph Smith) never gave but one false revelation, which of necessity must have been *his last revelation*. Please read carefully, Ezekial 14:6-11, especially three last verses. In verse eleven we are told why the punishment of the prophet and the one seeking unto him for

the word of the Lord to grant their idol (or idols) should be the same, viz, that his people might not be lead astray.

I know what is claimed by the members of the old organization, William Marks among the rest, that the twelve (or some of them) and some others got polygamy *on the brain*. That in one of their council meetings, they sent Hyram Smith to Joseph to get the word of the Lord on it. I know the claim made by the Brighamites and many others, that Joseph gave that revelation on polygamy, *which claim I do not endorse*. But conceding that he did for argument sake, then Ezekial told it truly and both Joseph and Hyram was removed that they might not (as they had not in the past) lead the saints astray. How any one can differently interpret Ezekial 14:6-11, I fail to see. In verse 9 we are told that if the propht give a false revelation; "I (the Lord) will stretch out my hand upon him, and will destroy him from the midst of my people Israel." There is no warrant here to believe that God would let one of *his prophets* keep on from year to year, from A. D. 1830, or 1834 to 1844, giving false and spurious revelations, to gull and deceive his people, the saints. Verse 10: "And they shall bear the punishment of their iniquities; the punishment of *the prophet* shall be even as the punishment of *him* that seeketh unto him." Here is only two men mentioned, the prophet and the seeker, and their punishment *was to be alike*. That punishment *was to be destroyed* from the midst of God's people. In verse 11 we are told why *those two men* were to be taken away from the Lord's people. There is nothing in verses 3-5, to show that those referred to there, that their punishment should be the same as the other two men, but to the contrary, viz, that he would grant them their desires, their idols. And why? For answer please read Isaiah 66:4, with 2nd Thess. 2:10-12. So dear brother, where are those who claim that Joseph Smith was a fallen prophet? And that he kept right on year after year giving false revelations; and for said cause they must Uziah like, put forth their hand to

steady the ark of God. But it by no means follows that because Joseph and Hyram both came to their death when, where and as they did, that it was in fulfillment of Ezek. 14:9-11, any more than it would follow that because any other two prophets, apostles or servants of God (in any age of the world) who may have come to their death in a similiar way, would be a fulfillment of that prophecy. But it does follow that if he (Joseph, or any other true prophet of God,) ever gave a false "Thus saith the Lord," to lead the people of God, the Saints (His Israel by adoption) astray, that they *should never* give a second false "Thus saith the Lord," or Ezekial did not tell it truly.

If you want anything more on the name of the church, or on the priesthood of the same, if you have a file of the back numbers of the Saint's Herald, for name turn to Dec. 15th, 1881, and for priest-hood, March 1st and April 15th, 1882; and I think that you will find all that you can clearly digest. *I have not wrote one word* in this letter out of any hard feelings towards you, or any who may think as you do, or who may differ from the writer.

I myself have been in the same rut that you now are in; (in regard to name of the church, priest-hood, and book of D. & C.) and was then just as honest and sincere as I am now, but no more so; but I have got my eyes open now and can see things *in their true light*. I have wrote this letter by odd spells as I could get a chance and under disadvantages, of old age and cramping fingers. Should you wish to contest any of the points aimed at in this letter, or those referred to on page 15 and will give me an equal chance with you, I trust you will always find me ready.

You will doubtless find errors in spelling and punctuation in this letter, also perhaps the repetition or omission of words which you will kindly overlook.

Have received THE RETURN for Oct. 1, for which receive my thanks.

As ever yours for the truth, and in hopes of eternal life.

W. R. CALHOON.

**MIZPAH.**

"The Lord watch between me and thee when we are absent from one another."

A broad gold band engraven  
With word of Holy Writ—  
A ring, the bond and token  
Which love and prayer hath lit;  
When absent from each other  
O'er mountain, vale and sea,  
The Lord, who guarded Israel,  
Keep watch 'tween me and thee.

Through days of light and gladness,  
Through days of love and life,  
Through smiles and joy and suns ine  
Through days with beauty rife;  
When absent from each other,  
O'er mountain, vale and sea,  
The Lord of love and gladness  
Keep watch 'tween me and thee.

Through days of doubt and darkness,  
In fear and trembling breath;  
Through mists of sin and sorrow,  
In tears, and grief, and death,  
The Lord of love and glory,  
The King of earth and sea,  
The Lord, who guarded Israel,  
Keep watch 'tween me and thee.

—Argosy.

**Back Numbers of The Return.**

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

**Back Subscription.**

All who paid for THE RETURN, to either Bro. Robinson or Bro. Schweich, and did not receive the paper to the full amount of their subscription, are requested to notify this office and the amount found due them will be credited on the present issue. Please attend to this without delay.

Also, all those knowing themselves to be indebted to either Bro. Schweich or

Bro. Robinson, will please remit the amount due, to this office, and they will be properly received.

**National Suicide.**

By Oscar F. Lumry, Ph. D., for 31 years Professor of Ancient Languages in Wheaton College. It treats of the great economic questions from a scientific and rational as well as from a religious and humanitarian standpoint. It is written in a masterly and earnest style, and carries conviction to the mind of the reader. Paper covers, 224 pages; price 50 cents, postpaid. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

**Still The World Goes On.**

A book of 300 pages, consisting of 44 sketches written by S. F. Norton. It is as different in tone and character from the writer's editorial work as can possibly be imagined; as one critic puts it: "The one is the warrior in battle array, the other the pathetic and tender-hearted story-teller at the home fire-side." Lester C. Hubbard says: "It is a book that will be welcomed by all those who have ever loved or sorrowed. It contains more pathos that brings moisture to the eyes than any book I ever read." It is well printed on heavy paper, cloth bound. Post paid, One Dollar. Address, S. F. Norton, 544 Ogden Ave., Chicago, Ill.

The figures opposite your name in your address, indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.*

Vol. 4, No. 20.      DAVIS C.TY, IOWA, NOVEMBER 15, 1895.      Whole No. 56.

## Cleansing of the Sanctuary.

An anonymous writer says the words in Daniel "unto evening—morning, 2300, then shall the sanctuary be cleaned" should be "until the mingled are broken, 2300, then shall the holy be justified."

The reason given is that evening—morning are not here plural as in previous cases, and have been chosen as meaning that evening is a mingling of darkness and light, and morning their breaking. The roots of the words meaning to mingle and break, but the 2300 still has reference to year—days as previously. The vision will last till those who mingle themselves with the seed of men and trample under foot both the Church of Christ and the Jews shall be broken, and the wind carry them away. Evidently indicating the gradual, natural, victorious rising of the Church of Christ, and the Jews, holy because not mingled. So that the Lord will find faith on the earth when he comes: but it will have been caused by His own great efforts.

The vision of the enemies of the Church began with the pushing of the ram, emblem of the Kings of Persia, (Ahasuerus, Haman the last Amalkite being his chief) and the edict to destroy all the Jews, or de-

stroy much flesh." This can be shown to have been on Monday the 15th. of the first month, or March 26th. B. C. 426. Gabriel was returned to show Daniel that the 2300 were not literal days but year-days.

The vision consisted of two parts, first about the daily sacrifice, a period of 70 weeks 490 years: the second part, the interval of 1810 years.

The 490 years end on the 15th, of the first month. A. D. 65 (Usher's Chronology) when the destruction of Jerusalem virtually began, the midst of the week of years would be 68½ A. D. Josephus says the war closed on the 15th. of the first month A. D. 72. Jerusalem was taken in the second year of Vespasian A. D. 70.

There was an eclipse of the moon at Rome in the first year of Vespasian. (Tacitus) Oct. 18th. A. D. 69. The vision commenced in the 12th year of Artaxerxes B. C. 426. Eusebuis says the Lord was crucified 40 years before the destruction common, A. D. 30 (Usher.) Daniel gives us three score and two weeks or 434 years for the interval between the completion of the wall and the time at which the Messiah was cut off, which wall was finished on the 25th of the month Elul, (Neh. 6:15,) in the 32nd year of Artaxerxes. As the crucifixion occurred on the 14th

of the first month, April 6, A. D. 30, the 25th of the sixth month before this must be A. D. 29, from which, if we run back 434 years, we have the 25th of the sixth month Elul B. C. 406, for the commencement of the wall, which, being in the 32nd year of Artaxerxes, fixes his 32nd year to B. C. 406. Hence his 12th year, during which the vision commenced, is thus fixed to B. C. 426, which, if diminished by 1 we add to 1875, we have 2300, hence in A. D. 1875 the vision ended.

This country resumed specie payment (gold,) Greeks were victorious, the Jews began returning to Palestine, and the Church of Christ to appear. Since the daily sacrifice did cease on the second day of the fourth month, forty years after the crucifixion, A. D. 70, the time for the one week covenant is forever fixed. Hence the mingled were broken and the holy (Church of Christ) began to be justified twenty-four years ago.

(True cronology collated from an anonymous pamphlet.)

INNER LAMB

### THE SEVENTH DAY SABBATH.

Shall we keep the Law of God, or shall we follow after the traditions of men? Many of us have been traditioned to follow after the teachings of men and have not regarded the words of our Lord who said, "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house on a rock, and the winds and rain beat on that house, and it fell not for it was founded upon a rock;" so it is with every one who builds on the true sayings of Christ. I have always believed since I was seventeen years of age, that if I went to God in humble prayer determined of myself to do his will, that he would hear and answer me, and this is

the way I came to see that the seventh day was the Sabbath that God "blessed and hallowed." By reading History, I find that the seventh day, Sabbath, was kept by the Christian Church down even to the fifth century. History tells us that "Paganism" brought Sunday to the front as a "venerable day" and "Popery" gave it the title of "Lord's Day." Ask a Catholic priest who changed the day. He will tell you that they are the only people who had power to change the day.

Constantine (a Pagan Emperor) issued an edict forcing the judges, town people and workmen of all trades to rest on the "venerable day of the sun." He afterwards became a Catholic and was supposed to be converted to the Christian religion. Now what are Christian people doing; following after Pagan Rome are you not? Following after the "beast," see Rev. 13:18. There is not a single text in the New Testament where Christ or his disciples kept the first day of the week, see Matt. 28:1. Now turn to Ezekiel 20: 12-20, "Ald hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord thy God." See Book of Mormon, Mosiah 7:21. See Exodus 31:13. "Verily my sabbath ye shall keep, for it is a sign between me and you throughout your generations that ye may know that I am the Lord doth sanctify you."

"Ye shall keep the sabbath therefore; for it is holy unto you. Everyone that defleth it shall surely be put to death. For whosoever doeth any work therein that soul shall be sent off from among his people. Six days may work be done, but in the seventh is the sabbath of rest. It is a sign between me and the children of Israel FOREVER. For in six days the Lord made heaven and earth and on the seventh day he rested, and was refreshed." It is for a "perpetual covenant."

I was taught to keep Sunday for the Sabbath, but have heard the matter discussed for the last thirty five years. Finally I resolved to seek unto the Lord for myself and I determined to live before the Lord that he would make it known unto me which day we were to keep for Sabbath. I told the Lord that if he would

make known to me what day we was to keep for Sabbath, that I would keep it. Shortly after I found myself wrapped in a vision, when I saw the dear Savior standing close by me in pure white, and his whole Being was filled with the Seventh Day Sabbath, and the voice of the spirit said to me, "this is the day that I kept." I find in keeping the commandments of God there is great profit, even in the seventh day sabbath, for in it I find a victory over the world. To God be all the glory given. Dear reader may God bless you for Jesus sake. We have been keeping the seventh day sabbath now for about four years, though we are the only ones keeping that day in this town that we know of among the saints. We find a sacredness about that day, that we forget that others are not keeping it too; and Sunday has lost its sacredness as a sabbath. Jesus said, "I receive not honor from men, but he that honoreth my Father will I honor."

Yours for Christ

DIANTHA M. MYERS.

### THE GATHERING.

CONCLUDED.

The community should require each member upon entering to consecrate into the general fund at least one-half of his entire property.

This fund to be used for the purchase of lands, erection of public buildings, and promotion of any and all business enterprises engaged in by the body, the balance being reserved for his individual use, improving his inheritance, and for immediate living.

The land should belong to the community, and the community should pay all taxes upon it out of the general fund. The town should be divided into ample lots, with broad streets and each head of a family should receive a lot from the community, to be his and his chil-

drens' forever, and one person should be allowed to own *only* one lot, and when the community becomes rich enough each head of a family should have also 80 acres of land *and no more*. No man should be allowed to own or control more than these, and he should have *no power to sell them*.

A provision might be made allowing a man to *trade* his homestead or his lot, for an equal amount elsewhere, but no man should be allowed to dispossess his children of a home in the earth. Each man should be taxed by the community a certain per cent of his entire net income from all sources, the proceeds to go into the general fund. So long as the Saints are tributary to an earthly government, each man should pay his own tax on *personal property*, to the government, the general fund paying the tax on his land, less the assessment on his improvements. The community should build and pave the roads, erect buildings, cultivate the vacant land adjacent to its town, do the merchandising and manufacturing in all large and general lines, and pay its employees out of the general fund, a salary consistent with the times and conditions by which we are surrounded, but not in any case to exceed what an industrious man can actually produce on an average.

Some of our critics will surely urge that this would not be giving sufficient scope to individual energy, and that large salaries ought to be paid to the especially competent ones. This is simply a sample of Babylons's sophistry. The life of one man is of no more value than that of another, *to him*.

If by special endowment one man is qualified to lead Israel, while another finds his vocation with a spade, the former is indebted to his Creator for his endowments, and must discharge the debt, or be punished. Suppose Jesus had acted upon such sophistry, would he have been the light of the world?

The great lesson of the Lord's life and teaching is self denial for the benefit of the many.

The central aim and thought of Babylon's methods and teaching, is self indulgence at the expense of the many. Which system are the Josephites, Brighamites, Romeites, and all sectarians teaching and practicing today, and what shall we think of so-called "Saints," who advocate taking from the earnings of the weak, to add to the earnings of the strong.

There is another law that should be considered right here: The motto of all nature seems to be "Excelsior." The reason there are so many "weak" or incompetent ones, is that the conditions under which they were brought into existence and reared to maturity, were very unfavorable. Given an equal chance in prenatal and post-natal advantages, and the inequalities would disappear.

Babylon's votaries excuse themselves in taking more than their share of the products of labor, on the theory that the weak owe a certain allegiance to the strong, never stopping to think that this is contrary to Christ's rule, and that such a method tends to still further depress the general average, while His aim was to lift the mass of mankind to a higher plane. It is easy to go to a meeting

on Sunday and *talk* about a higher life, but hard to put in practice on week days the principles that will *promote* that higher life by checking individual greed. For the present we are done with this subject of the Gathering. We have seen that if God's people would establish a righteous community, they must do so by putting in practice His three great laws, on the *tenure of land*, the *use of money*, and the *method of taxation*. That they must further provide against the greed of individuals by following the example set by Joseph of Egypt in building great store-houses of the people, and let the system expand to meet modern requirements so as to reach into all lines of business that become great, thereby threatening the general welfare.

We have seen that the only condition we need to wait for, is a readiness on the part of his people to comply with the requirements of his law.

We say to the members of the church both present and prospective, we are ready to take up the work on these lines, whenever a few earnest workers are ready to move out with us and make a start.

We are perfectly sure that the blessings of Heaven will attend those who obey its laws.

We have no ambition to be a "leader," and shall always oppose the exaltation of any individual over his brethren: We are content to work for the general good, in whatever capacity we are called, be it high or low, and share with our brethren in the general benefits to be obtained by obedience to God's plan.

C. A. WICKES.



## The Return.

Published Semi-Monthly at \$1 00 a Year

C. A. WICKES, - - - EDITOR

Entered at the post-office at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, NOV. 13, 1895.

### THE TEMPLE LOT SUIT.

The Daily Sentinel, of Independence Mo. on Friday, Sept. 30th. contained the following:

John N Southern, attorney for the defendents in the great Temple Lot case, received a telegram this morning from the clerk of the United States court of appeals stating that the court had reversed the decision of United States Circuit Judge John F. Phillipps in the Temple Lot case and remanded it for dismissal. This finally decides the case against the Latter Day Saints, who sued for the property.

The Temple Lot case was one of the hardest fought cases ever brought in the courts of this district. Way back in the thirties the plot of ground every one knows as the Temple Lot was bought by one Partridge to hold for the Mormon church. This was before the Mormons were driven from Independence. The land has been sold a number of times since then and by regular transfers came into possession of the Hedrickite church of which Richard Hill, of this city, is the head. In 1891 the Latter Day Saints who follow the leadership of Joseph Smith, the son of the original Joseph, and who own the big rock church near the coveted property, sued for the property on the grounds that it was church property. The case was heard before United States Judge Phillips and he not only decided that the Latter Day Saints were entitled to the property, but that they were The Church, legal successors to the original Joseph Smith in religion. The case was ap-

pealed to the United States Court of appeals and was argued in St. Louis last February, and the telegram received today was the first intimation of the decision.

It was supposed this would end the famous case, as there is but one chance to revive it. Within a limited time the "Josephites" may move for a new trial, (though it is not at all certain it would be granted.) From the urgent appeals for aid in the "Saints Herald," it is evident they intend to make the most of this chance. This will make it necessary for them to guarantee the costs, with the chances of the suit largely against them.

Without going into the details of the case, it has seemed to us an unjust suit from the first. Under the tax laws, the Hedrickites have long held lawful possession, and if their title is broken, it will invalidate the title to much of the property in Independence, and we doubt the wisdom of arraying the people of Jackson Co. against the church, as such a proceeding must do.

Beside, it is obvious that the Josephites care as much, or more, for a decision from the court, to the effect that they are the *legitimate successors of the church in 1883*, as they do for the lot.

This claim is too weak to stand for a moment if contested by the people of Salt Lake, where that church with all its official quorums and records went in 1846. Granting they were apostate, the apostacy occurred while the original leader yet lived, and does not invalidate their succession in a temporal sense, and it is childish to attempt to get decisions of temporal judges on their *spiritual* ac-

ceptability. The Lord only can decide that, and we must commend the Utah church in ignoring such efforts.

Judged by the Bible and Book of Mormon, the apostacy began in 1830. The Church of Christ might better contest the title to the lot in question than the Reorganizers, for that was the name held by the church in 1830-33, but our case would fall to the ground at once when the simple organization of Christ's Church would be compared with the complex and unscriptural form held by the church that was driven from Independence in 1833. We do not seek the doubtful honor of being a "successor" to the follies that led to the downfall of that people, and courts of this world cannot affect the decision of That Judge who will try the hearts of all men.

#### THE ADAMS FUND.

While in Richmond on our recent visit, the matter of securing the funds of the estate remaining in his hands, was arranged by Bro. Geo. Schweich, he giving accepted drafts upon the Exchange Bank of Richmond, due upon the dates agreed last spring, for the amounts yet remaining in his hands. Finding the trust a too burdensome addition to his already heavy cares, Bro. Schweich concluded to resign his office of Executor of the Adams Estate, and on filing his final report with the court of Decatur Co., Ia. he was released from that position, leaving the matter in the hands of the Editor and Bro. J. J. Snyder.

A third executor will soon be named, and the readers of the RETURN will be notified in due time. Meantime preparations are being

made to push the printing and missionary work, on the lines previously indicated.

#### Visit To Richmond.

During the first week in this month the editor made a business trip to Richmond, Independence, and Kansas City, Mo.

We enjoyed a very pleasant visit with the brethren at those places, and found most of them strong in the faith, and determined to hold fast to the word.

A very gratifying thing is noticeable, viz: an increased disposition to pay less heed to the supposed errors and short-comings of others, and more to our own condition. This is as it should be.

On Friday evening, Nov. 1, we listened to Elders Chas. Hall of the Utah church, and George Hilliard of the Reorganized church, discussing the merits of their respective churches, in the stone building occupied by the 'Josephites' at Independence.

We thought both were seriously in error, but were very favorably impressed, as were many others of the audience, with the quiet, courteous manner in which Elder Hall presented his side of the case. A cause never loses ground by a courteous presentation.

We visited Elder Hall the next evening at his residence near Kansas City and had a very pleasant chat with him and four elders from Utah who were stopping with him.

Of course we did not agree on vital questions but we received, as we tried to give, a courteous hearing and reply, and shall be pleased to meet them again. We had the pleas-

are of meeting with the brethren in Independence on Sunday, and were greatly encouraged by the testimonies we heard. At Richmond we found Elder Page pursuing the even tenor of his way with his accustomed cheerfulness, and the rest of the brethren in their usual firm condition. The work is evidently onward in that locality. May it increase every where.

#### EDITORIAL ITEMS.

One of the things which look curious to us, is the growing tendency among the more prominent ones of the Lamoni Church to ignore the part predicted by the Book of Mormon for the Lamanites, (Indians) in the great changes shortly to be brought about.

That the people of the world should laugh at any suggestion of an independent future for the downtrodden race, is to be expected; but how men of intelligence can read the Book of Mormon and profess to believe it to be of Divine Authority, and then deride one who expresses faith in Christ's predictions of a glorious future for the Lamanites after the Gentile power shall be broken, is one of the riddles that are hard to solve.

We know that is the case, for we have repeatedly had the experience ourself.

To understand it, one must know how completely the church has been carried away by a spirit of adulation for Joseph Smith.

His predictions concerning "Zion" (Independence Mo.) and the extravagant ideas of the glory to be there attained by the church, have caused

the people to ignore one of Christ's plainest predictions, found in Nephi 10: 1. "But if they (the 'gentiles') will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also as many of the house of Israel as will come, that they may build a city which shall be called the New Jerusalem."

We are aware that many Latter Day Saints have a more or less clear belief in this prophecy, but we also know whereof we speak, when we assert that a literal rendering of it is not acceptable to the "great ones" of Lamoni.

For our part we prefer the words of Christ above those of a prophet, whether it be Joseph Smith or another.

We are receipt of a personal letter from Bro. Page, in which he states that he finds it impossible to arrange his affairs so as to make the journey to California as he had intended. We are verry sorry to learn this, for we believe Bro. Page should go if it were possible. However, we shall try to arrange for some one else to accompany Bro. Clark, that the necessary work may be done according to the pattern.

Let all who wish to be visited, write us how they may be reached.

Send one dollar for THE RETURN and keep posted for the next year.

## CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact: but we must have the name. Also write on one side of the paper only.

ARMBRUST, Pa.

BRO. C. A. WICKES:—I enclose ten cents in stamps for which please send me, according to announcement in THE RETURN, ten copies of Bro. J. J. Snyder's "Truth No. 1," and would like No. 2 as soon as it is out. I want them for distribution. May God hasten the day that all the saints may be one in my prayer.

Your Brother in Christ,

J. L. ARMBRUST.

TULARE, Cal.,  
Oct. 15, 1895.

DEAR BRO. WICKES:—I hope you will keep us posted of the movements of Elders Page and Clark when they come to Calif. I am applying for my soldier's pension. I am 62 years of age and consequently disabled from obtaining a livelihood by hard physical work. I think I ought to have it in a few months. When I get it I will let you know as I would be glad to spend it for the Lord's purposes. I think the L. D. S. and the Salvationists would let us use their meeting rooms free when they are not using them. What weighs on my mind the most, is to see an industrial pursuit started for the Church. Farming, stock raising and fruit growing seems the most practicable. Please send me the following four numbers of the RETURN published this year: June 1st, June 15th, July 1st and Sept. 15th.

Fraternally,  
INNER LAMB.

The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

## DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

## Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

## LOOK HERE.

We will soon be in the midst of a presidential campaign. We want our readers to have every opportunity of knowing what is going on and have therefore arranged by SPECIAL CONTRACT which enables us to offer

THE ST. JOSEPH  
WEEKLY HERALD  
AND THE RETURN

From Now Until January 1, 1897,  
FOR \$1 50.

The coming campaign promises to be the most exciting in years. You can't afford to be without the fullest information when it can be had for such a small amount of money. REMEMBER—Both papers until January 1, 1897, for \$1.50.

# THE RETURN.

"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 21.      DAVIS CITY, IOWA, DECEMBER 1, 1895.      Whole No. 57.

## SEVENTH DAY OR FIRST.

EDITOR RETURN;—I have noticed several articles in THE RETURN bearing on the Sabbath question and have delayed having anything to say, but now, since I have seen your comment on sister Lucy Roberts' letter, I feel encouraged to write in regard to that *most important* topic. I must first give an account of my proceedings. In the first place, my mother and I were baptized by brother W. P. Brown the 30th day of December 1888. We went 9 miles through cold drizzling rain, and the water in the creek at almost freezing point. I never had heard a sermon preached, except what I heard the Latter Day Saints preach. I have been in the Church of Christ very near seven years, and have only heard one sermon since, (that was by brother Land,) and it was the best sermon I ever listened to in my life. About five years ago my attention was called to the fact that I was dishonoring the Sabbath of our Lord, by working on that day and keeping Sunday which I had been taught was the Sabbath; but a lady converted me by showing me that the Sabbath had "passed" before the first day of the week came on, so I have made a thorough investigation. I find there is no command between the

lids of the Bible for Sunday observance. Christ never observed Sunday as the Sabbath. There is no prophecy that Sunday would ever take the place of the Sabbath. The word Sunday is *not* in the Bible. God never blessed or sanctified the first day. There is but one commandment in the Bible for a weekly Sabbath, and that says the seventh day. He has not spoken one word of promise or blessing for keeping the first day. So my mother and I have been keeping the Sabbath for over three years, I am glad to see that sister C. Hendrickson is keeping the Sabbath.

You say you would like to hear from some brother or sister in regard to the clipping from the *Gospel Monitor*. I am glad to say that every word is true. I was not so fortunate as to get the number of the RETURN containing brother Olsen's letter of which sister Hendrickson speaks; I would be glad to see the letter. I hope all of our people will see the *necessity* of "laying hold of the Sabbath," Isaiah, 56. Sister Roberts is right in saying that there is nothing to quarrel about. Christ told us to admonish one another, and to be *willing* to communicate, and the *more so* as we see the day approaching."

I am anxious that we should come to some kind of an understanding so the Masters work could be advanced.

Now for instance, I cannot persuade people to turn from their sins unless I could offer them a shelter. I cannot induce them to join a church that is in transgression. "To the law and to the testimony, and if they speak not according to their word, it is because there is no light in them," so if we do not teach the observance of the seventh day, we are not speaking according to the law.

I would be glad if some of the money (the Adams fund) would be applied to the enlarging of the RETURN, and for publishing tracts, as it was to be used for the spread of the gospel. Then we could all take a hand in helping to spread it in its fullness as is contained in the Bible and Book of Mormon. Read Book of Alma 17:8 and Mosiah 8:6 "And he commanded them that they should observe the Sabbath day and keep it holy" paragraph 9. Read 11 chap. first part of paragraph 17.

"For the Lord hath said, this is my church, and I will establish it, and nothing shall overthrow it, save it is the transgression of my people," middle part of paragraph 20. Now please read Book of Mosiah 7:18-19-20-21. Compare with Ex. 20:1-18. Read Book of Helaman, chap. 5, latter end of par. 7. Read Book of Nephi 5:10-11. Compare with Isaiah 42:21 and Helaman 10:28-29. Read Nephi 10:2. Compare with Isaiah 56, 58, 59 and 60th chapters. Read Book of Ether 1: last half of par. 11, and all of par. 12. "The Revelations of John are to be unfolded in the eyes of all the people." Read Rev. 3:9, 9:4, 18:4, 20:4. 22:14-15-18-19, and Deut. 4:2. And James says "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." The Pope is a person, and as obedience is the highest form of worship and "respect," all those who keep Sunday are certainly "transgressors," James 2:9. Compare with Rev. 13: 8, beginning at the 1st verse. James says also, "whosoever shall keep (or pre-

tend) the whole law, and yet offend in one point, he is guilty of all." (Compare with Deut. 7:11 and with Numbers 15:29-30-31, and Lev. 5:17.) By obeying the Pope, (respecting) one point is broken, and by breaking the fourth commandment, there are two points that are offences. And if we "love God with all our soul, and mind, and strength," we would not do these things for fear of offending him.

I will close by sending love to all the brothers and sisters, praying that they may all see alike, and lay hold of the "truth." Psalms 119:142. and 111:4 to 8. So let us say like David, Psalm 119-115, that we may be numbered with that happy band spoken of in Rev. 14:12 and 5:11-14. "The hour cometh, (has come) and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4:23. Correspondence solicited. Your sister in Christ,

MARGARET A. ATKISSON,

Temple, Texas. Box 173.

### J. W. BRIGGS LETTERS.

First Apostle of the Josephites.

WHEELER, Iowa,

December 8, '87.

BRO. J. T. CLARK:—Your letter received and its perusal interested me. Growth implies taking on and throwing off, and we find the latter the most difficult. Indeed it requires a mental and personal stamina possessed by but few church members, to confess "we have believed too much," and to cast it aside. I came into the church not only not believing the Book of Doctrine and Covenants, but without knowing that such a book existed; but when it appeared as part of the Mormon hash I accepted it of course—took for granted the mouth-piece theory, until in later years I found I had believed too easy and too much. But the Reorganized Church is based upon that Book and whatever defects are in the Book, is so much sand in its foundation; and having cast aside the Book, it became a logical necessity to cast aside the Church (built upon it)

I have read David Whitmer's pamph-

let, and value it highly as a testimony of facts. It shows clearly the serpentine windings from the beginning. It would appear probable that had the church continued as it started, unburdened with Priesthoods and Presidencies, to-day it would have and deserve the confidence of the good, instead of being partly odious—as at this day. You are quite correct in your inference upon what hinges the Reorganized Church. The manifestation (called revelation) calling out Joseph Smith as an heir to the Presidency through lineal Priesthood, etc., was given me and bears the date of Nov. 18, 1851 at which time the Bro. Deam mentioned was an active Strangite, so you see Brand is wrong as he generally is, either through ignorance or—something worse. Your experience in the Reorganized Church shows what such a church with such priesthoods would do if they had the dominion they aspire to. I will not here attempt to explain how I regard that communication of Nov. 18, 1851 alluded to, further than that it is a piece with hundreds of others in these last days. Those whose eyes are open might do much good by publishing a periodical to scatter the Herald dust.

Yours for freedom,

J. W. BRIGGS

WHEELER, Iowa,

Feb. 13, '88

BRO. J. T. CLARK;—Yours of late date duly received. The excessive cold weather and some ill health has prevented my writing sooner. The experience at Nauvoo and Independence were characteristic of the times and places named. I was at Nauvoo in 1843 the year it was found necessary to legalize polygamy by a revelation. No, I have no doubt as to the authorship of that (so called) revelation of July 12, 1843. It has all the earmarks necessary to identify it as the production of the mouth piece of those days. William, the only surviving brother, got up a similar one (at Palastine near Amboy) in 1851. I united with the church at Potosi, Grant Co., Wisconsin in 1841. The following year I settled near Beloit, Rock Co., Wisconsin where I raised up a branch in 1843. When the

twelve assumed the leadership in 1844, we gave a nominal adherence to them until the spring of 1846 when we, as a branch, rejected them and accepted James J. Strang as the true successor, on the authority of the letter of appointment from Joseph Smith—but polygamy and other kindred teachings and practices cropping out, we dropped Strang, and in 1850-51 accepted William Smith as the successor, so so;—but in less than one year he exhibited the cloven foot and boomed polygamy afresh in the name of God and his brother Joseph.

This Beloit Branch was the largest perhaps of any that accepted William Smith—and at the conference called by him Oct. 1851 at Palastine, near Amboy Ill., his true character was discovered by many of us; and we went home dissatisfied. He claimed lineal rights and taught lineal Priesthood, and had been endorsed through the gifts abundantly. It was in this condition of things that the manifestations of Nov. 18 were received. It contained nothing not then believed. Upon the strength of this, the branch rejected Joseph Smith and assumed the watery attitude for the heir little Joseph. In June following (1852) we called a conference to meet at that place (Beloit.) At the Conference of April, 1853, we began to fill up the Quorums;—the Reorganization dates from that time—1853. In 1856, as requested by the gifts, a communication was written on behalf of the church, addressed to Joseph Smith, and delivered by messengers E. C. Briggs and Bro. Gurley. A copy of this document is printed in the Saints biography of Joseph Smith, in Tullidge's History. (I have the original.) E. C. Briggs remained at Nauvoo and vicinity and Gurley returned. You will see that lineal Priesthood was the keynote and the Book of Doctrine Covenants the key stone in the Reorganization theory.

I was sorry to hear of the death of David Whitmer. Have you read Lambs Golden Bible? If not it will pay you, perhaps, to read it. I shall be pleased to hear from you, and hope you may be more successful than many have been in their efforts to discover the truth.

Very truly yours,

J. W. BRIGGS.

# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, DEC. 1, 1895.

## LEGALISED ROBBERY.

In our *conservative* evening paper of Sept. 14th. it is intimated that there seems to be a conspiracy to compel farmers to sell their wheat at almost ruinous prices, and then to make millions of dollars by compelling consumers to buy it at an enormous advance.

Out of such *legalized robbery* in articles of food and other necessaries of life have been built up immense fortunes in this country.

Is there any remedy? Yes—let every State enact laws making it a crime punishable by *not less than a year's imprisonment at hard labor*, which hard labor shall be to work eight or ten hours each day carrying bricks from one end of the prison yard to another and then carrying them back again.

GEO. T. ANGELL in Our Dumb Animals.

Better learn a lesson from Joseph of Egypt, Bro. Angell, and let the government buy a little wheat and other cereals at a fair price and store them against a time of famine and high prices, and you wont be bothered contriving laws that wont punish anybody after all; and if you would just go a little farther and learn a lesson from Mosas on LAND, MONEY, and Taxation. The rest of these gigantic accumelations of wealth which are so rapidly destroying the liberties of the country, would shortly be a thing of the past, and a vast horde of idlers would be compelled to turn their attention to some useful employment, thereby lightening the burdens of the overworked and underpaid.

## Again, That Herald.

In the Saint's Herald of Nov. 13, last, the editor in chief takes the RETURN to task in an article of a page and nearly a column, finding fault with us because we do not accept the revelations of Joseph Smith (Doctrine and Covenants) as a safe guide, and because a recent number of THE RETURN contained the following:

“We cannot see how the Josephites could expect to greatly prosper in that mission, (Utah) so long as they made the basis of their attack upon a proposition (that Joseph Smith was not responsible for the Spiritual Wife Revelation of July 12, 1843) which the people of Utah knew to be untrue, and KNEW THAT THE JOSEPHITES KNEW IT ALSO.”

The Herald says:

“The first leaders of the Josephites assumed no position in regard to Joseph Smith's responsibility for the ‘peculiar doctrine’ of the Utah church (plural marriage) that has been denied or changed.”

“Not a man among them *knew* that he was responsible; and the position was and has been, and is now, that the dogma was corrupt and contrary to God's law as found in all three of the recognized books, no matter who was the responsible human agent of its introduction. No other position than this has been taken by the leaders. Some individuals believed that Joseph Smith was in some way connected with it, and may have so admitted in speech or writing; but that the leaders, either first or last, so held, is not true.”

We wish it borne in mind that we did not mention this polygamy matter, either in pulpit or press, until it was forced upon us by Elder Cochran of Lamoni, in his reply to our effort at Greenville, last spring. He



stated that "some had asserted that Joseph Smith was responsible for polygamy, but this had been disproved," or words to that effect.

Does that look like a "denial?" Did the editor of the Herald ever make in pulpit or press, a statement like this: "I believe Joseph Smith was a good man, and a good man would not do such a thing?" Any "denial about that? Has not the denial been made flatly by dozens of the Josephite Elders, from the pulpit, as the position of the church, and has not the entire teaching of the Herald since Joseph Smith became its editor, tended and intended to produce that result? Did Bishop Kelley "deny" it in his famous debates with Elder Braden at Lamoni and elsewhere, and if these things have been done by these leaders did they not *take a position*?

But the Herald says the position taken by the the "first leaders" has not been "denied or changed." Who *were* the first leaders of the Re-organization? Were they not Jason Briggs, Wm. Marks and Isaac Sheen?

Yes, many years before "Young Joseph" had thought of lifting a standard, these three men lifted one for him, and formed a church for him to lead. Do you soberly intend to tell us these men took no position on this matter that has been changed? When both Marks and Sheen took pains to take a very clear position, in the first Herald at Plano, Ill., in 1860?

After quoting from Ezekiel 14: to fit the case Sheen says on page 9 of the first Herald: "The death of the prophet is one fact that has been realized, though he *abhorred and re-*

*pented* of this iniquity before his death." (The Italics are ours.—Ed.) Again on page 24 as editor of the Herald, he reprints what he had formerly published in the *Saturday Evening Post*, Oct. 9, 1852, as follows: Joseph Smith repented of his connection with this doctrine (Spiritual Wifery) and said it was of the Devil. He caused the revelation on the subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed Spiritual Wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet."

No "taking a position" about that, is there, and it don't quite agree with that now taken by the Herald, does it?

On page 22 of this same first Herald, is a communication from William Marks, detailing a conversation that occurred in 1844 between himself and Joseph Smith on this subject of Polygamy.

He told of this same conversation in a letter to "Zion's Harbinger and Baneemy's Organ," published in St. Louis, Mo., July 1853. Vol. 3, No. 7, pp. 52 to 54. As this letter was written several years earlier than the Herald letter, and is much clearer and more explicit on the points mentioned, we give an extract from it,

He says: "I was also witness to the introduction (secretly) of a kingly form of government in which Joseph suffered himself to be ordained a king, to reign, over the house of Israel forever which I could not conceive to be in

accordance with the laws of the church; but I did not oppose this move, thinking it none of my business. Joseph, however, became convinced before his death that he had done wrong; for, about three weeks before his death, I met him one morning in the street, and he said to me 'Bro. Marks, I have something to communicate to you.' We retired to a by place and sat down together when he said: 'We are a ruined people.' I asked, 'how so?' He said: this doctrine of polygamy, or spiritual wife system that has been taught and practiced among us will prove our destruction and overthrow. I have been deceived in reference to its practice. It is wrong; it is a curse to mankind and we shall have to leave the United States soon, unless it can be put down and its practice stopped in the church."

We think when Mr. Marks published this, he "took a position," and we think he knew what he was writing about too; and we think that "Young Joseph" and the rest of the later leaders of the Josephite church, knew of these evidences when they denied the position taken by their predecessors.

A sharp, lawyer-like dodge has been taken on this testimony: It has been argued that as Joseph said, "I have been deceived \* \* It is wrong \* \* I will go into the stand and preach against it," it goes to prove that he was not responsible for its introduction.

But how about Sheen's statement that Joseph had the revelation on the subject burned. What about the sworn testimony to the effect that Hyrum Smith brought the revelation to the council from Joseph, as was his custom. What about the testimony of E. Robinson that Hyrum stood out against the doctrine for a

long time, but finally came to said Robinson's house and taught the doctrine to him and his wife saying, "Joseph was right and Hyrum was wrong."

That there was such a doctrine, practice, and revelation in the church as early as 1843, is beyond the possibility of question. Did any of the men who testified of it, ever dream of that revelation coming from any other than Joseph Smith?

And in the early sixties, E. Robinson then a member of the Josephite church, and pained to observe the false position taken by "Young Joseph" took occasion to tell him "Your father never personally taught me the doctrine, but your Uncle Hyrum did;" yet the Herald boldly says, "Not a man among them *knew* that he (Joseph Smith) was responsible \* \* that the leaders either first or last, so held, is not true." Measured by such crafty, technical dodging of common standards as we see here, does anybody know anything?

As to Jason Briggs, we publish elsewhere in this number, copies of two autograph letters from him to Elder John T. Clark, in which may be found his opinion and position on this subject.

We have treated this matter on the chosen ground of the Josephites, viz. ignoring all testimony that is interested by reason of complicity in the dogma.

We wish it distinctly understood that we are making no war upon Joseph Smith. His private life is his own, but his public teachings are public property, and we don't propose to allow the Herald to bluff the

world into the idea that he didn't teach what we all know he did teach, under the false statement that none of the Josephite leaders ever "knew" or "took the position" that he taught it.

It cannot pay the Herald, nor any one else, in the end, to tell people they are making false statements, when there is such overwhelming proof to show that the statements are true. If the Herald desires to go into an exhaustive research of this question we can accomodate it, for we have not touched a tithe of the evidence that can be produced to show that Joseph Smith produced the Spiritual Wife revelation of July 12th 1843, and that the present leaders of the Josephites knew it many years ago.

Making crafty allusion to David Whitmer the Herald says "he is still believed by them (the people of Utah,—Ed.) to have been unfaithful to the cause he professed to love, when the Saints were persecuted in Missouri and driven out by a mob. And that he was cut off the Church in May, 1838, for what is believed by them to have been good cause."

If cutting a man off the Church without notice of trial, because he refuses to sanction evil doing, and causing him to flee for his life, is "good cause" then David Whitmer stands condemned; but if not, then the Herald will be condemned for making such a statement. The Herald goes into a flutter of solicitude about the proceedings of the Council of the Church of Christ, held at Davis City in September last, and says it was composed of only three Elders, viz. P. A. Page., John Clark and C. A. Wickes. We brand this as downright lying without the

shadow of an excuse for the minutes of that Council, published in the RETURN, shows that there were also present and taking part at that Council, Elders S. F. La Point and W. S. Roberts, not mentioning lay members represented.

It also wants to know, if a few men may publicly call a Council and withdraw from other men with whom they have been associated, "where is the end of such work." We cheerfully answer, *when the Lord shall come and set his house in order.*

The Josephites did so, all other Latter Day-ites did so, and all Protestant Christendom did so, and we hope the Herald won't get excited over that question again, especially when it is not an interested party.

We can see but one object in the methods of the Herald in this attack upon THE RETURN. It feels its craft in danger, and must do something to stop investigation. Knowing that if it can persuade its readers that THE RETURN is unreliable, they will not care to read it, it craftily puts these things in the worst light possible, and counts on its prestige to carry it through.

Such a course will partially succeed for a time, but will bring confusion in the end. We ask our readers to heed, not us, but the facts which we present.

We are still waiting for an answer to our application of the ideas contained in the quotation at the head of THE RETURN, and to our arraignment of the Josephite policy for its departure from the fundamental principals of the teachings of Christ, and its departure from God's law for the temporal government of His people.

## CORRESPONDENCE.

RICHMOND, Mo.  
Nov. 24, 1895.

EDITOR RETURN:—Permit me to say to my brethren that I would be glad to hear from them through the RETURN. It is like good fruit scattered along our pathway, that we may gather as we pass along through life, that is, when the brethren are living up to their privileges. May we all so live to honor our Lord and Saviour. The church at Richmond is holding to the iron rod, and we are determined by the help of God to hold on until we reach the tree of life. My prayer is that the brethren every where will strive to live better day by day while we live here in this world, that we may be as a city set on a hill whose light cannot be hid; that others, seeing our good works, may be constrained to glorify our Father who is in Heaven. I have just got my fall work done, and will soon be ready to spend some time in visiting the brethren and friends where I can go and spend a week or two with them if the way will be opened for me. I have many calls; may the Lord open the way, and may the servants of our God learn their duty, and go forth and do it. Pray for me that the way may be opened that I may answer to the Macedonian cry of "come over and help us." Your brother in Christ,

P. A. PAGE.

☞ The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

## TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for single copy, or eight cents for eleven copies, to this office or to Bro. Snyder at 293 La Salle St. Chicago Ill.

Send one dollar for THE RETURN and keep posted for the next year.

## LOOK HERE.

We will soon be in the midst of a presidential campaign. We want our readers to have every opportunity of knowing what is going on and have therefore arranged by SPECIAL CONTRACT which enables us to offer

THE ST. JOSEPH  
WEEKLY HERALD  
AND THE RETURN  
From Now Until January 1, 1897,  
FOR \$1.50.

The coming campaign promises to be the most exciting in years. You can't afford to be without the fullest information when it can be had for such a small amount of money. REMEMBER—Both papers until January 1, 1897, for \$1.50.

## Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

## DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

☞ Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."*—D. & C. Sec. 83, Par: 8.

Vol. 4, No. 22.

DAVIS CITY, IOWA, DECEMBER 15, 1895.

Whole No. 58.

## PREDICTS A RULE OF RUIN.

### Rev. J. B. Silcox Startles His Congregation With Dire Prophecies.

Rev. J. B. Silcox of the Leavitt Street Congregational church preached the Thanksgiving sermon yesterday morning at the First Congregational church, Washington Boulevard and Ann street. His theme was "God and the People." The discourse treated of the possibility of an immediate social revolution, and contained a scathing arraignment of corporations and a plea for the elevation of the lower classes of humanity.

The same sermon was delivered last Sunday in the Leavitt street church, and at its close the pastor felt constrained to state that he alone was responsible for the sentiments expressed, and he did not know whether or not they agreed with the opinions of the church and its officers. It was suggested to Mr. Silcox that if he expected to make friends in Chicago he had better not repeat that sermon in the First Congregational church. He felt, however, that he had a message to give, so the sermon was preached yesterday to the conservative First church, where it made something of a sensation. It was in part as follows:

"Arise, shine, for thy light is come, and the glory of the Lord is

risen upon thee."—Isaiah, 1x., 1.

This is the call of God to a nation that has been in the grave of servitude and sorrow. From the tomb of Babylonian bondage the people are called to rise and take possession of their divinely given inheritance. It is a call to social resurrection; to national reconstruction. It is the resurrection, not of an individual, but of a nation, to new national life and glory. The most brilliant future stands out invitingly before them. This highly poetic chapter is a glowing picture of the moral and material benefits God desires the people to enjoy. No good thing will he withhold from them if they but walk uprightly. It is the desire of God that the people shall enjoy everything that can contribute to their highest welfare. Everything that stands in the way of their highest good is to be eliminated.

This chapter is a prophecy of the kingdom of heaven on earth. The blessings are political and national. It is not a future, far-off heaven that is described, but a present heaven here on earth. It is the ideal social state that is described. It is the people in the enjoyment of their civic rights and liberties. It is a democracy based on a theocracy. The people rule because God rules. Between God and the people no priest intervenes

and no monarch intrudes. Thus the chapter ends as it begins, with God and the people and nothing else.

The inscription that the Italian patriots under the leadership of Mazzini inscribed on their banner was, "God and the people." The inscription on the banner of the French revolutionists was "Liberty equality and fraternity." Both revolutions sought the welfare of the people. But the French revolution undertook reform without the recognition of God. The patriots of Mazzini in their struggle for justice believed that God was on the side of the people and their hope of success was in the sympathy and help of God. Revolutions are sacred and legitimate and beneficial only as they are inspired, directed and controlled by God. Such revolutions have been and may be again. The revolutions of Cromwell, of Washington, of Lincoln, were of this character. Justice and freedom for the people rose from the grave in which they had been entombed.

We may shrink from the use of that word: revolution. We may prefer the milder term, evolution. We say reforms come gradually and according to law. This is true and yet it is not true that evolution leads to and ends in revolution. The growth of the chick in the shell is a process of gradual, quiet, orderly evolution, but when the chick is full grown; and the time comes to leave the shell there is a mighty revolution crashing the shell and utterly destroying it. We see much that is analogous to this in the history of moral and social reforms. The destruction of slavery in this land was an evolution of thought and conscience that

ended in a revolution of arms. There are processes of thought and feeling quietly going on today in the hearts of the common people which may one day issue with volcanic force and completely change the existing condition of some of our industrial and political institutions.

Above ordinances and institutions, above the temple and the church, Jesus placed humanity. Jesus linked himself with the people, the common people. But he rose from the dead and his resurrection means that humanity shall rise. Every noble reform, every great cause that seeks the betterment of the people, though it be defeated, crucified and buried out of sight, yet it shall rise from its grave of defeat into glorious and eternal victory.

We cannot too strongly emphasize the truth that it is the people as a whole and the whole of the people that God seeks to elevate.

The prosperity of a country is not to be measured by the enormous wealth of a few, but by the common weal of the many. God's ideal for the people is reached only when all the race is perfected alike. Humanity is one as the body is one. We cannot afford to permit any section of humanity to drop down and fall behind any more than we can permit any part of our bodies to remain diseased and expect the other parts to be vigorously healthy. The mansion of the millionaire cannot bar out or guard itself against the physical and moral malarial that exudes by night and day from the poisoned chambers of the sweater's foul abode. We are in the midst of a social ferment that is national and international. If ideas beget rev-

olutions, then lookout for revolutions, for ideas of freedom, justice and a more equitable and humane social state are filling the minds and thrilling the hearts of the common people the world over. This movement is God begotten.

The revolutionary principles taught 2,000 years ago by Jesus to a few plain peasant people of Galilee have spread over the earth like leaven in the meal and are re-appearing in a freedom of thought, in an independence of spirit among the common people such as never before characterized the people of the world. Jesus is responsible for modern democracy. The world today is not monarchic or aristocratic. It is democratic. Today as never before we see the reign of the common people. Man as man now sways the scepter of power. The conviction is spreading that earth's monarchs are her people.

Ours is a crucial period of history. We are on the eve of great revealments and achievements. Gen. Booth lately said that the twentieth century in all probability would usher in a world-wide revolution for the people, the common people were waking to realize their power and to use it as well as to realize it. He is not alone in the belief that we are on the edge of a great political and social revolution. Men who study the social problems of our day speak of the impending revolution as an assured fact. It is possible that we are on the very eye of this process of purification.

What can we do in this critical period of human history? In what way can we be helpers of God in his purposes of good to the people? In the first place, we should recog-

nize its existence. It is folly to ostrich-like, close our eyes to the facts and forces that engirdle us. No sane man will affirm that the present industrial condition of the world is on the right basis. The concentration of wealth in the hands of a few is not right, and should not be tolerated. It is against the clearly revealed will of God that the few live in splendor while the many wallow in squalor. The old land laws of Moses made it impossible for one man or company to monopolize great sections of real estate. The huge monopolies and trusts of today are a colossal injustice to the people. They are a menace to our free institutions. They block the way to the kingdom of God on earth.

The ten commandments were written for nations and corporations, as well as for individuals. To the corporation God says: "Thou shalt not steal." "Thou shalt not kill," "Thou shalt not covet." The laws of Christ are binding on the corporations as on the individual. The conscience of many needs to be enlightened concerning the responsibility for corporate transgressions. As Herbert Spencer has said: "A body of men will commit as a joint act that which every individual of them would shrink from, did he feel himself personally responsible." Listen, brother, you are a member or shareholder of a corporation and that corporation gets franchises and advantages from the city council or national legislature by bribery; you cannot plead innocence because the bribery was done by the directors or agent of your corporation. Your money helped to form the corporation. Your money contributed

to the bribery fund and your dividends were augmented by the fraudulent transaction. Before God you are guilty of bribery as though you had done it personally and not by a hired agent or lawyer. Your sin is worse because you have bribed another to become a briber. You have pulled down others into the mire of your iniquity. You have helped to corrupt the community in which you live.

History can hardly furnish any parallel to the gigantic power of our modern corporations.

No kind of power short of that of the Greek tyrant holding a city by his mercenaries can be compared to these gigantic combinations of capital that exist in our midst.

In many cases this aggregation of power is used selfishly, cruelly and in utter defiance of right and justice. The corporations that have disgraced the city and themselves by stealing the water of the city, and stealing the streets of the city, robbing the people of their highways and doing it on Sunday are the enemies of God and the people and should be delegated or relegated to the striped squads of Joliet. Broadcloth should not exempt scoundrels from the punishment due to great transgressions. Justice should be meted out alike to men "too poor to hire a lawyer or rich enough to buy the bar." We need to have our eyes opened to see not only the "damnable dangerousness of the professional politician," but also to see the damnable dangerousness to the republic of these huge conscienceless corporations that brutally override law and justice, ignoring alike the laws of God and the rights of the people in order to compass their anacanda schemes of wealth-get-

ting. These enormous combinations of wealth against commonwealth, these pirates on the high seas of our industrial life, these parasites of the body politic are the subtlest and surest foes of the republic, the real anarchists and makers of anarchy.

The day of judgment for these conscienceless corporations is coming. It may be nearer than we think when God and the people shall arise and sweep these evils from the earth by ballots or bayonets—perhaps it will need be both.

Some evils are so deep-seated that "without the shedding of blood there is no remission" of them.

We may again have to "read a fiery gospel writ in burnished rows of steel" and see the God of justice in a hundred circling camps. To stand up for Jesus means that you will openly expose and fearlessly challenge every form of corruption; that you will enlist in a life campaign against every form of iniquity—political, social, industrial individual, and like a knight of the Holy Ghost hazard all you have and are in this sacred crusade of right against might.—Chicago Chronicle.

#### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.



**No Sabbath Appointed by Christ.**

EDITOR RETURN:—I have searched the New Testament and the Book of Mormon to see if I could find any command for the Church to keep the Sabbath. As this subject seems to excite the minds of some at present I will show my views in regard to the Sabbath. “But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 4:4-5. Now we see that there was a time appointed by God when he would send Christ Jesus to fulfill the law of Moses, and also to institute the gospel, that we might become adopted sons and daughters unto God; for under the Mosaic law there was no plan of adoption, and as Paul says, no salvation for those under the law. Did not Christ testify that he did not come to destroy the law but to fulfill the law? He did not say he came to fulfill a *part* of the law but *all* of the law; and the keeping of the Sabbath was the fourth clause in the law. We see by reading the 12th chapter of Revelations that the woman (the Church) put the Mosaic law under her feet.

So the keeping of the Sabbath with all the other commandments under the law were fulfilled when Christ had completed the atonement. Christ never established a Sabbath, nor the Apostles never taught such a law; neither is it found in the records of the Nephites where they were commanded to keep a holy Sabbath, and I assert it without fear of successful contradiction, that no

man can prove by either (or both books) that Christ taught the observance of the Sabbath after he arose from the dead; but Paul, who received his authority and calling by the revelations of Jesus Christ, had to contend with Saints in his time about the Sabbath and circumcision, for it seems that Satan will have the Saints go back to the Mosaic law for something. Why should we establish a Sabbath when there is no command for it, Shall we usurp authority as those who have apostatised from the true doctrine of Christ? Sin is transgression of law, and where there is no law there is no sin. Then why should we want to bring the Saints under a law compelling them to keep Saturday as the Sabbath when we know it is not God’s will. Remember, those with whom the Sabbath was established were not to kindle a fire on that day as the penalty was death. Read for yourselves and don’t be misled. Christ has freed us from the law of bondage, and has established the law of liberty; so by grace are ye saved, through faith, and that not of yourself: it is the gift of God, as my text shows. God sent his only begotten son to redeem and fulfill the Mosaic law and to establish a better covenant. So let us keep the doctrine of Christ, and whatsoever is more or less we will reject.

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain.” Gal. 4:19-11. Now brethren read from the 2nd chapter of Galatians and you cannot fail to see what caused Paul to write in this way for even Peter had gone

back to the Mosaic law again, and Paul says he was to be blamed. They had not only began to observe circumcision again, but days, months, and years. Now we find by reading colossians 2:16-18 that they were guilty of about the same as the Galatians were. Paul says to them, "let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come: but the body is of Christ." (but the church is of Christ) Shall we begin to quibble about what we shall eat, or what we shall drink, or what is clean or what is unclean? Paul says there is nothing unclean of itself, but he that esteemeth any thing to be unclean, to him it *is* unclean.

We know that all things are sanctified by the prayer of faith; but as for the keeping of the Sabbath days: which is the holy Sabbath, Saturday or Sunday? Neither one was commanded of Christ after the resurrection. The church run into the practice of the Jewish Sabbath, but it was changed by Constantine the Great. We can prove by history that the church also had High Priests and Levite Priests. This is where all Latter Day Saints go for proof for those things they have introduced in their church, and as the Church of Christ is not contaminated let us not corrupt her with the types and shadows which were added because of transgression, and was to remain till the promised seed had come, which was Christ, who fulfilled the law. Then he instituted the gospel law of liberty, which is by faith, and not by letter. "The letter killeth but the spirit maketh

alive." "Touch not, taste not, handle not; which all are to perish with the using:" after the commandments and doctrines of men. As we have the Doctrine of Christ set forth so plain in the records of the Nephites, let us hold fast to the faith as it is in Christ Jesus, our Lord and Saviour. See how the church has been divided at first as well as in this the last dispensation of the fullness of times. Let the church remain pure, that Christ may present it to himself without spot or blemish, or any such thing. My prayer is that God may grant to all the Holy Ghost to lead and guide into all truth, that we may discern between truth and error.

W. C. KINYON

Forsyth, Mo.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

☞ Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

☞ The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

Send one dollar for THE RETURN and keep posted for the next year.

# The Return.

Published Semi-Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, DEC. 15, 1895.

Under the heading "No Sabbath appointed by Christ" an article appears in this number from the pen of Bro. W. C. Kinyon. We hope to have a general expression of the minds of the brethren on this subject, for it is one of grave importance,

The trouble with the argument of Bro. Kinyon, as it appears to us, is that he makes no distinction between the law of Moses, and the law of God, and seems to overlook the fact that Christ did not presume to change his Father's law on the subject, but kept it, and taught others to do likewise.

The ceremonial law, and law of physical penalties, was the law of Moses. Bro. Kinyon nor any other will hardly argue that any other of the ten commandments may be violated by the follower of Christ; then why this one. It is a part of the "law of God," written by the finger of God, so we are told, and was to be a sign between him and his people forever.

If we claim to be his people, how can we claim to be free from obligation to keep his law.

Two facts stand out clear and distinct above all others on this question.

The Seventh day was established by the Lord God, (Not Moses,) the First day by the Roman Church.

"Choose ye this day whom ye will

serve."

We call attention to a letter from David M. Williams, which will be found in the correspondence columns of this number. This brother strikes a Key Note, when he says, "If the people represented by the RETURN are going to work for Christ, it must be earnest and thorough, and *distinct* \* \* \* *from all others* that have made an effort in that direction in our time." It is of little use to step aside from others of similar faith and then copy their methods, or sit down and hide our light "under a bushel."

If the Church is the true one, it should vindicate its claim by establishing righteousness and unselfishness among its members, as well as teaching correct doctrine in Spiritual things. Of what use is Faith, without works to correspond.

This result can only be obtained by obedience to the law of God, instead of the ways of the world.

The early Christians recognised very clearly that the governments of this world and their ways, were not of God.

The believers who refused to bow to the errors of the early Roman Church, and fled to the fastnesses of the Alps and Appenines to maintain their freedom, based their communities upon the proposition that the Kingdoms of this world are unchristian and their ways the ways of death.

Their descendants of the present day known as Amarautes and Mennonites, maintain the same principle, and establish their communities upon an independent basis, and their very name is a guarantee of integrity in their dealings, and there are no poor among them.

Should the true Church do less?

Answering the brother's questions, we cannot speak for the Church only in so far as the Church has spoken.

We head the paper with a quotation from the Doctrine and Covenants, because the people to whom we appeal to "return" accept that book and this quotation gives the Key to their transgression, and points to the only means of relieving them from the penalty. We do not accept that book as a guide at all. Each is at liberty to cull it to suit himself, but not to teach it as law.

As to how much of the Bible and Book of Mormon we believe, if we understand it correctly the Church accepts the Prophets, and the law of God given through them and Moses, and Christ and the Apostles; and rejects the carnal commandments and ceremonial law given by Moses, as being fulfilled in Christ,

If we are wrong in this, we shall be pleased to be corrected by the brethren.

We believe in the Priesthood after the order of Christ, he being the High Priest. The Aaronic priesthood being connected with, and confined to the ceremonial law of Moses which was fulfilled in Christ, we do not have it in the Church.

We aim to be clear and concise on all things we touch, but there is a large field to cover, and it should be remembered that Christ said many things that are not understood to this day, and we cannot hope to speak more clearly than he.

#### ERRATA.

On page 3 of the last number, middle of second column, in the second letter of Jason Briggs, appears this statment, "The Branch rejected Joseph Smith and assumed?" etc. It should read "Wm. Smith."

#### CORRESPONDENCE.

ARMBRUST, Pa.

Dec. 4, 1895.

DEAR BRO. WICKES:—Enclosed please find 15 cents in stamps for which please send me 15 more copies of Bro. Snyder's Truth No. 1. May God open the eyes and minds of all who read them, so they can comprehend the things that are essential to Eternal Life, and may the time soon come when people will throw prejudice away and investigate for themselves.

Yours in the Bonds of Truth,

J. L. ARMBRUST.

MALAD CITY Idaho Dec. 4th 1895.

EDITOR RETURN.

I have had your paper for some time and now I wish to send you the pay for it for one year.

By reading the RETURN I cannot fully understand your faith. I wish you would try to define your position so plain that no one would fail to understand you; our Savior, Christ taught so plain that the poor and simple people could understand Him.

I know you claim to believe the Bible and Book of Mormon, but how do you believe these two books. The Josephites and Woodruffites claim they believe them also.

I see that the RETURN is headed with a quotation from the book of Covenants;

Do you believe that book? If you do, then what part do you uphold and what part do you reject. What is your faith on Priesthood and law as a church, or how much Priesthood do you claim is needed in the Church of Christ and how much law do you claim should be observed in order to be saved?

Do you believe in more than one law-giver for the Church of Christ? If you do who are they, or who were they.

The foregoing are a few of the many that should be thoroughly understood by the people in order to do the work needed in our time. If the people represented by the RETURN are going to work for Christ, it must be earnest and thorough, and distinct in clearness of thought and words and actions from all others that have made an effort in that direction in our time.

DAVID M. WILLIAMS.