

THE RETURN.

"Return unto me and I will return unto you, saith the Lord of Hosts."—Mal. 3:7.

Vol. 6.

Denver, Colorado, May, 1898.

No. 5.

Old Evidence Against Polygamy.

I have noticed an article in the *Kansas City World*, of February 8, 1898, entitled, "Defended Joseph Smith," in which Joseph Smith, the President of the Reorganized Church of Jesus Christ of Latter Day Saints, is quoted as saying, "His father had nothing to do with the introduction of Polygamy among that sect."

Let us compare this statement with what is found in *Zion's Harbinger*, for July, 1853, published at that time at St. Louis, Mo., by Chas. B. Thompson. It reads as follows: "Epistle of Wm. Marks, Chief Evangelical Teacher in the School of faith, to all the traveling teachers, Quorums and classes of said school, in Jehovah's Presbytery of Zion. Greeting."

"Beloved Brethren: Having been chosen and ordained chief Evangelical Teacher of the School of faith in Jehovah's Presbytery of Zion, it becomes my duty to say something by way of encouragement and also by way of instruction to those who are placed under my care and supervision."

"And first, by way of encour-

agement, let me state what I know in reference to the work in which we are engaged. In order to do this I must of necessity refer to my experience in the Church."

"I was a member of the Church some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by revelation to Far West, Mo., but before I arrived there the Saints were ordered to leave the State, and when the Stake was organized at Nauvoo, in the fall of 1839, I was appointed President thereof and continued in that office up to the death of Joseph, the Prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the Church among the Gentiles. During my administration in the church I saw and heard of many things that were practiced and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the church, for I thought that pure and holy princi-

ples only would have a tendency to benefit mankind, therefore, when the doctrine of Polygamy was introduced into the church as a principle of Exaltation, I took a decided stand against it, which stand rendered me quite unpopular with many of the leading ones of the church. I was also witness of 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, 'Brother 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. Now, Bro. Marks, you

have not received this doctrine, and how glad I am. I want you to go into the High Council, and I will have charges preferred against all who practice this doctrine, and I want you to try them by the laws of the Church, and cut them off if they will not repent and cease the practice of this doctrine, and I will go into the stand and preach against it with all my might, and in this way we may rid the church of this damnable heresy.'

But before this plan could be put into execution the mob began to gather, and our attention necessarily was directed to them.

"I again met Joseph when he was about to start for Carthage. He said to me, 'Brother Marks, I have become convinced since I last saw you, that it is my duty to go to Carthage, and deliver myself up as a lamb to the slaughter.'

"I mentioned the circumstances of these conversations with Joseph to many of the brethren immediately after his death, but the only effect it had was to raise a report that Bro. Marks was about to apostatize; and my statement of the conversation in reference to the practice of Polygamy was pronounced false by the Twelve, and disbelieved; but I now testify that the above statements are verily true and correct."

"The following note was also published in the paper, *Zion's*

Harbinger and *Beneemay's Organ*, by Chas. B. Thompson, its Editor:

"When Bro. Marks first reported to me those conversations he had with Joseph before his death, in regard to the practice and teaching of Polygamy in the church, and the plan suggested by Joseph for its suppression by the authority of the High Council, he (Bro. Marks) told me that he said to Joseph that "in order to enable him (Bro. Marks) to act in the High Council on his charges against others, it would be necessary for him (Joseph) first, to make public confession of his own teaching and practice of it, and state that he was convinced now that it was wrong, and that he himself would from henceforth cease its teachings and its practice. Then the plan you propose might work to accomplish the purpose designed, otherwise it would not."

"Joseph then said, 'If I should do that they would kill me.'

The above-named conversation between Bro. Marks and Joseph makes it very plain why Joseph finally was convinced that it was his duty to go to Carthage.

"Now, Bro. J. W. Johnson, if you have Vol. 6 of the Salt Lake Historical Record, published by Andrew Jenson in 1887, and will turn to page 221 and read the affidavit of Benjamin F. Johnson, you will understand why Joseph feared to go back on his doctrine of Celestial Marriage.

tial Marriage.

"This B. F. Johnson says that in April of 1843, Joseph taught him the Principle of Plural or Celestial Marriage, and asked him for his sister Almira to be his wife, and says that, 'under the first impulse of my feelings, I looked him calmly, but firmly in the face, and told him that I had always believed him to be a good man, and wished to believe it still, and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well; but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life; with a smile he replied, 'Benjamin, you will never see that day; but you shall live to know that it is true and rejoice in it.'

"This Epistle of Wm. Marks is from Chas. B. Thompson's *Zion's Harbinger* and *Beneemay's Organ*, for July, 1853, published at that time at St. Louis, Mo.; Marks having for a time fallen in with Thompson's church organization. The Epistle was on page 52 to 54 of Vol. 3, No. 7 of Thompson's paper.

The foregoing Epistle was furnished me by C. W. Lamb, of Magnolia, Iowa.

April 27, 1898.

J. W. JOHNSON,
Independence, Mo.

God's Dealing With The Sinner.

"And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand; which is concerning the justice of God in the punishment of the sinner. For ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery." (Alma, to his son Corianton.)

As it was with Corianton and many of his brethren, so it is with many in our day. They "do try to suppose that it is injustice that the (impenitent) sinner should be consigned to a state of misery;" and thus do they "stumble at noonday, as in the night."

To all who are not wilfully blind, the further words of Alma in explanation of this matter, ought to afford them much light. And if they will not heed the plain teachings of Alma, how can I hope to make them understand that the judgments of the Lord are true and righteous altogether? But as Alma has "planted," I would be fainthearted indeed if I should, refuse to "water;" and to trust to God to give the "increase." Therefore let us hope that I may be able to say something which will convince some poor wayfarer that this seeming injustice is an altogether righteous judgment. It is a steppingstone to lift us up, rather than a stumbling stone to

cast us down.

An eminent writer has said, "It is by three things the penitent sinner receives pardon. By the justice of God, the mercy of God, and the truth of God." Now, to realize the wisdom and beauty of this triple alliance, let us consider for a moment what a dreary world this would be if the voice of mercy would be silent, while strict justice was being meted out. On the other hand, what a reign of confusion would be inaugurated if justice should withhold his demands, and mercy should hold full sway. And then again, justice and mercy are so divergent in their nature that, like water and oil, there must needs be a third element, carrying within it a potent harmonizing influence. This potential element is found in the truth of God; not only does it harmonize these elements, but it also affords a solution of the apparent mystery which so worried the mind of Corianton and likewise others to-day. To question the justice of a matter, and to doubt the claims of mercy is our undoubted privilege, for it is only through questioning that we can gain knowledge; and there must be doubts until we become thoroughly convinced. But to doubt the truth of God, would be as foolish in us as to doubt our own existence. "For what if some did not believe," says Paul, "shall

their unbelief make the faith of God without effect?" Now, if God's truth is conceded, it follows that all his plans are true; his judgments are true, and his final purpose is that true happiness may be the portion of all who confide in his wisdom; love and truth.

O how my heart swells with emotions of hope, joy, gratitude and wonder, when I contemplate, as I often do, the perfectness of this plan of progressive enlightenment, which leads us ever forward and upward into greater degrees of happiness. Hope grows brighter at each new development and our joy more intense, as our hearts expand into larger experiences. Our gratitude grows upon us day by day, as we realize that we also are deemed worthy to receive such gifts and blessings as fall to the lot of those who are obedient to the Father's will. And O the wonder of it all, the possibility of such happiness, and that *throughout all eternity*. Only Divine love could conceive of it, and only Divine wisdom could institute such perfect measures for our eternal welfare. Only Divine power could bend all things to the accomplishment of this end, and only Divine truth could thus weld Divine love, wisdom, and power into one omnipotent immutability. The more I search into this matter, the more I seem to enter into the feelings of the Psalmist who wrote, "What is

man that thou art mindful of him, and the Son of Man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Now this cry of God's injustice, when duly analyzed, is only the cry of a self-convicted egotist who, having mastered the rudiments of learning, in the study of human laws and human systems, sets himself up as competent to criticise Divine laws and condemn Divine systems. If such critics would expend as much thought in the effort to comprehend the certainty of things foretold in prophecy and revelation, as they expend in the effort to justify unbelief and disobedience, it would startle their benumbed intellects into a grander perception of life's duties and life's possibilities. The Divine purpose is clearly outlined in Alma's teachings, which in substance is this: A just law was given and a punishment affixed; or if no law had been given, neither justice nor mercy could act upon the creature. A repentance was granted, "which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment." Then mercy claimeth the penitent, because of the atonement, which also brings to pass the resurrection of the dead; which in turn, "restores" men to the presence of

God, that they may be judged according to the law and justice. In this way, "justice exerciseth all his demands, and mercy also claimeth all which is her own, and thus none but the truly penitent are saved" We are saved, as Bro. Brown intimates, from moment to moment, and from day to day, according to our diligence in loving and serving God with our might, mind and strength. May the God of Justice, Mercy and Truth be and abide with you always is my prayerful hope.

SUMMER B. WEST.

Why Did The Lord Command Water Baptism.

Editors of RETURN:

The above commandment was first presented to my mind by one who addressed the April Conference held in Lamoni, Iowa, by the Josephite faction of Latter Day Saints, and that was Z. H. Gurley, who claims to be called of God to preach the gospel of Christ. I will copy a few of his remarks to illustrate the qualifications of an elder in the church of Christ, and an elder in one of the factions. The ignorance of the plan which God has adopted for the salvation of the human family, is manifested in their own words, which will be found in the Latter Day Saints' *Herald*, issued April 30, 1892. Here are Mr. Z. H. Gurley's remarks:

"We believe in the doctrine of baptism by water and Spirit, to make us members of the kingdom. Why God commanded water baptism, we do not know. Why it is essential, I am not competent to say. But it is a duty."

Since the coming forth of the Nephite Scriptures, a great many factions have sprung up. All of them claim that the doctrine of Christ is the only sure foundation, and all of them claim to be built upon that rock, Christ. But still they are perfectly ignorant of the second commandment of the gospel. I do hope that the elders of the church of Christ are not so ignorant of the doctrine of baptism by water that they cannot teach the doctrine of Christ. Repent and be baptized, is the first principles of the doctrine of Christ, and he who is ignorant of the meaning, force and effect of water baptism, should first repent of his sins and be baptized by a servant of Christ; and after he has been baptized into the Church of Christ, if he will live a godly life, the Lord will reveal to him why water baptism was instituted.

For this cause (ignorance) the elders of the Church of Christ were compelled in the beginning to withdraw from all the leaders of these Latter Day factions. The elders of the Church of Christ believe and teach that water baptism was instituted by the Savior as

the only way into the kingdom of God. Now if baptism is the Gate through which we pass out of the world into the Kingdom of Christ, then it must follow that the elders have authority to open the gate that leads into that kingdom.

Now any one can baptize another by water; but man-made elders can never open the gate and induct men and women into the kingdom of God's dear Son.

Why did God command baptism of water and of the Spirit to make us members of his kingdom? I might ask, Why did God command repentance? Why? Because in the act of Repenting, we are separated from our sins. There is a separating significance to the word Repent. Separate yourself from everything of an earthly nature, casting aside every desire to minister to the flesh. The act of itself places us between the earth and the kingdom of God, while baptism of water opens the gate and we Enter into the kingdom of God. It is the New Birth. "Except a man be Born again, he cannot see the kingdom of God." I call the readers attention to the word "born" again. Nicodemus was surprised when he received from the Savior of the world such an answer to his questions. To be born again was a strange doctrine in that day. (Even as strange as the doctrine of "all things common" in the Church of Christ

would be, if taught to-day; yet it is the only true doctrine.) But it was the doctrine of Christ. Born again means a new birth; or in other words, it is the second birth. We were born according to the flesh into this earth; then we must be born according to the Spirit into the kingdom of God. By this process we become spiritual beings, and are far above all earthly things.

We have another view of this second birth, and I will try to make it so plain that a child can understand it. How shall we repent, unless some one be authorized from God to teach us the true meaning of sin. It must be explained so that in choosing we make no mistake, taking evil for good, and good for evil. So it is with baptism. In order to have a living faith in God's promises, we must know why we are commanded to repent, and why we are commanded to be baptized by water. And it is the duty of the elders of the Church of Christ, to teach the world why it is essential to salvation, for an elder of Christ must show himself a workman approved of God. We are all born into the earth to die. The first birth means a death. "As in Adam all die." (1st Cor. 15: 22.) That (death) is an end of our carnal nature. We are born into the kingdom of God to live. "Even so in Christ shall all be made alive." Here we hav-

the meaning of water baptism.

“As is the earthly, such are they also that are earthy. and as is the heavenly, such are they also that are heavenly.” When we read the doctrine of Christ, it does appear to be so plain that a child could understand it. Yet we read that Christ did expound all things unto the Nephites. Page 469, Book of Nephi, chapter 11: 7.

When the gospel was committed to the Apostles by Christ himself after his resurrection, he commanded the Apostles thus: (Luke 24: 49.) “And behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Now we do not mean that every man shall go to Jerusalem to receive authority to preach; but we do mean that all who have been or will be qualified to expound the doctrine of Christ, must come to Christ, for in him is all knowledge brought to perfection. We read, but do not understand the doctrine of Christ; for if we did, there would be no Josephites, nor Hedrickites, nor Brighamites, etc. But all would be one in doctrine, faith, and Practice. When we receive the Holy Ghost, through it the elders of Christ will be able to explain all things to the understanding of men; and as we grow into Christ, becoming strong in faith, so that

we can lay hold of the words of Christ, then, and not before, will we be able to expound all things by the power of Christ. The Holy Ghost means a convincing power. Let us live for it. Let us seek it with all we have and are, until we shall receive.

Yours in the faith,

JOHN C. COX.

Ft. Bragg, Cal., March, 1898.

We had two good “meetings” while at Bro. Clark’s house, the Spirit of the Lord being with us, one person signifying their intention of being baptized soon into the church.

Bro. P. A. Page went to Independence, Mo., on his way to Council Bluffs, and while at Independence he baptized Bro. J. W. Johnson of that place, and ordained him to the office of an elder.

Other brethren have written letters for THE RETURN urging that the Book of Mormon be published as soon as possible, but their letters were crowded out of this issue.

The church in Independence are having meetings every Sunday, at two o’clock p. m., at the home of Bro. Johnson.

THE RETURN.

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Board of Publication and Editors: P. A. Page, John Clark, W. S. Roberts, John J. Snyder.

On April 2d there was present at Bro. Clark's house, near Council Bluffs, Iowa, the following brethren: P. A. Page, H. C. Hoyt, H. A. Thomas, John Clark and John J. Snyder.

Nearly all the elders of the church were heard from by letter expressing their wishes in regard to the printing of the Book of Mormon, all desiring it printed as soon as possible and convenient. It is of course needless to say that we all desire it printed from the original manuscript if we can, and if not, then the majority have voted to print it from the Salt Lake edition, with the references to the Doc. and Cov. cut out.

It develops that we have a good opportunity now to print from the original manuscript, Bro. Schweich making us a proposition to furnish the church 2,000 books, in full-cloth binding, for \$1,000, including the plates, (or lineotype forms, which we find to be as good as electrotype plates,) for future editions, the plates to belong to the church.

Bro. Schweich retains the right to print Books of Mormon from our plates, for his own use to sell. We find no objection to this, because the more Books of Mormon that go out into the world to be read, the better it should please the church.

The publishing house that proposes to do the printing is in Kansas City, Mo., being the Hudson-Kimberly Publishing Co., a large and reliable house. The writer has been here in Kansas City since April 6th, (on his own expense and not at expense of the church fund,) striving to accomplish this work of getting the Book printed from the manuscript, while we have the opportunity to print from it, having good reason to believe that if the church lets this opportunity pass, we will not have another; one reason being that Bro. Schweich has made a written contract with a publisher, who tells us that he will have the Book copy righted when he prints it. Then if we want to print from their book any time in the future, we are satisfied that at least \$500 extra would be asked of us for the privilege of doing so.

Bro. George F. Hedrick proposes to assist in the work of proof reading after the proof-readers of the printers, and we expect to commence the work as soon as the executors say for us to go ahead. The delay in commencing

ing on the work has been caused by the executors not wanting to act until a third executor was chosen. They are now about to decide upon a third executor, and as soon as he is chosen, we hope to begin on the work.

Address all communications as usual, to THE RETURN, Box 47, Denver, Colorado, and the same will be forwarded.

War between this country and Spain is now in progress. All of you no doubt read the newspapers and are posted as to the causes which brought on the war.

In our opinion the cup of iniquity of this our own nation is almost full. The Scriptures say that the wicked slay the wicked. If nations were keeping the commandments of God, there would be no war, but peace continually. Yes, if all people were keeping the commandments of God, they would have the Spirit of God in their hearts, and the fruits of that Spirit, and instead of trouble, wars and distress on the earth, there would be heaven here upon the earth, and love and peace and joy in the Holy Ghost. But it is not so. The people are wicked, and very wicked, hence they must be stirred up unto repentance if there is any repentance in them.

How different this nation goes forth to battle to-day as did some

nations in times of old? This nation goes forth to fight in their own strength, and not in the strength of God of Israel.

If the powers do not interfere, and the war is only between the United States and Spain, there is no question about which will conquer in the end. Our nation has about seventy millions of people and plenty of money. Spain has about eighteen millions of people and is impoverished. There is no telling, however, where the end will be, if the powers take a hand. This war may involve the nations of the earth in war.

As to the justice of our cause in this trouble, as compared to that of Spain, the following from an exchange we think is pertinent:

“Our nation has only had four wars during its 120 years. The first was to gain her independence as a separate and distinct nation; the second to protect the rights of her citizens; the third for the acquisition of territory, and the fourth for the maintenance of its existence as a united nation, and in three of these wars our quarrel was just. In the fifth, the present war, no one in this land questions the righteousness of our cause. It is not for the acquisition of territory; Cuba must have her own government; the star of a new republic must shortly shine from the ‘Queen of the Antilles.’ It is not for the glory of our army or

navy, but on behalf of and for freedom of Cuba from tyranny, and to stop the work of starvation and bloodshed in that downtrodden island, that this nation clothes herself in the habiliments of war.

“Wherever the Spaniard has gone, he has left a trail of blood,” is too true in the history of that nation. It was the boast of the Duke of Alva that he had publicly executed 18,000 human beings in the Netherlands; and the murdered and massacred ran into the hundreds of thousands. Passing over the fearful Inquisition, and coming to the rule of Spain in the New World, her history is written in tears and blood. The murderous, brutal hands of the Pizarros in Peru, the extermination of the natives of Mexico by Cortez, the present starvation and decimation of Cuba’s population, all speak of Spanish cruelty; nameless horrors and barbarous inhumanities committed by her.

“During the three long years that Cuba has been struggling to gain her freedom, this nation has shown great self-restraint. Our sympathies have been with the Cubans, for they have been sadly misgoverned and terribly oppressed, but during all the years of strife this nation has restrained herself and allowed Spain to carry on her work of blood, looking towards the extermination of the Cubans. In carrying on the war,

Spain has sent across the Atlantic more than 200,000 of her sons, and over one-half of these are dead or invalidated. Cuba has lost from one-third to one-half of her population.

“The forbearance and long suffering of this land have been greatly tried of late by the destruction of the battleship Maine in the harbor of Havana, which from evidence laid before the president and cabinet, by the board of investigation, shows that it was destroyed by an external explosion. Yet in this matter, to the renown of the American nation be it said, she did not seek a war of revenge. The war cry is not ‘Remember the Maine,’ but ‘Cuba Libre.’ For the honor of the flag America has placed the cause of war on higher grounds than revenge, even that of a humanitarian basis. And the nation, North and South, join hands, and are in accord with our honored and beloved Christian president and congress in their demand, at the hands of Spain, of the complete pacification and independence of Cuba.

“The time has come when national restraint has ceased to be a virtue, in view of the Cuban war, and it has become the duty of the United States to step between the contracting parties, and by armed intervention bring the war to an end.”

OGDEN, Utah, March 25, '98.
To the Church; Greeting.

Dear Brethren and Sisters:

With pleasure, we also, claiming to be believers in the Bible and the Book of Mormon, deem it a blessed privilege to hear from others built on the same foundation; the rock of revelation, rock of truth, even the Rock of Christ. And it is most gratifying to know that that Rock will never be shaken, neither them that build thereon. Blessed be the name of the Lord, Amen.

It seems that the devil has made his points with some who stopped our progress for a time, but let us learn from past experience and make up for lost time. We have seen this little flock here torn and scattered, and now we are trying, by the help of God, to bring together and build up again, for which we need your faith and *prayers*.

Now brethren, let us be careful and build according to the pattern, remembering that the Book of Mormon is the fullness of the gospel to us to-day; relying upon the things that are written; for in them, says Christ, Are written all things concerning my church, my gospel and my salvation.

Why is the Book of Mormon the fulness of the gospel to us? Because it contains the plan of life and salvation, coupled with Christ's, not man's organization. It tells

us just what we must do to be saved; and how to organize his (Christ's) church; and all that we are to do in it, and how to do them; this, then, is full and plain. It says that many plain things having been taken away or kept back from the Bible, so it is not for us to build or organize upon. Shall we leave the fullness and go to that which is in part for our pattern? May God help us to consider this and be wise builders of the kingdom of God, is my prayer. The Book of Mormon is the Standard or Ensign that should be raised in the last days, and the people were to flock to it. We of course do not deny the Bible, but to the contrary, we testify that it is also the word of the Lord, but has also been crucified as was Christ; and he (Christ) knew that this would be the case, hence he said he would not leave the people in blindness, but would raise a Standard or an Ensign to the people, that whosoever would look to it, might be saved.

Now brethren, I exhort you in the name of Jesus Christ, to turn your attention to the Book of Mormon, and become thoroughly acquainted with its contents, and build the pattern according to it. If we do, it will stand; if we do not, it will *fall*.

There are many points worthy of notice, which I will not touch upon this time, but hope to do so

some time in the future.

Now brethren, while we do not wish to build ourselves up in our own estimation or aggrandize ourselves, yet it becomes everyone to reveal the light they have received for the building up and edifying of the Church of Christ. I hope every one will deeply consider these things by the power of the Holy Ghost.

I wish to say that we are glad to see the RETURN again, and to see the good Spirit that prevails generally, and pray for the prosperity of the RETURN, that it may not only strengthen and encourage the church, but that it may be the means of bringing many more to the fold of Christ, Amen.

There are but three families of us here as yet, who meet together in the name of the Lord, and we testify that the Lord has shown forth his works in us. May the Lord wake us all up to a knowledge of our duty as it is in Christ, is the prayer of

Your unworthy brethren in Christ, Amen.

H. SACKETT.

L. L. HAMER.

LOUIS MILLER.

DEAR BRETHREN:

I wish to say, in the fear of God, that I have no selfish motive whatever, in striving to get the Book of Mormon published from the manuscript. I am spending

my time, and means, trying to get the book published for the good of the church only. I am not making, nor will I ever make one penny out of the sales of the books, or out of the whole transaction in any way whatever.

I have reasons for saying all I say here.

When the books are printed, they will be delivered to one of the executors, and the proceeds from the sales will go back into the Adams Estate fund.

I consider that to have the Book of Mormon printed will do the church much good, for the following reasons:

First: We can put the books at a price that is within the reach of the poor.

Second: When a seeker after the truth desires a Book of Mormon, we now have to tell him to send a dollar to Lamoni, Iowa, or to Salt Lake City, Utah, for a book; and he receives a book published by one of those churches.

The Church of Christ should have a Book of Mormon of their own, "published by the Church of Christ."

Third: When we get our books printed, we will then all have one Book of Mormon to refer each other to, and can refer each other right to the chapter and verse. As it is now, the brethren of our church out West have the Salt Lake book; and in the East they

have the Lamoni book; and the chapters and verses (or paragraphs,) in these two books are different; hence we cannot refer each other to a passage of Scripture when one has a Salt Lake book and the other a Lamoni book.

In our writings in the RETURN, some of the brethren refer to passages of Scripture in the Lamoni book, and others who use the Salt Lake book refer to passages in it, hence we are all mixed up and at sea because of all not having the same book, so we can find every passage that a brother or sister refers to in the RETURN.

For all of the three reasons above given, and for other reasons, I consider it of the utmost importance that the church has the Book of Mormon published; and published now, while we have such a good opportunity to print it from the original manuscript, (which opportunity might pass,) and while Bro. Hedrick and I have the time to give to the work, which we may not have if the work is delayed much longer.

Bro. Hedrick and I are waiting for the executors to tell us to go ahead with the work.

Your Bro. in Christ,

JOHN J. SNIDER.

April 28, 1898.

DRURY, Mo., April 26, 1898.

Editors RETURN:

DEAR BRETHREN:

Myself and family were made to rejoice through the kindness of our dearly beloved brother, P. M. Givan, of Independence, Mo., who had the back numbers of the RETURN sent to us. In reading its pages we felt at times in the Spirit that we were in a meeting with the brethren, and listening to the testimonies fall from their lips, so grand and good, that it gave to us fresh encouragement to fight on. It is sometimes discouraging when we contemplate the terrible state of darkness the people are in. But with the help of our Master who is ever ready to help those seeking earnestly for his assistance, we hope to do God's will. We were sorrowful to read of the death of Rosa Smith, sister to Bro. Roth, of New Orleans. But our sorrowing was not of a doubtful nature, for we are assured that she has gone to rest in the bosom of the Father, until Jesus Christ shall come, at which time, if we live faithful, we expect to see her again.

We therefore desire the faith and prayers of the brethren, that we may, by the help of God, keep ourselves unspotted from the world, and let our lights shine in a way that will reflect the truths of the pure gospel of Christ to the people here in darkness, bearing

the fruit, the children of the kingdom of Christ, and with his help bring souls to repentance.

I have spoken or preached thirty-one times since coming to Southern Missouri, last October. At four different places I held a series of meetings, about one mile from where I now live, at which time I feel assured that the people had a faithful warning. I have been blessed in speaking, and hope and trust I will continue to have God's help. I delight in the work, and long to see the own due time of the Lord come, when I may be blessed with the privilege of going among the remnant of Jacob and declaring to them that part of the great things of God's law to Ephraim. I also would like to go some place among the brethren and locate where my family could have the privilege of being with disciples, while I would be away preaching. I am not impressed by the Spirit that there is much work to be done here; but I do long to see the work of the Father commenced with the Israel of God, and when it goes with its fullness and by the power of the Holy Ghost, I hope to be one of the servants to go, for I have strong faith in the work. I do hope that I may accomplish some work in the name and by the authority of Christ.

I hope the Book of Mormon or Nephite Scriptures will soon be

out, so we can place copies of it in the hands of the honest poor. I want the RETURN sent to me, and as soon as I can, I will send some money to the office, but just now I am not able to send any. God speed the work of the RETURN, and bless and prosper all his servants and handmaidens, so that we can do more for his cause than heretofore.

Your Bro. in bonds of love,
JAMES P. BENSON.

AMBRUST, Penn., Mar. 24, 1898.

EDITORS RETURN.

DEAR BRETHREN:

I have been thinking for some time about writing you to inform you that I rejoice that there is such a paper as the RETURN; and I rejoice to know that it dares to print the truth as it is in Christ Jesus; and I look forward with delight to a unity of all of Christ's followers, believing that we must all be of one mind, perfectly joined together, speaking the same things; and we know, as Paul says, If any man preach any other gospel, or through an angel from heaven preach any other, let him be accursed. We know that there are many systems of religion set up by man, but Christ has taught his disciples to pray, "Our Father who art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven;" and we look forward to

that kingdom being established upon this earth; and the little stone which Daniel saw cut out of the mountain, will roll until it covers the earth.

I am glad that God is no respecter of persons, and whosoever will may come and drink of the water of life freely; without money and without price. I believe in the glorious restoration of the gospel. Paul says, "The gospel is the power of God;" and we know the power of God needs no reforming.

I like to read the letters in the RETURN, and would like to know how soon the Book of Mormon will be published, and how much per copy you will ask for it, as I want some of them when they are published. I hope that all things which seem to hinder the spread of the gospel will be removed. You may continue to send me the RETURN, and I will remit for it in the near future. I remain,

Your Bro. in bonds of love,

J. L. ARMBRUST.

Paris, April 29.—The Paris *Aurore* announces to-day that extraordinary activity prevails in naval and military circles throughout France. At Brest there is much comment upon the fact that work at the arsenal continues until a late hour every night and the workmen are employed all day Sundays. Large orders for war materials of all sorts have been

placed and all the coast batteries have been supplied with provisions and munitions sufficient for several months.

It is also announced that fresh batteries have been erected at Ushant, that all the French war ships recently mobilized are kept in fighting trim and ready for sea at a moment's notice and that the reserves have been notified to expect a call for active service.—*Kansas City Star.*

It was decided at the late Conference of the Reorganized Church to have a General Conference hereafter every two years instead of annually.

We sincerely hope that the brethren and sisters will not forget to write for the RETURN. Send on your letters, to Box 47, Denver, Colorado.

Salt Lake, Utah, April 29.—A letter from the first president of the Mormon church to Governor Wells on the subject of enlistments has caused something of a sensation. The president said that the fact that Apostle Brigham Young, in a discourse at the tabernacle Sunday, counseled the saints to remain at home, and that the recruiting office in this city the opening day secured only forty-seven volunteers, was regarded as a reflection upon the patriotism of the people and that the presidency of the church would urge the saints to enlist.—*Kansas City World.*

THE RETURN.

"Return unto me and I will return unto you, saith the Lord of Hosts."—Mal. 3:7.

Vol. 6.

Denver, Colorado, June, 1898.

No. 6.

In Christ Is Life Everlasting.

"I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; abide in me, and I in you; as the branch cannot bear fruit of itself; except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15; 1-6.)

I have selected these words of Christ to impress upon your minds the importance of getting into Christ. Can you conceive of any other plan, name, or way, whereby we can obtain eternal life in the eternal kingdom of God the Father except by the gospel? Can you get in Christ by faith alone? No, because faith without works is dead being alone. Hear what Paul says to his son Timothy, (1; 9-10.) "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, (favor) which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ. Who hath abolished death, and hath brought life and immortality to light through the gospel."

Now dear reader can you not see and understand that our salvation and calling was fore-ordained in Christ Jesus before the world began? It was foreseen by God that Adam would transgress, by which he would lose his standing in the spiritual life before God, and through his transgression all would die; and now it is only through obedience to the gospel that we can obtain life and immortality; and there is no other way or name only in and through Christ Jesus, who took it upon himself to atone for the sin of Adam's transgression; for as in Adam all die; even so in Christ shall all be made alive; but every man in his own order; for if he shall fall asleep in Christ, he shall be raised at the first resurrection to inherit life in Christ's kingdom with the Father; but the wicked will receive their reward from their master they have served here on earth, and will come forth at the second resurrection to appear at the judgment seat of Christ, to be judged of their works, and will be turned over to their master whom they have served while on this earth, to receive their reward which is to be cast out from the presence of God, with the devil and his angels.

Now I have only spoken of the reward of the wicked to show how honest and careful we should be in

seeking for life and immortality through the gospel. Be sure you obey the fullness of the gospel; for when you obey the gospel you get in Christ. Now let us examine Paul's testimonies as to what is the first principles of Christ's doctrine; for Christ has said, "Heaven and earth shall pass away, but my word shall not pass away." So then you can safely say that the same principles which saved those in the apostles preaching of the gospel, will save us in all ages of the world. Now turn to Hebrews 6; 1-2: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms, and the laying on of the hands, and of the resurrection of the dead and eternal judgment."

Now dear reader, every principle in this doctrine of Christ has its office work to perform in the conversion of a soul. Think of it. Paul was speaking to those who had already obeyed those principles. This is why he commanded them to leave them and not go back and lay the foundation, for that would be dead works to them seeing they had laid the foundation once.

What is the office work of faith? Faith destroys doubt and removes it from the mind; also by faith the penitent receives a portion of the Spirit, which removes darkness from the mind, so that he sees the need of repentance. So the office work of repentance constrains man to break off from

his wicked ways, to subdue his passions and turn unto God, to do the will of the Father by conforming to God's ways in this life.

The office work of baptism changes a man's relationship with God, by which he enters into a covenant with God, and by which he becomes adopted into the family of God and by which he becomes an heir of God, having the seal of adoption and also the remission of his sins; also by which he gets into Christ, that he may in the end become a joint heir with Christ; and last but not least, is the office work of the laying on of hands by those having been commissioned of Jesus Christ and clothed with the power of God, the Holy Ghost, to confirm them members of Christ's body, the church, and call upon God in faith to give them the Holy Ghost, which is the seal of their adoption, by which they are sealed unto eternal life, if faithful to the end.

Now I will give you what Paul says in regard to getting in Christ. He says, "Know ye not, Brethren, that so many of us as have been baptised into Christ, have put on Christ?" So you see the office work of baptism is to induct us into Christ, and also by which we put on Christ; and through obedience to the principle of baptism, we become grafted in the vine, and become a branch, that we may receive nourishment from the vine, that we may bear fruit through the Spirit.

Now I ask you if the branches of a grape vine do not receive their nourishment and strength to bear

fruit from the vine? And so it is with every member of Christ's body or church. Just so long as they remain or abide in Christ, they receive nourishment and strength, the Holy Ghost, by which they bear the fruit of the Spirit; and it is "by their fruits ye shall know them." Now turn to John 15; 5, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." This shows to man just what he is without the power of God, the Holy Ghost. He is nothing without it. Yet men will boast of thier wisdom, and preach what they call the gospel by their learning, and deny the power as Paul said they would in the last days; while at the same time any man that will see, can see that Christ never intended for his servants to preach without authority, which is the Holy Ghost, which makes the gospel the power of God unto salvation to all who obey it.

It is said in God's word that the love of money is the root of all evil; and while the love of money is the greatest in the heart, man will preach for that which he loves the most. (See verse 9.) "As the the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide (continue) in my love, even as I have kept my Father's commandments, and abide in his love." This shows that if we do not keep the commandments of Christ, we cannot receive the Spirit which will create within us charity which is the

love of God. Charity prompted Christ to lay down his life to redeem fallen man. Christ said, "Greater love hath no man than this, that a man lay down his life for his friend; and ye are my friends, if ye do whatsoever I command you."

By this chapter Christ shows how closely we are united together in him. He shows that so long as there is no scism in the church, that we will have the love of God in our hearts, and that love will not allow us to love an error, but we will love the truth; and if the love of God is settled and grounded in our hearts, it will keep us united in the one faith, the one body. (See 1. Cor. 12; 12-13.) "For as the body is one, and hath many members, and all the members of that body being many, are one body. So also is Christ; for by one Spirit are we all baptised unto one body, (church.) Whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Now it looks clear to my mind that those claiming to be servants of Christ, and have not the Holy Spirit, have not the authority to baptize; and as Christ says, If any man have not the Spirit, he can do nothing; that is, he has not the right to officiate in the ordinances of the gospel. Paul says, "If any man hath not the Spirit of Christ, he is none of his." Now we can see by the word of God that we must earnestly contend for the faith. Then we will believe in the doctrine of Christ; and as we know that the Book of Mormon is the word of God to the Israel of

this land, and that it is the fullness of the gospel, and is the standard law to Israel, God forbid that we should receive any of the errors introduced by any man to divide the church of Christ; that men might lord it over God's heritage in these last days; or cause division and strife as the book of Doctrine and Covenants has done. Brethren, trust in Christ Jesus our Lord, the Holy One of Israel, for his Spirit to lead and guide you into truth. Pray for me, for I feel unworthy. My prayer is that God may keep you all firm in the faith.

W. C. KINYON.

Forsyth, Mo.

(Continued from April number.)

To love the world as God loves it, is not the sentiment which we are warned against; for that is a grand and noble love; a love which stands on the height of purity, and without having the least fellowship with the impure, but pities the transgressor and is active to rescue them from their degradation. This great love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosity, and overcomes all selfish considerations, considering only the ways and means for peace, reformation and salvation. But the love of the world which we are warned against, is the love and fellowship which implies the partaking of its spirit, its aims, ambitions, hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; for all that is in the world, the lusts of the flesh, the

lust of the eyes, and the pride of life, is *not* of the Father, but is of the world. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever.

As the children of God we have been called to a position of great favor and advantage. Our Heavenly Father having revealed to us his plans and purposes, and has condescended to take us into his fellowship and permit us to view the present life in a very different light from that in which the world views it. The world goes on in darkness and ignorance, without the light of Life, and consequently to them the things of this present life, which we have learned to count as dregs, are to them of great value; and they strive and run and contend for the delusive prizes that bring with them only labor, sorrow and pain, and quickly pass away.

The apostles very briefly sums up the world's treasures as—the lusts of the flesh—the lust of the eyes—and the pride of life. The lusts of the flesh include all the fleshly appetites and passions; the merely animal instinct, to these thousands of people, sacrifice all their higher and noble interests, to fare sumptuously in eating and drinking and in frolic. For such (so-called) pleasures is their delight.

The lust of the eyes demands luxury in dress, and fine surroundings, and the gathering of all that is admired and desired.

The pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy, and complacently says to

themselves, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry;" and still they go farther, they despise the poor and needy and oppress them.

Such is the spirit of this world. It is the very opposite of the Spirit of Christ; and those who are led by the Spirit of Christ should keep as far from it as possible. Their conduct, their speech, their acts, and their surroundings must all speak a different language.

We are not to mind high things, as to the standing of this evil world, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring; but like our Lord and Master, regard with highest esteem and Christian love, those who do the will of our heavenly Father; for God is love, and he that dwelleth in love, dwelleth in God, and God in him; herein is love with us made perfect; that we may have boldness in the day of judgment; because, as he is, so are we in this world. We being *in* the world, but not *of* the world. As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course, we will stand approved of before him who seeks above all things to see in us this likeness of himself.

To fellowship with the world, is to walk in harmony with its ideas, and aims, and to conform to its ways. In this sense we must

not love it, but must be apart from it, and in opposition to it. The way thus pointed out to us is in some respects at least a difficult way, and a lonely way, but it is the only way to lasting peace and happiness. This world with the lusts thereof is rapidly passing away.

The things of this world are hollow and do not satisfy, and eventually lead to disaster and ruin. But those whose delight it is to do God's will, have blessed fellowship and communication with him, and their joys come from another source, which the world can not comprehend. They live on a higher plane, and enjoy a holier, sweeter friendship, than the world could ever offer. But if any man in Christ descend from these high privileges to partake of the spirit of the world or the poor substitutes which the world has to offer, he has thereby proven his lack of appreciation and his unworthiness of heavenly things, and such, "the love of the Father is not in him," and he may well fear the verdict of the great Judge. So it seems that we cannot be too careful in resisting the spirit of the world and become lovers of it, and neglect our duty to God and his great truth.

My only ambition in this world is to love righteousness and pursue it, and trust in him who has power over all things, and "all things work together for good, to them who love the Lord." May the love of God abide with all the Saints.

Your Bro. in Christ,

A. W. SINCLAIR.

The Church of Christ.

"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." Psalm 127-1

The architect draws not only a representation of the entire structure as it stands completed in his own mind, but he draws for the workman's daily use, what he terms "the working plan." This must be ever kept in mind as each timber, or stone, or brick, is placed in position. So the great architect has given us not merely a general outline, but a working plan of life. And thus you must build, with God's working plan of life and conduct ever in mind, watching daily with utmost care lest another plan than that of the Divine Architect be substituted, and the work be marred beyond reparation.

"The doctrine of truth constitutes the church, and a life conformable thereto constitutes religion; and where the life is not conformable to doctrine there is neither religion nor church."—Swedenborge.

"The church of Christ is the greatest of all human institutions; and the most necessary of all; other institutions have a local and a temporary work; this has one always the same; the same yesterday, to-day and forever."—James Freeman Clark.

Now in all our building, whether it be in building up our character, our church, or our religion, the same principle applies. "Except the Lord build, they labor in vain that build." And whether we

watch the city, or watch our own motives and actions. "Except the Lord keep the city" (and us) we are wakeful in vain. We must not substitute our own plans for the Lord's working plan of life and conduct. If we desire to build at all, we must seek to know how to put each timber, or stone or brick in its proper position, that our labor be not in vain. And so in the writing of this article, I am made to feel that the Lord has a purpose in view and a working plan for my guidance, and if I am obedient to his guiding Spirit, I shall be able to open the eyes of some of my truth loving and honest hearted readers (whether they be Jew or Gentile, Saint or Sinner, "Brighamite," "Josephite," or Whitemerite) and cause them to search deeper than ever before into the mysteries of God's perfect plan of salvation, wherein all men must of necessity build for eternity.

At first glance it may seem presumptuous in me to take up a subject so prolific of controversy and debate, and so it would be if I should adopt the time worn custom of burdening my article with reiterated arguments in proof of our being the true church; and then invite controversy, after having learned by practical experience as well as precept, that contention is of the devil. But if I can prove that I am more anxious to know I am right, than to make others think I am right, then perhaps my readers will view with a greater degree of tolerance my efforts to make more discernable that which seems to me to be a straight for-

ward course toward a higher and more spiritual knowledge of this work of "House" building.

The difficulties which at first view seem to present a formidable barrier to further progress in this direction, lie not so much in the vastness of the questions which arise when the name of the church is under discussion, as in the delicate nature of these questions. The Processes by which each of us have become convinced that ours is the church of Christ, are of necessity as varied as the conditions and environments in which each of us have been placed by an infinite providence. Hence it behooves us as God's dear children to look with due charity upon the claims of our neighbor, even though we are compelled to differ with him on many points of Christ's doctrine. To believe or disbelieve is an inherent privilege which only God and our conscience may question. The human mind is the repository of an infinite variety of God given qualities, which qualities are like choice seeds; they require fertility of soil, proper cultivation and constant training to demonstrate their intrinsic value. One of these qualities is a love of truth and fairness. Now if we are duly mindful of God's working plan of life and conduct, we will use every effort to make this gift productive of fruit meet for the Masters use. But if we substitute our own plans, if we allow self to occupy all the working space in our minds, this beautiful quality of truth and love will be abused, trampled upon and well nigh exterminated from the mind, and in its place will spring

up the noxious weeds of selfishness, perversity and pride of the world.

Now dear hearts, it is to this innate love of all that is true and good that I must appeal if I would win your hearty commendation of my purpose, and gain your willing co-operation in an endeavor to build up within ourselves a pure religion, and through ourselves, build up a church worthy to bear that name which is above all other names.

In the Apocalypse, the church is likened to a "candle stick," that is, something containing a light. Also in Col. 1-24 the body of Christ is made a symbol of the church, and the symbolism is apparent when we remember the words of Christ, "I am the light and the life of the world." In this way we are able to perceive that the church is instituted, that the world might continue to receive the light of truth. And this thought should admonish us, if no other consideration can reach us, that we must preach nothing but the true gospel; practice nothing but the pure religion, and build up nothing but the church of Christ, lest the Lord say to us as to the "Church of Ephesus." "Remember from whence thou art fallen, and repent, and do the first work; or else I will come unto thee quickly, and remove thy candle stick from his place, except thou repent."

What we must continually bear in mind is this: We are not the candle, we are only to hold the candle (and that only when we are

(CONTINUED ON PAGE 12.)

THE RETURN.

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Some of the church are commencing to wake up, but the awakening so far is nothing to what it must be if we would accomplish the work the Lord would have us do. Our Heavenly Father is now and always has been ready to bestow his Spirit and power abundantly upon any and all who will diligently keep his commandments. The difficulty lies with man and not with God. We are not diligently keeping the commandments of God. If we were some of us would be making the sacrifices for the gospels sake of a Paul, or a Nephi, or an Ammon. There are no Pauls or Nephies or Ammons to-day, that we know of. But there ought to be. There can be. What elders among us are ready to forsake all to follow Christ and preach his gospel? Are we all going to make excuses, as those did whom Jesus refers to in the parable and let death overtake us in this idle and slothful condition?

May the God of heaven move upon some of the elders of the church to break loose from the bondage of the world and go forth to preach the gospel and prophesy against the sins and wickedness of

this generation. We do not believe it will be long until the Lord will send forth prophets to preach and prophesy the downfall of this nation and all other nations except they repent; and these prophets will go forth clothed with the power of God; not working in their own strength, and preaching by their own wisdom and learning, but by the power and gifts of God. "For if there be one among you that doeth good, he shall work by the power and gifts of God." (Moro. 10: 25. Salt Lake Edition.)

In the Nephite Scriptures Christ says if the church is called by his name, and is built upon his gospel, then will the Father show forth his works in the church. (Read it, in 3d Nep. 27: 8-10). Is the Father showing forth his works in the church to-day? You answer. (Understand us to give due credit to all the good that is being done in the church to-day.) But we believe that the good which is being done to-day is not a drop in the bucket to what it should be.

Now the question is, when are we going to commence and do more? When will some of the elders start out to preach the gospel as did those in olden times? Brother, are you ready to go? Can you say, "Here I am, Lord, send me?" We firmly believe that any man who has the right kind of a desire to go forth and preach repentance to this generation, and who will plead with and importune the Lord to open up the way for him, and who will labor diligently to this end, we believe that

the Lord will open up the way for that man. May the Lord have mercy upon us and help up.

For reasons which are not necessary to mention, I am sorry to say that the printing of the Book of Mormon has been delayed for another month or so. We now expect the work of printing to commence about the middle of July or first of August. I am now back in Denver.

Dear brethren and sisters, let me again urge you to write for the RETURN, as we are now nearly out of matter from the church. Write; *all write*, and let us make the RETURN a welcome visitor in every household to which it goes. Do not depend upon others, but you yourself *write*, for it is only by this plan of each one doing his individual duty in this respect, that the RETURN will be made a welcome visitor into every household. Your Bro. in Christ.—J. J. S.

We are glad to say that we know of two in the church who have a fair prospect ahead of being able to go forth and preach the gospel. They propose to travel over the country in a covered wagon, with their own cooking and sleeping outfit. May the Lord open up the way for them, is our earnest prayer.

The war between the United States and Spain has been in progress now a few days over one month. There are various opinions expressed as to how long the war will last, but it is only guess-

work as to its duration. There are also various opinions as to what the final outcome of this war will be as concerns other nations becoming involved, but this also is only the opinions of men. There seems to be no prophets of God to-day like there were in some of the past ages who went forth boldly prophesying by word of mouth to the people of wars that were to take place between certain nations because of their wickedness, and to humble them down to repentance. Darkness generally seems to cover the earth and gross darkness the people. The world is growing more and more wicked as time rolls on. Generally speaking, the wickedness of the people to-day is not of a bold and flagrant character as in some of the past wicked ages, but it is of a sly, deceitful and hypocritical kind. The prevailing sins of the world to-day are not murder and the shedding of blood, and bold acts of wickedness that human laws can reach, but they are transgressions of the laws of God which incriminate the offender in the eyes of God just the same. The prevailing sins of the people to-day are such sins as selfishness; covetousness; pride; hypocrisy; lying; deceiving; adultery; fornication; lasciviousness, etc. Millions upon millions of people to-day who think in a vague way that they are accepted of God, are living the life of a hypocrite and do not know it. They think they are serving God, but are serving the devil. We mean church members, and non church members, and include all of the churches. There

are many hypocrites in all of them. People who are living along in the same old rut as they were before they became a church member, or like many who are not church members, and they know not how selfish they are; how covetous they are; spending their time in striving to make money; and those who have a sufficiency, spending their precious time (which should be devoted to doing good) striving to make more money; longing for finer homes and finer things in the house, and finer clothes, and longing to lay up money. They know not that they are condemned of the Lord for their selfishness, in laboring for themselves only, and turning their backs upon the poor and the needy. They know not that they are condemned for their covetousness and their pride. They know not that the substance which they have is not their own, but the Lord's, and that it comes into their hands only to *try them*, and that they are simply stewards over it, and how few wise stewards there are in the world to-day. They spend their lives laboring for substance to consume upon their own lusts. It is "me and mine" to-day, and they care nothing about the thousands of poor widows who are in ill health striving to support a family of little children, at the wash-tub, and who hardly have bread to eat. We do not say Woe unto the rich, for Jesus has condemned them already; but we say Woe unto them who live on the fat of the land and wear fine clothes and live in comfortable houses and turn their backs upon the widows

and the poor who hardly have bread to eat, and who are in rags and live in hovels. Do you think the Lord looks lightly upon your sin of selfishness and pride? The prayers of the widow at the wash-tub of whom we spoke go up to God. Do you think you are better than she is? Do you think that because you have earned those dollars, that you have the right to spend all of them upon your own-selves, and let the poor and the needy go hungry? We tell you of a truth that if you do look at it this way, the Lord looks at it differently, and he will hold you accountable for your selfishness and pride in thinking that you are better than the honest poor. Jesus and his disciples taught the doctrine of equality, and the doctrine of all things common in the church; but church members to-day (generally speaking) because of their pure selfishness, covetousness and pride, do not believe in this doctrine. The Book of Mormon says that as long as the church was in the right condition, they had all things common among them; and that when they began to depart from the right way, then they began to have their goods and their substance no more common among them. Then it follows beyond all question, that when we again see the church of Christ in the right condition, with the power of God among them, that we will see them unselfish, not covetous, not proud, but humble, and practicing the doctrine of all things common.

This article is now longer than we had intended, and we will con-

tinue it some time in the future, the Lord willing. We started out to speak in a general way of the wickedness of the world, and here is where we have landed.

The church will no doubt agree with us as to the secret and hypocritical sins of the people in this age of the world, and that the world is growing more and more wicked every year, and in our opinion they are fast ripening for destruction from off of the face of the earth except they repent.

Nation is rising against Nation and kingdom against kingdom, earthquakes in divers places, the signs that Jesus spoke of are appearing in the heavens and upon the earth, and men's hearts failing them for fear of those things that are coming upon the earth.

May the God of heaven wake us up, that we may commence to do our duty is our earnest prayer.

The editor had the pleasure lately of meeting Bro. J. J. Snyder, editor of the RETURN. Bro. Snyder is endeavoring to unite the Whitmer brethren in a plan to publish a cheap edition of the Book of Mormon. It is to be hoped that they will be successful in the attempt, for there is no doubt but what a cheap edition of that book is very much needed.—Searchlight.

LONDON, May 13.—The newspapers are publishing cartoons and articles holding Joseph Leiter, the Chicago grain manipulator, responsible for the situation in Italy. The Morning Leader says: "English corn is now higher than for many years. In France there

have been threatenings and mutterings of trouble, in Spain there are bread riots and in Italy there are barricades, burning houses, fighting, revolution, in fact on the part of the people who are unable to get bread and who think it better to die by the bullet than to starve. The very throne seems to totter because bread is so dear. Other people pay for Leiter's experience now."—Denver News.

ATCHISON, KANS., April 14, '98.
DEAR BRETHREN AND SISTERS—

I have been enjoying the RETURNS as they come to me month after month; but I have not written a letter for the RETURN for two months. I have had severe illness in my home circle, but thanks to our Heavenly Father they were spared to us yet a little longer.

My faith is strong. The Spirit is willing, but the flesh is weak. Perilous times are all round about us. We read in the Nephite Scriptures that such times shall surely come.

I will be glad when the Book of Mormon is printed and ready for the many who are waiting for and anxious to know where they may get it.

Bro. Snyder has been a faithful steward. May the Lord bless, guide and direct his foot steps unto the end. I for one give him my feeble but sincere thanks.

Bros. and Sisters let us hear from each and every one. It encourages and help us to live more faithful. I am yours in faith through Christ.

MRS. S. R. WHITMER.

(CONTINUED FROM PAGE 7.)
 deemed worthy.) We are not the builders of the church, we are only the workmen employed by the builder, and he employs us according to his divine purpose, and according to our obedience and diligence. Then let us strive to work according to the Divine plan, and let it be said of the church wherein we labor as it was said of the "city" revealed to John that "It had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

In all I have written thus far I have endeavored to keep ever in mind this one great truth, that "Christ is all, and in all". His Spirit, his body, his blood, and his gospel, are the proper instruments of Divine Power. And in the following extracts the proof is plain that even his name is all powerful in the furtherance of any good cause.

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 11: 12. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (Luke 10: 17.)

"And the Lord said unto them verily, verily I say unto you; why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say 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 * * * * * Therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name, and ye shall call upon the Father in my name, that he will bless the church for my sake." (3d Nephi 27: 4. 7 Salt Lake Edition.)

"The manifestation of the God-head in Christ Jesus is the one plan of eternity. All divine arrangements are subordinate to that. By it all the developments of creation, providence, and prophesy, are harmonized. While its Alpha lies hidden among the glories of past eternity, its Omega will never be fully disclosed by the increasing splendors of an endless future." (From a little book written half a century ago.)

"Some churches have been built upon an infallible priesthood; some on Calvinism; some on Methodism; some on Unitarianism; these have been made the real foundation instead of Christ." (Jas. Freeman Clark).

Though the words of Mr. Clark are the last on my list of extracts, the significance of the fact that many others are saying much the same thing, (that is, a proneness to build upon a foundation other than Christ,) it may be wise to make the last first, and the first last, according to scripture. And by analyzing his words, seek to discover how far the evidences at hand will bear him out. "Some churches," he says "are built upon an infallible priesthood." Now man is so much a creature of fallibility

that to argue in favor of the possibility of any man, or men, being an exception to the rule, is in itself prima facie evidence of man's liability to err in judgment. (whether he be of the priesthood or of the laity.) So beware, ye who build upon such a foundation, lest ye be doomed to witness the eventual downfall of your structure, even as fell Babylon of old.

"Some," he continues, "are built upon Calvinism." Well, it is not necessary that we should understand just what particular thing Calvinism has, which other churches lack, except that it is distinctively Calvinistic. This is made plain by observing that the name of Christ is swallowed up in Calvin. Isn't it true that John Calvin is the "chief corner stone" of that church? And if true, isn't it not also true of and other "isms" that substitutes some other name for that of Christ? Surely the good Lord must have directed my search when I found the little volume written so long ago. Where else could I have found words so applicable to my present theme. "The one plan of eternity." The subordination of all arrangements to that plan, whether those arrangements be human or divine. It is plain from this enlightened point of view, that our individual plans and purposes must be brought into harmony with "the developments of creation, providence, and prophesy." And that our church must be founded on Christ; grounded in Christ, and bounded by Christ. When we are thus merged in Christ, the warring of the elements around us cannot

disturb us or hinder our spiritual progress. To all who have accepted the Book of Mormon as the word of God to the ancient people of this continent, the words of Christ to the Nephites, in respect to the name of his church; should be ample proof that something was out of harmony with God's plan when the church found it convenient to change the name which was given to it in 1829. But lest there be some readers of this who have not yet perceived how harmoniously the two sacred volumes blend in their spiritual teachings, I append the words of Christ as found in Luke 10: 17, and Acts 4: 11-12, to show that in the matter of rendering unto Christ all that is his due, the two books are as one, even to the title by which his church and people shall be called.

In closing I desire to reiterate what I intimated in the beginning of this article, that so far from courting controversy and debate on this question, I have labored to show the futility of arguments, as a means of establishing the truth. Except such argument as is presented by a life blameless before God, a religion pure and undefiled, and a church built according to the plans of the Almighty.

Brethren, let me present the situation to you as it appears to my comprehension. We have got Christ's name. Have we got sufficient of his Spirit? We have been entrusted with Christ's doctrine. Are we keeping it pure and undefiled? To us has been given "the pure authority," (the divine authority to preach,

teach, baptize and ordain.) Are we holding it out of danger from the corruptable things of the world? These are questions which each individual member of the church must answer to his own conscience. Let us each "repent" of every act wherein we may have departed from the strict paths of righteousness, lest we be taken to task as was the church at Ephesus. If we are faithful in all things, we can safely leave it to Christ to determine whether or not ours is the "golden candle stick;" for in due time he will recognize and claim his own. May God help each of us to live worthy and work righteousness, is my hope and prayer.

SUMNER B. WEST.

MY DEAR BRETHREN:

THE RETURN has reached us again, and we have taken a great deal of comfort and joy from it as we always do when we are reading from those older ones who have stood by the faith so long.

I will give you a condensed account of a singular experience which I had, hoping that I may strengthen the faith of some, and also that I may hear from some brother as to what they think about it.

One Sunday last fall found me in the country about twelve miles from home on a business trip in the company of a neighbor. Upon arriving there I heard a bell being tolled, and upon enquiring of my companion I learned that it belonged to a Baptist church (colored), that was situated close by. Upon hearing this I felt an irresistible impulse to say to my

companion, "I wish I could preach to those people." He made no reply, and I thought no more about it until a short time later when I was introduced to an Elder of that colored Baptist church, and who at the same time invited me to preach to them. My companion made the arrangement without my knowledge. Now I had never preached before in my life, and had not made the least preparation that morning, but from the same invisible pressure that was brought to bear on me before, I then accepted the offer, and in less than an hour afterward I was in the pulpit of that church preaching from Jude 3, so that I became astonished at myself; but I know beyond a doubt that it was accomplished through the help of the Holy Ghost.

Another similar incident which occurred to me, causes me to lay deeper significance to the point mentioned hereafter. While walking on the levee towards home, I saw a group of colored people and one of them talking very earnestly to the others. I involuntarily stopped to listen, and overheard the following words: "Somewhere on earth God's people are to be found." I then went up closer, and heard the speaker deliver a Gospel Sermon. After he concluded I introduced myself, and became acquainted with a number of earnest and humble seekers after the truth, and I have since met with them often, and with the help of the Holy Ghost have caused them to commence investigation and I believe that the Lord will enlighten some of

these humble souls, so they will find the pearl of great price and become one with us in Christ.

These two incidents related, perhaps too briefly to be fully understood, have convinced me that I am commanded to preach the gospel to the colored people, and I am obeying the same with all the strength and wisdom that the Lord is giving me.

I do hope that the Book of Mormon will soon be ready. My colored friends are eager to get it and to learn of its contents.

I enclose \$2.00 for the RETURN, for my Brother Fred and myself.

Hoping that this may find you all prosperous, and that the church may again be established with power on the earth, is my daily prayer.

Your brother in Christ,

THEO. ROTH.

1035 Bayon St. John, New Orleans, La., March 16, 1898.

What We Believe.

We believe in the doctrine of Christ as recorded in the New Testament Scriptures, and also in the Nephite Scriptures or Book of Mormon. The same gospel is taught in both of these books. The former contains the teachings of Christ in and around Jerusalem, and the latter contains his teachings upon this land of ancient America, where he also appeared after finishing his mission at Jerusalem. To those asking, What shall I do to be saved? We answer in the words of the scriptures, saying, "Repent, and be baptised every one of you in the name of Jesus Christ for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38-39.

Jesus also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16: 16-18.

Jesus also says upon this land, "The Father commandeth all men, everywhere, to repent and believe in me: and whoso believeth in me and is baptized, the same shall be saved: and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned, **** and again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God." 3rd Nephi, 11: 32-38.

The above is the doctrine we teach. Those who desire to investigate, we ask you to read the Book of Mormon. Also read our pamphlets which are for free distribution. The Book of Mormon condemns polygamy in plain words.

We do not endorse the teachings of any of the so called Mormons or Latter Day Saints which are in conflict with the teachings of Christ, but believe only in the

gospel of Jesus Christ as it was preachd by himself and his apostles at Jerusalem, and by himself and his disciples on this land of ancient America, and the same identical gospel was preached on both lands.

You may ask, What is the use of the Book of Mormon? We answer exhorting you to read it, and you will see the several important reasons which the Lord gives in that book, why it was to be revealed to the world in these last days, according to prophesy in the Bible.

You may ask, Why these divisions into sects among believers in the Book of Mormon? We answer that the divisions are over the book of Doctrine and Covenants, which we do not accept. These things are explained in our pamphlets.

INDEPENDENCE, Mo.,
May 19, 1898. }

EDITORS RETURN:—

I just returned from a visit to Richmond, Mo., and while there I saw Sister Bisbee, who was at Far West, Mo., when Bros. David and Oliver were driven out by the heads of the church in 1838. I also saw a license given to Jacob Whitmer, (dated June 9, 1830,) at a conference held at Fayette, N. Y., and I took a copy of the same. If the RETURN will print it, I will furnish you with a copy of it. (Send on the copy, we will gladly print it.)

The church at Richmond has some pioneer members in it that the church should be proud of; but time will soon bring their earthly career to a close. They are well

stricken in years. Time works great changes with mankind. Some say, "A wise man will change, but a fool will not."

Well, it seems that the Book of Mormon will be published in the near future. I think it would be a good plan for the church to own her printing office; and as she has got type and fixtures to work with in printing the RETURN, I think it would be right to take some of the funds and buy a press that will do the work, and let some brother have the use of it and run the office for what he can make out of it. In this way it might be made self-sustaining. Or if some brother knows a better plan, all right, let us hear it.

I brought home with me from Richmond lots of David Whitmer's pamphlets; any one wishing one, if they will write me I will send them one or more as they may wish.

Yours in Gospel Bonds,

J. W. JOHNSON.

Pamphlets For Free Distribution.

AN ADDRESS TO ALL BELIEVERS IN CHRIST, by David Whitmer, a witness to the divine authenticity of the Book of Mormon. Can be had by sending two cents for postage to S. F. La Point, Davis City, Iowa.

TRUTH No. 1, can be had by sending one-cent postage for single copy, or eight cents for eleven copies; and

TRUTH No. 2, four cents postage for single copy; and

NATURE OF THE APOSTACY, by Mrs. C. M. Herstine, postage one cent, can all be had by sending to THE RETURN, Box 47, Denver, Colo.

THE RETURN.

"Return unto me and I will return unto you, saith the Lord of Hosts."—Mal. 3:7.

Vol. 6.

Denver, Colorado, July, 1898.

No. 7.

The Gospel—What Is It?

BY W. S. ROBERTS.

In Romans, 1: 16, 17, Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith."

So it is the power of God unto salvation to every one that believeth. It is very necessary for us to know just what it takes to constitute the gospel of Christ, that we may believe it, and, as true believers, be obedient to the same. Not simply hearers of the word, but doers of the work; that our faith may be a living faith, made alive by the works and requirements of the gospel, which gospel we shall show hereafter is the teachings and doctrines of Christ, which is the letter of the law and covenant written in the mind and in the heart, called the New Covenant.

Now, if the believing of that gospel worketh the salvation of the soul, on the other hand (the rule working both ways), it will be the power of God unto the condemnation of all who will not believe and obey it, as is evident by the apos-

tle's commission: "Go preach the gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Not that this (merely believing) is all that is necessary to obtain salvation, but two of the fundamental principles of life and salvation as laid down by the unerring hand of God, which, without the observance of, will render it impossible for us to enter into the kingdom of heaven; and, as the just shall live by faith, that faith must be made perfect or kept alive by doing the commandments or good works of the gospel law; as it is written, "As the body without the spirit is dead, so faith without works is dead, being alone."—James 2:26.

Now, the question may arise in the minds of some, Why the need of the plan of salvation or gospel law? We will say here that in the examination of this subject we do not propose to measure arms with Omnipotence, nor measure the infinite mind by the finite, but trust that by the grace of God we may be able to present the truth. We shall first briefly speak in regard to the plan of redemption. Now do not confound the plan of redemption with the plan of salvation; they are not identically the same, yet the one without the other would be null and void and

entirely incomplete. Please go back with me to the earliest dawn of man's existence in the garden of Eden, and notice the state of man's existence according to divine account. Our first parents were created as innocent beings, and were in communion with their Maker. But if they would have remained in that state, the word of God says, "They would have had no children: wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. * * * *

Adam fell, that men might be, and men are, that they might have joy."—2d Nephi 2:22-27. God knowing all things expresses His will in statute law, and requires his subjects to become submissive to that law, which works out their happiness if they are obedient to the same.

Sin being a transgression of law, we find Adam and Eve disobeying the direct command of God, which command was the law of God for their government, and by this transgression of known law they become sinners; hence, found themselves alienated from God; and, as death is simply a separation, and they being spiritually separated from God, they suffered a spiritual death, and they realized that they were forever alienated from God, unless there could be a propitiation made for their sins, which sin had or would bring the whole world, their posterity, under condemnation; all being in a lost or fallen state. And had it not been for the cherubims and flaming sword set to guard the Tree of

Life, they would have partaken of it and would have lived forever—but not in a state of happiness; but in the wisdom of God they were not permitted to partake of the tree of life at that time and a space was granted unto them for repentance, and by being obedient to the will of the Father, man is brought back into the presence of God.

Now the whole world was brought under condemnation by the fall of Adam, and it was rendered very necessary that there should be an atonement made, for the posterity of Adam could not be held responsible for the sins of their first parents; yet they were under condemnation and aliens from God; and as they could not be held accountable for nor repent of something which they themselves did not do, therefore it had to be atoned for, and nothing short of an infinite atonement would suffice for this, the sin of the world; therefore the infinite Son of God came into the world and made that atonement by the shedding of his own precious blood. As it is written, "ye are bought with a price," and by the shedding of his precious blood He bought the human family back. Thus God was in Christ reconciling the world unto himself. See 2d Cor., 5:19-21: "Not imputing their trespasses unto them, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of good in Him." Taking this view of the matter, we begin to comprehend the following scriptural declarations: John the Baptist, in seeing Jesus coming to-

wards him, exclaims, "Behold the Lamb of God which taketh away the sin of the world" (singular number.) Hence the Adamic sin was atoned for. (John, 1:20). Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; "for as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous.—Rom., 5:18, 19. "For since by man came death, by man came also the resurrection of the dead; for, as in Adam all die, even so in Christ shall all be made alive."—1st Cor., 15:21, 22. All were made alive in the sense that that which they could not be held accountable for, which brought them under condemnation, was atoned for. Thus God reconciling the world unto himself and instigated a plan of salvation whereby we may become reconciled unto God, obtaining forgiveness for our own actual sins, by being obedient to the requirements or will of the Father, as expressed in the gospel law. Hence, it is upon the conditions of the gospel or plan of salvation, that we are permitted to obtain salvation and eternal life; for it is the power of God unto salvation to every one who truly believes. Not simply a hearer, but a doer of the work. As will be seen by the following quotations: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And, again: "Whoso-

ever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock," &c. And, again: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."—Rev., 22:14.

Dear reader, are you doing the commandments of Jesus which are enjoined in the gospel covenant? If not can you expect to be reconciled to God and be permitted to enter into his rest while in transgression? Remember that sin is the transgression of law.

Now one more thought in regard to the atonement: The sin of the world having been taken away, all having been made alive in Christ by reason of the atonement, we begin to understand how it is possible for there to be a second death, and still both of these deaths to be of a spiritual nature, both being a spiritual separation from God, man having passed through the allotted probationary state, rejecting the gospel and rebelling against God, sinning away the days of grace. If in that state man comes before the judgment seat of Christ, he will say, Depart from me ye workers of iniquity, and another separation takes place, and an alienation from God—a spiritual death, a second death, of the same nature as the first, with the exception that it is called endless, there being no more sacrificing for sin, no more atonement for sin, hence the eternal judgment. We will say in conclusion of this feature of our subject, that we believe the means used and applied was

equal to the demand. Hence, we are only held accountable for our own actual transgressions; and by reason of the atonement all mankind may be saved by obedience to the law and ordinances of the gospel of Jesus Christ.

(To be Continued.)

All Things Common.

I have been patiently waiting for some of the writers of the latter days to proclaim the gospel as it was taught by Christ and his apostles and authorized disciples on this land; or, in other words, I have been waiting for years to hear some of the elders of the Church of Christ give their views on the gospel of "all things common;" but they all appear to be afraid of this question. Some letters that have appeared in our paper are neither gospel or testimony. When all preach the same gospel as laid down in the Book of Mormon, and all bear the same testimony that Jesus Christ has risen; he that was dead, now lives, and he has promised, to all that believe, the victory over death and hell, through him can they shout, "O, death, where is thy sting; O, grave, where is thy victory?" (Book of Nephi, 5:9.)

Christ says, "And again I say unto you, ye must repent and be baptized in my name and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them." By reading the entire chapter you

will see that the Saviour intended to give all future generations to understand that he had made his gospel plain enough to be understood by every son and daughter who had truly repented of all their sins and been baptized by one of Christ's authorized ministers and received the Holy Ghost. Christ told his apostles that he would not leave them comfortless, but would send them another comforter. The Book of Mormon says: "See that ye be not baptized unworthily." If we are baptized unworthily, we will not receive the holy ghost. This may be the reason of our barrenness; for we are not working on a line with that already written; neither did Joseph, nor Oliver, nor David; although the Lord told them that they must build up his church, according to that already written; but they refused to obey the Lord's instructions, and they began to build a church after their own order, and they soon became divided on this question, and on that, until they were finally cast out of the spiritual work, just as we are to-day, divided on the Sabbath; divided on temple building, etc.

Pride is in the church. We should become alarmed. Neither have we had our goods and substance common among ourselves. The kingdom of God being a commonwealth, we must partake of the same nature; otherwise, we have not any part in the matter.

Some may say that I am watching for evil, or I could not see so much bad. This has been the cry of Satan ever since he fell to the earth. Suppose I am full of the

Holy Ghost and my heart is full of love for my brother and sister. Then, in this tender condition, how can I be watching for evil? Now I ask you to answer me this: What kind of a spirit would I have if I could not detect pride and division when it presents itself in the church? Again I ask you, am I watching for evil, or am I contentious, because I say that we (the Church of Christ) are in transgression because we are not living the doctrine of all things common, as Jesus has commanded? Am I justified in these remarks? Let us read (Book of Nephi, 12:2): "And they had all things common among them, every man dealing justly one with another. And it came to pass that they did do all things even as Jesus had commanded them."

Let us read again: "And from that time forth they did have their goods and their substance no more common among them; and they began to be divided into classes," etc." (Nephi, 117). My brother, when a value is placed on your money, lands, and other things, you cease to be a follower of Christ.

When you repent of your sins and covenant to give all you have and are to Christ and his cause for the promise of eternal life, do you intend to rob God out of part of your promise by retaining back for your own use your money, lands, etc.? How can you expect that you are worthy before God to receive his great blessing when you are not willing to trust the Lord to provide for you? You must exercise faith (confidence) in

God's plan. If you are afraid to trust the Lord after having promised to do so, I do not believe that he will trust you.

"All things common" was established in the Church of Christ to prove to us, after we have been received into the church, whether we are in the faith or not; as man may be in the church, and not be in the faith. This is illustrated by the five wise and five foolish virgins. Do you say that you love the Lord with all your heart, and love your brother as you love yourself, and withhold your substance from Christ or your brother, knowing that the cause of Christ is suffering, and that your brother has but little to eat? May justice and mercy take root in your heart. "Then shall ye return and discover between the righteous and the wicked; between him that serveth God, and him that serveth him not."

The time is at hand when it will be very hard to tell the difference between the true worshippers of God and those who imitate the true worshippers. It is necessary to have the Spirit of God to direct your every step; otherwise, you might be led by some of the cunning devices of men. Satan has but one object, and that is to cause division in the church by introducing the Sabbath, Seventh Day, The Gathering, Building up of Zion, &c., &c. All of these questions breed strife, except they are handled by authorized agents of the kingdom. The servant does not understand the designs of his master; neither is it necessary that the master reveal unto his servant

his plans. But every elder, priest and teacher, who has been called of God and sent forth to teach the world the plan of salvation, have the promise that they are not servants, but brethren. They have been told to ask what they will, and it shall be done; or, in other words, I (Jesus) will instruct you; for "in my Father's house are many mansions. If it were not so, I would have told you." Our barrenness is due to our lack of patience. Patience having left us, we step out of the gospel and begin to preach strange doctrines; being deceived, we try to deceive others.

Except ye become as a little child, ye can in no wise see the kingdom of God. Brethren, I call your attention to the words of Jesus. Does not a little child live a life of all things common, ever ready to impart, not having any value on money, land or goods? Rich and poor, bond and free, all are the same to a poor, innocent child. But we cannot stop with this as the only signification of the words, "Except ye are baptized, and become as a little child, ye can in no wise see the kingdom of God." Brethren, you will note the entire forgiveness of a child; though you may have attacked and whipped it without cause, and abused it shamefully, leaving great welts from a heavy and barbarous hand, when you are through with your punishment, pick it up in your arms, fondle it, kiss it, and you have healed the wounds made in its pure, little heart. Every bitterness has fled away. With wide-spread arms and open heart,

it entwines its arms around papa's or mamma's neck. You are forgiven, and no one could weaken its faith in you as a confiding protector and deliverer.

Now, why is it that we cannot build upon this rock "all things common?" It is the only way by which that blessed oneness, spoken of in the Scriptures, can be brought about. Let us do as it says in Joel, 2:15: "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly." Let us come together as one man and plead the cause of Zion. And may the Lord bless every effort to that end.

Your brother in the faith,

JOHN C. COX.

Fort Bragg, Cal., May 30, '98.

SOUTH DAYTON, NEW YORK, }
May 30th, 1890. }

THE RETURN:—

DEAR BRETHREN—

I must return my sincere thanks for the sample copies of THE RETURN we received. They came as a revival to us out-here. One thing in particular which very much interested us was the printing of the Book of Mormon, without reference to any certain sect or creed, especially to the Latter Day Saints' Doctrine and Covenants, and the Salt Lake Mormons. I have two Salt Lake editions and the references in those books point to the revelation on polygamy.

Now the Book of Mormon is almost unknown to the young and rising generation of this part of the land—yes, even the older ones; and those who do know the book, will not read it, because of the

reproach which has come upon it.

Now we are indeed glad to hear that the printing of that book will be done. God says that he is able to do his own work, and is consequently able to have his word printed in a pure form, free from all errors and references to creeds of fallen churches.

We also rejoice to hear from Bro. W. P. Brown, who is at Jerusalem, Palestine. It looks as though God is at work. Bro. Brown was surely wrought upon by the Spirit of God to go, or he could not have had the courage to go on his own account so far away, leaving, as it were, everything near and dear to him but his family. We trust God will greatly bless his efforts in that far-away land, and that he may be able to more fully convince the people of that land that Jesus whom they slew is indeed the Christ.

Now the Book of Mormon (in the Hebrew language) has already, years ago, been presented to the people of Jerusalem by the Utah Mormons, and some few have accepted it, and have emigrated to Utah. I personally know of some. But the true light has not shown in that city for generations past, and I look for Bro. Brown's presence in Jerusalem simply to be a beginning of far greater events to transpire in the near future. Let us remember him.

Now, on the other hand, we can readily see the fulfillment of the prophecies of both the Bible and Book of Mormon, in God delivering his people out of bondage from wicked and corrupt nations, and raising a banner of freedom for

them to worship God as they choose; and the Lord is using this very nation of ours to do a part of it, and all this means that the time is approaching for the gospel of Christ to be preached unto all nations, kindreds, tongues and people. Meanwhile, the Bible and Book of Mormon will be carried forth unto the ends of the earth, and the preparation will continue. The coming forth of the Book of Mormon is but to more fully prepare the nations for a greater work yet to come.

A short time ago we visited a town known as Palmyra, this State, 85 miles east from the city of Buffalo, on the New York Central railroad. We spent a couple of days looking around the neighborhood and visiting the people. We also visited the hill from which the plates of the Book of Mormon were taken. The place is yet visible, there being small excavations and a stump of a tree to mark the spot. The hill belongs to a man by the name of Sampson, who is Rear Admiral Sampson, now in command of the U. S. Navy, blockading the Cuban ports. The people in Palmyra told me that Joseph Smith used to work on the streets of that place, and that he was lazy and good for nothing. They also pointed out the house where Joseph Smith, Sr., lived. I soon found out that the people spoke more from prejudice than from actual knowledge.

The Book of Mormon was first printed in Palmyra. The printing office is there yet. Grandins, the printer, and Gilbert, the man who

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THE war between this country and Spain still goes on, with no apparent prospect of a speedy termination.

The Account of all money received and paid out for the RETURN, was made up and filed to be printed in this issue, but was crowded out by the printer, contrary to our instructions, as was also the Account of the Adams' Estate. Both will appear in the next issue.

BRO. PAGE writes that Bro. Geo. F. Heddrick, of Independence, Mo., has been chosen as the third executor of the estate of Bro. George Adams, deceased. We have no further news to report concerning the progress of the work of printing the Book of Mormon.

From the daily papers we notice how the signs which were to occur in the last days are increasing. We read of several earthquakes here in the United States almost every week. We give below three clippings from the daily Denver Post, all from one issue of the paper, showing what signs occurred in this country on that one day, Saturday, June 4th, and all of them many hundred miles apart—one in California, one in West Virginia, and one in Kentucky:

Maysville, Ky., June 4.—An earthquake occurred at Springdale and vicinity yesterday. The vibration was felt for miles around and lasted twelve seconds. The citizens saw a large ball of fire which appeared to fall from the sun. Many people ran from their houses terror stricken.

Charleston, W. Va., June 4.—At noon yesterday a large meteor fell at Comfort, W. Va., twenty miles south of this place, which caused a deafening report and shook the earth for many miles around.

San Francisco, June 4.—A slight earthquake shock was felt here at 1:20 o'clock this morning. No damage was done.

“We recently received, from a gentleman in Iowa, a communication containing some correspondence from William Marks concerning the connection of Joseph Smith with polygamy.

The gentleman suggested that we publish the same, but after some deliberation on the matter we have concluded that it is not best to do so, and also deem it best to give our reasons publicly.

To begin with, we have printed sufficient evidence to satisfy most people that, unfortunately, Joseph allowed himself to become mixed up with the doctrine of plurality of wives. In publishing evidence on this point we did so, not from animosity toward the prophet, but to justify the position that our organization had taken on that question, and to prove that our assertions touching the matter were correct.

Having produced what we regarded as good evidence, and suffi-

cient for any reasonable demand, it was our desire to let the matter rest, and only refer to the lamentable occurrence when necessity demanded bringing it up. This we considered to be a consistent course and should we continue to publish such articles our readers would have good grounds for supposing we did so because of hatred for the prophet.

Some of our friends think that we have erred in printing any reference to his connection with polygamy, deeming that proof of such connection would be damaging to us in our efforts to attract converts to the faith; that people would be loth to accept a religion whose founder, shortly after the beginning of the work, fell into pernicious ways. This might prove so in some cases, but if one reflects a bit they may arrive at the conclusion that Joseph Smith's weakness was no worse than Peter's."

We copy the above from the Searchlight. It expresses our sentiments. THE RETURN has likewise received such a letter this month, with a request to publish it. We do not deem it wise to do so, and trust that no offense will be taken.

The Scriptures.

"And because my words shall hiss forth, many of the Gentiles shall say, a Bible! a Bible! We have got a Bible, and we cannot have any more Bible. * * * * Thou fool that shall say, a Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

Knew ye not that there are more nations than one? Know ye not that I the Lord your God have created all men? And that I remember those who are upon the isles of the sea, and that I rule in the heavens above, and in the earth beneath, and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also." (2d Nephi, 29: 3, 6, 7, 8.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." (2d Tim., 3:16, 17.)

"For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. (Rom., 15:4.)

I have given these extracts from the writings of Nephi and Paul to afford the reader an opportunity to glance at the Scriptural question as it is presented in each of our sacred books; that he or she may be better able to judge as to the probable nature and purpose of Scripture, and that he or she

may perceive the harmony of the two writings upon this as on all questions involving the principles of the gospel. In the abridged dictionary of our language the word "scripture" is defined simply as "the Old and New Testaments;" and many of the Christians of our land have become, as it were, abridged in their understanding of the meaning of the term, as applied to God's written word, and as a rule they do not take kindly to the Nephite records as a companion and helper of the Bible. Indeed, so far as my experience goes, comparatively few seem inclined to practice that spirit of charity and fairness that should characterize the action of those who are in search of scriptural enlightenment. Far be it from me to find fault with any for their loyalty to the principles of the truth found within the pages of the Old and New Testaments; and far be it from me to question as to whether there may not be found, somewhere between the beginning of Genesis and the end of Revelations, every portion of God's word unto the nations of the earth. But what I do find fault with, is the persistence with which the Gentiles of to-day follow in the footsteps of the ancient Jews. What I do question is the wisdom of rejecting this Book of Mormon (which claims to offer us the fulness of the gospel in its plainness) without even a pretense of testing the genuineness of its claims.

In commenting on "the general characteristics of the Bible," one writer truthfully says: "Revelation has been gradual and pro-

gressive. God did not make known to Abraham all that he revealed to Paul. The divine self-manifestation given to the Jews, is far exceeded by that bestowed on Christians." The Old Testament became a stumbling block to the Jews, when it should have been a stepping stone to enable them to reach the higher plane of spiritual enlightenment which awaited them in the study of "the mystery of Christ," as taught in his gospel. And now the Gentiles are tripping over the same stone (self-derived knowledge), just as the Lord warned Nephi they would do. I can remember in my own experience a time when it seemed the greatest sacrilege to harbor for a moment the thought of a possible addition to the sacred old volume which had come down to us through the ages, seeming all the more sacred that its precious truths were mostly veiled under prophetic guise, parabolic language, and apocalyptic phraseology, which must be spiritually discerned to be of practical use. But I honestly meant it when I promised the Lord to search for truth wherever the name of Christ appeared as the watchword of spiritual progress.

My case, however, has been an exceptional one, in that I learned to know Christ before I learned to look for truth in the Bible. So also I learned that this was the true church of Christ, before I knew that the Book of Mormon was a plain exposition of Christ's doctrine. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ," I have learned to value, at their true

worth, the words of Paul to Timothy. I can understand, not only that "all the Scripture is given by inspiration of God," but that all which is given to us by divine inspiration is God's word to us, whether it be written upon "tables of stone," or upon the "fleshy tables of our hearts;" whether it is written in God's limitless book of Scriptures, or in his boundless book of nature; whether it is whispered to us by the still small voice of conscious duty, the appealing voice of love, or the wailing voice of despair. God speaks to us according to our needs, and according to his purpose. And it is all profitable to us, that we may be perfected unto all good works. And now if I have reason to believe that some are striving to circumscribe the legitimate scope of the Scriptures, I have the same reason to believe that there are those who do not fully understand how the "inspiration of God" makes the said Scriptures profitable for doctrine, &c. They may think that because the writers of Scripture are divinely inspired, all they who read may easily learn doctrine and be instructed in righteousness. But unless I myself be touched by the wand of inspiration, I read in vain the inspired words of Christ and the writers of his gospel.

Then let those who desire to know of a surety what the Book of Mormon contains, read it with a prayer in their heart that God will inspire them to receive the truth. In this way only can they learn whether or not this book is a portion of God's Holy Word.

SUMNER B. WEST.

P. S.—I hope the work of publishing the Book of Mormon is progressing; and I hope that none of the brethren are growing weary of well doing. With prayers and hope for the progress of the good work, I am as ever yours in the Gospel of Love. S. B. W.

CHARLEVOIX, MICH., }
May 15, 1898. }

DEAR BROTHERS AND SISTERS:

Let us all get upon our knees and fast and pray as we never have done before, that the power of God may rule, and not man; that unity of spirit may prevail; that the Cross of Christ may be kept in plain view; that our guide may be the Holy Spirit.

"God's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." The cry of his children he will hear in his own due time. I say if the Book of Mormon is to be printed, why delay it so long? Delays very often prove dangerous.

It is too bad that no others of the church feel anxious enough about this important work to take a part of the burden but Bro. Snyder and Bro. Hendrick. Bro. Hendrick is the only one that I see upon his feet to help Bro. Snyder in this work.

Prayer is more needed in the church than anything at the present time. Let us call a day for fasting and prayer.

O, pray for me that Jesus may be my indwelling spirit; that the baptism of the Holy Spirit may fall upon me in great power to honor God and his cause; that he may be my only guide and my light unto the end.

Yours in Him,
MRS. M. J. SWEETLAND.

(CONTINUED FROM PAGE 7.)

set up the type, are both dead, but their children are there yet. One copy of the Book of Mormon which was never bound is kept in the bank of said place, and was a present from the Gilberts to the banker. I was told that the banker was good to the poor of the place.

The Gold Hill, or as some call it, the Mormon Hill, is situated four miles south of Palmyra, on the road to Manchester, a small town of about 400 people. The distance from the hill to Manchester is two and a half miles. The hill is a high bluff, narrow on top, with light colored soil, kind of a reddish clay, mixed with rock of a slate formation. The north end of the hill seems to be a little more elevated than the south end. The place where the plates were found is on the west side but a short distance from top, and near the extreme north end. The hill is about three miles from a railroad, and about twenty miles from Lake Ontario. The country is rolling, except the bottoms around the lake, which are level.

Now, dear brethren, we have written these things with an object of good, and for information for the brethren.

Enclosed find stamps for Truth No. 2, which please mail at once.

I would like to know when the new edition of the Book of Mormon will be printed, or how soon it can be had, and how much by mail will be the cost per copy.

May the Lord bless you all in your good work is my prayer.

Your Brother,

OLIVER GOODMAN.

EDITOR RETURN:

By this time I hope an executor has been chosen, and the Book of Mormon is in the hands of the printer.

We may easily slide again down the hill of Zion, little by little, until we find ourselves again in the spirit of this world. The Son of God has left an example for us to follow. If we love the light, we will come to the light. "While I am in the world," said Jesus, "I am the light of the world. If any man shall follow me, he shall not walk in darkness, but shall have the light of life."

I have a testimony to bear of this truth. When I was born of the Spirit and of the Word, I was a new man in Christ Jesus, with a new heart and a right spirit. My methods in business were cheerfully altered to harmonize with the true grace of God that I was the recipient of. As faithful stewards for God, the divine book should be printed and bound as good for the price as justice and fair dealing should require. The last Book et Mormon I bought of the Utah friends soon let a leaf come loose; it was large type with references. Some time since I bought a book with superior binding, published in Liverpool. It will prove economy to have good work done in the binding, as also in the paper and type.

There is a blessing and a present reward in being a servant of God, a witness for the truth as it is in Christ Jesus. The spirit of this world is spoken of as darkness, as foolishness, in Holy Writ, and so it will appear to all who

overcome the world by the faith; "for this is the victory even our faith." The lust of the eye, the lust of the flesh, and the pride of life, is not of the Father, but of the world.

Let us learn to look upon our temporal affairs as not our own, and ourselves as a servant or steward, being bought with a price. We are not our own. These words have been brought to my soul with such power, being willing to follow in the light, that the light increased on my path, and the word of God became my food. Truly, his words are spirit and life to the child of God that is born from above, born of the Spirit.

Your brother in Christ,

JAMES BOWMAN.

RICHMOND, Mo., June 19, '98.

DEAR BRO. SNYDER.—Your letter of the 16th received. Was glad to hear from you. The request that I proposed to Bro. J. W. Johnson, was to ask the brethren if they wished a Council to be convened on the 3rd of September, 1898, at Independence. If they thought advisable, to let it be known by writing to me, and if they favored a Council I would give notice through THE RETURN. I am not in favor of calling a Council this fall unless it will meet with the wishes of the elders. But I am impressed to visit the churches to try and get a better interest in the work. The coals of fire are alive, but they need some blowing to make them burn more brilliant and shed forth more light, that the world may behold the glorious light of the gospel.

This leaves us all fairly well, hoping it will reach you and yours all well.

I will let you know when I learn that Bro. Heddrick has qualified as an executor. Write when convenient. Love to you and yours.

Your Brother in Christ,

P. A. PAGE.

RICHMOND MO., June 19, '98.

DEAR BRETHREN.—This Sunday evening finds me fairly well for me. I wish to say to the brethren through THE RETURN that I am impressed to say to all the household of faith to arise in the strength of our God and let your light shine by an orderly walk and a godly conversation. Brethren, pray the Lord of the harvest that he will send more servants into the field to labor, for the harvest is great and the laborers are few. I would like to ask what excuse can we make when we see so many going down to destruction without hope and without God in the world, when we, the children of God, are resting in ease, as though all was well in Zion, not making any effort to help rescue the fallen ones, either by our going and talking to them, or helping others to go. The work of saving the souls of men by the church is a work that the whole church should be engaged in, each one to do their own part. Brethren, if you can't go and preach, you can help those that can go, and have been called, by your prayers. In this way it is the work of the church the whole church, to get the reward of the work of saving souls. Think of the many poor souls going down to destruction and how many

of us are trying to do anything to help rescue the fallen ones.

We read of the many storms that are passing over the earth, and we are moved at hearing of the suffering ones, and we would like to help them in their suffering condition, but how many of us are deeply moved upon? Many of them, while suffering badly in mind, over the loss of friends and companions and children, what will become of their souls? Are we trying to rescue them by going ourselves, or helping others, to persuade those that are living in the world, to live a Christian life; that whether in this life or in death, all will be well and made to rejoice in the Holy One of Israel.

Brethren, we must go to work and help work for the salvation of suffering humanity, or we will suffer loss; for we read when the husbandman called servants and sent them into the field, he sent them to labor, not to sit and idle their time away.

Now, dear brethren, I would like for you to bear with me, and let me to entreat you to be more interested in the work of our Lord Jesus Christ. Pray for me. I hope to see many of you this summer if the Lord wills it.

Your Brother in Christ,
P. A. PAGE.

INDEPENDENCE, MO., }
June 7th, 1898. }

EDITORS OF RETURN:

If any of the readers of the RETURN has any of the following named publications that I can buy, or borrow, I would like to do so: Vol. 1, Nos. 1, 2 and 3 of the

Saints Herald. Vol. 1, or any number thereof, of Voree Herald. (The Voree Herald was printed by the Strangites.) Vol. 1, No. 1, of the Northern Islander. Also a book of Doctrines and Covenants, printed in 1835. Also a pamphlet written by the Re-organized Church in 1852 or '53, exposing polygamy. I would like a copy of it very much.

I have for sale a manuscript (authentic), "Polygamy Exposed," nearly 250 pages, written on foolscap paper. I believe this is the most authentic work ever brought together. I will sell this, or let it out on the royalty plan, to any responsible publishing house, that it may be brought before the world in the light of truth.

Yours in gospel bonds,
J. W. JOHNSON.

SOUTH DAYTON, NEW YORK, }
June 12th, 1898. }

EDITORS OF RETURN:—

It is with rejoicing in spirit that we read and reflect upon the valuable contents of your paper known as THE RETURN, as we out here are also believers in the Bible and Book of Mormon, and are also witnesses of, and do know by the power of God, that said two inspired books do contain his (Christ's) gospel, without the aid of man's additions; yet we believe in revelation from God, and do look forward to a time when faith will strive with mankind, so that God will no longer withhold direct communion from us, either by those three disciples who did tarry, or by angels from on high, or by the Urim and Thummim,

and those records which have been kept back because of unbelief. I believe they will soon be revealed. Brethren, remember we are but school children as yet, and are as yet fed by milk; but it needs be that there must come a day when God will bring about a revival to his few humble followers, and we do believe that the time is drawing near. It looks so to me, judging from reading the testimonies by the Spirit, as given in *THE RETURN*. The believers are looking ahead for the Lord to show forth his power in the near future, and I believe he will grant more power unto his servants. We believe that God has some servants reserved: Revelation, 10:11; 3rd Nephi, 28:29 (Salt Lake Edition.)

Let our prayers be such that God will call more laborers into the field, and at the same time let us prepare ourselves and do our part. Let us come unto Christ and be perfected in him, and deny ourselves of all ungodliness; and if we shall deny ourselves of all ungodliness, and love God with all our might, mind and strength, then is his grace sufficient for us; that by his grace we may be perfect in Christ, and if by the grace of God we are perfect in Christ, we can in no wise deny the power of God. And again, if we, by the grace of God, are perfect in Christ, and deny not his power, then are we sanctified in Christ, by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of our sins, that we become holy, without spot. Amen.

Praying always for your welfare,

A READER OF *THE RETURN*.

INDEPENDENCE, Mo., }
May 1, 1898. }

TO THE ELDERS:—We having conversed with a number of the elders of the church in reference to a conference or council meeting in the near future, which we have realized for some time past should be called, that we may come to a more proper understanding of our duty as a church, and to be more fully enabled to carry on the work and advance the cause of Christ. We would therefore suggest September 3d, 1898, as the time, and Independence, Mo., the place to meet. Those being in favor of said council or conference may make it known in *THE RETURN* for July. Those who cannot attend in person to be represented by letter. If a majority of the elders favor the council, it will be announced in the August number of *THE RETURN*.—J. W. Johnson, P. A. Page, Geo. F. Hedrick.

What We Believe.

We believe in the doctrine of Christ as recorded in the New Testament Scriptures, and also in the Nephite Scriptures or Book of Mormon. The same gospel is taught in both of these books. The former contains the teachings of Christ in and around Jerusalem, and the latter contains his teachings upon this land of ancient America, where he also appeared after finishing his mission at Jerusalem. To those asking, What shall I do to be saved? We an-

swer in the words of the scriptures, saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38-39.

Jesus also said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16: 16-18.

Jesus also says upon this land, "The Father commandeth all men, everywhere, to repent and believe in me: and whoso believeth in me and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned, **** and again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God." 3rd Nephi, 11: 32-38.

The above is the doctrine we teach. Those who desire to investigate, we ask you to read the Book of Mormon. Also read our pamphlets which are for free distribution. The Book of Mormon condemns polygamy in plain words.

We do not endorse the teachings of any of the so called Mor-

mons or Latter Day Saints which are in conflict with the teachings of Christ, but believe only in the gospel of Jesus Christ as it was preached by himself and his apostles at Jerusalem, and by himself and his disciples on this land of ancient America, and the same identical gospel was preached on both lands.

You may ask, What is the use of the Book of Mormon? We answer exhorting you to read it, and you will see the several important reasons which the Lord gives in that book, why it was to be revealed to the world in these last days, according to prophecy in the Bible.

You may ask, Why these divisions into sects among believers in the Book of Mormon? We answer that the divisions are over the book of Doctrine and Covenants, which we do not accept. These things are explained in our pamphlets.

Pamphlets For Free Distribution

AN ADDRESS TO ALL BELIEVERS IN CHRIST, by David Whitmer, a witness to the divine authenticity of the Book of Mormon. Can be had by sending two cents for postage to S. F. La Point, Davis City, Iowa.

TRUTH No. 1, can be had by sending one cent postage for single copy, or eight cents for eleven copies; and

TRUTH No. 2, four cents postage for single copy; and

NATURE OF THE APOSTACY, by Mrs. C. M. Herstine, postage one cent, can all be had by sending to THE RETURN, Box 47, Denver, Colo.