

THE RETURN.

"Truth, crushed to earth, shall rise again; The eternal years of God are hers."

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The Return.

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SECRET SOCIETIES.

ARE NOT FROM THE LORD.

By *Chas. W. Lamb.*

Number 1.

"Truth crushed to earth shall rise again; The eternal years of God are hers."

EDITOR RETURN—*Dear Sir:* I see that the above is the motto of THE RETURN. It is a good one; for "Truth is mighty and will prevail," and is therefore the safest to tie to. and THE RETURN has been true to its motto. It has been trying to point to the truth in doctrine and practice as found in the gospel, and according to "the former covenant, even the Book of Mormon;" for a departure from which the whole church came under condemnation. Yes, laboring in the good work of clearing out the safe paths of peace—the good old way of light and truth; and endeavoring to revive and restore the true doctrines of Christ, by sweeping out the rubbish, and brushing down the cobwebs of fiction, and sifting out the false doctrines and abominable and ruinous heresies, that, like a fungus growth, have attached themselves to the truth, thus lifting the crushing weight that has been hung to the neck of truth, like a mill stone, by priestcraft, and assisting it to rise.

In order to do this, it has been

necessary to show how, when and where, and by whom and what means the heresies in Mormonism were brought in. For that heresies have been added to the true doctrine of the church, is a fact admitted by many.

This work of clearing away the rubbish from the old foundation, and showing how, and by whom the evils were brought into original Mormonism—and, remember that all that does not agree with the Book of Mormon, is not truly Mormonism—has been a disagreeable, but necessary work. For the false was brought in "privily," as Paul says, and the effort was made to engraft it into the true with as much plausible sophistry and consummate cunning as was ever exhibited by crafty priests in any age of the world.

THE RETURN has been true to its motto, by bringing to light and recording truths and facts that some have sought to suppress. To obstruct truth, and to seek to make that which is evil and false in character or principle appear good and true, is the part of all that is sinful and satanical. Much of the warfare between light and darkness has always been on this ground. For there has always been a desperate effort made by all evil powers, associations, and individuals to hide from investigation behind falsehood, and to suppress the truth. For truth and investigation would drag to the light things distasteful, and before which they might not be able to stand; for the latter would tear off their cloak of false colors and false claims, and show them up in their true color and native meanness.

Satan, early in the world's history, originated oath-bound "secret socie-

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ties or combinations, the safer to carry on his works of darkness, and stealthily further his evil purposes in corrupting the minds and blinding the eyes, and carefully leading down to eternal destruction the souls of men; and to keep secret from righteous and discerning men, and the uninitiated world, the truth concerning his plans and methods and their workings.

And he has kept up these secret combinations, in the dark corners of the earth, in connection with institutions, religious and secular, in which the masses were, by these oaths and penalties, subject to the rule of his priests and demagogues, in all ages of the world, according as he could get hold on the hearts of the children of men. And there are now many of the "secret chambers" of these combinations in the land. And these things are fearfully on the increase, and the liberty of the land, and of all free and righteous institutions are in danger from these selfish secret oath-bound societies. They are anti-Christian and anti-Republican in spirit and tendency, and despotic in their titles and rule; and will not come to the light that their deeds may be made manifest. They refuse investigation, and are opposed to free speech and free press; as manifested in the case of Capt. Wm. Morgan, of Batavia, N. Y., for exposing to the public the truth of their "execrable mysteries;" and many other such like cases that are known, and more that the judgment day will reveal—"for there is nothing covered that shall not be revealed, neither hid, that shall not be known." Luke 12:2. And also manifested in their persecution, so far as safe policy will permit, of all who have publicly exposed or discussed their secret works; for they are works of darkness that cannot stand the light. For "no man, when he hath lighted a candle,

putteth it in a secret place, neither under a bushel." Luke 11:33.

The Prophet Moroni, says of secret combinations, in his words of warning to the Gentiles of this nation and generation. "They have caused the destruction of this people of whom I am speaking (people of Jared), and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations to get power and gain, until they shall spread over the nation, behold, they shall be destroyed. *

* For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries, and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies." Ether 3:13.

But these things are not likely to be put down, that destruction may be averted; because, "ancient, free and accepted Masonry" is, by its own confession, the father of the whole brood of secret societies, and is popular in high places as well as low. And any law that would put down societies having oaths or vows of secrecy and penalties for divulging—and nothing but such a clean sweep can pluck out the cancer by its roots—would hit the Masonic institution also, and could not now be enacted nor enforced, because masonry by its sworn adherents, has possession of nearly all the places of power and authority in church and state, and thus in both its votaries to a great extent, hold the legislative and executive reins. Its members already occupy the "judgment seats," as did the members of "the secret society of Godianton" among the Nephites, when that combination was just as popular and powerful among that people of ancient America as modern masonry is now among us. But the two great and enlightened nations of old on this land, were brought down to destruction by the power for evil of secret societies.

And no wonder, for, according to the Book of Mormon, and the "inspired translation" of the Bible, the evil one is the originator and "foundation of all these things." 2 Nephi 11:14; Gen. 5:10—16, I. T. And the prophet Moroni says they have "been handed down even from Cain, who was a murderer from the beginning; and they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms." Ether 3:12, Book of Mormon.

Moroni further says, in exhorting the Gentiles of this generation:

"O, ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, *if ye shall suffer these things to be; wherefore the Lord Commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation.*" Ether 3:13, Book of Mormon.

But, although Moroni thus feelingly and earnestly warns us to watch these things, and when we see them come among us, to strive to put them down, or they will work our destruction, yet they got into the church, and no man seems to have heeded the warning; or to have known the danger, or raised any objection, or to have thought of their evil origin or tendencies, or even ventured to question the propriety of the Saints or church adopt-

ing secret societies; and this because they were too much led by man; and because Joseph Smith and the leaders led the way into these; "unfruitful works of darkness;" so they became popular among the Saints at Nauvoo, the headquarters of the church—which, of all other places, should have shown in private as well as in public, a righteous example to the Saints and the world. And the male portion of the saints there were led by a flaxen cord, (2 Nephi 11:14,) into the lodge, and took upon themselves its degrading oaths of obedience, secrecy and assistance, and its barbarous penalties! Is it not truly a most pitiable and sickening spectacle? Their eyes were closed. Their trust was in man. But there was so much cunning of the devil used in bringing all this about, that they did not know it.

The prophet Nephi says: "O, Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man, or maketh flesh his arm." 2 Nephi 4:5. May we be able to say the same hereafter, and may the humiliating lessons of the past not be forgotten.

But Joseph had established his rule as well nigh absolute; and had come to be considered as infallible; and, of course, he would not, and could not do, command or teach anything wrong, since the Lord, as they believed, had commanded them to take his word and obey his command *as if from mine (God's) own*

month." Doctrine and Covenants, Sec. 12, par. 2. That command stands the same yet, and is in one of the standard books of not only the Utah, but also of the Reorganized church. Yet it is nothing short of a command to put unquestioning trust in man! This command does not agree with the teaching in the Book of Mormon; and, therefore, is no part of true Mormonism. And it is, I believe, the main key with which to unlock the mystery of why so many honest, conscientious and God-fearing men and women could be led with such apparent ease into such gross errors, not only by Joseph Smith, but also by the many other leaders who have since aspired for power and gain, on whom they supposed his mantle of authority had fallen. The early revelations in that same standard book, shows that Joseph Smith was a weak and fallible man.

The leaders adopted secret orders as a means of furthering the interests of the church, or their interests as leaders of it. And thus Joseph "put forth his hand to *steady* the ark of God," or the church, for which transgression he was suffered to "fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning."

The so-called order of Enoch sprang up among the priesthood, with very ridiculous and questionable pretences. It was "appointed to be an everlasting order," and "a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused," and "whereby you may accomplish the commandments which are given unto you;" "that it may turn to you for your salvation;" "and all this for the benefit of the church," "that the church may STAND INDEPENDENT above all other creatures beneath the celestial world." And the members of which were bound and "joined together," "united" and organized "by a bond or everlasting covenant that cannot

be broken;" and by terrible penalties on "the soul that sins against this covenant," and all this in the name of the Lord! This order should be found in every church that accepts the Doc. and Covenants as a standard book; for the revelations concerning it yet stand there as of old. See Sec. 77 and 81 and 89.

We find more abomination and "deviltry," and down-right wickedness and blasphemy in the purposes of that order, and disclosed,—or rather, sought to be hidden,—except to those having the "keywords of the priesthood"—in these "revelations given to Enoch, concerning the order of the church for the benefit of the poor," than one could well point out in a week; when we examine them closely, and simmer them down, and skim off what was intended to divert the attention of the honest, simple minded and unsophisticated, or what was put on as a husk to make things look smooth on the surface, and hide the kernel from the uninitiated.

I believe and know that they, and also much in many other of these modern revelations, can only be rightly interpreted and understood when examined in the light of the history of the times, in which they were given; the public and private doings and sayings of the church's dignitaries; and also by the light of later disclosures, and the bolder utterances and deeds, in the after history of that church, and of the leaders then associated with Joseph Smith. W. P. Brown, of Newton, Kansas, in his pamphlet No. 3, has shown up many of the deformities of this order, and these revelations. But the half has never been told; and I believe never will be till the judgment day. Secs. 93 and 101 contain some *fine points* on this "order of the church," and its penalties.

I have only intended here to briefly touch on these things in passing on, and let this article serve as

an introduction to some things that may follow it, if all is well.

I see that to write here all I had intended for this article would make it too long to insert in one number of THE RETURN, so I will have to divide it into two parts, and call this No. 1, or part first.

IMMORTAL TRUTH.

Yes, truth shall arise, though to earth it
be crushed;
Like the whispers of conscience, its voice
is not hushed.
It hovers o'er all of the future and past;
Where e'er we may flee, it will find us
at last.
But truth cannot harm us if we're in
accord
With principles good, and the word of
the Lord.
We'll seek to uphold it when ever we
can;
For truth is with God, through eternity's
span.
Yes, truth is immortal—a twin unto
light;
They ever agree, when they're looked at
aright.
They cannot be slain, and their years
never fail;
They'd lead us to heaven, and keep us
from hell.
God's grace will be near, and his mercy
and light,
When we keep the highway of truth
and of right;
While darkness and falsehood lead to
their abode,
Their followers all, by destruction's
broad road.
We'll trust, then, in God, like good Ne-
phi of old;
By his truth and light we would enter
His fold.
The good Sheperd's watch care will then
o'er us be;
By His grace and mercy, we'll eat of
Life's Tree.
Man, weak and mortal! We'll trust not
in man;
He'd lead us away into darkness again.
Of orders of Enoch we've had quite
enough;
And of oaths to keep secrets, and that
kind of stuff.
For in secret societies God "*worketh
not*;"
And Satan's their founder, and runs the
whole lot.
Masonic "endowments" to men bind us
fast:
*Some lessons w've had! WE'LL REMEMBER
THE PAST.*

Magnolia, Iowa, Dec. 25, 1890.

COMMUNICATIONS.

The writers of all articles under this head are solely responsible for the views expressed therein. The Editor disclaims all responsibility.

DAY OF PREPARATION.

BY C. A. WICKES.

[Continued from Page 371.]

We hear a great deal about the "Second Coming of Christ," always referring to His triumph at Jerusalem.

I understand that He may come several times before that.

We are positively told that "the last shall be first, and the first shall be last," and if I am not mistaken; it refers to this very thing—the coming of Christ. I hope the writer of "Death-Resurrection," will understand I mean no offence when I state that I am not convinced that the resurrected Saints will dwell on the earth during the thousand years.

The passages quoted state that they shall be *caught up and meet the Lord in the air, and shall ever be with the Lord.* It does not state that those resurrected Saints shall be in the "camp of the Saints" at the end, nor yet at Jerusalem, and the quotation from Rev. 5, 9-10, may as easily refer to the *new earth*, as to this present.

That new earth and New Jerusalem described in Rev. 21 and 22 chapters, will doubtless be the abode of the just after the millenium. But Isaiah LXV, 17-25, describes the millenium, and a very mortal state of affairs it is, only with Satan's *ower destroyed.*

There shall be no more thence an infant of days, (i. e. dying a few days old) nor an old man that hath not filled his days. For the child shall die an hundred years old, but the sinner being a hundred years old shall be accursed; and they shall build houses, and inhabit them, and they shall plant vineyards and eat the fruit of them. * * *

For as the days of a tree are the

days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass that before they call, I will answer them, and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together, and the Lion shall eat straw like the bullock, and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This prophecy surely has never been fulfilled; and, equally surely it refers to the millenium, and shows a condition of things perfectly suited to human needs and desires in mortal life, but there is nothing to indicate an immortal condition during that time.

The work of Christ will never be finished in the earth until the final judgment.

The mistake of men in all ages has been to look for some peculiar day into which the events of hundreds of years should be crowded. That day will never come. The work of God will go on in the earth, each event in its own appointed time and place, and the reason the world will not be ready for these events as they occur, is that they will be looking for something different, just as the Jews rejected their Savior on the same grounds, though they knew from the prophecies when and where He was to be born of a woman.

So with us in this day. The great majority of the believers in the Book of Mormon will not be ready to receive Christ when He comes, though it tells us so plainly who He will come to, and what will be the effect of His coming. But we will have our minds fixed on some event away in the future, and if we are not careful, we may over-look present good, and miss our part in His

great work. I remember hearing an Apostle of the Reorganization in 1876, express the opinion that the end of the world would occur in three or four years, at most, and in my youthful zeal, I greedily caught the idea, and thought so too, but as reason, research, and experience have cooled my heated imagination, I find that interesting event has grown more remote to my mind's eye. It will make no difference to us, though, if it were to-morrow, if we are prepared.

It is commonly understood that Joseph Smith, the translator of the Book of Mormon, stated over fifty years ago, that whoever lived to see February 14th, 1891, would see the coming of Christ, but of the many thousands who profess to receive all that Joseph Smith taught, how many will be willing to accept the Messiah, if he *has come* to the Indians, and refused to recognize "their church."

It may not be amiss for us all to consider this question carefully.

At some time in the near future I propose to write an article on "Church Organization," as I understand it.

In setting forth these things, I do not wish to be dogmatic, nor to be understood as speaking for my brethren.

Each one is responsible to Christ for the light he has received, and it is not possible that we should all think the same thoughts on every subject, for our fields of observation vary.

And it is by no means proof that we have not received of the Spirit of Christ, that we do not all have the same degree of experience and understanding.

That blessed spirit has promised to "lead us into all truth," it is true, but I apprehend it will take several of the ages of eternity to work any of us up to a capacity for containing all truth.

But, dear brethren, here is a rule that will infallibly test whether we have the spirit of Christ or no.

If we can each express our views on all things, and by the exchange of differing views, arrive at a better understanding of the truth, then we are safe.

But if it makes us angry, and we at once begin to say, or think "that is of the Devil," because it does not agree with our opinions, we are in danger, for Christ says, "Contention is of the Devil."

Exchange of differing ideas is not necessarily contention, but angry exposition is.

That we may all grow to the full measure of a man in Christ is my most earnest desire.

Yours for truth,

C. A. WICKES.

Randolph, Iowa, Dec. 29th, 1890.

BRO. ROBINSON: Please find enclosed price of subscription for THE RETURN. I would not be without it.

I judge from an article in the *Herald* of December 27th, by Jos. Flory, that there is much anxiety to keep the Saints from investigating and "Proving all Things." Is it possible that the Saints must be whipped into line, to follow a man-made priesthood, and accept whatever they may see fit to teach, without question, lest they be called wicked, aspiring, self-conceited and unfaithful?

I know, to my cost, what it means to follow a man leader without question. Though, to be sure, I often to myself, wondered why, if God commanded his people to do certain things, he did not sustain them when they tried so hard to obey every command given through his supposed revelator. And now, most of all, I wonder at the great efforts put forth by the present leaders to cover up the follies and failures of the early doings in the church.

It sounds very weak to me, when I read that polygamy was not known till 1852. Proclaimed by Brigham Young for the *first time*. And in the same article I read that one Hiram Brown was cut off by Hyrum and Joseph Smith, for teaching polygamy.

Of myself I know that polygamy and spiritual wifery was very much talked of, nor did it seem at that time to be any secret as to who were Joseph's spiritual wives. I was satisfied then that Joseph was in polygamy, but did not dare say much lest I might be found opposing a command of God. I think I should never have said anything about these things, if I had not seen so much in the *Herald* the past two years, calculated to mislead the reader.

I have wondered much of late years why we, in the early days of church, should have been so blind to the teachings of the Bible and Book of Mormon, and so ready to be led by man. To be sure, there were a good many revelations that to me were rather inconsistent, but I thought I must keep still. And though I heard Joseph say in Kirtland, that he was not a prophet, but he meant to be one, still, I with others, followed his counsel foolishly, thinking we were serving God.

Some months before his death, he said in public meeting, he should prophesy no more, Hyrum must prophesy now. I have since wondered why we could not have seen that if God had appointed Joseph to be a revelator, he had no right to transfer that appointment to another.

It has been said that the Saints of those days were in transgression, inasmuch as they did not obey counsel; so the Lord permitted their enemies to overcome them. Such a charge against the Saints of those trying days is just as false as it is cruel. There never has been a time when the Saints, (with the exception of a few of the wiser ones) refused to

obey counsel. It was through their obedience to their *very* unwise counsellors, and their blind trust in man, they were brought into much grief, and such trial as seldom falls upon a people striving to serve God.

I find there is much valuable time wasted trying to convince *Herald* readers that Joseph is the legal successor of his father. In the name of common sense, does our soul's salvation depend on that fact being established. Would it not be as well to study the Law of God, as given in the Bible and Book of Mormon, and strive to come nearer to Christ through obedience to his law, instead of spending time in very foolish questioning as to who is the legal successor of Joseph Smith, jr.?

Of one thing I am sure, the present Joseph has done much valuable work in preaching the Gospel. I cannot for a moment think that he believes, or endorses one-half the useless things written in the *Herald*. but I do not think he acts wisely in trying to uphold a man-made priesthood, when the Bible and Book of Mormon are so very plain as to who is our High Priest. Nor do I think he acts wisely in trying to fasten the origin of polygamy on Brigham Young.

I have found it to be quite common among Saints that they, (many of them I have known to be good and true, and yet quite ignorant of much that is the written law in the Bible or Book of Mormon,) take as guide, just what is told them by the priesthood through the *Herald*. Thus I would say, read the books and compare them with the Doctrine and Covenants, and *its so-called revelations*. Of course, I am well aware that to-day, as in the early days of the priesthood, if you obey counsel you will read nothing that does not approve of all the sayings and doings of the High Priesthood.

If anything I can say of my own knowledge, given me by investiga-

tion, and a comparison of God's laws with the laws made by the man-made priesthood, shall cause even one honest soul to search the Scriptures for knowledge, I shall feel that I have, in a measure, atoned for the blindness that kept me for years looking for a man leader; forgetting as it would seem, the gentle, loving invitation of Christ, our High Priest, who has said, and still says, "Come unto me." Not once does he say, "follow the Priesthood, they are enough for you."

To every honest Saint I would say "Break off the yoke of bondage," and come up into the freedom of Christ's Gospel. God keep us all, Amen. SIMON DYKE, Sen.

THE BIRTH OF CHRIST.

[FOR THE RETURN.]

Before Julius Cesar inserted the month of January in the calendar, the months used to occur at different seasons of the year, and as the altered calendar could not have been very prevalent so soon as the birth of Christ, and as shepherd's in Judea do not keep their flocks on the mountains in December, and as Christ as a king, would naturally be born at the beginning of the Jewish civil year, the autumnal equinox; here are good reasons for believing that December fell where September and October do now. The world did not begin to celebrate Christmas till after the dark ages. Miam or March, divinely appointed to be the beginning of the Jewish ecclesiastical year for ever, must therefore have begun about the vernal equinox. Jewish festal days date from the commencement of the ecclesiastical and civil years. Joseph Smith had Book of Mormon delivered to him on the 22nd day of September.

"I love them that love me; and those that seek me early shall find me."—*Wisdom*.

The Return.

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E. ROBINSON, EDITOR AND PROPRIETOR.

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NEW YEAR.

Through the kindness of our heavenly Father we are permitted to see the ushering in of another new year. The year that is past has gone to help fill up the boundless ocean of eternity. All its joys and sorrows are among the things that are past. What the future will bring forth we know not. One thing we are well assured of, that, ultimately, virtue will be rewarded and vice punished. It will therefore be acting the part of the wise to practice the one and shun the other.

This new year's day was one, with us of care and deep anxiety. We had only three days previously, buried our dear little infant babe, whose beautiful star had illumined our family constellation only the brief space of five weeks, but long enough to be endeared to all by cords of love and tenderness, hard to be severed. And new year's day, while the winter storm was raging without, we were watching and caring for our darling baby boy, two years and eight months old, who lay very sick with fever, and whose recovery at times seemed a matter of doubt.

Under these circumstances, with our bodies and minds fatigued and worn, it seemed hard for us to exercise any great degree of faith, yet we tried to look through the dark cloud that seemed to be hanging over us, for the silver lining beyond. Thanks be to our heavenly Father, it has made its appearance. Our baby boy is at play about the house, (Jan. 22,) with his little sister, four years and six months old, and we feel to render thanksgiving and praise to our heavenly Father for his kindness to us, and kiss the hand which held the rod, and say in our hearts; 'Father, thy will be done.'

Thus we enter upon the new year with an earnest desire that our remaining days may be spent in usefulness to our fellow men, and to the honor and Glory of God.

The Stability of the Gospel.

All believers of the New Testament scriptures will admit that our Savior communicated to his disciples the gospel, and commissioned them to go into all the world and preach it to every creature, with a promise that those who received and obeyed it should be saved.

That gospel is the same to-day as it was when Jesus and his apostles preached it upon the mountains and in the valleys of Palestine. Time and place can not effect a change in the gospel. Its principles are eternal. They were obtained of our heavenly Father for the good and exaltation of the children of men, and the glory of his great name.

He sent his only begotten and beloved Son to communicate those sacred truths to the children of men, and said: "This is my beloved Son in whom I am well pleased, hear ye him." And the Son saith; "My Father sent me." "My Father is greater than I." "I came not to do my will, but the will of him who sent me." "The word which ye hear is not mine, but the Father's which sent me." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

Thus, Jesus Christ, as a dutiful Son, communicated to the children of men the only plan ordained of the Father for their redemption and salvation; therefore, when Jesus says: "Except ye repent ye shall likewise perish," we find repentance as essential to salvation. The same principle is just as binding to-day, as it was when Jesus delivered the message from his Father.

Again, Jesus said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Now, reader, do

you expect to enter the kingdom of heaven without conversion? if so you evidently make a great mistake, as the principle is just as binding to-day as it was when Jesus made the statement as directed by his Father.

Again, Jesus told Nicodemus: "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Here we learn water baptism is essential to salvation, for how can a person be saved if they "cannot enter into the kingdom of God?" No one can enter there unless they obey the law ordained of the Father, which governs that holy place. Jesus "was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." Baptism was, and is, the law of the Father. It has never been repealed. It is stable and immutable as its author.

If we wish to enter the kingdom of God we must do so by obeying the law which governs it, which we find to be faith on the Lord Jesus Christ, repentance, and baptism in water for the remission of our sins, and the gift of the Holy Ghost, which last is the birth of the Spirit. By so doing we take upon ourselves the name of Christ, the only name given under heaven whereby salvation can come to the children of men, and are adopted into the family of our heavenly Father, and become "heirs of God and joint heirs with the Lord Jesus Christ," entitled to an inheritance with the children of light. May this be our happy lot is my earnest desire.

The Hour of God's Judgment.

We are living, as I firmly believe, in the hour of "God's judgement," as spoken of in Revelations 14:7.

Since the coming forth of the Book of Mormon, which contains the fullness of the everlasting gospel, as revealed by the holy angel from heaven, the earth has been more frequently visited with great and destructive earthquakes, fires, floods, storms and tornadoes, than heretofore.

Now comes the report of great destitution, suffering and death, all over Europe, portions of Asia and even north Africa, arising from the unprecedented severity of the winter thus far in those countries.

In one instance, in northern Asia, a cold wave came so suddenly and so severe, that the thermometer indicated a change of 33 degrees, which was so great that three caravans of camels, and other beasts of burden, froze to death, together with all their drivers, some twenty three persons.

England, according to the published reports, has already had over seven weeks of snow and winter, up to the present writing, (Jan. 17.) Even sunny Italy, Spain and northern Africa, are suffering from the same cause, some writers assert, to a greater extent than *ever before known*. Thus the Lord is fulfilling his word. What will the end be? Utter destruction upon Babylon.

THIRD VOLUME.

This number commences the third volume of THE RETURN. The two volumes already published are an earnest of what the future numbers will be. It could be hoped the future might be an improvement upon the past, but I can make no promises in that direction, as I have endeavored heretofore to do the best I could, under the circumstances, according to my judgment, and still propose to do the same hereafter.

There are many things I feel called upon to publish which I most earnestly wish had never transpired. But inasmuch as they have, it seems to be my bounden duty to republish some of them, and bear my testimony to such of them and others, as I am personally knowing to, so that the Latter Day saints may be left without excuse for trusting in man, and making flesh his arm."

My position in life has been such as to give me better opportunities for knowing what has transpired in the church, than many others, as I was living in the family of Joseph Smith in 1835, when he

baptized me into the church, and lived a near neighbor to him from that time until the 13th day of June, 1844, (nine days before his death,) when Elder Rigdon and family, and myself and family left Nauvoo and went to Pittsburg, Penn., by direction of the council of the church.

In addition to living a neighbor, in January, 1844, I leased his hotel, the Mansion House, and occupied it some three months, from Jan. until in April, during which time we ate at the same table, as himself and family remained and boarded with us. This gave me an opportunity for knowing many things I could not otherwise have known. Therefore, when Latter Day Saints represent, as they are doing, that the church and his acts were acceptable to the Lord up to 1844, the time of his death, they misrepresent the facts, and commit a gross error, one, in my judgment, that is calculated to deceive and mislead the people, and ultimately do a great injury to the cause of truth and righteousness.

As soon as I can feel that my duty is performed in regard to these things, I purpose to desist therefrom, as it affords me far more pleasure to write upon the peaceable things of the kingdom, than these unpleasant matters.

COMMUNICATIONS.

Some articles are admitted into our columns under this head, in which the writers express views entirely different from other members of the church. When such articles are written in a spirit of candor, and with due deference to the feelings of others, it may not be amiss to carefully examine them.

Some have expressed the thought, that because the Holy Ghost is promised to those who obey the gospel, therefore *all* those receiving the Holy Ghost should see alike in all things. The Lord, however, knowing the weakness of man, and our inability, with our present surroundings, to see alike, has condescended to tell us when that happy time will come, as follows:

“How beautiful upon the mountain are the feet of him that bringeth

good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.”—Isa. 62:7-8.

By this scripture we learn that when “the Lord shall bring again Zion,” then the watchmen shall see eye to eye. Until that time comes I look for a difference of views upon many points connected with the great work of the last days. Let us therefore, express our views in kindness, remembering our brother has just as good a right to his views as we have to ours, and knowing also, that we cannot, in any sense, alter the great truths of heaven, and that our heavenly Father will perform all his purposes in his own time and in his own way, without reference to the opinions of men,

Report of the Post Master General.

From the annual report of the Post Master General, which he so kindly sent THE RETURN, we quote the following interesting items for future reference.

When the Post Office Department began its career in 1789, the number of post offices in the whole country did not exceed 100—now there are 62,401. Then the length of all mail routes was about 2000 miles—now they have increased to nearly 428,000 miles. Then the entire revenue derived from the mail service was less than \$50,000 a year—now it amounts to a little less than \$61,000,000.

Then the rates of postage were on a sliding scale, according to the distance carried.

For a single letter not over 30 miles, 1 cts; over 30 and under 60, 8; over 60 and under 100, 10; over 100 and under 150, 12 and one half; over 150 and under 200, 15; over 200 and under 250, 17; over 250 and under 350, 20; over 350 and under 450, 22; over 450, 25 cts.

Double letters were double postage.
Tripple “ “ tripple “

For every ounce four single rates were charged, making \$1 an ounce for letters

carried over 450 miles, whereas now letters weighing one ounce are carried to any part of the United States and Canada for two cents.

The P. O. Money order system has attained such perfection that money in sums from 1 cent to \$100, can be sent to any part of the world with perfect safety, and its annual business amounts to nearly \$250,000,000.

The postal establishment of the United States has arisen from a condition of insignificance to the largest of all the nations of the world. Instead of one little room, which, in 1789, was sufficient to accommodate the entire central force of the post-office department, a building four stories high, and covering an entire block in Washington, is now inadequate to say nothing of the great postoffice structures all over the land. Instead of the postboy on his lazy horse, coming and going at will between straggling villages along a single line of post-routes, with here and there a diversion to a cross road, as was the way in Osgood's time, the mails are now transported almost with the speed of thought, according to fixed schedule of arrival and departure, over such innumerable routes as to make their aggregate journeys every working day, equivalent to forty-one times the circuit of the earth. From a total business of perhaps a thousand letters a day, which is but a trifle less than the estimate of the postmaster general in 1789, letters and other pieces of mail matter are steadily dropping into the numberless receptacles of the postal system at the rate of nearly 8,000 a minute. This marvelous system employs more than 150,000 agents.

☞ We respectfully request our friends to make an effort to not only get new subscribers, but also to secure subscribers for as many sets of the back numbers as they can, as each set disposed of will not only increase the circulation, but also aid in defraying the cost of the future numbers of **THE RETURN**.

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 20.

Continued from page 304.

As stated in my last No. of Personal History, the masses of the people in Nauvoo were honest, faithful and industrious; very zealous in their religious devotions; anxiously laboring for the upbuilding of the principles of truth and righteousness, in view of the permanent establishing of the Zion of our God; firmly believing that Nauvoo was to be the corner stone thereof, as set forth in what is called the "temple revelation," given by Joseph Smith on Jan. 19, 1841. Sec. 107, Doc. and Cov., Plano edition.

In addition to the regular Sunday meetings, prayer meetings were held on week day evenings, at which the gifts of the gospel were enjoyed and exercised by different members of the church. I attended these meetings.

Several of these prayer meetings were held at Brother Sessions, at one of which Sister Sessions spake in tongues, in which she very feelingly warned the sisters to beware lest they be overtaken in sin, as a spirit of adultery would be poured out upon the people.

Soon after this the brethren and sisters who attended these meetings, were notified to desist from speaking in tongues, for soon the sisters would get to commanding the elders. This had the desired effect, and the exercise of the gift of tongues ceased for a time.

The work on the temple was pushed forward as fast as possible, so as to have finished within the appointed time according to the revelation heretofore referred to.

The brethren seemed to vie with each other in their diligence in the labor upon it, as many of them felt that it was more than a matter of life and death, for if they failed to have the work accomplished by the time appointed, they lost not only their own souls' salvation, but also that of their dead friends for whom they had been baptized, as it is positively stat-

ed in the revelation that if the work was not completed within the time appointed, "the church should be *rejected with their dead.*"

I confess that was too strong meat for me. I could not believe our heavenly Father would make our dead friends responsible for the performance, or non performance of any duty assigned the living. If our being baptized for them did them any good whatever, that good was permanent as I believed. Neither could I believe he would reject the innocent for the acts of the guilty, therefore I came to the conclusion that the Lord did not give that revelation.

When speaking of that revelation on one occasion, since I united with the Reorganized church, in conversation with elder Zenas H. Garley. Sen. I told him I did not believe it. His reply was: "*Don't tell it.*" But I have repeatedly told it, as it was, and is the settled conviction of my mind.

Notwithstanding Bishops had been appointed by revelation, whose duty it was to receive and handle all the church property, look after the poor, etc. And notwithstanding the Lord told Joseph in July, 1839, (D. C. 23:4,) that "in temporal labors thou *shall not have strength,* for this is not thy calling," yet he set at nought the counsel of the Lord, and in addition to his other temporal business had himself appointed "sole Trustee in Trust for the whole church," which placed in his hands, and gave him full and entire control of *all* the properties of the church, of which mention may be made more fully hereafter.

In addition to his office of Trustee in Trust, Editor of the *Times and Seasons* and all the other varied business relations with which he was connected, on the 5th of March, 1842, he was appointed Registrar of Deeds for the city of Nauvoo, as will appear by the following quotations from his history:

"Friday, February 18th. I attended an adjourned City Council and spoke at considerable length in Committee of the whole, on the great privileges of the Nauvoo Charter, and especially on the registry of

Deeds for Nauvoo, and *prophesied* in the name of the Lord God, that Judge Douglas, and no other Judge of the Circuit Court, will ever set aside a law of the City Council establishing a registry of Deeds in the City of Nauvoo."—Mil. Star, Vol. 19, page 87.

"Saturday, March 5th. Attended the City Council, and spoke at considerable length on the powers and privileges of our City Charter; among other business of importance, the Office of Registrar of Deeds was established in the City of Nauvoo, and I was chosen Registrar by the City Council."—Mil. Star, Vol. 19, page 135.

This office of Registrar of Deeds for the City of Nauvoo, proved a mistake, as I have been credibly informed the courts *did not* recognize those records, as the statute of Illinois provides only for a Registrar of Deeds for each county in the state, and not for cities. Thus that prophecy failed.

In addition to the small brick house which I had built for our residence, also had a brick row of eleven tenements built, the rents from which helped liquidate my indebtedness, and also assist in meeting current expenses.

In 1841 I was elected a justice of the peace; and also appointed and commissioned by Gov. Carlin, a Notary Public. The duties of said offices I endeavored to fill to the best of my ability.

To be continued.

Macædonian Cry.

The following letters are inserted that our readers may know the state of feeling that is steadily obtaining among the careful, prayerful, considerate people, who feel that their own souls' interest is at stake, and who are willing to read and examine the vital questions pertaining to the plan of life and salvation, for themselves.

Truth is like the leaven spoken of by Jesus, that the woman laid in the measure of meal. Be patient friends, in God's due time, it will leaven the whole lump,

The names are not given as I do not know the senders intended them for publication.

January 2nd, 1891.

ELDER E. ROBINSON:

Dear Brother:—I herewith enclose a letter just received from a friend and Bro. It will give you some idea of what our limited amount of Church literature is doing, it being all the preaching we have here. I have for the last two years been anxiously waiting and hoping that an Elder of the Church of Christ would come this way, as we have no authority, and quite a few are ready for baptism.

The pamphlets referred to in the letter, are those written by Eld. W. P. Brown, of Newton, Kans. The papers referred to is the RETURN.

He experienced of late considerable difficulty in getting his papers. I wrote you of this matter once before; possibly the fault is with the mail here.

Your Brother in Christ.

—
December 26, 1890.

Dear Brother in Christ, which means that I have at last received my sight. Those pamphlets done the business for me. I started in to read the first little one and did not like it much at first; thought it was going to be a personal squabble between Brown and Blair, but soon found that it contained many good and instructive points on the doctrine and beliefs of the (so called) Whitmerites. I got pretty well interested before I laid down number one, and before I got half through number two, I said, this reads like the "fullness of the Gospel," sure enough, and when I finished that number I could almost hear the Angel's wings fluttering in the room ready to carry the glad tidings, and I felt like giving a good old "Methodist shout."

The Spirit of discernment was strong upon me, and I could look back and see that Christ, the Lord,

had been piloting my "craft" right towards this "harbor" or the last two years. The chain of events is complete, (and a wonderful full chain it is.) My sickness and the spiritual visitations, your kindly visits to my bed-side, and the many other little circumstances, trifling, in themselves, but all helping to bring about the final result; and all going to prove the guiding hand of a loving Savior; and we might go still further back; for I find that my knowledge of the Utah Mormons and their peculiar practices, helps me to a better understanding of the preachings and teachings of the Elders of the church of Christ.

Well I am now ready for baptism, and anything else the Lord requires of me, and as you have been instrumental in getting me thus far, I rather look to you to solve the question of what to do next.

28th. Just got your letter last night. I wrote you a card several days ago in regard to my paper, but I suppose you had n't had time to get it when you wrote. I think they have made some mistake and scratched my name off the list. I must get you to send for a Book of Mormon for me; a cheap edition will do for me; send it up as soon as it comes. I can read it more understandingly now with my new eye-sight. Let me know the cost of it and I will make arrangements to repay you. My health is still good. My faith in Christ and hope of Salvation growing brighter and brighter.

YOURS ETC.

MISCELLANEOUS.

Independence, Mo. Dec. 15th, 1891.

EDITOR RETURNS: The assumptions of "A little brief authority," were never better illustrated than in the District conference of the Reorganized Church just ended.

Verily, even a little "Authority intoxicates, and makes mere sots of magistrates." Heretofore among

them the special functions of the High Priest, have been an unknown quantity, and a matter of doubt and uncertainty. But now the light is flashed upon the subject. The President of the Independence district now comes to the front, and boldly declares that he holds his office as district president, and not because of any authority resident in the body over which he presides. It now seems that an High Priest, if president of a district, is greater than the district over which he presides. Brighamism, even in its palmiest days, scarcely any more than rivalled the arrogance exhibited in the assumption of authority on this occasion. There is a strong dissatisfaction among the brethren of the Reorganized Church over this great stretch of authority. We will wait and see what the end will be.

UPSILON.

THE IMPORTANT RECONCILIATION.

God has reconciled the world through Christ. He has arranged such a complete reconciliation for the fallen race, that he in full harmony with his own righteousness can extend to us his grace and save us, if we will accept his conditions.

God laid the sins of all the world upon his only begotten Son, who was made to appear the guilty sinner in our stead. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed. Isa. 53:5. All was demanded of him. He paid our debt. He secured for us a righteousness we never could have gained, a righteousness which alone is acceptable to God.

The very fact that God brought about a reconciliation and offered the world salvation by his grace, will be the cause of its condemnation, because it will not accept of these conditions. Consider this, thou child of the world. If you expect

to receive the benefit of Christ's merits, you must accept these terms and become saved from the wicked, who will not repent. How terrible in the day of judgement to meet the Lord without being reconciled to Him. So listen to the call from the Most High. It is a thing of the utmost importance. Give him thy heart, thy whole heart.—*Selected.*

I AM TOO BUSY; CALL ANOTHER TIME.

A city missionary called at a house. The door was opened by a woman, to whom he said that he had come to converse with her on the salvation of her soul. She seemed uneasy at his words, and replied, "I am too busy to speak to you to-day; call another time." He gave a kind parting word and retired. On a second visit, the missionary found the woman preparing to go to the theatre. The same excuse was made: "I am very busy; come another time." "Ah, my friend," said the faithful visitor, "death will one day come to the house, and it will not do to tell him to call another time." The woman went to the play house, returned home seeming in her usual health, was taken ill in the night, and died the next morning. You have leisure for everything but that which is the most important of all. But will you delay any longer? Let the message now be heard. It is a message to repent, believe on the Lord and be baptized. And then the promise is, "Thou shalt be saved." Receive the offer of mercy to-day; it may be too late to-morrow.

CHEROKEE COUNCIL.

MESSAGE OF CHIEF PERRYMAN REGARDING LANDS.

PARIS, Texas, Oct. 23.—The message of Chief Perryman to the council of the Creek nation, now in session at Ocmogee, makes mention of the law enacted by congress by which the western tribes are fast allotting their lands preparatory to admission as citizens into the American

republic. "Thus the rights, privileges and authority of five nations is infringed upon and curtailed at almost every session of congress. It would hardly be fair to charge congress with malice toward the Indians or wilful disregard of their interests. The general policy of the government toward the Indians is one of humanity and charity. The fault lies in the ignorance of our would-be benefactors as regards the true condition and needs of the Indians. This congress, through its misdirected zeal for the betterment of the condition of the Indians, handicapped our most laudable efforts for self-government and self-preservation. Unceasing vigilance is the only hope of our existence. The congress of the United States must be constantly informed of our condition and must be continually reminded of the sacred treaty obligations she has entered into with us in the past. It is recommended, therefore, that a strong delegation be sent to Washington to represent our nation during the next session of congress.—Ex.

:O:

Immortality of Animals.

In a book recently written and sent us by Mrs. Watson, of Edinburg, Scotland, we find the following list of some of those who have believed in the immortality of animals:—Luther, Wesley, Toplady, Cowper, Southey, Bishop Butler, Pollock, Keble, Pope, Byron, Dean Alford, Rev. Dr. Chalmers, Rev. Horatius Bonar, Mary Howitt, Mrs. Somerville, Lord Erskine, Mary Russel Mitford, Martin F. Tupper, Madame Bunsen, Sir Arthur Helps, Rev. Dr. Adam Clarke, Frank Buckland, G. H. Pember, Rev. J. G. Gregory, Rev. Dr. Cumming, Rev. Dr. Adolph Saphir, Rev. J. O. Morris, J. McGregor (Rob Roy), Rev. Dr. Macduff, Canon Kingsley, Dean Stanley, A. de Lamartine, Gen. Gordon, Rev. Richard Wiltton, M. A.

[To the above may be added Agassiz, and many of the leading minds of America.]—*Dumb Animals*.

:O:

SOME people wish they could blot out their past, with its failings and errors, and begin afresh, but it is fortunate that they cannot, for thus they would blot out their future possibilities. It is out of the many failures that success

may be envolved, out of error that truth may be found, even out of sin repented of and forsaken that righteousness may be rekindled. Just as the withered and unsightly leaves trodded into the soil help to form new beauty in the coming spring, so even the past that we regret, may, if used aright, help us to form a better and a fairer record in the future.—*Lamoni Patriot*.

:O:

THE LAST DAYS.

TUNE:—*Do they miss me at home?*

Hark! hark! through the nations are ringing
The sounds of contention and strife;
Their armies tog; ther are bringing,
To take away each other's life;
For peace from the earth hath departed,
And anarchy stalks o'er the land;
All people are growing faint hearted,
The day of the Lord is at hand.

The judgments of God are descending,
The wicked are feeling his wrath;
There's a mighty consumption impending,
Which shortly will empty the earth;
Floods, pestilence, earthquakes and famine,

Are covering it's face with the slain;
And plunder, bloodshed and rapine,
Are following fast in their train.

While nations and kingdoms are falling,
Their pomp cut down like a flower;
God's purposes onward are rolling,
In magnitude glory and power;
And soon shall Emanuel's banner
Treat high from the east and the west;
And ignorance, priestcraft and error
Erever be laid in the dust.—*L. H. M.*

BACK NUMBERS

Of *The Return* constantly on hand, and for sale: will furnish post paid, a full set of the first vol., 12 numbers, for 50 cents. Or a full set of both the first and second volumes, 24 numbers, for \$1.

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Address E. ROBINSON,
Davis City, Decatur Co., Iowa.

THE RETURN.

"Truth, crushed to earth, shall rise again; The eternal years of God are hers."

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COMMUNICATIONS:

The writers of all articles under this head are solely responsible for the views expressed therein. The Editor disclaims all responsibility.

The Law All Fulfilled In Christ.

BY W. S. ROBERTS

Dear Reader:—By writing upon this subject, I wish to show that those who go back to the law of Moses, and Abraham, to substantiate any particular office or doctrine, do greatly err, by so doing. I shall quote from Christ's own words, as recorded in the New Covenant Scriptures; in both the Bible and Book of Mormon, and also from his Disciples; believing they taught the same doctrine that Christ taught to them, and sent them into the world to teach.

I shall now quote from Book of Mormon, pages 445 and 446, par. 9 to 11, 5th chap.; I will not quote all of these paragraphs for want of space, just enough to give the meaning. Christ speaking, said:

"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. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my Rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them."

Oh; how careful we should be that we are not found teaching some other doctrine which Christ never taught; please bear this in mind.

We now turn to last of 9th par. "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled." No; Christ did not destroy the law, for if he had it would not be found in existence to day. The law exists to day, but it is of no force, because it has all been fulfilled in Christ, and a new and better covenant established in its stead; a spiritual and everlasting covenant.

We find these words in 10th par. "Behold ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the Kingdom of heaven." In 11th par. he says: "Old things are done away, and all things have become new."

Again, page 451 found in 1st par. 7 chap. "And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away and that all things had become new. Behold I say unto you that the law is fulfilled that was given

unto Moses. Behold I am he that covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law, therefore it hath an end. Behold I do not destroy the prophets, for as many as have not been fulfilled in me verily I say unto you shall all be fulfilled. And because I said unto you that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come; for behold the covenant which I have made with my people is not all fulfilled, but the law which was given unto Moses hath an end in me. Behold I am the law, and the light, look unto me and endure to the end and ye shall live, for unto him that endureth to the end, will I give eternal life. Behold, I have given unto you the commandments, therefore keep my commandments. And this is the law and the prophets, for they truly testified of me."

Oh what a glorious thought contained in the above scripture. But the thought we wish to notice is, that Christ is the law, and the light, hence we need not look for another law-giver. Christ has fulfilled the old law, and has given a new law, and made a new covenant, the old one having become old, and like an old garment, decayed, which passeth away. Also if we keep his commandments, we shall have eternal life,

He also says in the 6th chap. 6th par., Page 450: "Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house. and it fell not; for it was founded upon a rock." Now what sayings did Christ mean when he said, these sayings of mine, did he mean his sayings which should some time in the future come through a man, and be called a revelation to his people like

some of the revelations in the Doctrine and Covenants which requires us to comply with some other law in order to be saved? Oh, no, I think not; I think he meant what he said: "These sayings of mine," They were the sayings which He had been teaching them in that day. Yes his everlasting gospel, which he has brought forth to us in its fullness, in these last days.

Brethren I believe we have both seen and heard those sayings of his, for they are recorded in both the new covenant scriptures of the bible and book of Mormon; and if we do them we will be likened unto that wise man, and will surely be in a safe condition when the gates of hell cannot prevail against us. Remember that the sayings of his at that time, spoken by his own mouth, (and not through another,) was to come down to us as the fullness of his gospel to us.

Some would claim that only the carnal part of the old law was done away, according to Christ's words, when he said it was all fulfilled, and had an end in him. The law of Moses must have been all carnal. But be that as it may, if there ever was a spiritual law given before Christ, it would never be done away, for that which is spirit liveth forever, hence it would have to be grafted into the new covenant; which covenant is a spiritual covenant, for says Christ: "My words are Spirit and life."

I believe Christ set up a spiritual kingdom when he set up the church, he himself being the King or head; and consequently that spiritual kingdom must have a spiritual head, and be governed by a spiritual law, (an everlasting law.) And if a spiritual kingdom takes upon it a carnal head, (all men are fallible, liable to carnality,) and introduce carnal laws to govern it, it is then that it becomes carnal, and Christ cannot be its head, for he is a spiritual being.

Now the law was given to Moses, but grace and truth came by Jesus Christ. I prefer that grace and truth to govern the church of Christ, rather than the law of Moses, or Abraham, or any part thereof. On account of the hard heartedness and stiff necks of the children of Israel, they were given a law that was not good, and that law was called a law of carnal commandments. And although this law was carnal, it was full of types and shadows of the real, and everlasting law, which Christ should come in person, and by his own mouth, instigate; which was a perfect law of liberty, which would make men free; and enable them to become sons of God; yes, heirs of God, and joint heirs with Jesus Christ, which comes by the power of the Holy Ghost; the new covenant made with Israel; the law written in their hearts. Yes, the Holy Ghost, so every one could know God for themselves, and not for another.

In the book of Doctrine and Covenants, there are laws and revelations just as carnal as any found in the law of Moses. Any law governing property or money, (compulsory,) are temporal, and carnal. Who is so blind as to think that the law of tithing is any less carnal than the law of circumcision, or the law governing the feast of the passover, or to bring an offering to be offered upon an altar for remission of sins? Is money any more spiritual than rams, or he goats, or incense? I think not.

Christ taught freewill offerings which were not compulsory, instead of a law of tithing, (one tenth,) with a penalty of being burned if you do not observe it. In Christ's plan of salvation, he does not say we must pay our tithing in order to be saved. But according to the revelation on tithing, our salvation now rests as to whether we have paid our tithing or not. Paul says, 2nd Cor., 3rd chap. 11th verse: "For if that which

is done away was glorious, much more that which remaineth is glorious." And again he saith, Gal. 3rd chap, 19th to 25th verses: "Wherefore then serveth the law; it was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by Angels in the hand of a Mediator. But the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." (Not revealed at that time:) "Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a school master." And again, Heb. 7th and 12th verse: "For the Priesthood being changed, there is made of necessity a change also of the law."

But, says one, did they not have the new covenant scriptures before Christ? I answer, yes, to a certain extent; although according to Paul they, in his day, knew nothing of it. And I find nothing in the Bible to prove that they did, and it was undoubtedly on account of their unbelief, and lack of faith, that they did not know of it, and when it would be preached first by Christ himself, and afterwards by his servants; and after it was sealed by the death of the testator, (Christ,) it would be in full force, (and not before,) as Paul says, Heb. 9th, 16-17 verses: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." So we see that in order for the new testament to be in full force, Christ had to come into the world and seal it with his death, and by so doing, fulfill the old law.

We find that the Jews were a faithless and perverse people: and by the

absence of that living faith, which they should have had, they knew not of these things before hand. And if they had been more obedient to the law. (their school master,) they would have been better prepared to accept of this New Covenant when it did come, as Paul says: "They were shut up under the law until faith came." There must be a living faith in God, before a people can know of things to come in the future.

Paul says: "The law and the prophets were until John, afterwards the kingdom of God was preached."

John began to preach repentance as a forerunner to Christ, to get the hearts of the people better prepared to accept of the one that was mightier than he, that should baptize them with fire and the Holy Ghost. I deem it needless to quote any more scripture to show that the old law was all fulfilled in Christ, for the Son of God had spoken it. It should suffice.

As I have just been speaking of a faithless people, I now turn to a people with faith, viz. the Nephites. We learn that they knew of Christ and his Mission, and at least a good portion of the great plan of salvation, before Christ came; question: How was it possible? we answer, by reason of their great faith. Some had such great faith that they could not be kept from within the veil. We also find that this knowledge profited them greatly. These things were made known to them that they might look forward for a remission of their sins, by the Son of God, the great mediator, through the atonement which he should make. Remember, the atonement was not made yet, consequently the new covenant was not yet in full force.

Nephi says, in his second book page 95, last of 6th and first of 7th 11th chap.. "For we labor diligently to write to persuade our children and also our brethren, to believe in Christ, and to be reconciled to God;

for we know that it is by grace that we are saved, after all we can do.

And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments, and we talk of Christ; and we rejoice in Christ, we preach of Christ; we prophesy of Christ; and we write according to our Prophecies; that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away."

We see by this scripture that it was by faith that they received these things, and that they taught these to their children that they might be the better prepared to accept of Christ when he did come; and that they might know that the law was not life; and to know where to look for a remission of their sins. They were under the law of Moses then, and still would be until it was done away. (Men are only under the law that exists in their day.)

An old law must first be repealed before a new one can be in full force. Now the question, how could they be under the law and yet above it? when that faith came that Paul speaks of, it gave them a greater knowledge than their schoolmaster (the law) could give them, and of course they were above it, yet they had to be subject to the law they were under: (viz.) the law of Moses.

Let us illustrate this matter: suppose you were going to school to a common school teacher, (or school master,) and you became a better scholar than your teacher, would you not be above your teacher in learning? consequently your teacher would be dead to you. He could no longer teach you, for you know more than your teacher. Nevertheless you would be under his control and jurisdiction and his government as long as you went to his school.

Now another question arises, what benefit was there in those people keeping the New Covenant which they received before Christ came and sealed it with his death, which of course would make it binding and in full force! we learn by reading the History of those people that they were greatly blessed by observing it. Now let us illustrate this matter also, there is a certain man by the name of Edward Bellamy, who has written a book called Looking Backward, in the which he portrays a system of government, (a great commonwealth plan) which far excels our present system of government (or at least the way our government is being run at present.) Now there are 2 or 3 different colonies in this country trying to carry out Bellamy's plan of government; and although they may receive a great benefit by it, nevertheless they have got to be subject to the powers that be, (viz.) the statute laws and regulations of the government of which they are citizens. Their form of government cannot fully and practically be carried out, as long as they are under some other different mode of government; another evidence that the New Covenant was not in full force before Christ is this, that all those that were baptized before Christ, had to be baptized over again.

Yours in the freedom of Christ.

W. S. ROBERTS.

SECRET SOCIETIES.

Joseph Starts the Temple endowments.

By Chas. W. Lamb.

Number 2.

“Truth crushed to earth shall rise again;
The eternal years of God are hers.”

MR. EDITOR:—As your paper the RETURN, for Oct., 1890, shows from Joseph Smith's own writings in the 19th Vol. of the Millennial Star, page 390 and 91, the fact that he introduced a secret “order of the priesthood,” on the 4th day of May, 1842; in a secret “Council” held with the other leading men in the church, and with some of the highest Free Masons in that part of the land; and held in what was then used as the masonic lodge; and which order his writings also show was intended to be given to the Elders *in the temple as an endowment*, when that building should be “completed.” Joseph says that “in this council was instituted the ancient order of things for the first time in these last days.”

Joseph's preparatory discourse on the first of May, shows what kind of a snare was being “prepared for the church of the first born.” We can see that his new “ancient order of things,” which he says pertained “to the Ancient of Days”—who, according to the book of Doctrine and Covenants, Sec. 26, par. 2, is Michael or Adam—had “certain *keys and words*,” which he calls “the *keys of the kingdom*.” By these keys and the “plans and principles” of this secret “order of the priesthood,” Joseph says, “any one is enabled to secure the fullness of those blessings which have been prepared for the church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds.” He says: “The keys are certain signs and words by which false spirits and personages may be detected from true which cannot be revealed to

the Elders *till the temple is completed.*
* * There are signs in heaven, earth, and hell; the Elders must know them all, *to be endowed* with power, to finish their work and prevent imposition."

After all that is said in the Book of Mormon in condemnation of secret societies with their oaths and penalties and grips and "signs and words," which were and are the keys by which the members thereof know each other and can detect the "false spirits and personages" from the true members, and "prevent imposition:" After all, I say, it turns out, according to Joseph's showing, that the kingdom of God, and the church of Christ, when it is to attain to "the fullness of those blessings which have been prepared" for it, is run on the same 'plan and principle' as these condemned secret combinations; in which the Book of Mormon tells us. "*The Lord worketh not,*" and which it also says *'are built up by the devil,* who is the father of all lies.' See Ether 3rd 12, 13, Book of Mormon.

Now let us notice a few of the *parallels* between this order started by Joseph, and the Nauvoo and Utah endowments:

1st. This "Eloheim" also figures as the highest or Head God in the endowments.

2nd. The endowment was also, like this, an "ancient order," and also "pertained to the Ancient of Days," For it went back to Adam, and its ceremonies represented the creation of the earth and Adam and Eve, and the scenes in the Garden of Eden.

3rd. The so called Brighamite endowment was also an "order of the priesthood."

4th. And it also had "certain signs and words."

5th. And Joseph's words in the Millennial Star concerning his secret order, will also apply to and describe the secret endowments to perfection; for the secret grips and signs and

words of the latter institution were also "keys pertaining to the Aaronic Priesthood, and so to the highest order of the Melchisedec Priesthood."

6th. And the key words, etc. of the priesthood communicated in the endowments were also to entitle those possessing them,—or to enable them "to secure the fullness of those blessings which have been prepared for the church of the First Born, and to come up and abide in the presence of Eloheim in the eternal world."

In order to show more of the points of similarity existing between the two, I will have to quote more of Joseph's words concerning his secret order.

"Wednesday, (May) 4th. I spent the day in the upper part of the store (Masonic lodge room.) in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, and George Miller, and Brigham Young, Heber C. Kimball and Willard Richards, *instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds.'*

This General James Adams of Springfield, which Joseph mentions first in this council, was the Masonic Deputy *Grand Master* of the State of Illinois. Hyrum Smith was then or at least was only 13 days later, acting as master *Pro-tem* of the Nauvoo lodge of Free and Accepted *Ancient* York Masons. For this, see his affidavit at the trial of John C. Bennett,

in Vol. 3 of Mil'm. Star, page 140. George Miller, another person in this council, that instituted "for the first time" the Masonic-like temple endowments, was "Master of Nauvoo lodge, under dispensation." See same Star, P. 105.

Notice that in the above quotation Joseph says he "*spent the day*," in the work of going through with the various performances and administering the ceremonies, consisting of lectures "setting forth the order," and giving instructions on its plans and principles, and the communication of key words and signs, etc. Those who went through the ceremonies and took the secret covenants administered in the Nauvoo temple and Utah endowment house, began early in the day and also nearly "spent the day" in going through the endowment ceremonies. This gives the parallel between the two.

8th, Part of Joseph's time on that day was occupied in giving lectures of instruction on the principles of his secret order. It was the same in the secret endowments.

9th. Joseph speaks of "*washings*" as part of the performances in his ceremonies designed for the temple. And in the endowment ceremonies given in the temple and in Utah, the candidate was stripped and washed all over, with a running comment or blessing, by the one officiating, to the effect that he or she was washed clean from the blood of this generation.

10th. Joseph tells of "*anointings*" as being part of the ceremonies in his secret temple order. And in the Utah endowments, after being washed, every part and organ of the body of the initiate, from head to foot, was anointed, a blessing at the same time being pronounced upon each part. For instance, the mouth was anointed that he might with wisdom speak the words of eternal life.

11th. Part of Joseph's time on that memorable day was occupied in

the "communication of keys" pertaining to the Aaronic and Melchisedec Priesthoods, consisting of "signs and words." And in the Utah endowment ceremonies there were numerous signs and words communicated, pertaining to those two priesthoods; and the words were the key words of the priesthood.

12th. Joseph gives away the fact that "*endowments*" of some sort were pretended to be administered in his order that he designed for the secret temple ceremony, when that building should be "completed." And so pretended endowments were also administered in the ceremonies in the Nauvoo temple when a suitable number of rooms had been finished and prepared. And so these secret ceremonies finally came naturally enough to be termed "Endowments."

13th. As Joseph's key words, etc., were the "Keys of the Kingdom," and pertained to the priesthood which were its rulers, and by which the initiate was pretended to be fully born or inducted into the Kingdom, and the possession of which entitled him to a "fullness of the blessings prepared," and finally to "come up and abide in the presence of the Eloheim." So also with the Utah endowment key words, etc. They were the keys of the kingdom, because they were keys of the priesthood, by which authority the kingdom was run; and by his initiation which gives him these keys the candidate is pretended to be fully ushered into the kingdom, ready to receive the "fullness" of its blessings, and their possession to entitle him to finally enter the presence of the same Eloheim, where he shall give these holy secret pass words or key words at the door of the Holiest of Holies in the eternal worlds.

14th. I might mention as another pointer, that Joseph's secret order, started on the 4th of May, 1842, was by him *designed as the temple ceremony, and was to be given to the El-*

ders in the temple, or in the "Holiest of Holies" therein, when the temple should be "completed."

15th. And I might also add as a separate and final pointer, that by Joseph's temple secret order the Elders were "to be endowed with power," when the temple was completed. Therefore *it was designed as an endowment.* And with these facts before us, that it was for an *endowment* and to be given *in the temple*, how can we avoid the conclusion that it was beyond question, *designed* by him to be the *Temple Endowment*? And that it was the same that was afterwards given in the temple as an endowment by "Brigham and associates," with whom he had "spent the day," and perhaps many other days afterwards, in instructing in its "plans and principles." For we have seen that the two run parallel all the way through, and that the evidence is undeniable, *that the two are one and the same.* And thus "Brigham and associates" were truly, as they always claimed, "carrying out Joseph's measures," in finishing the temple and giving the kind of endowment they did. In fact I believe they have been "carrying out the measures of our martyred prophet" all the time, and in every other particular. The Reorganized church claims to be carrying out Joseph's measures also. And so they are in many things. But why is not Joseph's secret combination of the priesthood or his temple endowment, found in that church?

Endowments Then, and Now.

God's people of old, who had truly believed,
On Pentecost day by His Spirit received
Endowments with power, *coming down from the Lord,*
Through His gifts inspiring to utter His word.
But "in these last days" sadly changed
in the view!
"Endowments" were given that *came from below;*
And given in secret, with oaths to obey,
And put trust in men, who soon led us astray.

So iniquity's mystery did greatly abound,
But the "keys" of the latter day priestcraft are found.

And we'll handle these "keys" with the righteous intent,
The like "imposition" henceforth to "prevent."

CHAS. W. LAMB.

IS THE MANUSCRIPT DIVINE?

A regular reader of the Republic residing at Richmond, Missouri, furnishes the editor of this department the following note concerning the original manuscript copy of the Book of Mormon, which belonged to the late David Whitmer, one of the three witnesses to the divine authenticity of the book. June 1st, 1878, the city of Richmond, Missouri, was visited by a terrible cyclone. The residence of David Whitmer, the possessor of the manuscript of the Book of Mormon, was directly in the storm's path. Although the house was almost totally demolished, one room, that in which the book was deposited—being an extension of a porch, consequently not as substantial as the other parts of the house—was left uninjured in the least degree; not a shingle was removed or a single crack made in the plastering, says the *St. Louis Republic.* Like the Athenian watch tower it stood, piled up with wrecks on all sides, itself unwrecked. When the citizens of the afflicted city learned of the above facts they formed a committee and made a report on the miraculous preservation of the single room and its highly valued treasure. The written report of the committee is now in possession of one of the prominent attorneys of the city in which the events related occurred.—*St. Paul Daily.*

CONTINUED HEALTH.—It was the celebrated Dr. Abernethy, I believe, who left at his death a sealed envelope, said to contain the secret of his success as a physician. Upon being opened, it was found to contain simply the following prescription: "To insure continued health and a ripe old age, keep the head cool, the system open, and the feet warm."—*Ex.*

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, FEB. 1891.

TO CORRESPONDENTS.

We respectfully request our friends and correspondents, when writing articles for **THE RETURN**, and making quotations from the Bible and Book of Mormon, to be particular and give the quotations correctly, including all the punctuation marks, as they occur in the book from which they make the quotation. If they will do this, it will save much trouble and time in preparing the articles for the press.

An otherwise well written article has been reviewed, on which nearly or quite a whole day's time has been devoted in comparing the quotations, and preparing it for the press. In one of the quotations one whole line was left out, greatly marring the sense, and apparently no regard taken to the commas, periods, or other punctuation marks.

If correspondents would be particular and write the quotations correctly, and give all the punctuation marks as they write, it would save the Editor much valuable time.

Write for our Paper.

Several persons write and express a wish to have **THE RETURN** a semi monthly, and some say a weekly. Very few persons realize the labor it takes to prepare the copy for even a monthly, when it is mostly original matter, as is the case with our paper. It is made up of solid reading matter, not filled with advertisements heretofore, therefore the first and second volumes furnish a large amount of reading matter for the size of the paper,

All wish it to be as interesting as possible. The way to have it so, is for all the friends to take an interest in its wel-

fare, and each write a short article on some good religious spiritual subject, and write often. Make it a subject of prayer, and ask your heavenly Father to aid you by his Holy Spirit, and I assure you that you will feel greatly blessed in so doing.

Please avoid doubtful or personal questions, calculated in their nature to stir up animosity and strife. The gospel, with its numerous Christian graces, the gathering of Israel, and the great work of the Father to be accomplished in these last days, together with many other beautiful, spiritual subjects, all furnish food for contemplation and thought, and are worthy to be written upon, and stir up our pure minds by way of remembrance of these things.

ELDER THOMAS' VISIT.

Elder Solomon Thomas, came and made us a visit of several days duration.

He had been called here to assist in attending to the business connected with the Estate of Elder Geo. Adams, deceased.

Elder Adams made a will, bequeathing his property to the Church of Christ, and appointed John C. Whitmer, Solomon Thomas, and Ebenezer Robinson, Executors of his will; which was probated on the 19th of January, 1891, in the District court of Decatur co., Iowa, and Letters Testamentary issued to the said Executors, by order of the court.

Elder Thomas came on the 26th and remained until Monday, the second inst.

His visit was appreciated very much by all our members here. He took active part with us in our sacrament meeting.

On Sunday evening, when here, he received a telegram that his daughter Phebe, who is fifteen years old, was dangerously ill, and urged his immediate return. He took the first train for home, where he found his daughter as represented, but through the kindness of our heavenly Father, she has recovered, as will be seen by a letter from her under the head of correspondents.

February 14, 1891.

TESTIMONY.

The 14th day of February is past, and the "winding up scene," or "second coming of Christ," which I understand to be synonymous terms, has not taken place, therefore another prediction of Joseph Smith, jr., has entirely failed, showing clearly that his prophecy on this subject is as false as that of William Miller, and others, who have prophesied concerning the time of that event.

"Joseph Goodal was recently found dead at his door in Duqlap, from heart disease, it is supposed. He was a disciple of Joseph Smith and helped build the Mormon temple at Nauvoo, Ill."

The above item was published in the *Leon Journal* of a recent date. The Joseph Goodal there spoken of, I believe to be Joseph D. Goodale, who made us a visit last June. If it be the same, he was of the old stock of Latter Day Saints, but held to some peculiar ideas, differing from other members of the church.

From my acquaintance with him I believe him to have been not only a good citizen, but an upright christian gentleman.

VICK'S FLORAL GUIDE, FOR 1891, has been received. It contains 100 richly embellished pages, including several beautiful colored plates.

Vick is evidently the leading seedsman of our country, having as I understand, some 1,500 acres of land devoted to raising seeds and nursery stock. Customers ordering seeds from him may feel sure of getting good fresh seeds. Address, James Vick, seedman, 343, East Avenue, Rochester, N. Y.

—BROTHER JAMES COMPTON, of Attica, Wisconsin, has kindly sent us a copy of a hymn Book, entitled "spiritual songs and sacred hymns, published by Russel Huntley for the Church of Christ." It is a neatly printed, well bound book, of 278 pages, containing a choice collection of 219 hymns.

Bro. Compton will please accept our thanks for this token of his regard.

From the tenor of some letters received it seems necessary that I should repeat what has so often been stated in THE RETURN, that I still bear the same positive testimony of the truth of the glorious gospel of our Lord and Saviour Jesus Christ, as revealed in the new Testament and book of Mormon, as I ever did.

Because I feel that I have been called upon to show the Latter Day Saints some of the gross errors which have been introduced into the church, therefore it is stated by some that I have denied the faith. To such, and to all the world, I will say in all calmness and sincerity, that the statement is a great mistake. I as firmly believe the divine authenticity of the book of Mormon, as of any other truth extant. The evidences of its truthfulness are accumulating almost daily.

Some who, in years past, heard me bear my testimony in favor of the gospel and book of Mormon, seemed to understand that those testimonies included the Reorganised church, when I intended no such thought. I never did believe the Reorganized church was right in all things, but lived in hopes it would ultimately see its errors, and renounce them; but after the positive stand taken on the subject of tithing, adding it to the gospel, and the review in the *Saints' Herald* of Elder David Whitmer, my eyes were opened more clearly to see the true position occupied by the church, when I abandoned all hope of ever seeing it restored to the primitive order of church government and standing, such as I believe the Lord will have when Jesus comes to take to himself the "Bride, the Lamb's wife."

May the Lord bless the honest in heart to see clearly the truth as it is in Christ Jesus, and enable one and all to obey it in its simplicity and purity, is my earnest prayer.

I trust no one will think, because I bear testimony to the truth of the gospel and book of Mormon, that thereby I testify to the unity and harmony of all the members of the church of Christ, for I do not wish to be so understood.—ED.

CHURCH HISTORY.

NUMBER TWO.

In the former article it was shown, according to the records, that the church of Christ was established in 1849, but on the 6th of April, 1830, it was organized *agreeable to the laws of our country*, in order, as Elder David Whitmer testifies, to comply with the laws of the land.

Some things transpired on that day which will bear a careful examination, as great, and in many respects, fearful results have been brought to pass therefrom.

It was on that day the revelation came through Joseph Smith, instructing the church as follows:

“Behold, there shall be a record kept among you, and in it thou, [Joseph Smith,] shalt be called a Seer, a translator, a Prophet, and Apostle of Jesus Christ, and Elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ;”

Also, in the same revelation the following direct and positive command was given to the church:

“Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you;”—D. & C. 19:1,2.

Here we find in this early stage of the history of the church, this remarkable doctrine was given by *commandment* that the church should give heed unto “*all his words and commandments,*” &c., with a promise that, “by doing these things the gates of hell shall not prevail against you.”

Upon this foundation the church was built, after the sixth of April, 1830, as its history clearly shows. Thus early were the brethren taught to look to *one man* as their spiritual adviser, and that he was the *head* of the church, through whom they should learn the will of the Lord concerning themselves.

During the summer and fall of 1830, the Elders continued preaching and bap-

tizing those who believed their testimony. The officers of the church being elders, priests and teachers. No mention being made of high priests or high counsellors, notwithstanding the church was led by direct revelation, through its prophet.

In September a revelation came through Joseph Smith, directed to Oliver Cowdery, from which the following extract is taken:

“Verily, Verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting Joseph Smith, Jr., for he receiveth them like Moses; and thou, [Oliver] shall be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations with power and authority unto the church.”—D. and C. 27:2.

By this revelation we find that notwithstanding the angel had restored the everlasting gospel, and the church was under a gospel dispensation, yet, at one step the Mosiac order was introduced, and Oliver Cowdery *commanded* to be *obedient* thereto.

In the Book of Mormon, which had so recently been translated and printed, the statement is made that the Lamanites should be converted and build a city in this land, to be called the New Jerusalem, to be assisted in this work by the believing gentiles. This statement led the brethren to understand that a work was to be done among the Lamanites, and evidently believing the time had come for that work, four Elders were appointed by revelation to go on that mission, viz, Oliver Cowdery, Peter Whitmer, Parley P. Pratt and Ziba Peterson.

These Elders made preparation and started on their mission to the Lamanites, in October, 1830, preaching in the villages through which they passed, until they came to “Kirtland, Ohio, where they tarried some time, there being quite a number there who believed their testimony and obeyed the gospel. Among the number was Elder Sidney Rigdon, and a large portion of the church over which he presided.”

Their visit was the first knowledge Elder Rigdon ever had of the Book of Mormon. The copy they took was the first he had ever seen of that sacred record.

Elder Rigdon was then living in Mentor, about two miles from Kirtland, (near the place General Garfield afterwards resided.) He had charge of an interesting congregation of disciples or Campbellites. He kindly let the brethren have the use of his church to hold meetings in, and informed them he "would read the book of Mormon, give it a full investigation, and then frankly tell them his mind and feelings on the subject."

After two weeks of careful and prayerful examination of the book, "he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my Father which is in heaven."

The result was, himself and wife and about twenty others of his church embraced the faith.

TO BE CONTINUED.

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 21.

Continued from page 13.

Inasmuch as we are not our own keepers, and our heavenly Father has so wisely hid from us the time of our departure, and my present feebleness of health admonishes me that it is wise to hasten with the personal history, noticing only some of the leading events, leaving many items to be noticed, should my life and health be spared, and feel it to be my duty to do so, hereafter.

From what has been stated heretofore it is to be seen that great effort was made to counteract the influence that was brought to bear against the church through the disaffection of Dr. J. C. Bennett.

In October, 1842, a statement was written out, and signed by a large number of the brethren and sisters, including

myself and wife, setting forth the fact that we *knew of* no other form of marriage ceremony in the church except the one published in the book of Doctrine and Covenants, which statement was true at *that time*, as we had no *knowledge* of such a ceremony, or that "spiritual wifery," or "polygamy," was taught by the *heads* of the church, as *they* had not up to that time taught it to us.

We knew it was talked of in secret, and had been for more than a year, as I have heretofore stated, that Don Carlos Smith, in his life time, in June, 1841, had said to me, that "Any man who will teach and practice 'spiritual wifery' will go to hell, no matter if it is my brother Joseph."

These secret rumors could not constitute a knowledge that certain persons taught such things when they had not taught them to us.

Dr. Bennett had published the statement that Joseph Smith taught the doctrine of "Spiritual wifery," and had instituted a certain marriage ceremony connected therewith, of which we had no knowledge, and the certificate was given to counteract Bennett's statement.

Remember this was in October, 1842. In December, 1843, more than a year later, Hyrum Smith, one of the first Presidents, and also Patriarch of the church, came to my house in Nauvoo, and taught the doctrine of "spiritual wifery," (which I here say, is polygamy,) to myself and wife, which we both certified to in her life time, which certificate has already been published to the world. Therefore, those who have made the statement that this last certificate of ours contradicts the first, make a great mistake, as the last certificate speaks of what Hyrum Smith taught us more than a year after the first certificate was given.

At a special conference held in Nauvoo on the 10th day of April, 1843, I was appointed to take a mission to preach the gospel in St. Lawrence Co., N. Y.

In those days the Elders, when appointed on a mission, were compelled to depend upon their own resources for means to travel with, or start out on foot without purse or script, as Jesus

sent out his disciples, in his day. They had no idea of calling on the Bishop for money to travel with, as it was not used for such a purpose.

During the fore part of the summer of 1843, continued tending to my temporal affairs, and making arrangements to take the mission assigned me. In the mean time the spiritual wife doctrine was pressed so closely that I felt the time was at hand when I must determine whether to accept it or not. I knew I had not so learned Christ, and for about three days it seemed that I must almost go distracted, so great was the struggle.

I prayed almost constantly to my heavenly Father to know what *I should do*. I did not trouble myself about others, what they should do, but the burden of my soul, and the intense agony of my heart, was, to know what my individual duty was in this matter. I did not wish to embrace anything that was not of the Lord, nor reject anything that was from him. About ten o'clock, on the morning of the *third day* my heavenly Father, in his loving kindness, answered my prayer. As I was walking by myself, down Parley street, just before entering Main street, he spake to me, clear and distinct, and said: "I have not placed you to set in order the affairs of my church, stand still and see the result of all things, *but keep yourself unspotted from the world.*"

'AMEN, FATHER,' was my glad and earnest response. I knew from that day to this, that if others could have more wives than one, and have the spirit of the Lord, I could not, and there I let the matter rest. It troubled me no more.

Nauvoo was denominated a stake of Zion, with three Presidents, and a High Council. Wm. Marks was President, with Austin Cowles and Amasa Lyman as his counsellors, which constituted the three Presidents over the stake and High Council.

Presidents Marks and Cowles were among the good and solid men of the age. Both were opposed to polygamy, but Brother Cowles was far more outspoken, and energetic in his opposition to that doctrine than almost any other

man in Nauvoo. In fact, I think his opposition excelled all others.

Hyrum opposed it at first, but afterwards became its warm advocate, to my certain knowledge.

One day, in July, before I got ready to start on my mission to New York state, I met Bro. Cowles on Main Street, when he said to me: "Brother Robinson, how can you go out on a mission under these circumstances, with things as they are?" I replied: "I can go readily, for I would preach the gospel of our Lord and Savior, Jesus Christ." "Yes" said he, "And when people have obeyed that, have them come here to this sink of iniquity." I replied, "that was no part of my mission, that when they obeyed the gospel I left them in the hands of their heavenly Father, before him they must stand or fall."

On the 12th of this July it is claimed the revelation on polygamy was given through Joseph Smith. I did not see the revelation, but was told a few days after, and before leaving Nauvoo, that such a revelation had been given.

I started on that mission on the last day of July, 1843, accompanied by my wife, Gen. Wilson Law and wife, who were going to Pennsylvania, and my wife to stop in Ohio visiting our relatives there, while I should prosecute the mission in the state of New York.

Gen. Law and myself employed President Wm. Marks to take us in his family carriage to Chicago, Ill., where we took a steamer for Ohio and Penn. On our way to Chicago the subject of spiritual wives, or polygamy, was freely discussed, when President Marks also told us that a revelation had been received on the subject, or, to use his own words, "They have got a revelation on the subject."

From Bro. Marks' testimony and what I had been told in Nauvoo, before leaving home, as firmly believed that Joseph Smith had given a revelation on polygamy as that he had ever given one on any subject, in his life.

Notwithstanding the revelation every member of our party were opposed to the doctrine.

We returned home from that mission the latter part of November, 1843. Soon after our return, I was told that when we were gone, the revelation on polygamy was presented to, and read in the High Council in Nauvoo, three of the members of which refused to accept it as from the Lord, viz. Presidents Marks and Cowles, and counsellor Leonard Soby. At that time and place, and on that occasion, President Austin Cowles resigned his position as one of the Presidents of the High Council, which necessarily included his presidency of the church at Nauvoo. After that he was looked upon as a seceder, and no longer held a prominent place in the church, although morally and religiously speaking, he was one of the best men in the place.

My Missionary labor was mostly in St. Lawrence and Jefferson counties, New York, where I met with reasonable success, and baptized several persons.

With regard to the gospel, I had, as heretofore stated, received a testimony which amounted to a certainty to me of its truth, and I rejoiced, and was greatly blest of my heavenly Father when presenting its glorious truths to my fellow men. I am certain that those who receive and obey it, and endure in faith to the end, will be lifted up at the last day, and inherit eternal life in the celestial Kingdom of our God.

I may have occasion to refer to some things connected with that mission hereafter.

TO BE CONTINUED.

CORRESPONDENCE.

Davis City, Iowa, Feb. 19th, 1891.

TO THE CHURCH OF CHRIST.

Brethren, and co-workers in the vineyard of our Lord and Master, Jesus Christ, inasmuch as the Lord has called us to help prune his vineyard for the last time, I feel to address you by letter, and as to what I may say, may the spirit of God direct me, that I may speak in the fear of the Lord; for by his counsel should we be directed in all things.

My prayer to God is, that all those who have taken upon them the name of Christ, may hold firm to the pure principles of Christ; and that we may never quench the spirit that will guide us into all truth; and may we let our light so shine, that others may see our good works, and glorify our Father who art in heaven; and come and walk in the light of the gospel.

May the day hasten, when all honest in heart will have the gospel presented to them with the convincing power of God, in its purity. And I pray that we may all be united, as members of one household; that strife and contention may never be found in our midst, but love and unity; for in union there is strength.

And may God bless all his servants with power and wisdom from on high, that they may proclaim his word in mighty power. Let us pray to our heavenly Father to increase our faith, for without faith we are nothing. In the 14th chapter of Romans, and 22-23, verses, it reads like this: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

In the 11th chapter of Hebrews, and first verse, it says: "Now faith is the substance of things hoped for, the evidence of things not seen." And as it is for the children of God, to have all the blessings of God, if we walk upright and just. I pray that the day may soon come, when the members of the church of Christ, will all enjoy the blessings of God, in full; and that the spirit of God will be with us all to the end of our journey. May the blessings and peace of heaven, be with you all, is my prayer, Amen.

Your Brother in Christ,

S. F. LAPOINT.

Hillsdale, Iowa, Feb. 19, 1891.

DEAR BROTHER ROBINSON: It is with pleasure that I write to you. I have been very sick for about three weeks, and now I am nearly well. They did not expect me to live, and the neighbors asked what doctor we had; we told them God was our doctor. Then they asked me if I did not want a doctor; I told them that I leaned upon my Maker, and if he would not heal me the doctor could not, and if it was my time to die, I would die; but if it was the Lord's will, I wanted to live to help my aged mother, who is not able to do all the work.

The Lord has greatly blest me in my illness, and also my little brother, who was very sick, but is now able to go to school. The Lord has blest us more than we can realize or thank him for; but I hope that we can do a great deal for him, for he has done so much for us. I want to please him in every thing. O how kind a Father we have; when I was in great pain, and would call upon his name in the name of his Son, he would relieve my pain. O may we be more humble before our God than we have been in the past. I hope to do so myself.

It was sad news to hear of the death of Bro. George Adams; he seemed so mild and humble in his talk. I think he will hear the pleasing words saying, "come up ye blessed of my Father, to inherit eternal life," and to meet his wife who had gone before him. My prayer is that we may meet them in heaven, where our loved ones have gone before us.

Your sister in Christ,

PHEBE R. THOMAS.

Drum Creek Feb. 14th, 1891.

DEAR BROTHERS AND SISTERS:

We see by the heading of these lines that another year is now bearing us all onward to that great eternity. Let us pause and ask ourselves these questions, are we striving to

be prepared? are we keeping our lamps trimmed and brightly burning? ready at any moment the Master may call us? for we know not whether he may call us at midnight, or in the morning; but we feel certain, how joyful the summons to us, if we are ready. Let us never grow weary in well doing.

This is a blessed gospel we live in, and I know if faithful, it will be a blessed time to me; yea, blessed beyond description, to die firm in the faith of the gospel Christ has taught us.

My son and self spent a few days, also the first Sabbath of the month, at Brother W. P. Brown's, of Newton, Kansas. We held Fellowship and Sacrament meeting at his house, and as each one rose and bore their testimony, I felt by the power of the spirit present, how good it is to be a child of God; and how our Heavenly Father delighteth to bless his children, if we will but live humble and meek before him.

A few days before our arrival, Brother Brown had Baptized Brother Robert Garrard, of Little River, Rice Co. Kansas. And thus they come, as it were, one out of a town and two out of a city. We know the work of the Lord will roll on until he has accomplished all his purposes.

My earnest desire, and prayer to God is, that we may be wise, in this the day of our probation, and that we may each be counted worthy of a part in the first resurrection.

Ever your sister in the new and everlasting covenant,

MRS. CHARLOTTE DOOP.

MISCELLANEOUS.

DAMASCUS, one of the oldest cities in the world, still retains the peculiarities it held in the time of Christ. A writer, just returned from there after a three years' residence, describes the city as a "diamond set in the dark green of fruitful gardens,"

which extend for miles round the city to the edge of the desert. The water-seller still walks through the city crying, "Ho, every one that thirsteth." The street called Straight is the same as that in which 1800 years ago, Ananias sought blind Saul of Tarsus. There is a church where they pretend the head of John the Baptist is preserved. And there, too, is the wall from which it is said Paul was let down in a basket. The city was, nearly thirty years ago, the scene of a terrible massacre of Christians on the part of the Arabs and others. Thousands were slain in a few hours, and the rest escaped only through the help afforded by Abdel-Koder, who, Muslim though he was, threatened to slay his co-religionists unless they desisted. To this day many Damascene Christians can tell of relatives whom they lost at that terrible time; yet Christianity still flourishes there, nearly all the gold and silver workers of the place being Christians.—*The Christian at Work.*

Note:—Damascus as a city in the days of Abraham, as he says: "The Steward of my house is this Eliezer of Damascus."—Gen. 15 2.

THE CHURCH WALKING WITH THE WORLD.

In our day when pure and undefiled religion, as defined in James 1:27, is so sadly lacking in many professed Christians, when there is so little difference between the church and the world, is it any wonder that a revival of religion is scarcely known in many places? We are told that in the last days perilous times shall come when men shall have a form of Godliness, but shall deny the power thereof; and is not this just what we are witnessing to-day? Sectarianism is wrong and a great hinderance to God's work. Christ prayed that His followers might be one, but how can they be when our churches are kept apart by

sectarian bars and prejudices? Another terrible evil is that so many ministers and church members are connected with the secret lodge. These secret orders are sapping the very life from the church. Our prayer-meetings are neglected while the lodge rooms are well filled. Some professed Christians who are seldom seen in the prayer-meeting find it no trouble to go several miles in the worst travelling to meet with their lodge. They have plenty of money to pay their lodge dues but for Home Missions or for a much needed temperance lecture they can hardly afford to pay anything. Mr. Moody bears plain and emphatic testimony in regard to Christians joining any secret lodge. And if the ministers who have been led into them would set an example by renouncing and denouncing their sinfulness, we should soon see a change for the better. When our ministers and churches are willing to believe God's promises, and to accept Christ in His fullness, as a perfect supply for every need of soul and body, then we may expect to see multitudes coming to Christ. May God lead His children to take Christ as He is offered to us, our Saviour, Sanctifier, Healer and coming Lord.—*The Independent Christian.*

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THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 3.

RICHMOND, MISSOURI, OCTOBER, 1892.

Whole No. 27.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

Our Work.

"Dear Harp of my country in darkness
I found thee,
The cold strain of silence had hung o'er
the long,
When proudly my own island harp I
unbound thee
And gave all thy chords to light, free-
dom and song."

Recognizing the fact, that in attempting to supply the place of the lamented E. Robinson is a difficult task, we shall respect the land he has explored and try for other treasures in a field where so much offers. With that reverence due to age, to experience, to trials, as by fire, that manned his steady pen, we shall understand that he that bears the gift of God must feel safe in striking out with confidence where such a sturdy pioneer has cleaned away the rubbish. In a soil left to gather the weeds of disobedience and error he has, with no uncertain stroke, broke the barriers of the wilderness.

The work instituted by supernatural means of God, A. D., 1829, bears on its face a reasonable hope; in it there is light, there is the principles of truth, God's everlasting truth!

The motto at the head of this journal was among the last words of David Whitmer, the then living witness of the work commenced at the date named, and they appeal to every living truth lover with as much force as the older patriarchs of God, when with death in left hand and truth in the right they draw the circle of God's inspiration; they call to mind the blessings of Jacob when he

saw truth in the hands of the offspring of Joseph, having the horns of a unicorn to push the people together from the ends of the earth, or when he saw the scepter fall from Judah's hands not until Shiloh come—truth is undefinable, but it is the *legitimate* offspring of God and we shall find it now only in the attributes that belong to the conception of ages. When she kisses human nature on her sparse visits then history has a sunlight and earth a messenger from heaven.

It shall be the object of the RETURN to note these visits of truth to earth; to attempt to draw aside the snares that beset the wayfarer to the cross and to obtain by primitive principles such deductions that "he who runs may read."

By principle and by history we know that man has not honored the gifts of God and that darkness has always been ready to perplex these gifts and show them, but the will o' the wisp away from the *simple truth* that ambition and rebellion might prevail. When truth has appeared on earth the enemy was at work, and man, that by gift, bore the blessings of God, were ensnared to look beyond the simple advents that after time made light to the world.

Not yet attempting the details we assert the word of the Nephites found on this land was discovered like all other truths just as childish, just as simple, just as firm and entirely in the same manner as when the Ancient of Days shall declare that time shall be no longer.

If Moses was due in such an adjunct of age to appear as he did; to wander around in the *little Sinai Peninsula* and write laws for nations unborn, if there be a language that

is dead and anyways unintelligible, then the Book of Mormon was due on this earth A. D., 1829.

This work to which prejudice has aimed her fiercest darts has been driven behind the portiers of just and public inspection, for the simple reason that it would destroy somebody's business. The Gulliver war on the prepositions of the old Bible and Testament would stop, the mysteries would be settled, the definition of inspiration would take away the calling of the sceptic or saducian fighter and priestcraft would mourn, for her occupation would be gone. There is one peculiar trait of a people who possess a treasure of any kind, in fact, and that is an inherent something that its power shall be scattered. In all outbursts of divine revelation to man, those nearest the time of its appearance have not fully understood its uses in so much that the truth has been capital for designing men to make a stock company of error.

There has been only one logical argument against the Book of Mormon in general, out of all the attack of literati, this one is from Mark Twain's "Roughing It," when he declares the work to be a rehash of the old and new testament, this is the same circular argument that has been used by finite man against his own personality ever since the world began. The argument is true, as between the birth and death of man, or that change and prison given man to work for his eternal freedom, where hope is a substance and where truth is eternal. The best metaphysicians tell us that all schemes came from one germ and it lays with us to go by induction back to truth rather than that all powerful time shall collapse, to bend to some shadow and make the begining a division instead of one attributed entireness. The argument can be answered by another humorist who says "a purgative is now just as necessary as it was when castor oil

was first discovered." This criticism is however timely when we consider the comparative theology of the record of the Jews and record of the Nephites. We are accustomed by the example of time and inheritance to reverence the idiom of those great old Hebrew masters, but not so with the writings of the Nephites, although one contains as many eccentricities as the other and as many grand and poetical thoughts, yet its enemies have scrapped the book for its peculiarities and with wiful intent suppressed its beauties.

From the position taken by the Church of Christ this paper shall defend those beauties, their prophetic fire, the never changing truth hid in its poetry, the patriotism of a devoutly inspired word to a divinely appointed country, the indissoluble and everlasting Zion of these United States.

The followers of the work in this latter time have placed a seeming stigma on the truth of its pages that many have not read it. We shall show that eminent men have copied their ablest universal thoughts from its pages, or that these thoughts have been coincident since it made its advent.

If people go into dangers and uncertain earth for treasure, why should they not hunt that force that has made a people brave the desert and make a civilization, (and with but one exception), as good as earth ever saw, out of material that modern theology has abandoned to the slums and given them over to be forever lost. It has been said that those people are exceedingly bright (though ignorant otherwise), in the scriptures, expressed as a confession and proclaimed as a sneer. But the latter writers and speakers, who owe their gifts to God and not to men, are saying there is good somewhere. Citizen of the world read the record of the Nephites. Judah find thou there the sheep that were not of this fold. Archaeologist look there for

your hypothesis, and thou countryman look to the evidence of your fellow citizens who are "earth commensurate" with you and find a patriotism that shall say in unison with your native literature this is a God-given country, the once home of good and enlightened people.

The Call and Selection to the Ministry.

There was one time asked a metropolitan daily, "Why it was that so many people would go to sleep on a thirty or forty minutes discourse in church and these same people go and hear a John McColough in theatres, sitting with wrapt attention, wide awake, and then discussing afterward long in the night, thus and so of him and his attainments." The answer was scripture, "because there are not enough John McColoughs' in the pulpit." The gift to preach comes with the gift of life and such men are chosen by the will of God in their individuality, such servants of God will not preach to "empty hats"—these gifts are all alike as the leaves of the trees, yet differing in every particular. Happy is the man that discerns in righteousness his calling and works for his election, when that milennial comes that every individual looks for, when he tells himself the truth, then will come, not the natural selection so called, but the divine one and happiness need not be all a rest; but a rest in work, that moves like a rivulet or settles to its course like the music of the spheres when all will be called and all will be chosen.

David Whitmer and the Church of Christ.

From Magazine of Western History.

Divine authenticity is a circle of mystery around which Christian people are warring. The rationalist makes it something never defined, except in denying the assertions of believers.

We, of the Church of Christ, be-

lieve in the Divine Present and individual responsibility. One of our Elders on being asked about the immaculate conception answered, "I know by the power of God that Jesus is the Son of God and that is sufficient."

A period of religious storm was central in the United States about 1829, and ramified the entire world, producing freedom to the Jews, freedom from priestcraft and religious hierarchy and developing a reason for the hope that the Record of the Nephites is divine.

Without detail these are the religious facts as to the Church of Christ, which we claim is composed of the same concomitants that are always with the truth. Just before 1829, a phenomenon appeared. Joseph Smith, an ignorant boy, "had visions." He was a born phenomenon, a genius of the Almighty, the same stars that bowed in Jacob's dream bowed to him, the construction of the man was for a divine purpose, and the modern world has been compelled at last, to wonder at the work whose incipency was a vision.

David Whitmer has always claimed that Joseph Smith was only infallible when performing the translation of the Record of the Nephites, that during this work in the house of the father of David Whitmer, there was entire passiveness to God, in fact only when self was crucified could the work proceed. He was born, that in "man's extremity is found the opportunity of God."

That Joseph Smith possessed relics of material value, there have been many witnesses. My grandfather, David Whitmer, told me "that at one time before he was a believer, a couple of men had chased Smith and on his eluding them, they swore by — he had gold and a sword of value, and if he did not divide with them they would kill him."

A religious era was opened by phenomenon, and its attractive con-

comitant was the Book of Mormon, translated so mysterious and yet so simple that the most acute scientists have not given any rational hypothesis for its construction. The work was born of the earth and its genius no ordinary one. Near the public highway, in a pasture cleared of trash, David Whitmer saw the vision that made him sign his name to the divine authenticity of the record of the Nephites. Within its leaves a set of fearless, self-sacrificing, conscientious men, found the design for the Church of Christ, unfettered by any creed, the same plans as the year one of the world and the era of the world and the era of Christ. Time smiled upon their efforts, and it seemed that every hope was to be fulfilled. But the crude pages of the Book of Mormon, "that rehash of the Old and New Testament was not enough. As in all ages, sudden ambition could not brook divine simplicity. "Coal Oil Johnie" had found a treasure and must amplify.

They had a prodigy and had to exhibit it. Like the violin outside the hands of a "master" it becomes a fiddle.

That the Church of Christ was the original name used by these first pioneers, and that it was changed on philosophical speculation, no intelligent logician can now deny.

That among different believers of the Book of Mormon doctrine and beliefs, are entertained that the record will not support is also true, and from this cause its true position has not as yet been recognized. The simple ritual of the best life worth living is plain in the record of the Nephites, and from this confusion has followed the strange life of this peculiar people. There was one man among several whose integrity was above wonders and whose understanding has been proven clear, a man whose testimony has stood with the suns of his life with an individuality, powerful and true to the line; self-sacrificing and living the life of

a Christian. He denounced all innovations and he suffered in many ways; but his brave voice was never stilled until death called him to his fathers. It was David Whitmer, the exponent of the Church of Christ, as it was in 1829.

Near 1838, there being much discord at Far West, John Whitmer, Oliver Cowdery and David Whitmer, because of their stand, became inimical to the hierarchy and were forced to leave the people, whether inclined to or not. Right here an incident happened. Lightning struck the flag pole of Far West and David Whitmer rising in the stirrups of his saddle proclaimed these words: "As they sought to do unto me so shall it be done unto them." A striking coincidence followed when Far West surrendered to Atchison and Doniphan. After this time, David Whitmer came to Richmond, Missouri, where (after losing two good sized fortunes while with the church for those days), he started in and earned a livelihood by the hardest work, procuring a home and building a character that might be envied by the strictest moralist. His individuality, habits, and love of his fellow man, have procured for him the love of the people. For about forty years, during which time the original manuscript and historical records came into his possession, he made a "morale" for the Book of Mormon, and placed it before the world as one of the books that has come to stay. In September, 1875, John C. Whitmer, becoming convinced that he should be baptized asked the same of David Whitmer, which was accomplished, and your correspondent was a witness to his ordination, January 28, 1876. Like a tree growing in its proper season arose the necessity to perpetuate the Church of Christ. Since this time membership has been slowly advancing, and here and there are small congregations. We prosecute no one for their belief; we don't think we are the only good people

in the world, neither are we angels with wings or infallible. We are just as good in our own estimation and no better than others. But we have a sure reason of the hope that it is in us, capable of being defended against insidious attacks, and are open at all times, to conviction.

As to the miracles that have been attributed to the church, they are individual, and cannot save or make any one good. In our opinion they are only evidences to occur on the account books of the Almighty, when all will be charged with their debits and credits. Some have assailed the work on account of its peculiar phrases. Why then is there so much literary ecstasy over Dan Chaucer? In this Book of Mormon we have the only conclusive hypothesis of original America. It embodies a moral law, spotless, as high and as pure as the standard of the best races, language and ideas that have no taint of phallic law. Mormon's standard of liberty and declarations about this land are even more patriotic than the Declaration of Independence. Its ideas are sincere, elevating, without moral cowardice.

The wide-winged continent lying at rest
On the bosom of waters, holds pressed to
her breast

The secrets of ages, the tale of the lost,
Locked deep in the hills by times hoary
frost.

In the midst of the ether an angel appears,
Speaks out to man from the dust of the
years,
Goes straight to the work that the cycles
of God
Has asked of the ages, to bend to His nod.

The land of the free, a beautiful land
Had its tales, had its loves, had its beau-
tiful strand,
Had its heroes, its dangers, its miseries
and death,
As well as had Egypt of science and myth.

Who can say that the tale without idiom
told,
Is not of the righteous of God's hundred
fold;
Weigh me the weight of its morals with
care,
Then tell me my friend, if God is not
there.

EDITOR.

The Age of Some Temples.

Near Fort Yuma the mummy of an ancient personage has been found in a sitting posture in an artificial cave facing the entrance, which is so oriented as to admit to him the first rays of the rising sun. On what day of the year the rays are so caught does not appear, but from the date of the discovery it would seem to be at or near the vernal equinox. This is a matter of extreme interest. A scientific person is now engaged in the investigation of the orientation of Egyptian and archaic Greek temples. In many cases he is able to determine the star to which they were directed and then, by an astronomical determination of its place, fix the approximate date of the temple's foundation. That Stonehenge was arranged in obedience to a similar rule is also known. The same motive has been operative in Inca temples of Peru. The present discovery, linking the operations of the primitive man on this northern continent with that of the other ancient races named is significant. Should it turn out that the construction of this cave does really recognize the equinoctial position of the sun, we perhaps have a novelty in this interesting order of observation. The orientation of temples to the true cardinal points in a modern phase of the early practice.—N. Y. Sun.

—A Soft Answer—"Will you please give me a dime?" remarked the solicitous tramp to the thrifty citizen. "No, I won't," was the emphatic reply. "I didn't think you would," grinned the tramp. "What's that?" asked the citizen, turning on him sharply. "I didn't think you'd gimme a dime," replied the tramp gently, "I thought you'd gimme a quarter." He got the dime.—Detroit Free Press.

—The new butler—"Av ye plaze, sor, I'll have me mont's wages accordin' till the grayment." The employer—"What's that? You haven't been with me fer thirty days." Butler—"Oi came on the twintieeth of lasht month." Employer—"I know you did, but—" Butler—"An isn't this the tinth av Febroory? An' don't twinty and tin make thirty?"

—Mr. Sapoline—"I want this soap advertisement placed where plenty of servant girls will be likely to see it." Advertising Manager—"All right; I'll have it put next to the society column."
—King's Jester.

Sunday Thoughts and Manners.

From the St. Louis Republican.

It is an established fact in the divine economy that God will not help man when and where he can and ought to help himself. At what time man reaches his limits so that he can go no further, then and there he may confidently ask for heavenly aid. Man, standing here upon the earth, could not feel sure of life beyond life; was inherently ignorant of many points of duty; did not know the character of the Father of Spirits, and had no way of finding it out for himself. Consequently, God revealed immortality, dictated the decalogue, and made known His Fatherhood. But having at the start equipped man with reason and will, he has left him to discover and apply for himself the great material forces which animate and dominate civilization. Any other method would have dwarfed man into a perpetual child or transformed him into an automaton. Self-help is the best help.

History is a striking commentary upon this truth. First and last there have been countless human emergencies where divine intervention was apparently called for—when it would have eased life and promoted the welfare of the race. But God said and did nothing. The discovery of America was in the divine plan and was foreordained to take place when and as it did. Nevertheless Columbus was left to make the voyage in that little eggshell and to spread his scant sail to catch a favoring breeze, instead of puffing across the Atlantic in six days in a miraculously provided "City of Paris." It was essential to progress that General Washington should succeed in the Revolution and so establish a government of the people and by the people and for the people. But God did not anticipate the future in order to give him railroads for the rapid transportation of his troops, or the telegraph to flash information into his camp.

Coal lay for ages down in the mine, and God let it stay there until we learned its value and dug it out. Steam curled out of the mouth of the singing teakettle until Watt hit on a method of reducing

it to service. Electricity slept in the thundercloud until modern science clutched it down and used it as a news-carrier and a lamp and a motor. God provided these and a hundred other similar agencies in the raw, and then waited until we should find them and work them up. And we have found compensation a thousand times over for the slowness of their appearance in the development which has resulted from the necessity laid upon us to help ourselves to their possession. This law operates throughout human life. If we want miracles we must work them. The ways and means lie all around us. Why should God do man's work?

The best judges concur in placing enthusiasm at the head of the list of the qualities which are essential for successful work. Give a man with only moderate ability a burning purpose which shall be all-pervading and it will idealize his life and shape it to great ends. Such a one will mark his own age and mold time to come. Here is the open secret of Livingstone's career, and Martyn's and Carey's—of the life of every hero, for the matter of that, whether sacred or secular. The church needs to-day in her pulpit and in her membership this fine enthusiasm.

Notice to Officers of the Church.

It would be well for every elder to send his P. O. address to the RETURN, so that communications may be addressed properly when forwarded in our care.

Items of Personal History, by E. Robinson, in back numbers of RETURN, have been pronounced by critics thoroughly interesting, lucid and valuable history.

Be it remembered that, as Amiel hath it, "an error is more dangerous in proportion to the degree of truth it contains."

While cultivating the soil, it should be remembered that it is just as important to cultivate the mind and heart. It is a losing game to work so hard, and such long hours that there is no time for reading or recreation. Rest, read and recreate as well as work and worry.—Journal of Agriculture.

The Return.

Notice.

Many sample copies will be sent out this issue, parties wishing continuance will notify us with their subscription. Any one desiring the back numbers of the RETURN can have the same by remitting \$1.50, which will include postage.

Elder Solomon Thomas, of Hillsdale, Iowa, is dangerously ill at his residence with black cancer. He is brave and resigned, content that the light in his bosom will illumine the narrow path to the other side, so that where Christ is there shall he be also.

At a service given by a Christian minister in this city, when discussing the idea "that there is nothing in a name," drew from his pocket a dollar, after this exhibition he did the same with another piece of money and said it was legal tender, would the audience take it for the same, it was a quarter. We regarded this as pertinent to the name of the church; both bore purchasing power, but were not the same—one was a dollar, the other a quarter.

Agricultural Notes.

It pays to investigate and experiment. Keep a close account of the cost of crops.

Missouri got to the front this year on melons.

The acreage of clover seed compared with last year is 86.8.

Say the best seeds to plant. Breed up corn, wheat, etc., like you do stock.

To deepen hard-pan soil, use a sub-soil plow, leaving it lying below the mellow surface soil.

Make the country home attractive. Nothing adds more to the beauty of a home than a nice, shady lawn.

The average yield per acre of Irish potatoes in the United States, for ten years, is \$86; tobacco about \$64.

The experiment stations have decided that the smut of oats, and the "stinking smut" of wheat are parasitic plants.

Farm homes should have the best library possible, and the boys should be encouraged to read more and work less

—When the Georgia editor does tell a snake story it is generally a good one. A Georgia exchange is responsible for the following: "Some years ago Judge Sirmons was presented with a pet snake. One day it swallowed an eight-day clock, which could be heard to tick and strike until it ran down. Shortly after the snake laid one hundred eggs. On opening them he found each to contain an open-face watch in good running order."—N. Y. Picayune.

—There was quite a sensation near Amprior and Almonte, Ont., over the discovery on a farm of a stone with a masonic inscription and date on it. It has a surface three feet square, faced very smoothly, and a square and compass chiseled in the rock with a large "C" in the center. Two hands, three initial letters and the date 1604 were also carved on the stone. It has been identified with Champlain, who passed through that country in 1603.

—"Miss Twilling," said Mr. Calloway, "glancing down at his polished boots with a self-satisfied air, "don't you like to see a man always looking as if he had stepped out of a bandbox, his clothes nicely brushed, and everything about him indicating refinement?" "Yes, Mr. Calloway, I do," replied Miss Twilling, glancing at him significantly. "I like to see such a man as you have described about once a year."—Clothier and Furnisher.

—No tree can become so great that it will not be dependent upon its smallest roots for life.—Ram's Horn.

Strangers who visit our town seem to be amazed at the vast amount of improvement that is going on, and the main topic of conversation among them is, what causes such signs of thrift? The answer is, we are well situated, and have a splendid agricultural country surrounding our city, and besides this we have large coal interests which every month bring thousands of dollars and put them in circulation in our midst.

A wheat crop of twenty bushels per acre at 75 cents per bushel will give some profit, but it is much better to raise thirty bushels.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 PER YEAR.

GEO. W. L. SCHWEICH,
Editor and Proprietor.

RICHMOND, MO., OCTOBER, 1892.

With this number commences the issue of the RETURN, formerly edited by the late E. Robinson, of Davis City, Iowa, commencing January, 1889. On account of haste to fulfil our promise this number is somewhat hurried and many generalities used, which we trust will become more specific as the issues succeed one another and the data on hand formulated. This is, however, a message to our people and the honest intended world,—the aim is to do good and establish truth, as remarked by Procopius, the secret historian of Justinian. “Religious controversy is the offspring of arrogance and folly, that true piety is most laudibly expressed by silence and submission, that man, ignorant of his own nature, should not presume to scrutinize the nature of his God and that it is sufficient for us to know that power and benevolence are the perfect attributes of the Deity.” This advice given at a time physically similar to the world’s mental condition to-day, we shall adhere to the advice of words given so anciently and shall exercise on this line a just censorship on the contributions sent to us; beside every contributor must indulge his words over his own signature, as we shall adhere to individual responsibility only, not taking on our shoulders such burdens, as we, our fathers were unable to bear.

We shall endeavor to conduct this paper so as to be amenable to the laws of Christ, as so expressed emphatically and not to theories construed from idiomatic or interpreted scrapping of the scriptures. We believe that on account of conditions now obtaining the Church of Christ represents the truth and that this is one of the means of asserting her title to deeds given by the Almighty to her.

That some of the greatest roads to truth being assumed to-day had no beginning until they were sustained in the Book of Mormon and advanced by its believers; so we think it time, in defence of its claim, to place their origin where they belong. The position of David Whitmer shall be defined by one who learned at his feet and saw him faithful to the end. Brave when the bravest were afraid, loving and generous to his neighbor and family, beloved by all in time of trouble, sacrificing his life for the needy. Verily it shall be said of him thou hast done so much for “these, my little ones,” sit thou on my right hand. We shall investigate the comparative position to the believers in the record of the Nephites and other sects, in general, while we now state we will not endeavor, even should we be able to shake anybody’s faith in Christ—foolish is he that will not give his fellow man consideration and unchristian is he who believes that other men who differ from him have not light. For of every man is not made alike and it is impossible that objects appear the same either mentally or physically. The victory of the christian is dealing truthfully, as near as language will allow, with the gospel and the history of her servants, whether he is right or wrong, be thou convinced in thine own mind—hold fast to that which is good.

We shall endeavor to disrobe history with regard to that which sensationalism has clothed our people with, and when there was wrong it shall be said, when there was right it shall be maintained. We only ask the same charity that is given to the past and to be one of the “divine present.” The age and times are demanding that people think for themselves and learn the truth that is in their own personality, whence they will easily find a way to their God. We are thankful for this demonstration, because truth is doing it and her work shall prevail.

Cholera seems to have been checked at our seaports and we do not anticipate any serious consequences this season. It is in truth less destructive to life than the “grippe” so lightly spoken of.

Miracles.

The scriptures teach *not* that they save men but are God's records, dated, with power that will make mercy of justice and man to recognize the power of his God.

The youth of our land have been taught that they are transgressors of the laws of nature and it is generally the acceptance, but the Bible and scriptures of truth do not define them in such a manner, they are expressions of God's power strikingly conveyed and super scientific at their time. If we should see this attribute of truth then the Saducee of to-day could not with the Savior say: "Woe unto you Scribes and Pharisees." Everything in heaven above and earth beneath is subject to a perfect law, without "jot or tittle,"—all individuals have the same commensurate evidence of God, whether it is painted on the rainbow or set in panorama on the conscience. Whether in the burning bush or the advent of a literature, time has her whirling fitness of machinery that operates under the command of omnipotence. There never was a greater miracle than that of human existence; there never was a longing greater than eternal existence, because men do not place themselves in the law of God, that produces signs and wonders, they seek by their own, (however imperfect) — deductions and they are not earth commensurate. These generalities will be noticed more particular in the future.

"There is a principle which is a bar against all information, which is proof against all argument and which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."—Dr. Paley.

Elders J. C. Whitmer and P. C. Page have gone to hold services at Olathe, Kansas, being asked to come by the Church of Christ and other denominations, as Elder Whitmer is a doer of good works. We shall hope the cause of the Master to prosper there.

Patriotisms in the Record of the Nephites.

We cannot do better justice to this subject than to quote right here from Chap. xxi. of the Book of Alma, viz :

And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, in memory of our God, our religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his head-plate, and his breast-plate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty), and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should a band of christians remain to possess the land; for thus were all the true believers of Christ, who belonged to the church of God, called, by those who did not belong to the church; and those who did belong to the church, were faithful; yea, all those who were true believers in Christ, took upon them, gladly, the name of Christ, or christians, as they were called, because of their belief in Christ, who should come; and therefore, at this time, Moroni prayed that the cause of the christians, and the freedom of the land might be favored.

And it came to pass that when he had poured out his soul to God, he gave all of the land which was south of the land Desolation: yea, and in fine, all the land, both on the north and on the south, a chosen land, and the land of liberty. And he said, surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be

trodden down and destroyed, until we bring it upon us, by our own transgressions. And when Moroni had said these words, he went forth among the people, waving the rent of his garment in the air, that all might see the writing which he had wrote upon the rent, crying with a loud voice, saying, behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

And it came to pass that when Moroni had proclaimed these words, behold, the people came running together, with their armors girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress the commandments of God, fall into transgression and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments. Now this was the covenant which they made; and they cast their garments at the feet of Moroni, saying, we covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet, to be trodden under foot, if we shall fall into transgression. Moroni said unto them, behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain: yea, let us preserve our liberty, as a remnant of Joseph; yea, let us remember the words of Jacob, before his death: for behold, he saw a part of the remnant of the coat of Joseph was preserved, and had not

decayed. And he said, even as this remnant of garment of my sons hath been preserved, so shalt a remnant of the seed of my sons be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment. Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because that part of his seed which shall be taken unto God. Now behold, this was the language of Jacob. And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us; yea, and even shall it be us, if we do not stand fast in the faith of Christ.

And now it came to pass that when Moroni had said these words, he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah, and those who had dissented, who were called Amalickiahites.

And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites; and he also saw his people were doubtful concerning the justice of the cause in which they had undertaken; therefore, fearing that he should not gain the point, he took those of his people who would, and departed into the land of Nephi.

* * * * *

And it came to pass there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they out of the world rejoicing. And there were some who died with fevers, which at some seasons of the year were very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which men were subject by

the nature of the climate. But there were many who died with old age; and those who died in the faith of Christ, are happy in him, as we must needs suppose.

* * * * *

And Moroni was a strong and a mighty man; he was a man of perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and freedom of his country, and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people; yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath, to defend his people; his rights, and his country, and his religion, even to the loss of his blood. Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood, if it were necessary; yea, and they were also taught never to give an offence; yea, and never to raise the sword, except it were against an enemy, except it were to preserve their lives; and this was their faith, that by so doing, God would prosper them in the land; or in other words, if they were faithful in keeping the commandments of God, that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger; and also that God would make it known unto them, whither they should go to defend themselves against their enemies; and so doing, the Lord would deliver them, and this was the faith of Moroni; and his heart did glory in it; not in the shedding of blood, but in doing good, in preserving his people; yea, in keeping the commandments of God; yea, and resisting iniquity. Yea, verily, verily, I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken

forever; yea, the devil would never have power over the hearts of the children of men. Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah; yea, and also Alma and his sons, for they were all men of God. Now behold, Helaman and his brethren were no less serviceable unto the people, than was Moroni; for they did preach the word of God, and they did baptize unto repentance, all men whosoever would hearken unto their words. And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of the Lord; and thus they were free from wars and contentions among themselves; yea, even for the space of four years. But as I have said in the latter end of the nineteenth; yea, notwithstanding their peace among themselves, they were compelled reluctantly to contend with their brethren, the Lamanites; yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance. Now they were sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea, and this was not all; they were sorry to be the means of sending so many of their brethren out of this world into an eternal world unprepared to meet their God; nevertheless, they could not suffer to lay down their lives, that their wives and children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their church, and had left them, and had gone to destroy them, by joining the Lamanites; yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments, they should prosper in the land.

If there ever was a more perfect

ideal expressed by any people or book of true love of country amid perplexities and judgments, the taking the right way in time of civil trouble, we have never seen it produced. Even if people do not want to believe the divine authenticity of this book it should, have as much consideration as any other moral work and is fit to adorn the library of the most fastidious moralist. There are books introduced into our families that are perverting the best social life, and dragging the all-ready downward tendency of the race into lower depths, where this book is ostracised, which if introduced, would make of its readers good men and women, loyal to home and loyal to a good government.

God's Word.

Where truth may be, stop not the mind
With piles of stone and dust,
But search with light the hidden kind
With faith and not distrust.

Sweet confidence that in ages past,
Sprung from the Maker's hand,
Will bind the mountains hard and fast,
And place the smallest sand.

We may not have this art of God,
At will to human power,
But ages tell us at His nod.
It meets the day and hour.

In all previous divine work when the sunlight of truth broke through the ever-present clouds the servants of that truth did not like us of the present, proceed to break down the ideals of individuality, but rather fostered the nucleus of truth that must be found in the treasures of every creature's selfhood. God made man a little lower than the angels, thus signifying that there should always be a spark in every nature that would recognize its kindred magnet from heaven through his fellow man, then their intercourse should be as brothers and legitimate ambassadors of the Most High. The Savior, in most every case, although introducing the old way new, threw not down the statutes of time and association but condemned those hearers

by their own ideals and their own records. He showed his listeners that their ideals, their records, the simple truth was good enough, but His translation to them was from original truth untrampled by stoicisms.

His words were light reflected from their own bosoms. He did not tell them by what fraud their writings came to them, but he supported what some people to-day would call superstition; from this supposed rubbish he found mines of diamonds and as he held them up—happy was the person who beheld His mines of treasures and invested therein.

Commissioned with light, having within him the pure sunship of God, all language before him or since could have been destroyed and the measures and symphonies of heaven instituted just then on earth. But his quotations were not even taken from the old Bible as we have it to-day from orthodoxy, but an entire different version of the scriptures, yet the same truth is embodied and believed and should be. He gives this paradox to his unbelieving or believing hearers; he taught them that they believed that which they believed not.

He attacked persons, societies, Pharisees and hypocrites, but never history or written documents of any kind, but whether written by Saducee or Pharisee He gleaned from them such truths embodied as that they might shoulder the universe with their power. When Paul stood on Mars Hill, a man especially gifted as a disputant, he did not compare the Hebrew prepositions with Egyptian and tell them how both differed from the Greek; he had no language but the present truth and, surmounting language, science and philosophy so-called, he pointed them to the unknown God. The reflex is what gave to individuality such light that they found the true God in their own being and heard his voice,—for "My sheep know my voice."

The disciples of Jesus Christ have always pursued the method of their master, and wise men of all ages when about doing good or appointed as the scourge of God have pursued this method of taking humankind at their word and pointing them out the truth, that that great individual man might know himself, as expressed by one mind, holding the mirror up to nature.

The Savior says "My word is truth;" but Pilot with all the Roman and Hebraic jurisprudence at his command, with all wits sharpened to the keenest point, supposed to have exhausted all kinds of law in the melee of confusion and fact, could not find a way out of the dungeon of turmoil and authoritative debate—could only wash his hands and ask, "What is truth," and the Saviour of the world answered not, although the life of the Son of God was at stake.

This drama tells us plainly that the gospel was not to be found in the disquisitions and prejudices of earth authorities, in the criticisms of the learned or the edicts of any court of earth, but "falleth like the gentle dew from heaven," by a law not made with hands and whose fitness rests under the shadow of *this* Holy wing.

The Almighty writes in every tree and dwells in all the earth. Despise not the lowly, for the minute insects are his scourge or blessing, as well as a Cyrus or the belching and perturbed earth.

As the ages roll along He raises up His servants in the fullness of His times and, when the truth appears with His witnesses. Thou man that takest the neck from thy brother by human evidence despise not the witnesses of His truth, sealed in the life and death of good men, be it a Moses, a Socrates, a Paul or thy present brother, who has lived with the All Being—"men like other men," the best intention of our God.

THE RETURN is sent to any address one year for \$1.

THE BOOK OF BOOKS.

A Remarkable Address Given
By the Rev. J. Wolfenden.

INSPIRATION OF THE BIBLE.

In Several Ways He Proves the
Falacy of the Theory.

From the Chicago Press.

As we take this book in hand we notice that it bears the marks of a hundred human hands, and has been woven out of history and tradition; that it is a strange polyglot of letters, stories, visions, prophecies, histories and hymns, each bearing unmistakably the marks of its own age and of its author's temperament, training, prejudices and ignorance. And yet there are some who wax nervous and miserable when they hear any one insist that the inspired writers were properly themselves when they wrote. Their temperament, prejudices, training, education or the want of it, all telling upon their work after the order of nature. Not so, they say in effect if not in words. God spoke through these holy men as a man might speak through a trumpet or the telephone and the writer had neither part nor lot in the message, but simply conveyed it. And so they flatter themselves they have the

PURE WORD OF GOD.

That God is supernaturally present in the authorship of the book we think is attested by a thousand proofs of miraculous acts and miraculous goodness, but how the divine spirit came in conjunction with the human thought, will and experience, we know not. But if we insist that the very words were dictated by the Holy Spirit, we make him to simulate human ignoranc as well as human character. This appears to us to gratuitously put a weapon of offense into the hands of opponents of the Bible. An untenable position always compromises more than itself. Exaggerated claims provoke exaggerated repudiation. We think we are not justified in receiving this theory of verbal inspiration by the

evidence which the Bible affords. It is indisputable that Bible writers do not define inspiration nor say in how far they ceased when inspired to use their human faculties, and where scripture is silent human theorizing may be intrusive. We have no authority for affirming dogmatically that the men were inspired, not the writings, or that the writings were inspired but not the men, or to affirm that because all Scripture is given by inspiration of God therefore every word of it was miraculously dictated. All this is being wise above what is written and prescribing human conditions within which alone divine

REVELATION IS POSSIBLE.

Think what this theory involves. Here we have a collection of tracts—tracts historical, poetical, didactic, ethical, epistolary tracts often exhibiting a mixture of all these characteristics. Every sort of character is personated; every different style of writing is employed; every age and calling almost is represented. They are tracts written by all manner of men, from the king to the fisherman, from the philosopher to the unlettered herdsman; tracts produced at long intervals, from the earliest dawn of history—and in part even before it—to the period of the decline and fall of the Roman empire—tracts that have come down to us subject to the accidents besetting the transmission of ancient manuscripts;—tracts that have been subject to all the disadvantages of translation and a possible misapprehension. In view of all this, both reason and justice require that before we accept this theory of verbal inspiration, we should satisfy ourselves that it is given by an authority we cannot dispute. And from the nature of the case it is obvious that we must look for this authority only in the sacred books themselves. But it is an undeniable fact that not a single author of these writings has claimed—either for his own compositions or the compositions of others this verbal infallibility, and that Jesus Christ, the greatest authority, does not refer to it. The most, therefore, that can be claimed by the advocate or conceded by the opponents of this theory is that the

Bible is silent on the subject. This fact alone might justify us in declining to accept it as a

A SETTLED TRUTH.

But to us there seems to be abundant evidence relating to the history, character, and composition of the sacred books to destroy all claim to verbal inspiration. The state of the copies of the Bible now extant show that the literal and verbal theory will not bear criticism.

1. There does not exist in the world a single manuscript of any portion of the Old or the New Testament which is an original autograph, consequently we have only copies or translations of the original.

2. There is not a copy of the Bible existing which is transcribed from any one manuscript, but all the bibles we possess are made up of transcripts from many different manuscripts.

3. The most ancient manuscripts from which our modern Bibles are compiled are all imperfect, most of them only fragments.

4. No manuscripts extant of the Old and New Testaments (Greek) which we possess, was written earlier than the fourth century of the Christian era; no manuscript of the Old Testament (Hebrew) was written before the twelfth century after Christ.

5. No two manuscripts, either of the Hebrew or Greek scriptures, verbally agree, and there is not one of them which cannot be demonstrated to be verbally inaccurate.

Now, from these facts it follows that the very best and most complete Bible we have in the original tongues is a compilation made by the industry and learning of uninspired men from many thousands of literal variations. The learned Rishop of Manchester, England, gives the number at 140,000. This being so, how can we reasonably maintain every word which is contained in our modern Bibles is literally, infallibly, and

UNERRINGLY INSPIRED.

In order that we may see more clearly the force and value of these facts notice the testimony which our Lord bears to the authority of the Old Testament

Scriptures. It is written, "What saith the Scriptures?" are words frequently on His lips for the purpose of concluding an argument, rebutting an opponent, or silencing a gainsayer. But it is clear to my mind that although Christ fully believed in the faithfulness and substantial truthfulness of the Jewish Scriptures, yet He nowhere leads us to think that He regarded them as verbally and literally infallible. He treats them as a whole as the inspired word of God, but never implies that they are entirely composed of the very words of God; indeed His treatment of those books seems to preclude the idea that He so regarded them. In support of this view let me add :

6. That since the most ancient manuscript of Hebrew Scriptures is not older than the twelfth century after Christ, that is to say was transcribed some 1,600 years after the latest of those books was originally written, it is quite possible that Christ had not access to any original autograph writings of the Old Testament to which He could refer or from the pages of which he could make quotations.

7. That when He did cite passages from the Old Testament, the quotations were made, not in Hebrew, its original tongue, nor in Greek, in which the evangelist wrote his history, but in the Aramaic or Syro-Chadaic vernacular and therefore was only a translation from the original.

8. That our Lord did not use the words of the Hebrew scriptures, but most frequently quoted from the Septuagint version, a Greek translation, supposed to have been made in the third century B.C., and which is acknowledged to be the least trustworthy and verbally faithful of all the translations of the Bible now extant. Whether this translation was in portions and at different times, or by the same authors at one time nobody knows.

THE SEPTUAGINT DIFFERS

from the original Hebrew manuscript from which our English Bible is compiled in many important particulars : (a) In the Pentateuch, in more than a thousand places the Septuagint follows the Samaritan and not the Hebrew text. (b) In the Book of Job some 800 sentences or

portions of sentences, which are found in Hebrew are omitted in the Septuagint. (c) In hundreds of places the Septuagint is more a paraphrase than a translation.

10. That the authors of the New Testament wrote in Greek, whilst the Old Testament, from which they quoted, was written in Hebrew, and hence in no case do they give us the original words, but only a translation made by themselves and others. These quotations are far more often made from the Septuagint than translated accurately from the original Hebrew, and even this translation of the Seventy they sometimes quote incorrectly where it happens to agree with the Hebrew text.

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12. That some passages are quoted by them from the Old Testament which can not be found in it ; *e. g.*, Matt. ii., 23; Matt. xiii., 35.

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directly or by implication. Nay, he constantly used it himself in preference to the Hebrew as the word of God, and throughout the whole of the New Testament it is far more frequently quoted by the Evangelists and Apostles than the Hebrew text. From this it is evident that our Lord and his Apostles attached the same importance and sacredness to the one as to the other, although they differ so frequently and so materially in their verbiage.

14. There are many statements in the Hebrew Scriptures themselves which

could not on any conceivable hypothesis have been dictated by the Holy Spirit, not only because of verbal differences, but strange discrepancies which are irreconcilable. Take as an example Second Samuel xxiv., 1, 9, 13, 24; First Chron. xxi., 1, 5, 11, 25. These accounts may be substantially true, but they cannot be verbally true. With these discrepancies how can we tell that the story, when originally written, did not differ verbally from both these accounts. Into the many discrepancies of the New Testament I will not enter. It abounds with conclusive evidence that whilst there is substantial truthfulness and fidelity in the writers, there is no claim to infallible and verbal accuracy.

Perhaps I may not be wrong in stating that a thorough analysis of inspiration will show that the analysis has to do not with the physical or historical facts or whatever may be open to common observation and may be learned by ordinary means, but rather with religious truth and whatever is profitable for doctrine.

IT IS DOUBTLESS TRUE

that in dealing with historical and religious truths attained by natural means, the selection and arrangement of the materials, and the spirit that breathes through them, they were greatly helped by a wisdom superior to their own. When once all supernatural illumination is relegated to the region of spiritual principles, minor errors in the narration of facts do not detract from the trustworthiness of histories or there would be no reliable histories in existence.

Discerning the three-fold effects of inspiration, (a) in the revelation of truth, (b) of intensity of feeling, (c) in great abiding principles, we know we enter with them into the sanctuary of divine unfolding. Old truths become more important, truth, imperfectly understood, stands out clear and well defined and things which unaided reason cannot discover are revealed. It should be remembered that amid all the diversity of this book there is a divine unity. The book of Genesis is only the first of a long series of tracts produced during a long

(To be continued.)

Young girls who wish to marry take care to parade their domestic talents. Here is a curious example of it, which I dedicate to gourmands.

Six young ladies in Ohio, having received attention from six young men, exchanged confidences and came to a mutual understanding.

Although matters seemed to be progressing according to their wishes, there is still a certain impatience of victory among Eve's daughters, and they resolved upon an audacious move which should prove to the objects of their affection that they were, one and all, really good housekeepers.

They fixed upon a day, secured the house of a mutual friend and sent out six invitations to a luncheon which was to be prepared and served by their own fair hands. Upon the appointed day the six young men, punctual to such an appetizing engagement, were welcomed by six pretty cooks, dressed like the soubrettes in a comedy, with bare arms, dainty little caps, short skirts and embroidered white aprons. After having conducted their guests upon a tour of inspection, letting them peep into the ovens and oversee the cooking of the beefsteak that they might be sure there was no trickery, they all sat down to a table decked with flowers and enjoyed a delicious meal perfectly served.

A few weeks later Ohio was the richer by six more young households.

Such customs are far removed from ours. I can imagine the frightful scandal which such an escapade would create in one of our little provincial cities. Certainly no respectable girl would ever risk such a thing. Here the adventure was considered charming, and it is a natural result of such an education as we have just been considering.

Furthermore, an American marriage is an alliance between two persons, rather than an alliance between two families. The parents contribute nothing to the support of the young household, and do not interfere with the reciprocal choice of the young husband and wife. They marry themselves.

In consequence we do not encounter in the United States our own interesting class of professional marriers. There are none of the old dowagers who make themselves responsible for the happiness of their fellow beings by bringing about "accidental" meetings between the different members of their numerous clientele. The Americans have suppressed this "middleman."—Chicago Journal.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 4.

RICHMOND, MISSOURI, NOVEMBER, 1892.

Whole No. 28

THE BOOK OF BOOKS.

A Remarkable Address Given
By the Rev. J. Wolfenden.

INSPIRATION OF THE BIBLE.

In Several Ways He Proves the
Falacy of the Theory.

From the Chicago Press.

As we take this book in hand we notice that it bears the marks of a hundred human hands, and has been woven out of history and tradition; that it is a strange polyglot of letters, stories, visions, prophecies, histories and hymns, each bearing unmistakably the marks of its own age and of its author's temperament, training, prejudices and ignorance. And yet there are some who wax nervous and miserable when they hear any one insist that the inspired writers were properly themselves when they wrote. Their temperament, prejudices, training, education or the want of it, all telling upon their work after the order of nature. Not so, they say in effect if not in words. God spoke through these holy men as a man might speak through a trumpet or the telephone and the writer had neither part nor lot in the message, but simply conveyed it. And so they flatter themselves they have the

PURE WORD OF GOD.

That God is supernaturally present in the authorship of the book we think is attested by a thousand proofs of miraculous acts and miraculous goodness, but how the divine spirit came in conjunction with the human thought, will and experience, we know not. But if we insist that the very words were dictated by the Holy Spirit, we make him to simulate human ignorancs as well as human character. This appears to us to gratuitously put a weapon of offense into the hands of opponents of the Bible. An untenable position always compromises more than itself. Exaggerated claims provoke exaggerated repudiation. We think we are not justified in receiving this theory of verbal inspiration by the evidence which the Bible affords. It is indisputable that Bible writers do not define inspiration nor say in how far they ceased when inspired to use their human faculties, and where Scripture is silent human theorizing may be intrusive. We have no authority for affirming dogmatically that the men were inspired, not the writings, or that the writings were inspired but not the men, or to affirm that because all Scripture is given by inspiration of God therefore every word of it was miraculously dictated. All this is being wise above what is written and prescribing human conditions within which alone divine

REVELATION IS POSSIBLE.

Think what this theory involves. Here we have a collection of tracts—tracts historical, poetical, didactic, ethical, epistolary tracts often exhibiting a mixture of all these characteristics. Every sort of character is personated; every different style of writing is employed; every age and calling almost is repre-

sented. They are tracts written by all manner of men, from the king to the fisherman, from the philosopher to the unlettered herdsman; tracts produced at long intervals, from the earliest dawn of history—and in part even before it—to the period of the decline and fall of the Roman empire—tracts that have come down to us subject to the accidents be-setting the transmission of ancient manuscripts: tracts that have been subject to all the disadvantages of translation and a possible misapprehension. In view of all this, both reason and justice require that before we accept this theory of verbal inspiration we should satisfy ourselves that it is given by an authority we cannot dispute. And from the nature of the case it is obvious that we must look for this authority only in the sacred books themselves. But it is an undeniable fact that not a single author of these writings has claimed—either for his own compositions or the compositions of others this verbal infallibility, and that Jesus Christ, the greatest authority, does not refer to it. The most, therefore, that can be claimed by the advocate or conceded by the opponents of this theory is that the Bible is silent on the subject. This fact alone might justify us in declining to accept it as a

A SETTLED TRUTH.

But to us there seems to be abundant evidence relating to the history, character and composition of the sacred books to destroy all claim to verbal inspiration. The state of the copies of the Bible now extant show that the literal and verbal theory will not bear criticism.

1. There does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph, consequently we have only copies or translations of the original.

2. There is not a copy of the Bible existing which is transcribed from any one manuscript, but all the bibles we possess are made up of transcripts from many different manuscripts.

3. The most ancient manuscripts from which our modern bibles are compiled are all imperfect, most of them only fragments.

4. No manuscript extant of the Old and New Testaments (Greek) which we possess was written earlier than the fourth century of the Christian era; no manuscript of the Old Testament (Hebrew) was written before the twelfth century after Christ.

5. No two manuscripts, either of the Hebrew or Greek scriptures, verbally agree, and there is not one of them which cannot be demonstrated to be verbally inaccurate.

Now, from these facts it follows that the very best and most complete Bible we have in the original tongues is a compilation made by the industry and learning of uninspired men from many thousands of literal variations. The learned Bishop of Manchester, England, gives the number at 140,000. This being so, how can we reasonably maintain every word which is contained in our modern Bibles is literally, infallibly and

UNERRINGLY INSPIRED.

In order that we may see more clearly the force and value of these facts notice

the testimony which our Lord bears to the authority of the Old Testament Scriptures. It is written, "What saith the Scriptures?" are words frequently on His lips for the purpose of concluding an argument, rebutting an opponent or silencing a gainsayer. But it is clear to my mind that although Christ fully believed in the faithfulness and substantial truthfulness of the Jewish Scriptures, yet He nowhere leads us to think that He regarded them as verbally and literally infallible. He treats them as a whole as the inspired word of God, but never implies that they are entirely composed of the very words of God; indeed, His treatment of those books seems to preclude the idea that He so regarded them. In support of this let me add:

6. That since the most ancient manuscript of Hebrew Scriptures is not older than the twelfth century after Christ, that is to say was transcribed some 1,600 years after the latest of those books was originally written, it is quite possible that Christ had not access to any original autograph writings of the Old Testament to which He could refer or from the pages of which He could make quotations

7. That when He did cite passages from the Old Testament the quotations were made, not in Hebrew, its original tongue, nor in Greek, in which the evangelist wrote his history, but in the Aramaic or Syro-Chadaic vernacular, and therefore was only a translation from the original.

8. That our Lord did not use the words of the Hebrew scriptures, but most frequently quoted from the Septuagint version, a Greek translation, supposed to have been made in the third century B.C., and which is acknowledged to be the least trustworthy and verbally faithful of all the translations of the Bible now extant. Whether this translation was in portions and at different times, or by the same authors at one time nobody knows.

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Discerning the three-fold effects of inspiration, (a) in the revelation of truth, (b) of intensity of feeling, (c) in great abiding principles, we know we enter with them into the sanctuary of divine unfolding. Old truths become more important, truth, imperfectly understood, stands out clear and well defined and things which unaided reason cannot discover are revealed. It should be remembered that amid all the diversity of this book there is a divine unity. The book of Genesis is only the first of a long series of tracts produced during a long series of centuries, all of which, more or less, have the same characteristics, are in harmony with and bear testimony to their prototype; each casual in its origin distinctive in its form, complete in itself and impressed with the strongly marked individuality of its author, and yet all constituting one great and developing system of divine theology, growing with

the growth of the world and widening with its enlarging experience, history, prophecy, sermon and psalm all combining into

ONE HARMONIOUS WHOLE,

each workman preparing his contribution apart, but the whole brought together by the great Architect and combined into one august and symmetrical temple of truth. This is the true miracle of the Bible—its unvarying unity, not its outward uniformity; nay, an outward uniformity would infinitely lessen, if not destroy, the miracle of the inward unity. There are diversities of operation, but it is the same God that worketh all in all. Keeping this great feature and purpose of the Bible in view, we shall not care much to be identified with those who read to criticise; those who cannot admire the great opening poem in which the inspired muse sings the creative power of the Almighty in notes harmonious with the moving stars, because they suspect it does not speak with scientific precision, or because there are inaccuracies somewhere in the history of the deliverance from Egypt; but we shall be among those who are impressed with the wonderful harmony of the entire Book; with its marvelous adaptation to man's need and its unparalleled grandeur.

As we have been well told, the restoration of the lost son to the father is the solar center of the entire world. The purpose of the book is rather to form temper and spirit in conduct than to give rules; to work from the heart to the life and from the individual to society. The end it seeks is faith rather than dogma, obedience rather than rites and observances, charity and fellowship rather than institutions and sacrifices. This world is a temple of God for worship. Our party catch-words and narrow spirit are detestable in its presence. Let us come to this world, not as to a book of oracles, but of truths and life—as to a real arcana of spiritual forces rather than to isolated dictates of chartered creeds.

We have published the above that since the age of fanaticism has passed and men and women are thinking for themselves, to show that the same food for thought that has been given the Book of Mormon is being meted out to the bible, and that from an orthodox standpoint this people and the Book of Mormon was the first to take this standpoint, viz: "While in the spirit I wrote such things as came unto my mind." Now fact has shown that if the bible stands so does the record of the Nephites. The freedom of man and the federation of the world is approaching, and we of the Church of Christ hail with delight these signs of truth sitting on the waters to guide the sailor home. Men have thought these very things years ago, but were afraid to speak them. Now the times of the emancipation of religion has demanded the truth, the whole truth and nothing but the truth; even so much that the article published is very much filled with

impressiveness; that man be not counted as he has been, but that the shackles of angelic idolatry to man be given to the angels of heaven and not to earthly mortals.

Died

At Hillsdale, Mills county, Iowa, Sept. 21st, 1892, Elder Soloman Thomas, after a lingering and a very painful affliction. The disease which finally ended in death was gangrene or dry mortification, commencing from the beginning from a bruise in the right foot, and was confined to that part of the body until toward the last, when it affected his whole system. He suffered much, but just before he died he appeared to be free from pain and passed away without a struggle or quiver of a limb. He was an Elder in the Church of Christ, and all his family now living, consisting of five sons and two daughters, were baptized in the Church of Christ, except one who is in Oklahoma. He has done a good work and gone to reap his reward. His funeral sermon was preached in the M. E. church at that place on the 25th of September to a large congregation by Elder John Clark.

Elder Thomas was born in Herefordshire, England, July 24th, 1821, and was a little over 71 years of age. He emigrated to America at the age of 25, stayed in the state of New Jersey five years and then left for the Territory of Utah. Soon after his arrival there he was married to Lucy M. Chappel, who still still survives him to mourn his loss, and united with the Church of Jesus Christ of Latter Day Saints, and remained a member of that church until he arrived at the age of 44, when he left that organization, being dissatisfied with their their teachings and doings, and joined the re-organized Church of Jesus Christ of Latter Day Saints; in one year from that time he left the Territory of Utah and located in the county of Mills, Iowa, and in the immediate vicinity where he died his faith and worship was with the re-organized Church of Christ until within the last four years, when he united with the Church of Christ, and remained with that Church until he died. He bore a faithful testimony a short time before his death, and stated that he was well satisfied in having joined the Church of Christ. "The righteous have hope in their death."

Married

On the 2d day of October at Hillsdale, Mills county, Iowa, Ammon J. Thomas, aged 22, to Carrie A. Stroud, aged 17, by Elder John Clark.

SAW THE LAND FIRST.

A Jewish Sailor Who Pointed Out the Welcome Shore.

The diary which Columbus kept shows conclusively that it was a Portuguese Jew who uttered the words, "Tierra! Tierra!" on Oct. 12, 1492, and who was first privileged to set eyes on the beautiful shore of the new continent.

It was also a Spanish Jew named Rodrigo Sanchez, a relative of the royal treasurer, Gabriel Sanchez, who accompanied the expedition at the request of Queen Isabella as "veedor" or superintendent.

It was a Spanish Jew named Luis de Torres who held the position as interpreter to the Grand Chan under Columbus, and who, after the arrival of the small fleet, explored the newly discovered island, and after traveling twelve miles returned with the news of having found a place with fifty cabins and 1,000 souls, who later gained the friendship of the cacique, or prince, thus becoming the first white settler of Cuba.

These statements can be corroborated not only by the history of the Jews after their dispersion but also by the most authentic documents and traditions from the fifteenth century; thus it is evident that after Columbus the Jews deserve to be credited with the discovery of America.

JEWS AS PIONEERS.

There was no doubt left in the minds of the large audience who attended the interesting exercises in the Jewish Synagogue on the corner of Clinton and Judd streets last night, that America was discovered and after listening to the enthusiastic addresses of the eloquent speakers they were the more impressed with the truth that God's chosen people is destined to play a great role in the most important events of the world's history.

It is a most remarkable fact that wherever the cross is planted and the word of God spread in newly explored regions, the Jews follow in its wake. Must they, without intending to do so, follow the missionaries as living witnesses of the divine revelations as foretold? It is a fact that few are found in pagan countries. Shall the prophecy of their repossession of the Holy Land become a reality in the near future as well as the minute fulfillment of the sacred predictions regarding Israel up to date?

The orthodox Jews say that Palestine is their land of promise, the reformed maintain that the new continent is to be the nation's haven of refuge. However this may be, there exists no people in America

which has greater reason to be grateful to Providence than the Jews, for here in the land of liberty and equality they found protection after the undeserved persecutions of eighteenth centuries by the nations of Europe and Asia.

STIRRING SPEAKERS PRESENT.

The following gentleman were on the program to address the Israelites on the occasion of their Columbus celebration:

M. E. Rubovitz, the popular reader of the Zion congregation; the Rev. K. Kleinovitz, the chanter of the chanter of the congregation Anshe Kanesses Isral; Dr. Sigmund Zeisler, Judge Phillip Stein and Messrs. William Lorimer, Sol Simon and Charles G. Neeley.

Most of the speeches were delivered in German, in which language the speakers without exception exhibited oratorical power, which excited the most vociferous applause from their delighted countrymen.

Among the good thoughts expressed the following remarkable facts here compositely stated, were developed:

It is in the first place an interesting coincidence that as in the year 1492, also in this year of the four hundredth anniversary of the discovery of America, the 12th of October occurs on the twenty-second day of Fischri, the thanksgiving day of the Jewish fiscal year, the seventh day of Succoth (Feast of Tabernacles.)

The Reformed speakers seem to desire to emphasize their conviction that when Moses was permitted to view the promised land from the mount before his death, he saw more than the land of Canaan, the vision affording him an inspired perspective of the Atlantic Ocean and of far-away America. They argued that the land overflowing with milk and honey, the land of unalloyed joy and perfect happiness, was not reached Palestine, was not reached until under the American flag, where the free from among all the nations of the earth have planted their banners, and received equal rights with all men, and true protection of life and property.

LOYAL AND PATRIOTIC.

It was imprinted on the minds of the auditors that faithful Jews ought more than any other race to be loyal patriotic Americans, as here began the era of the nation's general prosperity.

Wherever the Jews are taken from oppression and bondage and given equal rights and justice with their fellowmen they soon excel all in every branch of science, art and commerce, thus showing that now as

before they are indited the theocratic people. The four hundred years that have elapsed since the day Columbus set foot on San Salvador mean to the Jews forty thousand years of enlightenment, civilization and truth.

Another most remarkable coincidence in history is that the very day that the Jewish sailor cried "Land!" in the mast of the vessel of Columbus was appointed as the time that the royal edict should go into effect which expelled hundreds of thousands of Israelites from the Spanish dominion, compelling a homeless multitude to find refuge in more hospitable lands. Of those who have since admitted them into their territory the land the Jewish sailor first beheld has proven itself the most hospitable.

In Spain they were burned at the stake for daring to adhere unflinchingly to the faith of their ancestors; here, after centuries of struggle and adversity, they are welcome to worship Jehivah according to the dictates of their conscience.

It is also not generally known that Columbus bequeathed a generous legacy to a Jew, who used to live at the gate of Jewry, in Lisbon. This was done the day before his death.

All in all, the Jews of Chicago look upon this as the most memorable one in all their history, both as American citizens and as Israelites.

The above from the Inter-Ocean is significant from the position taken by the Church of Christ, as embodying the presence of Israel wherever freedom plants her standard, and where the nations of the earth shall be blest. The cry of land! land! was a characteristic cry and was but an echo of the song of Miriam. Through thy seed shall all the nations of the earth be blest has ceased to be a mystery and is now a fact. That cry of deliverance was just in time as Spain was "pushing the people," that God would make bare His mighty arm.

A Prehistoric Ax.

ALTON, ILL., Oct. 31.—A dweller in the Illinois river bottoms above this city has discovered a wonderful prehistoric relic in the shape of an immense copper ax weighing eight pounds. It is covered with a thick coat of platinum, evidence of its great age, and in its shape and workmanship gives proof of considerable mechanical skill in its manufacture. The implement has been obtained by Prof. Wm. McAdams, who regards it as the finest in existence and will add it to the Illinois exhibit at the World's Fair.—Republic.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 PER YEAR.

GEO. W. L. SCHWEICH,
Editor and Proprietor.

RICHMOND, MO., NOVEMBER, 1892.

THE POSITION OF DAVID WHITMER.

The Last Living Witness to the Divine Authenticity of the Book of Mormons, and His Occupancy of That Position and His Eldership.

When God presented the 19th century with his unpoluted thruth from out the earth. When he uncovered the seer Joseph. Smith that truth should plant her standard again on the Americas and tell the people of a nation that had lived and died on this soil. He followed the same course as he did in all of this revelations to man providing some features unintelligible to science in its then present state, and providing witnesses from differently constituted men; testifying to different parts of the advent and summing all together twelve. When God's exponential Son appeared on earth he selected for this work as servants not those who would be Lords, but those of comparatively middle classes, all of whom carried an individuality of their own, embodying in their personality almost every form of human nature. The ambitious, the enthusiast, the philosopher, the schemer and in fact about every element pertaining to man. The All Wise knowing that the trials and temptations co-ordinate with any new revival of truth would have to bring out the nature of man in contact with that which was Divine.

The character of those early witnesses have been discussed until every one ought to know their peculiarities, that they were men, and men only; with all of man's weakness and all of man's strength. That when trouble came and the Savior was impaled Peter said: "I go fishing;" when some one wanted to know who should be greatest, (politicians they) the Master said: "Whosoever of you will be chiefest, shall be servant of all."

At this point we pass the 1829th mile post in the world's history, and without discussing at this time the other witnesses take up that of David Whitmer, to whom the voice of God spake at the time of the miraculous vision of the plates, the angel and the accompanying relics.

At that time or during that period of his life David Whitmer was a thoroughly respected citizen of the state of New York. Industrious, energetic and a companion of a man who is now one of that state's most respected citizens. The family of David Whitmer have letters from this party testifying to his conduct and general deportment as full of common sense, vigor and manly development. His character was such as would ornament with honor any position that the world might give him, and he was naturally ambitious. At this period of life, when you built fires for the world's honored, when love was budding and strengthening, and every vital pulsation was alive to the blessings of this life, the message to the world that he has time and time re-uttered came, as he says, from heaven to him. Such a message as made this farmer drop the plow, crucify the emoluments of the world, undertake to bear disgrace that truth might be, in fact to take God at his word and suffer the consequences.

Facts might be told that would lead the reader to further realize the self-sacrifice made by the man when he shouldered the witness-ship of the same gospel that God had sent to the deciples on this land of America. But from the manner in which this people have been handled in history, that all their evil deeds and mistakes have been recorded by the secular historians, and none of the good they have done been lauded, with all the diseased literature that has been hurled against them, it appears at once, sufficient is the sacrifice of any one who would cast their lot where David Whitmer did in 1829 and thereafter. At the call he answered like a soldier and proved his devotion by loving the faith of Christ as burned in his own individuality, and his perpetual cry shall sound when all is done: "The word of the Jews and the word of the Ne-

phites are one." From the incipency of the work until April 6th, 1830, twelve disciples went to work like children of God, wholly given up to the light of life that guided them and belted with the love of brothers. About this time discrepencies and man began a condition that was to lead the church through a journey now yet completed, where trouble cast her desert shadow and persecution gives to man's excess the reclamation asked of God. It is not our province here to say who was right and who was wrong then and afterwards, but the fact appears that in the amplification of the Church from that time differences arose that has brought error in the ranks of a people, who should now be a unit instead of being scattered in their beliefs. That persecution, although unjust, was attracted to them when they should have been regarded as a blessing to any community. Nevertheless the trouble came, and when the worst times were at Independence David Whitmer was with his people, loving them and testifying by his deeds the commissioned of Christ, the neighbor and the friend. He enjoyed the personal and most exclusive friendship of Joseph Smith, and when they two in the counsels, with only God as witness, met together, tears of love would bless them and light of heaven would warm to a glow, that they could see each other face to face in peace, even as man knoweth himself. Could these conversations between these men be heard by the believer in the Book of Mormon, yea, by the world, the triple tongue of discord would not sway her fangs, and where now is discrepsncy and illness would be brotherly love and health.

That David Whitmer possessed the authority given in the beginning is self-evident and confessed by circumstances, but papers left give the seal of Joseph Smith's hand to his calling, witness-ship and eldership, when their outward diffeances were many. When David Whitmer's pamphlet appeared his remarks about Joseph Smith were taken up by the evil spirit in man and made to cast envy. When if David Whitmer had said nothing he would have confessed his disregard for him and piled an accu-

gation against him, where regard has gone and friendship left no tear to bind the differences of their lives. Do we believe the historian less who wrote of David because he told his faults? Do we believe him more when he says he was after God's own heart? Do we give Saul the kingship of Israel without picturing the cloud that covered a king, that a Samuel annointed in the name of the Lord and finally, when David had the opportunity to slay Saul while asleep, what did he say? The words were quodt by David Whitmer at Far West when he was asked to take a gun and kill his friend. "No," said David Whitmer, when all was heased, when he was without purse or script and a conscript baggageman for the expedition, "I will not tourh the Lord's annointed."

What we Owe to Superstition.

The truth of the unknown is always before us, like the integrations of nature, a field is opening full of axiomatic facts, unending combinations, constantly forming surprises to science and adding to the banking house of knowledge. Superstition has been the foolishness and the force of many an unhistorical present, and afterwards the bulwark of science and the refuge of nations. As a force, with use, time has written wisdom under excess and philosophers have confessed the world stood still without it.

To-day the world has all eyes turned to the great Columbian exhibition, where will appear "ever nation under heaven;" where that struggle of the mind called language will have myriad tones all centered to the man who claimed he heard the voice of God on board the Santa Maria. Sceptic, enthusiast, scientist, philosopher, (unconsciously) armies of them bowing to a personality born of excess and accompanied by superstition. All the world knows the story of Columbus or the many like him; fable has no fancy that can paint a confidence in the unknown like the navigators of those primal days. Science could not then lay her rule on the atlantis or logic give a syllogism to the western sea-tongued story, a story that excessive guesses located near the Occident.

Out to the no where, for somewhere, at risk of everything for something an inherent force coming positive and with sacrifice. Now after all is done we hunt the pages of ancient tales, not a superticious story remains undragged, for a notion to prove that "any feller could do that." True the poet or poet philosopher unconsciously paints the personality of those times that tried the souls of men with dignity and hangs in the galleries of their art the story of what the world worships, but does not call superstition. The stories that last in every age, that tell the sentiment of the highest thoughts, are but fancies that ideality has pictured and backed with unseen force has proven fact of nothingness and made so-called superstition kinsman of creative power.

All of Homer was a myth until a Schleiman dug the truth from earth. After the work, after the risk, after the leap in the dark for light it is very easy for the leisure scientist to prove success. It is very easy for the rich man to tell the poor ones how to get rich by scientific methods. The world is full of methods talked, the world is full of methods balked. There is an inertia that accompanies every form or quality of superstitious force, but this very fact makes it almost a normal faculty and useful to the human race. What ambitions, whether laudable or otherwise, have not met this retarding force to bring the winged act to reason and to earth, but peep by peep we gather views on the other side, enough to spur the race to adventure and danger, that safety and rest may be at last given to that wild quality of man, the imagination. It has been claimed, but not proven *defacto*, although the writer believes so, that superstition is more frequent among the uncultivated class of humanity. Very well. By night it calls the savage eye to the stars, where a music of facts are interlaced. Even in the wild orgies of the human sacrifice science found a gem of surgery; this last is an extreme limit, but it brings the present to what we would have been had science stopped with its own age instead of being reinforced

by excess or fevered brains that dared to dip its gold from lead and found instead the interlacing atoms of chemistry. Culture is not as strong a source of knowledge or rather discovery as excessive thought, bursting with the light of the meteor, as the human race meets her needs, wheeling round the onward march of that mystery time. Voltaire was a man of his time. Jesus Christ was a being from his cosmos, kingship can only be perfected in a milenial. Bulwer's Egyptian at Pompeii was all that could make the expression in regard to the opposite or one that had seen one immortal. True science, true philosophy, true history are blessings that cannot be measured, but when fact brought truth to earth the mask was in the hands of some force that clouds might be; and human power should step by step dissolve the mist, even though a Columbus or an Ericson risked the seas or a Moses and a Shakespeare burned their minds in fire.

The highest shrine in man's entity is but a jewel found in the throne of God, reflecting the lights of the first cause, so many scintillations. That every now and the time finds a centered focus, and all at once a panorama appears that we work for years to find that he who runs may read. So that when a record of Nephi says: "And it came to pass that I looked and beheld many waters and they divided the Gentiles from the seed of thy brethen, and it came to pass that the angel said unto me, behold the wrath of God is upon the seed of thy brethren; and I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters even unto the seed of my brethren who were in the promised land."

"And it came to pass that I beheld the spirit of God, that it wrought upon the Gentiles and they forth out of captivity upon the many waters." Six hundred years before Christ. It was not superstition as generally understood to-day, but then it was so called. All the

notions that chance discovered this country is abolished by the history of her rock built records and the superstitious history of her highly imaginative inhabitants; where the cross was planted before the Spaniard came; and where the light of God shone as brightly as it let the shekinah of Israel. The path through the waters was broken by the excessive power of God upon the race and like a magnet was drawing by the force of so-called superstition, an Irish sailor, a Swedish navigator and a Spanish enthusiast that America might be unfolded to the world as the nest of rest to a human Israel as a salvation to the rest of the world, a clearing house of the nations and a commune of liberty.

We possess this land as the gift of God and not of culture's tender steps whose bravery is in the prize ring, but whose power is at the shrine.

That every faculty God gives,
May wing its flight to rest,
Where burning causes fire the breast,
Where truth in light is given power,
To meet the world's demanded hour.
Till time shall wheel her problem here,
Through ages dance of whirring sphere;
And all beginning hold and find
The mystic problem left behind.
When joy shall leap from out the years,
That God has moistened with their tears,
When misery dwindles in the past,
And peace shall make her anchor fast.

In a recent discourse Prof. Swingwell says that the human mind is acute enough to know that it did not make itself nor its vast encompassment. Instead of making immensity and eternity, it has not been able even to comprehend them. If a butterfly by any means could make itself, it would still be ashamed to say that it had first made the earth, sun and all the stars. Thus man has always been compelled to look away from himself for his own origin. He would not have planned his own sorrows and his own death. He necessarily locates his origin outside of his own mind, and thence comes the sentiment of religion.

The Sultan of Turkey is consistent in one thing at least. Finding that the Koran and himself differed he did not go to work to twist and distort the book from its present form by some sort of forced interpretation, to make it appear to fit his case; but went to work and boldly altered it and published it in the altered form.—Patriot.

Information Wanted.

It is claimed by the Re-organized Church that Joseph Smith was a true prophet of God up to the time of his death, which occurred on the 27th of June, 1884.

If this claim is correct the writer has failed to comprehend how the revelations on the "Order of Enoch" in the "Doctrine and Covenants" can be true as is claimed and endorsed by the L. D. S.

Sections 77, 81, 101 are revelations this "Order of Enoch," which was an order established inside the Church "to be an everlasting order," and was to "to remain in the Church for the salvation of man," and was to continue with and in the Church and to their "successors forever, etc."

We are further told in those revelations that the one that "breaks" or dissolves this "everlasting covenant" "shall be turned over to the buffeting of Satan until the day of redemption."

In the history of Joseph Smith, as recorded in Mil. Star, Vol. 15, P. 35; we learn that Joseph Smith and others broke or dissolved that order. It reads thus: "On the 10th day of April, 1734, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one should have his stewardship set off to him."

Thus we see that Joseph Smith and others did on the 11th day of April, 1834, "break" or dissolve that order and hence, if those revelations are true and were given by the Lord, Joseph Smith must have been under the "buffeting" of Satan from that time until the day of his death, and has been and will be "until the day of redemption." If this is true how could he have been a true prophet and free to give the word of the Lord the ten last years of his life! Information wanted please.

The claims that Joseph Smith was a true prophet up to the time of his death and the revelations in the D. & C. true, certainly cannot be correct, for one or the other must be false, and the writer unhesitatingly pronounce both claims false. More anon.

Respectfully,

ELIAS LAND.

[It must be remembered that it is the policy of the RETURN that every

contributor shall have free space over his own signature, and that responsibility must rest with individuality and not with the Church of Christ. We are thankful for correspondents and in fact earnestly desire the brotherhood to write, also people who belong to other churches that seem to differ with us, only that fact and truth are inculcated, and if we be not on the rock we want to know a better foundation and are always ready for honest investigation.

Balden, the Prophet.

Away back in 1824 or 1825 an erratic preacher by the name of Balden made his home in Louisville, Ky. He was neither eloquent, argumentative nor persuasive, but the very memory of him would doubtless have died years ago but for the fact that he was a prophet—a prophet with honor in his own land, too. During the time when not engaged in preparing sermons or in visiting his little flock, Balden busied himself with uttering marvelous prophecies and committing them to writing. The prophet's manuscript predictions, which are now in the hands of William Miner, an aged cousin of David G. Phillips of Louisville are perfect gems of occult literature. They are written in a strange, crabbed hand on long note paper in old fashioned nutgall ink, and all bear dates ranging from 1817 to 1829. He correctly outlines the Mexican war of 1846-47, giving time, cause and duration of the struggle; warns people to prepare for the great civil conflict of 1861-65, besides telling as do the histories of to-day, the cause and results of the Franco Prussian war of 1879-71. He devoted five closely written pages to the decade following 1890, punctuating it in several places with the remark: "These ten years will see the greatest destruction of life and property known the world's history." As no real prophet was ever known to quit business without figuring out the final end of the world, Balden tried his hand and sets the date of that interesting event for 1913, and the third day of August as the exact time.

Notice to Officers of the Church.

It would be well for every elder to send his P. O. address to the RETURN, so that communications may be addressed properly when forwarded in our care.

Items of Personal History, by E. Robinson, in back numbers of RETURN, have been pronounced by critics thorough interesting, lucid and valuable history.

Be it remembered that, as Amiel hath it, "an error is more dangerous in proportion to the degree of truth it contains."

WAS COLUMBUS A GENTLEMAN?

McAllister Says He Was a Good Man, But of Lowly Origin.

NEWPORT, R. I., Oct. 8.—Ward McAllister was asked to-day if that portion of society over which he used to preside would be fully represented at the Columbus celebration in New York. The ex-leader of the Four Hundred smiled. He really did not know, "doncher know." He had not kept up with the movement of New York society people lately. Still he was inclined to think that society would remain in retirement during the festivities. "When men go into an enterprise of this kind for gain, you know there is no eclat. This class goes into any and all enterprises for the exclusive purpose of advertising themselves and making money. Society has no need to advertise itself. Understand? Newport is a deucedly peculiar place. People don't advertise themselves here, you know. Of course, if the Columbian celebration is a success, I, as a true American, will be well satisfied. Personally I intend to run down to New York to see the night pageant."

"Mr. McAllister," the reporter asked, "was Columbus a gentleman—that is, would he be considered a gentleman from the point of view held by you?"

The once great society leader smiled again.

"Well—er, that is—er, the newspapers of to-day are too deucedly enterprising, you know. However, your query is a proper one, I suppose. Columbus was a self-made man, and all his social influence came from the fact that he appeared before the Court of Isabella. He must have been of humble origin, don't you know, but he had fine aspirations, and was no doubt a bold, daring man."

"Was there not a discussion as to where his bones were buried? And did he not die a pauper?"

"I believe he had noble instincts, nevertheless," said Mr. McAllister. "Instincts of a gentleman. He must have been a man of good address, or else he could not have appeared

as he did before Isabella. But when you sift the matter down very fine and press me for a decided answer, I must frankly tell you that I do not think Columbus would be admitted to what is jocularly termed "The Four Hundred." He was a good man, but of lowly origin."—Republican.

Just a Plain Christian.

NEW YORK, Nov. 15.—A matter out of ordinary routine had to be considered by the New York Presbytery at its regular session yesterday in this somewhat remarkable letter:

HIGHLANDS, N. J., Sept. 29, '92.—The Rev. b. D. Alexander, D. D., Stated Clerk, Presbytery: DEAR BROTHER:—Through you I again respectfully request the Presbytery of New York to remove my name from the roll for the following reasons: While humbly receiving the scripture of the Old and New Testament as containing the word of God, I decline to subscribe to a merely human declaration be it so able and so venerable as the Westminster standrd. I further decline to be called "Reverend" as being too much like being called "Rabbi," against which our Lord expressly enjoined his disciples.

Again, I decidedly prefer not to be identified with any party or any denomination of the followers of Christ. Such names, and the spirit which they engender, seem to me nonscriptural and baneful, rather than beneficial. It is sufficient for me to be a companion of all them that fear God."

Finally, I suspect that the world and the visible church are somewhat surfeited with preaching, at least, of the prevailing type. Like the Army of the Potomac early in 1862, the church has been abundantly, perhaps excessively, organized and drilled. Men naturally and not unreasonably except it now to go forward with a boldness, directness, power and success that is commensurate with its present numbers, learning, wealth, prestige and especially with its claim of the Divine Captain of salvation ever presented to direct and to prosper its course.

As this letter distinctly withdraws my subscription to the Westminster standards, it doubtless renders impossible the continuance of my name upon the roll of Presbyterians. While thus terminating my especial connection with the Presbyterian denomination I earnestly pray that the Divine Head of the church may abundantly bless it with all the de-

nominations of his people, and remain your brother in Christ.

R. R. PROUDFIT.

P. S.—I erase the titles in your address simply to do "as I would be done with."

The P. S. is explained by the fact that in addressing Dr. Alexander the writer crossed his pen through "The Rev." and the "D. D.," after writing them.

Dr. Proudfit is a wealthy man 45 years of age, who resides on a fine estate called "The Highlands," between Sandy Hook and Sea Bright, N. J.

In the hurry and rush of getting out the first number of the RETURN some miscellaneous matter from the secular press was not on the proof sheets and consequently escaped the notice of the editor. As they bear their quotation marks the patrons of the paper will make due allowance for the same. Promises were made by postal that caused the hurry and time could not be taken to prove all and get the paper to its patrons at the period promised. Due care will be taken in the future.

The living truths of God, affirms the Interior, can no more be routed from His word by investigation than living air and vital sunshine can be chased from a room through open windows by working a fan or a pair of bellows. The enemies of the bible are those who care more for its binding than for its contents, those whose parlor tables, rather than lives are adorned by its presence.

Energy is man's success. How often we hear some say how they would like to do something if they had the capacity or sense for it. Very often we mistake a lack of industry or goaheaditiveness for a lack of sense. To some success comes without much apparent effort on their part, to others it comes in light measure as gained by hard effort. But to all, or the majority of us, it will come if we are willing to throw our soul into the effort. Man's life is made up of uncertainties. The most familiar things known to us would carry with them a doubt of their existence if we were not thus familiar with them. Thus it will be seen that by steadily applying ourselves to the study of those things which now seem far away from us we can become conscious of their existence and see them as we see the objects of every day life. Man can learn, in a degree, by coming in contact with his fellow men, but who wishes to drift along as a drag to the progressive spirits? Would he net rather be help than a hindrance? A distinguished man among men—Ex.

OF GENERAL INTEREST.

—In the United States there are about sixteen million cows—one for every four persons.

—Housekeepers know "boneless codfish," and now a member of the United States fish commission announces that the boneless shad is in process of evolution and well advanced toward completion. He does not lose his bones in the same way as the cod, to-wit, after death, but by careful breeding and crossing.

—The largest pumping engine ever made in this country has just been placed at the Philadelphia waterworks. It weighs nine hundred and fifty thousand pounds, is thirty-five feet high, and occupies a floor space of thirty by forty feet. Twenty million gallons of water are pumped every twenty-four hours.

—A famous duchess in London recently went through the ordeal of having a dress made on her own figure. She stood for three hours while the dress-makers wrought fifty yards of rare old lace that could not be cut into a gown for a soiree, at the close of which every stitch had to be carefully cut and picked out before the lady could disrobe.

—Philadelphia has six day nurseries where working women with children ranging from three months to eight years of age can leave them from 6:30 in the morning until 6:30 at night. Three meals and ample amusements are given, costing the mother six cents a day. These institutions are supported by voluntary contributions. Other cities have them on much the same plan.

—The Washington state building at the world's fair will show to some extent the forest resources of the state. The foundation alone will contain 171 logs, some of them 120 feet long and 48 inches in diameter at the small end. The superstructure of the building will contain, besides heavy timber, fine finished woods, showing the grain and structure of the woods, and a complete exhibit of shipbuilding material.

—Taking the length of the permanent ways on the surface of the globe at nearly sixty thousand geographical miles, with a daily average of ten trains, it is estimated that the total loss by wear and tear suffered each day by the metallic rails of the earth is about six hundred tons. The six hundred tons are lost in the form of a fine powder, and are carried back to the earth in the shape of soluble iron salts.

—Director-General Davis has asked the state department at Washington to make public the following ruling regarding the placarding of goods at the exposition: "Foreign exhibitors in the World's Columbian exposition will be permitted to state upon placards attached to their exhibits the prices at which said products will be sold at the place of manufacture, and also the prices in bond and out of bond, or exclusive and inclusive of the customs duties in Chicago."

—The disappearance of the Jim Fisk restaurant recalls to an old New Yorker that there were as cheap restaurants in New York forty years ago as now. In the fifties there was a famous cheap restaurant on Chatham square. Here

one could buy for 6½ cents a good slice of beef with potatoes and turnips. For 6½ cents more he could have plum pudding with a rich sauce. Thus one obtained for 12½ cents, the old York shilling, a wholesome and satisfying meal, and not always in bad company.

—A late census bulletin states that there are about 1,500,000 more males than females in the sixty-two and a half millions of population. In the New England and Middle states there are 45,000 more females than males. In the south middle section, including the district, the females outnumber the males by some 20,000. While in the northern central section of the country, as far west as Nebraska, the males are in the majority by over 800,000, in the south central portion this excess reaches only about 200,000. In the western section of the country the predominance of the males is shown by a majority of over 500,000.

—On the western prairie is found what is called the compass plant, which is of great value to travelers. The long leaves at the base of its stem are placed, not flat, as in plants generally, but in a vertically position, and present their edges north and south. The peculiar propensity of the plant is attributed to the fact that both surfaces of its leaves display an equal receptivity for light (whereas the upper surfaces of the leaves of most plants are more sensitive to light than the lower); the leaves thus assume a vertical position, and point north and south. Travelers on dark nights are said to feel the edges of the leaves to ascertain the point of the compass.

—Edwin Ellis, some of whose famous Southdown sheep are to be exhibited in this country at the coming world's fair, is not only a great landowner and an energetic business man, but also a philanthropist. He has built near his home in Surrey, England, an experimental row of neat cottages for his tenants, an ideal schoolhouse, and a club house for the people, and his daughter has a wood-carving class among the tenants. The club house has provision for billiards and other games, a prettily decorated social hall capable of seating five hundred persons, and a library of eight hundred or more volumes, with numerous periodicals.

HOUSEHOLD BREVITIES.

—Deep crimson roses and green barley decorated the table at a recent very elegant dinner. The Chester carnation and orchid boutonniere has given way to a bunch of half a dozen tiny rosebuds with a single wisp of green.

—Jolly boys.—One pint and a half of rye meal, one-half teaspoonful of cinnamon, small pinch of salt, two teaspoonfuls of baking powder; sift all together, wet well with milk, roll out thin and fry in boiling lard. Make the dough pretty stiff so as not to soak the fat.—Detroit Free Press.

—Coffee Bread.—One egg, one cupful of sugar, one and one-half cupfuls of warm milk, four cupfuls of flour, one-half of a yeast cake. Mix, and set to raise as for bread. In the morning, add two-thirds of a cupful of butter, and rise again in a pan, after sprinkling the top with cinnamon and sugar. Bake like bread.—Good Housekeeping.

November 8th the great quadriennial pulse of America gave her heart stroke once more and carrying back to the body of the people has selected for her public servant Grover Cleveland, of New York. Certainly in the reversal of political sentiment the man is weighed with the greatest responsibilities, and it is the desire of this people that the All-wise One will indicate the destiny of this Zion of the world, and that he will follow the cycle of his time and be blest of this age. The character of our honored servant warrants the sacredness of our firesides, for there has been his latent power. His minuteness and care of the obscure, but necessary wants of his fellow citizens, signifies that he will use all the powers that God has given to reach the heart of the nation. Grant that as the visions of the nation's wants come to him upon the housetops of independence naught will be unclear that God has provided.

That this Jewel of Nations shall gain in its worth, By the granting of time as a light to the Earth.

Mormons Win a \$2,000,000 Suit.

SALT LAKE, UTAH, Nov. 12.—The territorial supreme court to-day decided the church escheatment case, involving \$2,000,000, and ordered that the money be handed over to the mormon church, to be used for the support of the poor, the parochial schools and the repair and building of mormon houses of worship. The master in chancery has decided that the money should go to the free public schools, holding that its transfer to the mormons would be a much in aid in polygamy. The court holds that belief in polygamy is an abstract, rather than a concrete principle, and beyond jurisdiction of the courts. An appeal was taken to the United States Supreme Court.

The great strike at Homestead, Pa., is officially declared off, the amalgamated association on Sunday deciding by a vote of 101 to 91 that it was useless to longer continue it. The strike lasted for five months and was the bitterest and most stubborn ever witnessed in this country. It has cost in loss of wages, pay to troops, losses to the Carnegie iron company and in other ways nearly \$4,000,000.

Red Bud, Ill., was devastated by a cyclone last Wednesday night, and a score or more of people were killed.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 5.

RICHMOND, MISSOURI, DECEMBER, 1892.

Whole No. 29

God's Works and Words.

The first chapter of Genesis has always presented an unanswerable problem to those who are unwilling to accept the theory that our world was created and fitted for our habitation by any other means than that provided by nature. The christian believing that "with God all things are possible" is willing to accept my theory that establishes the Fatherhood of God, the Eivinity of Christ and the power and gifts of the Holy Ghost, leaving it to God to vindicate Himself in his own time and way. We believe that time is at hand and that light is dawning even now. As the scientific mind of the day is busily engaged in revealing to our astonished eyes new discoveries in God's wonderful work, the thoughtful bible student is just as zealously bringing to light the true meaning of his utterances, which like his werks, are as yet but imperfectly understood. Thus will the truth of the works establish the truth of the word, and the word prove the immortality of the law governing the works. The unbelidver says "prove to me there is a God," and if we point to the evidence all around us he says "science teaches us that this is nature's handiwork," and if we refer him to God's written word he replies "this is the work of man's hand," and as he is right in both cases how are are we to make him understand that the same power that inspires nature to provide for man's needs and for man's enjoyment inspired the hands that wrote the word of truth for man's instruction and guidance. This can only be done by showing that from the time that God said "Let there be light" until the hearing of the voice which said "This is my beloved son," his works have vindicated his every action. In order to get at a probable solution of the question it is well to try possible solutions. As an eminent writer truthfully says: "We must not lose sight of the fact that

that science in its its modern sense does not indulge in dogmatic statements and final conclusions, but as its animating idea is the discovery of truth it must change its hypothesis as fresh evidence shows the incompleteness and unworthiness of former decisions." To prove that the word and the works go hand in hand we must apply this same common sense rule. If the first chapter of Genesis is incomprehensible a possible key is suggested in the 60th Psalm, 4th verse, and a similar passage in the 3d Peter 3-8. Peter says "that one day is with the Lord as a thousand years, and a thousand years as one day." This is universally understood to mean that a thousand years has no more significance in God's dealings with us than one day. We may safely concede this and yet hold to the belief that "the evening and the morning" that heralded the dawn of creation gave light to a world that had whirled in space for at least a thousand years, and that the six days that passed ere the earth was suitable for man's abode, was of like length, and that this period of a thousand years was condensed into a day for a wise and beneficent purpose, which purpose is thus set forth: "And God blessed the seventh day and sanctified it because that in it he had rested from all his work." A thousand years rest would be impracticable with us, life is too short, hence this wise provision. In support of this belief we read Ezek. 4-6, "thou shalt bear the iniquity of the house of Judah forty days, I have appointed thee each day for a year." In this case one day is as a year. He "appoints the time" to suit each individual case, for all times are alike with him whether it be a day or a thousand years. This is logical if not conclusive, and viewed in this light discrepancies vanish and science comes forward in support of the belief that He had but say "let there be light,

and there was light." That the works of God as given by inspiration of nature are the legitimate fruits of his word as given by inspiration of man. As the Rev. Lyman Abbott says, "the world is full or resources out of which wisdom is gathered;" but he further says, "it does not come to us without an effort," we gather wisdom as the bees gather honey, dilligently extracting the truth from every available source. We frequently hear it asserted that "scientists have long ago proven that spiritual law has no place in science." How can they prove that until they show that their knowledge embraces all that science can teach? By the time they get this "source of wisdom" exhausted they will know more about spiritual law than they do now. In the meantime let us hearken to the "still small voice" that counsels "repentance, obedience and faith," though it speaks to us from a source to which science does not as yet point the way.

I. B. WEST.

Santa Rosa, Cal., Dec. 10, '92.

[We should like more correspondence like the above as such argument produces the morning cry of creation let there be light. Unfettered by the rule of puny man let the individuality plough the fields it fiuds truthfully and for production, and the warrant of time is the production of light.]

Jews, Not Hebrews.

The word Hebrew has now but one meaning, and that is a dead language. We are Jews, because we are adherents of the Jewish religion. Our religion is the only mark of distinction between us and other citizens of this country.

There is an impression in the minds of many non-Jews, and even some Jews, that it is courtesy to call us Hebrews, thus implying that there is a stigma attached to the name Jew. The Tidings is constantly seeking to remove this impression.

We are Jews, not Hebrews or Israelites.—Jewish Tidings.

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ATTICA, Dec. 3, 1892.

DEAR BROTHER—I send to you the word of the Lord given to His servant the Prophet Esdras for His people in the last days. The word of the Lord to His servants who are commanded to do the work of building up his church and kingdom here upon the earth therefore give heed unto my words and be diligent to obey all my commandments for the work unto which ye are appointed, for the work is very great and faithful and true must be those that accomplish it. Ye that have known the way and have walked therein; that have understood the truth and rejoiced therein; that have not turned aside after the abominations of the ungodly, but have remained remained steadfast in the midst of temptations and have no transgressed the commandments that I have given my saints. Ye are those that shall assemble yourselves together and establish anew my kingdom and proclaim my words unto all those that will give ear unto all those that will give ear unto you. Many shall rise up against you, yet they shall all be confounded; many shall strive to overthrow you, yet they shall be overthrown, fear not evil-doers; neither be afraid of the multitude of your enemies, for the end of their power draweth nigh and the days when my people shall prosper have come; and unto all my saints that have remained faithful in the midst of tribulations, adversity and temptation shall be given power to proclaim my commandments and wisdom to build up my kingdom, if they obey and commence the work to which they are called and appointed. Therefore be faithful, all ye that remained steadfast in the truth, in this work, even the building up of my church, the day cometh when if ye are not found keeping my commandments and laboring diligently in performing my work ye cannot escape the judgments and punishments that are laid up in store for the unfaithful and ungodly. Proclaim aloud the truth and make known unto all that will give ear, the desolation that is reserved for the transgressors and the peaceable inheritance that is prepared for the righteous, make known and proclaim

unto all the inhabitants of the land that which I have commanded my saints to do. To gather unto the land of peace and build a city and temple unto me, where they shall keep all my laws and obey all my precepts, where they shall execute justice and work righteousness, shall protect the innocent and punish the transgressors, and throughout all their land shall righteousness prevail over wickedness and justice shall triumph over iniquity.

Therefore the time is come even now when my word shall be proclaimed without fear and my saints shall soon gather together and establish the church anew and prepare to go forth into the land of their inheritance, fear not, but declare my word, be faithful and do as I have commanded and all that strive against you shall fall and be overthrown, but they that object continually to do my work shall be prospered. Let not your faith grow weak because of tribulation, neither be dismayed because of the power of your enemies for inasmuch as ye continue in the right way, remaining steadfast and immovable in the truth and diligent in the proclamation thereof, no evil shall be suffered to befall you, no power of this world, neither shall the power of Satan prevail against, but ye shall receive wisdom and understanding, and through all your labors shall be supported by my strength and preserved by my power, and your reward shall in this world be an inheritance in the kingdom that shall never pass away and in the world to come life everlasting.

Thus saith the Lord your God. Choose ye therefore the things that ye will do, whether ye will do as I have commanded and commence to do my work and go forth to build up my kingdom and receive all the blessings that I have promised unto all my saints or whether ye will remain amongst the wicked walking in the way of transgressors and be partakers therewith of all the judgments and miseries that I have in store for those that fear me not, that despise my words and set at naught my councils. The works of righteousness, and the works of iniquity have I set before you; the reward of one is

peace, plenty and length of days if ye are not turned away by the temptations of Satan and tribulations wherewith I prove all my saints. They that are faithful and true shall pass through the ungodly in safety, they that are unfaithful and false shall not be able to stand, they that are slothful and slow to perform the work of righteousness shall receive the reward of the wicked amongst whom they tarry, for if they partake of the pleasures of the wicked they shall also partake of their pain, they that choose the evil shall receive evil and not good, they shall walk in darkness and stumble because the light of truth is withheld from them, for they shall not receive that which they strive not to obtain.

All ye that love righteousness give heed unto my words, harken unto my precepts and obey all my commandments and gather yourselves together in the house, that was builded unto me shall ye assemble, and from thence shall my word go forth unto the inhabitants of the land. That they pure in heart may be gathered and they righteous go forth to the land of their inheritance where they shall be established a holy and upright nation. Over whom the powers of this world shall not be able to prevail, where folly and misery and crime shall not extend their power, but wisdom, plenty and righteousness shall fill the land and prevail over all that is evil and unjust. Therefore ye unto whom this work is given to proclaim my words, gather my people, establish my kingdom and build it up, be steadfast and fear not man, be faithful and turn not aside, be diligent and delay not for the time is short, faithful and just and true are they that do this work and great ye very great shall be their reward. Amen.

The Temple of the Lord in the Land of Peace shall my people find refuge from the evils and troubles that afflict the nations of the earth, then they shall have peace and enjoy all the blessings that those that shall remain faithful shall receive. They shall not make war upon those that dwell there, neither shall those have power to make war upon them, for my power shall be their defense and

my glory their salvation. The pure in heart shall be gathered there from amongst the nations and the righteous from all the people of the earth, the upright shall see the light of the earth and rejoice therein; they that have been oppressed by the unjust laws of men shall there find liberty, they that have been driven by their enemies shall there find a resting place, they that have been overthrown by the wicked shall there be built up, they that have been afflicted shall there find peace and repose, for the reward of the righteous that remain faithful shall be all those things which God has created for their good and which all other nations strive to gain but fail because of their great wickedness.

In the land shall the kingdom of righteousness be built according to the order that has been given, there shall none be poor, neither shall there be any that are rich, for the riches of rich are an abomination unto the Lord who created all men that they might enjoy equally those things that he has made for their good, and amongst his saints none shall be permitted to possess that which belongeth not unto them. The word of the Lord shall be proclaimed unto all the people throughout the land, and those that believe shall assemble together at the house of the Lord and there shall prepare and depart from thence to the land of peace. They who dwell in that country shall receive the word of the Lord with joy and assist to build up the kingdom of righteousness and many tribes shall receive therein an everlasting inheritance where their enemies shall have no more power over them. Thus saith the Lord, I have appointed the place where the temple is builded unto me for the gathering of my saints that are scattered abroad in the nation of Bethsule, United States. Then they shall establish anew the kingdom of righteousness, the Church of Christ and prepare themselves to go forth and build up the Kingdom of God in the West.—

Extract from the Olive Branch.

JAMES CROMPTON.

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.50.

To follow Christ is to do as Christ did—not necessarily in specific acts, but in the motive and trend of His life. He made constant and significant use of personal contact, as with the apostles in their call, and with the men and women whom He converted and healed and helped. Christian workers must imitate the Master in this characteristic. 'Tis a *sine qua non*. There is too much doing good by proxy nowadays. When the Lord calls for workers, instead of saying, "Here I am, send me," shirkers respond, "There is my check; send somebody else." Why should christian parents leave their children to be religiously trained in the Sunday school alone? Why should christian congregations delegate their pastor to do all their service? How long will it take to evangelize the world on this basis? Can the world be saved by proxy?

* *

Christ always seized opportunity. He acted on the now-or-never plan. Chances seldom recur—they occur. The poor Magdalene, the avaricious publican, the blind man by the gate of Jericho—these and multitudes of others all profited by the Gilean's habit of using occasion.

Let us not wait for great opportunities. All opportunities are great. But the Fourth of July comes only once a year. Magnificent occasions occur seldom. But we can all be heroes and heroines on the Mondays, Tuesdays and Wednesdays of the ordinary week. Such heroism is the hardest and the most useful. Almost anyone could brace himself for a splendid trial. Manhood and womanhood are both tested and exhibited on work-a-days

* *

Nil Desperandum was the motto of Jesus. He delighted in meeting and grappling with the worst cases. Those who seemed beyond salvation were the ones whom he selected to save. Fishermen love to catch gamy fishes—those with whom they have battle before they can land them. Why should not christians be attracted toward the hardest cases? The hardest cases are not always in the slums, either!

Christ is the power of God unto salvation. Every Christian is, or

should be, might be, a moral dynamo, and when geared and adjusted by faith and zeal and discretion (for the poet says: "The worst of madmen is a saint run mad") his power for good is limitless.

If, then, any of us would follow Christ, let us study his career, embody His spirit and do as He did.

* *

Self-sacrifice, when it is voluntary and for the sake of a good cause, is divine. But the self-sacrifice which is forced upon one is pitiable and ignoble. The form of sacrifice, for instance, which merges the husband, father, citizen, in the mere laborer, and reduces life to a bread-and-butter hunt, has no grandeur to redeem it. Give our working people time and space for the family, for self-culture and for worship on God's day.

* *

'Tis the purpose of Christianity to develop the whole nature of man, body, soul and spirit. Any type of education other than this is inadequate and awry. The great naturalist, Charles Darwin; confessed that his devotion to his specialty had "atrophied" his faculty of enjoying music, painting, poetry, and dwarfed his imagination. Such a result is deplorable. 'Tis clearly education amiss. A crowning glory of religion is that it symmetrizes human nature.—Sunday Thoughts.

Health Hints.

Raw egg for a cut.

Hot water for sprains.

Turpentine for lock jaw.

Hot lemonade for colds.

Hot milk as a stimulant.

Salt water for falling hair.

Raw oysters for hoarseness.

Tar or sugar for weak lungs.

Sugar moistened with vinegar for hicough.

Milk puddings and stewed fruit for bilious dyspepsia.—Philadelphia Times.

Edwin Gould has a collection of 20,000 newspaper clippings on the death of his father, which, combined, constitute an obituary six miles long. The family will find little comfort in reading them, though the lessons taught may be profitable.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 PER YEAR.

GEO. W. L. SCHWEICH,
Editor and Proprietor.

RICHMOND, MO., DECEMBER, 1892.

THE POSITION OF DAVID WHITMER.

The Last Living Witness to the Divine Authenticity of the Book of Mormon, and His Occupancy of That Position and His Eldership.

At Far West, before the dispersion, David Whitmer was separated from the body politic for reasons not invalidating his original call, an official account of which will be given in future numbers of this paper verbatim from the original records. Many versions have been given of this affair which are distorted, but we shall at the proper time get at the truth.

After the dispersion at Far West he returned to Richmond, Mo., contemplating the ruin of his people and his personal losses, both spiritual and temporal, left without anything in the world but the light of God in him, and the resolve he had pledged to heaven to stand a witness to the truth. He at one time took a notion to leave this place, and while yet under the ban of poverty, his thumb was blown from his hand unexpectedly while kindling a fire on his hearthstone, when amid the blood and tears he took this as an omen of God that he should remain in silence in this place until the world should ask of him, where is he? And what is it? Although a man that never told his own miseries until they were asked of him here is a little story that shows his child-like faith and his God-like perseverance.

When he had not seen any money for two months and gained his daily bread with his crippled, bleeding hand in the winters snow, among the then lonely forests, weary with the days and the hardships, almost asleep in that chill that snow and winter brings to exposure, he stopped and bowed in the tracked furrow of

his wagon and lifting his soul to heaven prayed the All-wise to give him death and rest, and as the blood from his wounded member stained the beautiful snow the the fire-light of heaven came like an exhalation and David Whitmer there in the blood and the snow once again saw the light of God and renewed his covenant with Him who comes in the deepest trouble where man is powerless to save and He is all in all. Here came to him the resolve that marked his after steps in life. Here came his servanthip to God anew, and here came the promise once again that he should not be forsaken or his seed begging for bread. It was quite different then than now, at a time prejudice was stronger and the pioneer went off like his musket flint, when superstition (or excess rather) had not met the inertia of saducean and liberal thought, when men who lived ahead of their time religiously were exposed to many perils.

In this case more perilous because the recent troubles of his people with the pioneers, just turning politicians, it took an individuality peculiar yet Christ-like to live and make a record among the people who afterward learned to love him as a christian indeed. There were many opportunities for him to adopt the Phariseeism position, both with the believer and unbelievers in the Book of Mormon, but he preferred to be one of the people in very fact, isolated yet among all classes, a fellow mortal burdened with the guardianship of the sacred manuscript of the Record of the Nephites, a servant of God as an Elder in the Church of Christ, and the witness-ship to the voice of God and the vision of a just man made perfect before the shekina of the Holy Presence of the Lord God Almighty, maker of Heaven and earth and all that in them are.

Upon his shoulders rested the reputation of the last living witness-ship of a book that has been the foot ball of every adventurous writer about so-called Mormonism. Tossed back and forth between forces that only used it for their play, yet without it there would not have been a game to interest this particular

mortal class. Beside the so-called divine knowledge that he had of the Book there rested in his being a reasonable consciousness of the independent truth it contained, and after much experience in meeting questions he invariably answered them from the scriptures in this record instead of asserting his superior knowledge as a witness. As to this first he always told his listeners judge ye how it was or what I am, my faith must be known by what is written and that which I do or have done but "it is true if there is a God, if there is no God we are not." When people approached him with the honor it was to be a witness of such marvelous works. Such as a prominent journalist once said to him, "David Whitmer, would to God I had your knowledge of my maker." He remarked that she and all had the same knowledge or path to it without the burden it imposed. That there was not anything in this world that caused him so much temporal vexation as his position, but it was a life work and he had put his shoulder to the plow and would never turn back for he knew that his Redeemer liveth, and that his burden was for the relief of the nations and the glory of America. From every side, even in the household of his friends, came taunts and temptations and commensurate with his natural character no man had more to overcome.

When the civil war cloud came upon the nation, before he took any position or gave any advice he went to Far West to his Brother John Whitmer, and they asked God to guide their course, throwing their will to that of the All-wise; a road was mapped out to pursue, that his fellow citizens, both north and south, now live to praise. The cannon widowed mothers have blessed him, the soldier's wife and children have felt his Christ-life when dark trouble and apprehension sat on the hearthstone, he looked up the cocked gun barrel of the brutal men the times produced, when friends could not be found for the murdered ones, and laid the martyr to the times where death could come in peace, where wife and children could give the parting to the other shore.

In what manner his course was given him, by what intricate or scientific methods he and his brother approached their God for revelation we know not, enough that the cause commendable, patriotic and to do as much good as could be done in a faith that wavered not as the sulphurs smell or dreaded not the minnies sting. His course was like a planet hinged to the sun by mystic force, his years revolving round the throne of God, his moon's dispensing light from heaven.

In these sketches we shall try to tell the truth as near as language will let us, and further on will tell some of the faults of our ancestors that he be still a man and only a man, but a servant of the living God.

Special Notice!

Owing to delays in moving and unavoidable irregularities the January number of the RETURN will not be issued until the 15th of February, at which time providence willing both the January and February numbers will be mailed together.—Ed.

Elder John C. Whitmer has returned from a trip to Olathe, where he met with Bro. I. B. Lang. After having prayer meeting at his residence on Thursday, 10th, thence in his company to Lowery City, Mo., near where they had five services, all of which were apparently well received. He reports good congregations and good attention with the for the gospel of our Lord Jesus Christ. They were guests of Bro. Gifford and family, who are alive to the work of the Lord, in so much that after remarks by Bro. Whitmer he announced a discourse continued on the next Wednesday night week on the further evidence of the two sticks. Since which time Brother Whitmer has heard that the same was accomplished with good attention and good behavior.

The Solömon Spalding Story.

For many years and for want of truth the opponents to the Book of Mormon harped on this tale of fancy and assumed hypothesis pretty much as a conquerer or a brute that had his foot on his opponent's neck would do, and from material force would choke down to the world an argument that had no clear stand in reason or common sense. Now that the old truths retold in this Book have come to stay and the light and hope of the century has extended freedom to thought and individuality, this story has been allowed to enter the best histories and encyclopedias, should make the so-called authorities who are so technically minute as to truth, blush with shame. The finding of the original story is sufficient to confute the great researchers, a la Spalding, and gives the *conge* to brute force in impelling immorally and unrighteously such a monster on truth. Now if their ideas were truly moral and not temporal and worldly significant alone why don't these same people, like Paul, turn from persecution and maintain their errors instead of letting the story keep multiplying. No good people are ashamed to confess an error. If the opposition to the Book were trying to sustain truth and abolish any imagination or fancy, why don't they through their authorities publish the latest information on that account. The why to this will be taken up latter on.

Mr. Dwight L. Moody is being made the subject of a great amount of criticism, instruction, ridicule and even bullying by newspapers on account of his opinion that the Lord saved the ocean steamer Spree in answer to prayer. It may be said on the side of Mr. Moody that he was on board the Spree during the storm and is acquainted with the circumstances, while his newspaper critics were safe on shore; and, further, that Mr. Moody is familiar with the theory and practice of prayer, while several of his newspaper critics, judging from the rawness of their observations, have just heard of prayer and an overruling Providence for the first time.—Kansas City Star.

It looks like a wrong dispensation of the eternal fitness of thing that in the summer when a man don't want meat he can get it at two and one-half cents a pound cheaper than in the winter when he does want it.—Louisiana Press.

Hon. W. J. Stone, governor elect of Missouri, was the next speaker. He responded for the great west. He said: "The Western Democracy mean to reap the fruits of this great victory. They mean to have the wall which greed has built circling the Republic torn down and re-establish the largest possible intercourse with all the world, and to restore the merchant navy. Our western Democracy is in serious earnest. If any man there be in public life who now desires to hesitate, let him be damned. We trust our great leader because we believe he is honest, candid, courageous and patriotic; who scorns makeshifts and pretenses concocted to mislead and deceive. There must be no shrinking from responsibility or evasion of duty."

Speaking of schools and education, what has become of the old fashioned youth who pursued an education with patient search and vigil long, who did not mind poor cloths and bare feet; who was willing to sit on any kind of bench and to go without any sort of a desk; who laid prone on his stomach and read by the light of the open fire till far into the night; who would walk miles in snow or rain to borrow a book and as far to return it? Where has he gone? In his place, with all the modern facilities, with fine schools houses and patent furniture and furnaces, and cabinets and blackboards, maps and charts, there has come another who complains of "nerves" and "St. Vitus's dance," and for whom fears are entertained lest he learn too much.—K. C. Star.

The birthday of Kansas falls in January, that of Missouri in August. The Kansas festival is best celebrated in doors, the Missouri day comes in the height of the watermelon and picnic season. The Kansas orator must wear an overcoat; the Missouri orator takes off his coat, unbottons his shirt collar and goes in. The Kansas historian is limited to thirty-two years of state history; the Missourian can spread himself over seventy-two. Both states formed a part of the Louisiana purchase; both were admitted into the union after a severe fight in congress over the same question; both have had their trials; both have a great destiny.—K. C. Star.

Correspondence

DENNISPORT, Nov. 13th, 1892.

EDITOR RETURN:—Having received the October number of your book, entitled the RETURN, sent to my address, before given to Mrs. M. A. Robinson, from whom I obtained a copy of D. Whitmer's address, also two year's numbers of the RETURN from January, 1889, to February, 1892; with the promise that if they were again issued I should be duly notified. Many thanks to that kind lady for remembrance. I should like it continued, and will send you the price, \$1, as soon as I am assured how you will please to have sent, in stamps or otherwise, as you will deem it safe or proper. If you will favor me by sending a line to that effect I will forward it at once. Now to explain my position. I was brought up in the Methodist church, and was a believer from choice afterward, knowing that without holiness no man shall see the Lord; but finding that we must dig deep to find hidden or choice treasures I determined to lay aside all prejudice and search for truth wherever found. Now I have been investigating this Latter Day work (so called) for some time, having carefully read their standard church books and publications, besides many others not in their favor. The true prophet, the false deceiver, heard many gospel sermons from the leading preachers, attended the district conference at the chapel near by where I reside. I have failed to become convinced that this is the only true church, only true gospel whereby we could be saved in the Kingdom of God, and while I have become enlightened on many points and accepted some as having truths in common with other churches, and rejected a great deal that was uncommon, for instance that Joseph Smith was a prophet whose revelations we must receive as from God's own mouth, as is written in their Book of Doctrine and Covenants, which seemed to me not quite in harmony with the Bible, Book of Mormon on some important points, and while they claim their church is organized after the pattern of the primitive one as to apostles, prophets, etc., and the signs to follow the believer to confirm, to hold them, also in a literal rendering of the Bible, in preference to other churches, and while no prophecy of the scripture has any private interpretation they say (the Bible says) still there seems to be the same conflict of ideas, the same difference of beliefs even, as in others, which has been a great hindrance to me in getting at this pitch and root of the matter otherwise, standard doctrine of the church. I suppose they must all agree on the first principles, but there seems to be a great many side issues, such as probation after death to those that have not heard the gospel in this life, other no probation, he that is

filthy let him be filthy still, holy be holy still; again that all will be saved after being duly punished in the prison house will be restored to favor, some that only a certain part of the Bible is to be believed that it is not as written by inspiration, and has only almost passed by as an old letter for this enlightened age, the Books, Covenants, Modern Revelations are to govern us now. An Elder not more than two years ago preached to a large audience of church members and infidels, that he did not believe immaculate conception, that he thought Jesus Christ was the son or God, even as we are all sons of God. He was not approved by the church, but after being examined before the church officials it was decided that he was only so much farther advanced than the rest that his higher light they could not perceive, hence he is still bearing the message as a representative or the Latter Day gospel, but there are other church members that do not care to hear him in the church interest, also this priesthood, this authority has been a great study to me. At one time an Elder who was preaching here gave out that any one of the audience that wanted to be informed on any particular subject to give out the text. I wrote, "Priesthood;" and when he got through I was as much in the dark as ever, owing some to my stupidity no doubt, so I made up my mind that this work was a stupendous go round or a great truth. I do not want you to understand me as fault-finding or criticizing, but only in my earnest endeavor to find out truth. I leave no stone unturned in the matter. Until recently I have not known of another branch called the Church of Christ; through some old Heralds loaned me by a neighbor I found a copy of the RETURN, I think of May, 1889, having read it I rather liked the positions, and then later on I saw it advertised by Mrs. Robinson the whole copies, and I sent for them. I have been very much pleased with the address of D. W. I have always been led to believe they seemed to be answers to my questions, as well as answers to prayer, for I commenced by praying to God that he would lead and direct me by His own wisdom in the true church of God, if there was one on earth. I believe in God's overruling power, that he can and does reveal himself by his spirit, that we can know that Jesus Christ is the Son of God by the power he gives us by living in obedience to our highest light. Now if there is any higher light and anything better than yet have found I want it, and to this end I am going to take your paper. Now you must excuse this long letter as I would like to know your belief on some of these points as an earnest seeker, not from curiosity, but either through the paper or if you will take the trouble to answer me I should be pleased, but will not intrude on your valuable time.

Respectfully,
MRS. L. H. YOUNG.

A LETTER TO SISTER ROBINSON,

SODA SPRINGS, March 24, 1891.

BRO. ROBINSON:—I enclose my subscription for the present year and one dollar for back numbers.

If the two volumes were bound they would be more useful to lend or to send to our friends who live far way.

We have no one here to bind books, however, Brother, send them unbound to hand around.

I am pleased and much interested in your personal history of facts and circumstances connectec with the rise and progress of the Church of Christ.

Why the name should be changed except to make manifest the decline spiritually of those who were called and appointed to take so important a point in in this latter day dispensation.

It is, as I understand, the design and purpose of God that we should all be proven who embrace the gospel of Son of God.

If the Captain of our salvation was made perfect through suffering we must not think it strange if we individually are called to pass through much tribulation.

The patriarch Job was purified through suffering and patient suffering to the end.

Joseph, the son of Jacob, endured temptations before he became so highly honored in Egypt by God, who foreshadowed his future destiny by dreams.

Nephi had much to endure from his brethren, having faith he could see through the present trials, that all would work out spiritually for his good and ultimately to the glory of God.

Perfection means to acquire knowledge by experience, as well as purity and virtue. To obtain divine grace, to endure and overcome, is a favor far above any temporal good so highly esteemed by men, who know not God, nor Jesus Christ, whom he hath sent to redeem this present evil world.

To engage in this spiritual conflict between truth and error, good and evil, must necessarily require decision of character; he must remember Lot's life.

How grand are the two records written and compiled for our use by Holy Men, inspired by the One Spirit which ever bears record of the Father and of the Son.

Can we then do otherwise than abide in the pure doctrine of the Son of God whose teachings and emple rre in perfect harmony.

The exportation of the faithful Apostle comes with great force: "Therefore, be ye steadfast and unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

To be dilligent in our calling is one of the conditions by which we make our election sure.

By the using, or improving upon the grace given and spiritual gifts, we are to

increase in the knowledge of truth and in power to persuade men to repent and be reconciled to God through Jesus Christ, otherwise we do not love our neighbors as we love ourselves.

May the grace of God enable us to do our duty faithfully, now, while the day of our probation lasts. Amen.

Yours in hope,

JAMES BOWMAN.

* *

A LETTER FROM O. COWDERY'S WIFE.

SOUTHWEST CITY, MO., March 8th, '87.

DEAR BROTHER DAVID:—I, Elizabeth Cowdery, wife of Oliver Cowdery, do make the following statements: That my husband, Oliver Cowdery, bore his testimony to the truth and divine origin of the Book of Mormon, as one of the three witnesses of the Book of Mormon; as to his standing on doctrine he stood where he did when he preached the first sermon; that was preached in the last days in the Church of Christ in 1829, when the Bible and the Book of Mormon alone were the guide to the faith of the church. From the hour when the glorious vision of the Holy Messenger revealed to mortal eyes the hidden prophecies which God had promised his faithful followers should come forth in due time, until the moment when he passed away from earth. He always without one doubt or shudder of turning affirmed the divinity and truth of the Book of Mormon. "God's promises never fail."

From Your Sister,

ELIZABETH COWDERY.

* *

LAMBERTA, ALA., Nov. 28, 1892.

DEAR BROTHER IN CHRIST:—I will take the RETURN. I hope God will bless and help you to make it a paper full of spiritual food for all in the church, especially those that are far away from gospel preaching and isolated as I am. But I beg of you Kind Brother don't make the RETURN a medium of advertising, nor put clippings from other papers smacking of wit or nonsense or ridicule, we are more than sufeited with such bosh in all our secular papers. Give us nothing but pure gospel and anything that is food and help for the church. If the gifts are in the church give us the benefit of their teachings and and prophecies. If this church is the true church it will have all the gifts of the one that Christ built up when among the Nephites. I wish one Elders would come here. one full of fire and one truly called of God to the work. Give us through the RETURN if it is necessary to be baptized over if we go from the Re-organized Church to the Church of Christ.

Also if after a person has been received into the church through baptism and they go away into sin and leave the church, and they repent and wish to return is it necessary to be re-baptized again, and is this taught in the Book of

Mormon, and on what page? I have read and re-read, but get no light upon the subject.

Brother, don't cater to the ideas of other churches or say they are all right. There may be christians and many will be saved out of all the churches, but that don't make them the true churches by any means, if they are built upon any other name than Christ they are not his, but on a sandy soundation, no matter if they do teach some of the things taught in the gospel. Of course if they do and teach the things in the gospel it is imputed to them for righteousness and will be beaten with stripes according to the deeds done in the body. Am I correct in thus leaving sin, belief and baptism and taking on the name of Christ as the true way. any other way makes us thieves and robbers. We cannot do a part and leave out a part and be saved if what Alma and Nephi teaches is true. I don't believe there will be scarcely any saved in all the other churches. Do you understand it that way. Give us your views. Remember me in your prayers.

BELLE ARNOLD.

We publish the above because it contains many questions that affect the policy of the church vitally; questions which must take equal thought and prayer. The editor invites the Elders from all sections to us their views that the Church in the spirit may come to a unit without incorporating anyone's individuality, but that the whole body may have its normal and God given expression.

Son of man, write!

As to the part pertaining directly to the editor a few words of explanation are due. The paper has just started and hardly in working order, and as there has been as yet but few contributors, to keep the size of the paper extracts must be taken until time and labor can systematize the work. As every quotation bears its source the church will know where they come from, and if we are on the rock this will not shake us. Any thing that comes from the editor's pen should be fully criticised when not the gospel, but there must of necessity be some miscellaneous matter until we are under headway. We must remember that all the world are fellows and what we possess either spiritually or temporally in any sense is the gift or the will of God, and we must not be of the Pharisees or scribes, if we know not other's ideas we know not our own in contra distinction.

Law and Liberty.

We, who have been taught that liberty is one of our inalienable rights, have also been taught that a wholesome respect for the law is essential for the preservation of these rights, but nevertheless we are apt to look upon the law as a restraint in many ways, and not as embodying the principles of liberty, and when we read, as in the first Chapter of James, "Whosoever looketh into the perfect liberty, etc." the question naturally presents itself: Does the law give us liberty? The apostle evidently means the law of God. Let us therefore put that law to the test, and if we can prove that God's law insures us untrammelled liberty then it follows that man's law is defective just in proportion as it falls short of, and departs from the perfect law of God and proves advisability of choosing for law makers men of unquestionable integrity. To the few that profess to believe that "the world is too much governed," this will perhaps be an impossible task, but to the many who believe that it is to our laws, (imperfect though they be) that we are indebted for our welfare as a nation, as a state and as a community, the truth will reveal itself that after all it is only the evil doer that has cause to cry "too much law." That there are many evils existing in our human laws goes without saying. But is that a reason for doing away with any portion of our laws? As well seek to remedy the faults of a watch by throwing away some of the wheels or do without a door to your house because the one you have is not hung true; if there are faults in construction it is the fault of the builder and not of the architect. And now passing from man's imperfect law let us "look into the imperfect law of liberty." Webster defines liberty as "exemption from restraint." If we obey the law merely because we fear the consequences of transgression we are under restraint, but if we love the Heavenly Father and desire to please him we obey his mandates with joy and gladness, and instead of feeling restraint we find in the law a true guide and not only that but we soon learn to lean upon it as upon the arm of a friend, and when trials and temptations assail us and the storms of adversity beat upon us it becomes a shelter and a bulwark of safety. Paul says in Gal. 3, 24-25, "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith," but after that faith had come we are no longer under a schoolmaster, thus you see the law is given us a guide and teacher that we may perfect our

selves by faith in Christ, but after faith has come and we no longer need a schoolmaster, we are then above the law and instead of a restraining influence it leads us on to the performance of duty as a glad privilege and thus it becomes a law of liberty. If it is by the law we are to be judged at the last day then it is by and through the law that we must seek salvation. The Apostle James further says in the 2d chap. and 12th verse, "So speak ye and so do as they that shall be judged by the law of liberty." Here we see the aim and intent of the law.

First it is our "schoolmaster" to instruct us and lead us on to a perfect faith in Christ, then our friend and counselor to encourage and help us in the performance of the duties of life, and finally our judge, just but merciful, and if we have been "not forgetful hearers but doers of the work" we have no cause to fear the verdict. And now as there is always an opposite side to all questions it is but just to learn what kind of liberty the other side has to offer. "The liberty to think, speak and act as we please without fear of future punishment," says the Free thinker. To get all the pleasure we can out of this life, and as a restraining hope to carry us over the many rough places (that will persist in cropping out) all along life's pathway the belief that "it all ends at the tomb." Is there anything in this picture that could induce a true christian to step aside from the straight and narrow path, (though it be thorny at times) to cause him to take his eyes for one moment from that bright star that is ever beckoning him onward and upward. Oh, no; we cannot afford to step out of line for a momentary, a glittering bauble that turns to ashes in our grasp. It is one of the weaknesses of human nature to desire the pleasures of the moment, but there is also latent in our natures a tendency to hope for something that is just beyond. This hope sustains us through many hours of adversity, it is our guiding star on the stormy voyage of life. Must we then turn our back upon it just when the dark shadows and when we most need its cheering influence. Dreary indeed must be the life (however exemplary) of the man who is compelled to drift, blindly forward seeing only a yawning grave, how bright in contrast the approach of him whose faith enables him to look beyond to where the star of hope (now transformed into an angel of light) is bearing a welcome home. To him the grave is only the entrance to the safer harbor.

But says my free thought friend, "This is all a delusion." For the

sake of argument let us suppose that this is the case, that the grand hope and faith that sustains the christian through the vicissitudes of life and enables him to see something immeasurably better beyond the grave is only hallucination, is not that hope alone worth all the so-called pleasures of this life? If by believing this our lives are made happier and better what cruelty to wrest from us this great hope. As citizens of this great republic we are endowed with certain inalienable rights. God has endowed us with a right even more sacred, the right to chose between good and evil. Where is the wisdom of this if we are to be punished for choosing evil. Ask my ever ready tree thinker. I answer. If we do nothing to earn a reward we certainly cannot expect either justice or mercy to give us what we are entitled to. As I said before there is an opposite side to all these questions; the truth of this is easily seen if there was no evil there could be no good, or to make it plainer, there would be no merit in doing good if we had no knowledge of evil, but God in his infinite wisdom has given us the inestimable privilege of doing from choice that which pleaseth him and thus enables justice and mercy to heap upon us rich blessings. To those who have not chosen (or have made their choice unthinkingly) I will repeat the words of the Apostle James, "Whosoever looketh into the perfect law of liberty and continueth therein being not a forgetful hearer, but a doer of the work this man shall be blessed in his daed." As a fitting close to my remarks I will reiterate Paul's advice, "Prove all things and hold fast to that which is good."

S. B. WEST.

Characteristics of Biblical Authors.

If you are getting lazy, watch James.

If your faith is below par, read Paul.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strongheaded, go and see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If you are losing sight of the future, climb up to Revelations and get a glimpse of the promised land.—

Boston Gazette.

What to Teach Girls.

A girl's education is not complete when she has been taught the branches commonly comprised in the school course. There are many things which the schools omit, but which the girls should be taught if they would excel as women. Among them an exchange names the following:

Teach them to wash and iron clothes.

Teach them to darn stockings and sew on buttons.

Teach them to make shirts.

Teach them to make their own dresses.

Teach them to make bread and biscuits.

Teach them all the mysteries of the kitchen, dining-room and the parlor.

Teach them to wear calico dresses and do it like queens.

Teach them that a round rosy romp is better than to be dull.

Teach them to wear thick warm shoes with low heels.

Teach them that a dollar is only 100 cents.

Teach them to not marry a man for his money.

Teach them to foot up store-bills correctly.

Teach them to do marketing for the family.

Teach them every day hard practical common sense.

Teach them self-reliance.

Teach them music.

Teach them to write plainly and well.

Teach them type-writing and stenography.

Teach them the arts of household decoration.

Teach them something by which they can earn an honest living.

Teach them the care of domestic animals.

Teach them how to nurse sick persons quietly and skillfully.

Teach them how to be good housekeepers.

Teach them needle-work, and the use of the sewing machine.

Teach them to be above gossiping.

Teach them to make a home happy.

Teach them to read some good books besides novels.

Teach them to respect old age, and avoid idleness.

Teach them to be a womanly woman under all circumstances.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 6.

RICHMOND, MISSOURI, JANUARY, 1893.

Whole No. 30

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR

DEAR BROTHER: Your good letter was read a long time ago. The RETURN comes regularly. Some parts of which was interesting to me. Chief among them were your Salutatory in Oct. number. Brother Land's comment in Nov. No., and several articles in December No., I hope you will have good help to make the RETURN a messenger of the truth only, especially of the true doctrines of the gospel of Christ. After nearly 18 years of religious experience, (about 11 of which were spent in the reorganization of J. C. of L. D. S.) and a candid observation of the various phases of Christianity, coming within my reach, to the extent of my ability, I can but reaffirm my long time conviction, viz: that the faith taught by the church of Christ in 1829, was, and is the truest exponent of God's will revealed by Christ of any and all modern phases of Christianity. Have your people fully returned to that faith? Is your church square on that rock of faith of 1829? While recognizing that standing, as one of excellence, I say Alas! the sad wreck since that date caused by ambitions, and unscrupulous leaders turning the grace of Lord into lasciviousness becoming as a "Judas" to the cause, has been the means, metaphorically, as the power of the second "beast," to cause many thousands to worship the "first beast," (for the most part indirectly) which had the wound, and was healed. (I suppose by the people only.) See Rev. 23. I think the first "born" of that "second beast" appeared on the sixth day of April 1830, when by a purported command, the church was told that "his" (Joseph's "words, and commands, ye shall receive as if from mine own mouth, in all patience, and faith." (Italics are

mine). Any ordinary mind can readily see by the above quotation, that there should be no limit to either faith or patience if the acceptance of Joseph's revelations upon the part of the church. This kind of talk would do only when the results desired were in keeping with the dire calamities that followed. But on the other hand, if it be urged that its object was to bring people to the light, it confesses that they were in the dark at that time, and praise to, and is a flat contradiction to the claim that the "fullness of the gospel" had been received by them in 1829. Of the truth of this position I am assured. I see no possible conception in any other light. On the evening of the day that I handed my elders license to presiding elder of the District, in the reorganization, God's spirit of love, and fire visited me confirming the thought that it was dishonoring God, an injustice to his majesty, to receive the "words and commands" of any certain human as God's Viceregent since Christ has come to earth and given the "word" by which we are to be made free, clean and saved. It is clearly evident that the essence of the new Covenant, is, "I will write my law in their hearts." And as John says, "But the anointing which ye have received of him, abideth in you, and ye need not, that any man teach you, but as the same anointing teacheth you of all things and it is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1st. John 2:27). It is evident that when a people obtain the condition outlined in the above quotation, they then have no need whatever of a prophet, to lead them, their ministers are sent to convert the unregenerated, that by preaching the gospel, the correct faith may be had, and souls brought into the fold of Christ, while the church shall roll along in the line of the word sent to Israel by Jesus Christ, Acts

10:36. Should any new question arise as is likely, what possible means for settling it could be devised that could equal the God given rule of Acts 15th chapter, where they gathered together, re-examining the scriptures, the spirit of God came to their aid, as indeed it would if they came aright. And if they have not the spirit of Christ, are they his? And if they depart from him, they simply repeat the history of past events. Surely no other form could lay claim of being the order of Christ than the above; for they in the outlines given by the quotation of John represent the highest excellence of Gospel truth among men. They have attained to the standing that a vast amount of scriptural evidences show the prime object of gospel work to be, while its subjects, shall remain on earth and thus the church is "the pillar and ground of the truth" 1 Tim. 3:15. They would then be in that condition represented by Moses when he said, "I would to God that all of God's people were prophets." I do not for a moment mean that all would prophesy. No! No! for God has given "a more excellent way" the various gifts will be divided severally as he will, to someone to others another etc. While in that condition "knowledge" (to the extent they have received it) will not "vanish away," but increase the more. The only question that come in here is are we willing to make the sacrifice of human desires for this glorious condition? Had all who embarked in this holy calling, fully "counted the cost" before engaging, I apprehend there would not be the "dark ages" of past and present history of the church of Christ, but that little word, "sin" my God! who can fathom the depths of misery and woe it has caused. It has dethroned angels. Raised the murderous hand of brother against brother, parent to child, child to parent, deluged the earth in blood.

Dragged what we as humans would all fairly good men, and women from a good calling in church, into the filth, and mire of wretchedness and no doubt to-day causes many an one though the avenue of cursed pride to stifle within the little love of the truth that may have touched their hearts, and for the love of money, "the root of all evil," sought relief elsewhere.

Surely "Repentance and Remission of sins" covers the whole ground of the work of Gods ministers, but to return. No sooner does "sin" enter then the understanding becomes darkened and man will ask "how can I" [understand] "except some one guide me"? what is true of an individual, is also true of the church under similar circumstance. Like old Israel in demanding that Moses should stand between them and God. It is both scriptural and logical that that the very moment we accept some man as a "prophet" ordained for us, or one or more high priests to represent the word and give us the law, new law, more law, any additions whatever to the general laws of the gospel, as instead of, or between us and the "anointed" Christ, as the "prophet," "high priest" and "king," that every time we degenerate and become as old Israel to whom, because of "transgression" (not righteousness) the law of Sinai was given.

It having been because of "transgression," it follows, that under similar circumstances it would not be a commendable position, as it represents "bondage" for it is represented by the "child of the bond-women." This, "Argus is Mount Sinai," Read carefully Galations 4:21 to 30 and for the benefit of those who boast of numbers, read the 27th verse.

Moreover these 10 verses of Galations 4 forms a "Key" of knowledge to the claim of those who appeal to the old law as a type, or standard of christian evidence. It shows where they are, when one is made "free from the law of sin and death" by "the law of the spirit of life in Christ," he is above that old law, amenable to Christ and his comforter. By the old and true rule of "transgression" he metaphorically

(and in spiritual fact) falls back, down into the law of Sinai. The "woman" (church) with a crown of twelve stars (twelve Apostles) upon her head, (really at the earthly head) clothed with the sun (the law of the spirit of life in Christ) the moon under her feet, (ascended above the old covenant of Sinai) represents Gods people in true light till then.

The "wilderness" in which the children of Israel condered is a fitting type of the "wilderness" (or darkness) into which the afar said "woman" was afterwards found. Let each make his choice. The claim that some do make, that in this age, the church carries both the gospel and the law, because forsooth, it is the "fullness of time" that in this "dispensation," the "restitution of all things spoken by the mouths of all God's holy prophets since the world began," as their plea, I say their claim, so far as the true work of Christ's church is concerned is refuted, plainly so by Paul in in Romans 7:1 to 4, which proves that the true follower of Christ has "become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." These same 4 verses prove that an attempt to carry both the "law" and Christ is identical with the woman who while her husband liveth is married to another man" (barring of course, and only the exception that Christ, himself makes on this point) "she shall be called an adulterous." What about the so-called church of Christ who seeks to do like this woman? Comment is unnecessary.

It seems evident that all and the best that can be urged here is, that said church is in the "prodigal" state. And of course, returning to the father's house, should be received, without rebaptism. Mark you this thought is based upon the premise that she was once the true church but left "the law of life in Christ" and took up "the law of Sinai," and did not step over the extreme bounds. It may well be urged here, that no church, nor individual, could "returned" to a condition that it or he had never been in. The thought

then with reference to the "prodigal" can only apply to those who have been "born again" in the true sense.

Your conclusion on the silence of Christ to the query "what is truth"? I think is correct all along the answer comes thundering down the ages, "my word is truth."

One great cause of trouble was, and is, humanity are not willing to abide by the word, but are almost ever on the lookout for some wonderful manifestation of power and oftentimes very often, have been deceived. It is evident foolishness of benighted man catching at straws, to urge that the revelations of an ordained presiding "prophet" are not accepted as law by the body until they have passed through the various quorums of the church, and as one elder put it, "tried by the light of the body," for it must be obvious that if the "light" of that body is competent to test his revelations, her light is greater than his, and thus it proves him only as one of the body and disproves his claim of superior light and power to the body to lead that body. Or would one test the greater by the lesser?. It was not so in the case of Moses, where does one read of Israel passing a vote on his revelations? Moses lead the children of Israel, and stood as in the stead of God to them, but in this "New Covenant each true disciple "shall receive the Holy Ghost." God will speak through whomsoever he will. Then in that condition the church which is the ground and pillar of the truth can and will test the revelations harmoniously with the written word. The claim for an ordained human leader prophet to lead the church, and give laws to it, at once clearly and emphatically proves that church to be other than the Church of Christ. The evidence multiplies on this point. It is evident from Heb. 1st chap. that God was unwilling to reveal the gospel by His servants, the prophets" but sent His son, and spake to us by His son, whom he had appointed heir of all things. Consider many of those olden prophets, as compared with them, it seems that these modern would-be prophets are a mere bagatelle. And so far

as an "annointed" leader prophet under God is concerned is pseudo. That Joseph Smith received inspirations at times to declare sacred truths I admit, but in common only with the others. No doubt many a brother and sister have so spoken, and with authority equal with him. That he and many others spoke falsely in the name of the Lord I also believe. The claim that Joseph Smith was by the will of God ordained to be a leader prophet I hold to be absolutely false, as such he was a false prophet. That he spoke falsely in prophetic and revelator's style, is beyond the peradventure of a doubt. In this I make not the least allusion to his private life. I have nothing to do with that. but it all relates to his public utterances, which is public property, having affected the lives of thousands,

In your last the letter from Den- nisport is good, as the spirit of it shows a true seeker for truth. The writer may well wonder about the calling of any elder that does not believe immaculate conceptions of Jesus. I sincerely hope that she, and all who desires, with self may find God's will concerning ourselves. Also enjoyed the letter from Lamb- erta, Ala., and your rejoinder. The article from the pen of I. B. West, Santa Rosa, Cal., is quite in harmony with my feelings, hence enjoyed. Ah, there is human nature for you. If an item agrees with us we like it. If not, it must be void of objectionable style or we do not like. We have each a standard of style. I have an interest in the life work of David Whitmer. I consider him one of God's highly favored ser- vants, though as history repeats itself, much abused in the house of his friends. In all avenues of life it seems that if we are injured by any one it is by our friends, for as a rule our enemies get but few chances to do us harm. I miss the hand of E. Robinson, deceased. One that I regarded in the highest esteem as a type of a good christian man. He loved patience, peace, truth and virtue. Possessing keen intelligence and literary talent, far above the average. Peace to his ashes. Among those that I left in the church are many a one that I esteem highly,

and for good company I would look no farther, with whom I have spent many a happy hour, day and week. I am thankful to God that the cause of our separation was only because of doctrinal differences, which, while of vital interest to me, I bear none any ill will, but hope tht the truth, though but meagerly given at best, may eventually unite us all in the true band for Christ. That it will be so with all who are worthy we are assured, for, "All things work together for good to them that love the Lord." With love to you all in the bonds of truth, to Bro. John C. and other members of the Whitmer family and Page, that I met there in 1886, and for those valient workers Bro. W. P. Brown and wife, I subscribe myself your friend and brother; though unworthy to be called a follower of Christ, yet waiting, hoping, praying for the time to come when I can stand with an humble band of true believers, and in unity of spirit, and also chiefly so in words, labor together for Zion's weal. The happiest moments of my life are when I am preaching the gospel. The query often comes was the church divorced when in 1833 she changed her name from that of "The Church of Christ" to that of "Latter Day Saints?"

It seems evident that all who are "baptised into Christ have put on Christ." While it is quite possible for an erroneous church to have the correct name, is it possible for the true church of Christ to have an erroneous name? But is not this human wisdom? When God was so particular to send his son to teach men the only true way of life, and arrange the true points of His doctrine to the end that his servant could say Christ, not man, so arranged them. Would it be reasonable to suppose that he would leave this item of church name a blank? "As many as are baptised into Christ have put on Christ." How put on? Certainly in doctrine and spirit as much as possible for them, and if he is the bridegroom, as he is, and the church the church the bride, as she is; will she not take on her the name of the bridegroom, too? Nay, must she not? If not she might be the bride some other power.

Seems to me that to put him on, in very deed is to take all, His name with the rest. Yes and I must submit to the logic, ie, to leave any part of Him out, or to add anything to him, makes the church some other one's pride. In hopes,
E. H. GURLEY.

HILLSDALE, IOWA, Dec. 13, 1892.

DEAR BROTHER—I should have written some time ago, but on account of father's disease I have had a great deal on my mind and have neglected it.

Father died Sept. 21, 1892, at the advanced age of 72 years, 2 months and 17 days. His suffering was very great toward the latter part of his sickness until just a few hours before his death, then his suffering all ceased and he died without a struggle. It can plainly be seen by father's testimony that he died reaffirming the truth of the gospel as advocated by the Church of Christ, which testimony was given 10 days before his death. Father's desire was always to teach and advocate pure and truthful principles, and not only to teach them but live up to those principles; and I live in great hopes that if I ever gain an entrance into that celestial kingdom that I will there meet him with the pure and redeemed of God's people. I have listened many hours to father talk upon the salvation of our souls and the plan that our Savior had laid down to entitle us to a home in that beautiful city, and they were hours that I will never forget, and when I think of them it seems that I can see him in heaven talking and rejoicing with the redeemed of God's people.

It was hard for me to give up the father that I so dearly love, but can console myself with the thought that he had the hope of a glorious resurrection, and that if I cannot see his smiling face any more here upon this earth I also have the hope of so living that when my God sees fit to take me from this earth that I might meet him in that home beyond. Now, Dear Brother, may the God of heaven bless His children in well doing is the prayer and desire of

(CONTINUED ON PAGE FIVE.)

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 PER YEAR.

GEO. W. L. SCHWEICH,
Editor and Proprietor.

RICHMOND, MO., JANUARY, 1893.

Inspiration of the Scriptures.

Second of the Nephites, chap. III. 2nd book of Nephi:

"And it came to pass after my father Lehi had spoken unto all his house hold, according to the feelings of his heart and the spirit of the Lord that was in him he waxed old."

Vide, And it came to pass not many days after his death Laman and Lemuel and the sons of Ishmael, were angry with me, because of the admonitions of the Lord, for I Nephi, was constrained to to speak unto them according to his word. For I had spoke many things unto them * * * * and upon these (plates) I write the things of my soul and many of the scriptures which are engraven upon the plates of brass, for my soul delighteth in the scriptures and my heart pondereth on them for the learning and the profit of my children"

We have heretofore stated that the many wise and liberal thoughts evolved by tone learning experience and braking away from fixed rules that were made for the then and not for the now, had their origin or rather were expressed long ago in the book of Mormon. We published in our first two numbers a desertation by a sectarian divine whose genius was above his creed, the surrendering of points that 90 per cent. of church people would think of naught, but collapse religiously should it be preached from as many pulpits. The year just passed the record of the Nephites has turn open in the hand of father time and witness, religious mental eruptions that were engraven on its pages in notes as beautiful as nature ever made, reposing in a fruitful spring, when stones of lava was falling from the mountains of the Modern church. We have shown conclusively that the record of the Nephites with all good reason stands at least equal to the old scriptures as to its authenticity as from the article Book of Books, is thrown that there exists not an autograph of one of its authors, that the Savior quoted in such a manner from the scriptures, that every by-path critic of to day would call you to a halt because you did not "quote it as it is" or as so and so reveling in the mazes of ancient propositions had transtated it. Good inspiration is above the lies of language and comes when man is permitted by his organism to see the secrets of his own library, when the dust of selfishness is rushed away by the winds of omnipotence

and the Ideal speaks, as if the self was looking at the truth of being.

To keep and not destroy, for "my soul delighted in the scriptures and my heart ponderth on them". Take this sentence it is to our mind, inspired of God, its logic is this way. If his soul delighted in the scripture then as there was scripture before this one than it was derivative. Time that mysterious photograph of God, has caused truth to be an exponent of the complexity that appears in the quantities of human language and writings.

When our being has an important present case to decide an human methods can answer naught the pages of times experience are called up as much an inspiration as in truth it satisfies the existing conditions, whether it be the reproof, the curse, or the blessing.

When we read in the spirit of good, the words of the good, or hear the entity that accompanies the instrument of thought language our being is lost from self becoming broad in it bearings, our sorrow breaking the ice fields and the warning of charity is diffusing itself and we are compelled to say good one we believe than are sent from God then has the God of the universe taken hold of the tongue of man who writes or speaks as well as the soul of him who hears. Inspiration is complex and must have an object as all things we know of, the Retina of every eye is differednt let inspiration be individual as free as itself, for it is omnipresent and within the reach of all conscious beings. Qualify it with your best intent and God will do the rest to your selfhood, where no earthly tribunal can come to question and where is a kingdom of love.

Another Air-Ship.

Another air-ship has been projected by a St. Louis inventor, and negotiations are now said to be under way with moneyed men looking to the building of an experimental outfit there and probable sale of the patent if it is proved feasible. M. Grenzfelder has just received his papers from Washington certifying to his patent rights. It will be a cigar-shaped affair 100 feet long, 30 feet in diameter at the widest part, will hold 45,000 cubic feet of gas and carry 2,800 pounds. The feature of this new aeronautic experiment will be that it is steerable. There are a number of mechanical innovations for which great results are promised. The balloon, if successful will be adapted for military purposes, and if the proper encouragement fails to be extended here the designs will be submitted to several foreign governments. It will vary from most air-ships in that it can float with ease and ascend from the water.

Like the railway and electric light this mode of transportation is coming. Its incipency was before Deadelous. Way younder in the morning, of time, when man seeing the exponents of all that had been possible and that time would bring mode of heavens communication the winged fowl, and sought her way to heaven. The poets of scripture have

sung of the Nations airy Navy grappling in the central blue as well as modern ones two possibilities we are approaching the milenium in a direction by human work, spurred on by the allmightys entity in us or we are making a material similitude to that perfect state, that the all wise, is preparing along side the voyage of humanity to his home where all ambitions are satisfied and all conditions met in happiness and sweet content.

We heard a learned man expostulating on the wonders of the age, what man had accomplished in this great century, with the tongue of eloquence he treated a picture, of wonders on the air, they his soul took the logic of the situation and asked the question "has it done the world any good" the speaker said he thought not. What say you?

Europe, Asia and Africa.

The tension of foreign powers is drawn at present, the people at large are oppressed, to keep up the immense armaments of the nations, while the Jews are being persecuted by the last nations from barbariam and Daniels mathematical poetry and prophency seems ready of partial fulfillment, at the Heisport where the church of Christ was cast into the wilderness and her garments assumed, by the Greek, Idolators, seems to about to be the key of those troubles that shall cause the dry bones to awake to life, Egypt is coming again to the front with her imperfect place and causing trouble.

The "mark of the beast" is seen in France railways are being pushed into the waste places and the angel of the Lords command, seems ready in the elements above and on earth to pour out the vial of wrath on the nations watch, ye therefore when the Dardanells are a flame of battle once more, the highway from Joppa to Jerusalem will be used, and its Egypt and Assyrian connections will turn with the end of the expectation of the people and the time of the end of presents conditions near.

On account of better circumstances than we figured on, we are enabled to get out the January, number single instead of a double number for February, as announced, we trust the change is agreeable to all.

To improve the roads increases the value of farm lands and facilitates the marketing of produce. As civilization advances, the roads improve. You can always judge pretty correctly the people of any community by the condition of their roads.—Vincennes (Md.) Commercial

(CONTINUED FROM PAGE THREE.)

your unworthy brother in the Church of Christ.

AMMON J. THOMAS.

P. S.—My wife will write a few verses she has composed over the death of father. A. J. T.

Gone from this worlds temptations,
Its sorrow and its strife,
Gone from the cares and trials that makes
a tear of life.

Gone from this thorny earths walk to
heavens shining track,
Oh, the Father that has left us, oh would
we call him back.

Gone from our tender keeping,
Gone from our arms outstretched,
Gone to see his maker in the heavenly
realms of the blessed,

Gone from the friends that loved him, to
one that loved him more.

Why mourn when he is happy upon the
spirit shore.

Gone from our tender watching which
yet was all in vain,
Gone to meet dear Phebe and with Jesus
Christ to reign,
And there with the lovely angels he will
breath the perfumed air,
Shall he throw aside these glories the
weight again to bear.

MRS. CARRIE A. THOMAS.

TULARE CITY, CAL., Nov. 22nd, 1892.

DEAR BROTHER: The 25 numbers of the RETURN for Sept. 1st, you sent came duly to hand, no other numbers have come. You are doing well why not go on? You make more of the Book of Mormon than your predecessors. Few of those who believe it, are an are that it has a New test. part: After that begins there is nothing said about high priest or patriotism, although it is true that even this continent has been given by God to the Saints in accordance with the 5th commandment. The Father's 10 commandments can never be abolished till Satan is cast out of the earth. with whom the son of God has a controversy as is record from the book of Job and the temptation in the wilderness. St. John says, "If ye love God keep his commandments." The Son's commandments relate chiefly to the marriage covenant between Christ and the church. I notice few understand the difference between the absolute and relative statements of scripture. In an absolute sense salvation is a free gift, and not dependent upon our deeds; (baptism can hardly be called a deed of the patient or perfectly passion), but is a related source, for adjudication rewards. We work out our salvation with fear and astonishment or trembling as the scripture has it. The Sabbath subject and when the day of 24 hours begun, is very important to the Church of Christ: The Father or son are distinct; one, but not identical. Use this letter to your liking.

INER LAMB.

HILLSDALE IOWA, Dec., 13, 1892.

DEAR BROTHER: I wish here to make a few remarks about my sister Phebe that died March, 17 1891, she was 17 years, 7 months and 2 days old. She died with a lingering illness of about 2 months. After she had been sick about 3 weeks she felt a little better for a few days and wrote a letter to Bro. Robison, which he published in the last Return, that he printed, its date is February, 1871, page 31. That was the last letter that she ever wrote and so making it her last written testimony I will know send you a few verses that was composed about her death by her sister.

IN MEMORY OF SISTER PHEBE.

Sister thou hast gone and left us,
Lonesome now it is at home
To the dear ones that are left threere,
How they miss you now you'r gone.

Oh, how well do I remember,
On that bright summer day
How you met us with your kisses,
For we had been long away.

Yes dear sister you will meet us,
When on earth our work is done.
You will surely come to greet us,
And to bid us welcome home.

In your prayers I well remember,
How you prayed for every one
Father, Mother, Sisters, and Brothers,
Each a share from you they won.

Oh, I think I hear you pleading,
Still for us in heaven above
Where there is no pain or sorrow,
All is joy and wonderous love.

May God ever guide your footsteps,
So in heaven we'll meet you there
When our tasks on earth is ended,
May we each thy blessings share.

Father, Mother, Sisters, Brothers,
Weep not for the dear one gone
For she is not dead, but sleeping.
Till the resurrection morn.

MRS. LUCY ROBERTS.

The Book of Morman.

One of the most striking features of this book is its explanation of what became of the "Ark of the Covenant." It was the most sacred thing the Jewshad. It contained the Urim and Thummin a copy of the scriptures, a pot of manna Aron's rod that budded. God had make a covenant ratified by oth with Abraham. The law given to all Israel on Sinai Ex. 20, was but an extenuation of the fullfillness of that covenant. Hence we see that the idea of a covenant is really the bases of religion and not prayer alone. Jerusalem could never been taken unless it had been removed. Had it been there at the time of Christ, his life might have terminated differently. The History of Abraham's race seems to be the special work of the Father, which the book of Morman says will begin again as soon as this book is believed on in the world. The book of Morman is the only book which explains what became of the Ark. The fact of its removal from Jerusalem shows that its destiny is not over. All things are not done (Matt. 5: 18). It is still somewhere concealed on this conti-

nent guarded by angels; Joseph Smith says nothing about the pot of Manna and Arons rod, but he saw along with the same ancient Urim and Thummin, Morman's sword and Lehi's directors. Another important point, taught by it, is the necessity, of the three special officers of Elders, Priests and teachers to constitute the Church of Christ.

INER LAMB,
Tulare, Cal.

The Address of Chief Otter-Lifter to His Warriors.

"Our nation," he said slowly, "in the past was a great and powerful one, its warriors were as numerous as the trees in the forests, and its young maidens were as plentiful and as fair as the flowers. The glory of the Cherokee is passing away; their numbers have diminished. Their power is being broken. They could once make war alone and feel assured of victory; but now they are obliged to seek for allies among other nations. Why is this? Why are the Cherokees and other red races of men fading away from the earth? Why do they not increase in numbers until they are like the rocks and mountains that cannot be moved? I will answer, and my words shall be uttered in wisdom. The Great Spirit is angry with his red children because of their cruelties; he hides his face from them because they have slain helpless children, and tortured men and women with fire. The whole human race is but one great family of which the Great Spirit is the father. He looks down upon his red children and perceives that they are cruel—that they kill the innocent and torture the young and fair; and in his displeasure He will smite them until the arm of their strength is fully broken and they shall not be able to make war any more. This is the curse that hangs over the red sons of the forest; this is the rod that will humble the Cherokee to the dust. Let us then learn wisdom from the past, and study to be merciful as well as brave. When we have learned to conquer by our generosity as well as by our arms, then we shall be indeed irresistible. I have never loved cruelty; I have never put my prisoners to the torture; my soul scorns to do so; it is unworthy of men, and it is a custom destined to pass away."—Selected by S. F. LaPoint.

Additions.

The following table shows the aggregate number of words changed, added and left out of some of the revelations and so-called revelations when the Doctrine and Covenants was compiled and published in 1834-35, from what they were as published in the Book of Commandments in 1833, which Joseph Smith and other leaders of the church received as being printed correct at that time, save only four little typographical errors.

Sec. 2 shows 34 words changed and added.

Sec. 4 shows 303 words changed and added, and 253 words left out entirely.

Sec. 6 shows 112 words changed and added.

Sec. 7 shows 62 words changed and added.

Sec. 9 shows 134 words changed and added.

Sec. 24 shows 80 words changed and added.

Sec. 25 shows 461 words changed and added.

Other sections are changed in proportion and the change so great that one person holding the Book of Commandments, and another reading from the Doctrine and Covenants the same section, the one looking at the Book of Commandments is soon lost, as it is frequently not there, but if there the change is so great in the Doctrine and Covenants you would not recognize it to be the same revelation.

To show that Joseph Smith changed his own revelations before they were ever printed. I will quote from a copy of a letter dated at Independence, Mo., July 19th, 1877, written by Dr. W. W. E. McLellan to Thomas Fuller, of Chester Center, Iowa, speaking of Joseph Smith he said: "He *materially* altered his own revelations before they were ever printed, etc."

To show that Joseph Smith and other leaders accepted the Book of Commandment as being printed correct. I quote from an article written by Robert M. Elvin in the Saints Herald, Aug. 30, 1884, under the heading of "Book of Commandments," and he quotes from a letter in Mil. Star, Vol. 14, p 450. Elvin

says this letter was "dated June 25, 1833, and signed Joseph Smith, Jr., Sidney Rigdon, F. G. Williams and addressed to W. W. Phelps and others in Zion, etc." He says "in this letter on p 450 some mistakes are noted as follows" to-wit:

printed: Fortieth chapter, tenth "The following errors we have found in the Commandments as printed: Forteith chapter, tenth verse, third line, instead of corruptible, put corrupted. Fourteenth of verse of same chapter, fifth line, instead of respector to persons, put respector of persons. Twenty-first verse second line of same chapter, instead of respector to, put respector of. Forty-fourth chapter, twelfth verse, last line, instead of hands, put heads."

By this quotation is proven that Joseph Smith and others, leaders of the church, accepted the revelations as printed in Book of Commandments as being correct in 1833, except only these four little typographical errors.

When the printing office at Independence, Mo., and a greater number of the Book of Commandments were destroyed on the 20th of July, 1833, they then set about and *materially* changed, added to and subtracted from those revelations they had accepted as correct, and published them thus changed in meaning and sentiment in the Doctrine and Covenants in 1835.

But who is responsibld for thus turning things up-side down? In the first place, those who did it. And in the second place, but not least, those who are covering up and hiding away by cunning sophistry the facts, and thereby deceiving thousands and making them "believe a lie," and be damned. Oh, man! Who art thou, that is thus, by cunning sophistry deciving the honest confiding ones and leading them on in darkness down to destruction? Do you think you will escape the punishment decreed, "which for a long time lingereth," but will come upon you sooner or later? Stop and think. Can you not tell those who are confiding in you as teachers the whole truth and facts in the case? May the Lord help the blind to see.

In bond I am,
ELIAS LAND,
Temple, Texas.

Dying Testimony.

HILLSDALE, IOWA, Sept. 11, '92.

I thank my God since I have obeyed the gospel since I have joined the Church of Christ something about 5 years ago. I have never at any time doubted the word of my God and the testimony of Jesus Christ, and I do know that my Redeemer liveth and that the Lord blesses all them who obey and keep His commandments, and I feel that I have done almost nothing as to what I ought to have done in the Church of Christ, and I bear this my last testimony on my dying bed of the truth of the gospel of Christ. That I know that God is true and I exhort all my brethren and sisters, and all who are present to humble and be faithful in keeping the commandments of the Lord, that the reward might be eternal life, that we may all be saved in the kingdom of God, our Savior. This is my testimony to you all in the name of Jesus Christ. Amen.

SOLOMON THOMAS.

Per Ammon J. Thomas.

One of Nature's Freaks.

A very strange freak of nature is reported from Roseburg, S. C. It is a 3-weeks-old baby whose right hand bears the imprint of a human face. The face occupies the entire palm, and is as clearly outlined as though painted porcelain. It is the countenance of a little child about three years old lying asleep, with the eyelashes drawn in fine dark lines on the full cheeks. The mouth seems to be slightly parted, and the lips are delicately tinted.

The baby whose hand contains this singular portature is the child of Clark Osborne, a merchant of Roseburg, and Mrs. Osborne declares that the face in the infant's palm is that of a little girl she lost about three months ago. Relatives and intimate friends profess to see a strong resemblance to the dead child. When the baby was first put into its mother's arms she looked at the hands and, with a loud cry, fainted away, but on coming to herself exhibited the little creature's hands to the attendants, who saw at once the strange likeness to the dead and gone sister.

Mrs. Osborne was at first much frightened over the singular circumstances, but at last became convinced that the strange portrait was sent to comfort her. The image on the palm was clearer the first few days of the baby's life than now, and it is thought to be gradually fading away.—Philadelphia Times.

ATTICA, Dec. 8, 1892.

DEAR BROTHER: — I feel like writing a few lines to you. In 1838 I united with the Church of Christ in my native country, England, and became a firm believer in the Book of Mormon, and in full faith I left my parents and friends in 1840 with about 150 saints to come to Zion, as we then believud to live in peace and in love with each other, and in October, 1840; I, with a number of the company, arrived in Kirtland, Ohio, and wnat a disappointment we found in the church in that place, with the few that were left after the main body had body had gone west, were quarreling among themselves and could not meet together and praise the Lord for his goodness to them in bringing forth the blessed Book which contained the true points of the Gospel of Christ. I was disappointed but not discouraged. I lived in Kirfland nearly 11 years, and in 1843, I, with all who had not denied the faith, was re-baptized by one of the twelve when Joseph Smith repented of his leading the church astray. I was then ordained an Elder, and in 1844 he was slain by his nemesis, as the writing of Esdras said he would be, and then James Strang came to Kirtland with a few small plates, and claimed to be called by an angel to lead the church in place of Joseph, and soon after this Sidney Rigdon came also to lead the church, and soon came W. E. McCleum to lead the Church of Christ, and then Gladdenbishop to lead tne church, and baptized Martin Harris, one of the three witnesses to the Book of Mormon, and then came Collin Brewster and others, and in the midst of all this eonfusion I was disappointed but not discouraged. In 1852 I left Ohio and came to this place in Wisconsin, where I still reside, and in 1861 Elder Wrooks came from Illinois and preached the gospel of Christ, and was a true and faithful servant for a time, until he fell into transgression and begun to eat and drink with the drunken, and again I was diseppointed but not discouraged.

We again commenced the reorganization of the Church of Jesus Christ of Latter Day Saints, which

started at a place called Yellowstone, about 33 miles from here. Their Elders and some of their members came from Illinois through this village to attend their conference, and stayed with me over night and preached in the school house, and I went with them to conference, but I could not unite with them as I did not believe the Book of Covenants to be the law of God to the church, and as they do not believe in the Book of Mormon and do not teach the doctrine of Christ nor the preparatory work which is taught in plain words, but they are going on in transgression, and if they do not repent they will be cut off and another people will be called to the work as the Lord has commanded, for he is able to do his own work, and now to return from all the false and delusive doctrines that have been taught in the Church of Latter Day Saints since 1833, and now begin to walk again in the straight and narrow way, and begin to believe in what the Book of Mormon teaches in the preparatory work, which commenced when the Book of Mormon came forth to prepare a people from among the Gentiles who will be ready in faith and holiness of life to receive Christ when he comes to His temple for in that house he will according to His promise in the Book of Nephi, Chap. 11, page 324, but if we will repent and hearken unto Christ's words and not man's words, and not harden our hearts He will establish His church among the Gentiles. How did he establish his church among the Jews; and how did he establish his church among the Nephites aftrer he rose from the dead, and in like mauner will he establish his church among the Gentiles in these last for the salvation of his people. The gathering of them to Zion will not take place until he comes to establish the church, then he will choose 12 apostles and send them with authority to preach the gospel of the kingdom as a witness to all nations and then the end will come. (See Matt. 24:14, 29, 30, 31, Acts 3:19, 20, 21, Malachl 3:1 Isaiah 66:5, 6, 7, 8, now read what is said in the Book of Mormon Nephi 11:70 to the end

now see the first Book of Nephi 4:4, now read the last part of the Book of Ether: "For the Lord said unto me they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity and become clean before the Lord, and in that day that they shall exercise faith in me saith the Lord, even as the brother of Jared did that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations saith Jesus Christ, the Son of God; the father of the heavens and of the earth and all the things that in them are.")

Now these are the words of Christ and if we harken to his words and csmply to these couditions above stated he will establish nis church among his people as he has said and then will the work of the father commence among all nations, and then will the everlasting gospel be preached to all nations as spoken of by John, the revelator, in his 14 and 6 verse and Mormo vas the custodian of the records of Nephi, so this John is the same with the records of the twelve apostlss of the lamb during the 40 days after he rose from the tomb, teaching them concerning the kingdom of God in the the last days. These are a few thoughts and I hope you will notice these things as they are worthy of your notice. Please answer your brother in Christ in the Latter Day work.

JAMES COMPTON.

Hindoo Traditions of The Flood.

It may be said without fear of contradiction that at least two-thirds of the nations and races of the globe have some tradition (in many cases very faint) of what we call the Deluge or Flood of Noah. In India tnese myths or semi-sacred legends appear in many forms, one at least, that contained in the Hindoo Mahabharata, agreeing with our biblical account in all of its main details. Brahma pid not "speak with a voice of thunder from a cloud," but appeared to Manu, the Hindoo's Noah, in the form of a fish, this an the River Wirini. From thence he was transferred to the Ganges, having grown too lerge for the Wirini, and after an astonishing increase of bulk from disporting in the sacred river he was transferred to the Indian Ocean. But

even here Manu (Noah) was within speaking distance, and it was from that ocean's depths that Brahma gave orders for the building of a great life-saving vessel (ark). Manu did as Brahma directed, and on the approach of the great flood took good care to stow away seeds of all kinds as well as the living creatures of the earth. Last of all he provided quarters for the seven Rishic or holy beings which were to outlive the storm. Then the flood came, much in the same way that that of Noah did, but the account does not say in as many words that "the fountains of the great deep were broken up and the windows were open." When the flood was "well on," and "the whole surface of the earth was covered in water to a depth of 150 cubits." Brahma appeared to Manu in the form of a great fish swimming alongside the vessel. The Brahma fish was an enormous creature with a gigantic horn, and to this horn Manu lashed his vessel with a stout rope of virgin's hair. Then began a series of wanderings that throw Ulysses and the 'Flying Dutchman's' feats into the shade. For years the great vessel plunged hither and thither, now on this side of the globe and then on that, but always at the mercy of the godfish, the horn, and the hair rope. After an age of aimless plunging over the great sphere of water the outlook at last catches a glimpse of land, or, more properly, rock, for it was the very apex of Mount Himarat (probably meaning highest peak of the Himalayas), and to that point the fish pilot steered the great craft. God now appears on the scene and gives orders for the hair rope to be removed from the Brahma fish's horn and its transference to a solid column of stone on the mountain peak. God also commanded that the mountain would ever after be known as Mount Naubandhana, which means "mountain of ship-binding." After the subsidence of the waters the powers of God, Brahma, and Manu (Noah) seem to have been strangely interwoven; for, we are told, "after the flood, by favor of Brahma, Manu created a new race of people, which from that time forward were known as Manudsha or people born of Manu."—St. Louis Republic.

Will They Bridge the Ocean?

Plans for completing two gigantic undertakings have been in the embryonic state in the minds of English and French engineers for more than two decades, viz., the construction of a tunnel under that portion of the ocean known as the English Channel, or the building of a bridge over the great waste of water. I understand that the tunnel scheme has been indefinitely abandoned, but that there is still a hope that the bridge will be built by the end of the century. Recent progress in engineering science and in the art of metallurgy makes the construction of such an immense structure

possible if not altogether probable. The ex-president of the French Society of Civil Engineers says that his plans for the bridge give a structure 30 kilometers in length, with a platform 150 feet above the sea at high tide. He argues that the completion of the Forth Bridge in Scotland is a great stride towards the final realization of the Channel bridge dream. Ex-president Hersent's plans show a bridge high enough to allow large steamers and tall-masted sailing vessels to freely pass under it and wide enough to support four railway tracks, besides a road for carriages, foot passengers, bicycles, etc. Places of refuge, watchhouses, alarm bells and electric lights will be placed at each pier. The authors of this gigantic scheme believe that a foundation for piers may be constructed without much trouble by the aid of compressed air diving bells, as the Channel's depth between Calais and Dover does not exceed 50 meters. The plans call for concrete to the amount of 4,000,000 tons; wood and lead, 2,000,000 tons, and iron and metal of not less than 4,000,000 tons weight, which will make the bridge proper, exclusive of watch towers, railroad, electric light apparatus, etc., weigh about 9,000,000 tons. The cost of the entire structure (with is, of course, a secondary consideration, providing the gigantic undertaking can be carried through to completion) will be some place in the neighborhood of \$200,000,000.

At present I believe it is understood that the plans will soon be submitted to an international technical committee. If the committee reports favorably and the coveted concessions are granted the work will be commenced immediately. M. Hersent says that six years would suffice for the completion of what would be the most important work of man.

A Great World's Conventions in Missouri.

The Sunday school workers of America, and particularly of Missouri, are making extensive preparations to receive the representatives at the city of St. Louis, next September. Wednesday, August 30, will be given to the Field Workers International Conference. Thursday, Friday and Saturday forenoon, August 31 and September 1 and 2, will be taken up with the triennial International Convention, embracing this country and Canada. Saturday afternoon will be given to a mammoth demonstration by the Sunday schools of St. Louis. Then beginning Monday morning, September 4, and continuing through Tuesday and Wednesday, 5 and 6 will be held the great Convention of Sunday school workers from all parts of

the world.

Missouri's appointment is sixty-eight delegates. As this does not allow one for each county, the delegates will be elected in the District Normal Institutes being held under the directions of the Missouri State Sunday School Association, and every county will be given an equal chance to secure a delegate. In a district of five counties but four delegates can be chosen. The county having the smallest delegation in the District Institute will fail to get a special representative. Every district in the state is to have a three days Institute in the forepart of the year. They are conducted by Vice-President A. E. Wagner, of Kansas City, Mrs. J. Wallace Ford, of St. Louis, in charge of state primary work, and W. J. Semelroth, State Superintendent of St. Louis.

One of the Institutes is to be held at Mexico, January 26—28, one at Lebanon February 9—11, another at Cabool, February 16—18, and so on. They are intended to arouse and stimulate better Bible study, better teaching and better Sunday school work. They are free to everybody, and regular delegates will be entertained in these cities named.

There were reported at the last Convention 190,575 Sunday Schools in the world, of which 108,939 are in this country together with 1,151,340 teachers and 8,949,131 scholars. Illinois, New York and Missouri rank first second and third respectively in the states of this country in Sunday School work. Missouri has advanced the last five years from thirty-first to third place. If the Sunday school hosts of this state stand together and support the State Sunday School Association heartily in the next six months, Missouri may head the column in the World's Convention. Such an achievement would add materially to the reputation and consequent commercial prosperity of the state.

The death of Rutherford B. Hayes leaves but one surviving ex-President in the United States, and he is also President-elect. Such a peculiar condition of affairs has never before existed in the history of the Republic and probably will never recur.—K. C. Star.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 7.

RICHMOND, MISSOURI, FEBRUARY, 1893.

Whole No. 31

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR

THE POSITION OF DAVID WHITMER.

The Last Living Witness to the Divine Authenticity of the Book of Mormon, and His Occupancy of That Position and His Eldership.

His Position as to Other Sects and Peoples During His Residence in Richmond, Mo.

Having determined by such methods as he understood the law of God; or by personal experience and the scriptures, David Whitmer took the position of one "standing still" and holding the authority of the Lord Jesus Christ. Like the monument to the Lord in the Land of Egypt, he was placed on the rock of truth, he stood the sands of the desert and the heat of the mid-day alike; when the light of truth of any sect penetrated his seclusion their rays fell on him like the meridian light on the Pyramid of Cheops, and cast no shadow. He could then lead his visitors into his own selfhood and show them that out of the rock of existence there was a downward course of all men, and an ascending passage, a level course, to a safety, but a refuge for him who knew the light that would make plain the way upward and follow the ascending passage to the King's chamber. Where simplicity multiplied eloquence and silence made to all the world a living and a working truth.

In the city of his resting place, where a simple block of marble marks the bed of a worn and tired body in its mother earth, he lived the life of the law, in equanimity to all men's opinions, and blessing any move of the churches or city that would smoothe the way of toil or light the way to God. From the heights of his grave one will look at

the "two books" laying there in marble and read "The Record of the Jews and the Record of the Nephites are one. Truth is Eternal." Then as you cast your eyes around not a spire that reaches heavenward, not a building of education, but what the work of his hands has contributed, not one but what the lone witness lying under the sod has worked to support. If we look over the city some of these spires will move on the sky and write in black letters, here have my friends permitted me to be calumnated in the homes of God I have helped to build, but under this calumnious smirch is written by the pen of truth: "By my life I have pitied such groveling worms, for even the world's hurrying feet have trampled them under the dust, and while they take the frowns of truth to the book-keeper of the whole earth, I bear the smiles of the children of the land, these little ones; and lay them at the feet Him who is all in all, the widows blessing and the orphan's caress; the word of hope to the down-trodden and the pure love of this nation of freedmen, a life that knew no malice and a death that brought me into the sight of God. All these I lay to my credit and their flood of glory drowns the weaknesses of my nature. Well done enter into the city.

Here was a principal of his life; if he believed that any person of any people had evidence of God of their salvation, he regarded it a personal sin to shake that faith by bombastic utterances and doctrinal dissertations, unless evidenced to him and demanded of him in a different way. If questions of doctrine were asked him he gave the law as he understood it, but never undertook to excommunicate anyone, even from his own society unless God manifested by certain methods a conclusion of his work on the spot.

During his last sickness a friend and associate, a member of a church, visited him. With a smile he grasped

his hand and gently placing his arm around his neck he said: "John you I have known each other ever since I came here, there has always been love between us. Have I ever done aught but to make my fellow men better?" John said: "No, brother, I just now appreciate that my best and purest friend is leaving me." "Ay, John," he replied, "know this God will so manifest himself in the end that not one of all his creation but will shout for joy when His mercy cometh to judgment and His love overshadows all things. Remember me to every one and tell them I love all of God's creation."

Here it may be stated that some two or three years before his death with his own hands he made mementoes out of wood, paper cutters and hickory needles, etc., which he gave or sent to such persons as he thought might appreciate his love after he went the way of all the earth. They are books in his language of love that even now preach the gospel to some hearts, for they are the work of a totally unselfish man so far as the rewards of this world are concerned. He did this work after his first illness. (The writer being with him at the time of a very severe physical weakness.) he cried, "O, God, what have I to do that I cannot come to you now and rest." (I was then supporting him in my arms.) At this supplication as if a pulsation from heaven itself, came a light over his face to me with, manifold effulgence and he said: "Ah, yes, yes! I owe yet a work to my brethren and the world." At that time and during the succeeding moments I learned as I never learned before that God lives and speaks to his children. He recovered from that hour and not long he was making his mementoes in wood and dictating his pamphlet to the world, whose inhabitants he truly loved. I make these observations although they may appear childish that the sects

may know how a man living as he did "stood still," yet spoke to the many Nicodemus that saw him and laid his hand of blessing on those that disagreed with him or calumniated his character. That he has builded many fires upon the heads of his adversaries and lived to see their elastic attacks return on them even to annihilation.

His life has traversed the world. It is being debated in that Modern Palestine, the Valley of the Great Salt Lake, and is being studied at the feet of the world's greatest thinkers. The sects, like Pilot, have in general asked about him, "what is truth," and turned aside and washed their hands. In the times to come he will live in the hearts of all the freedmen of the world as a befitting servant of his Master, Jesus Christ, the Glorified.

DEAR BROTHER—During my residence there in Richmond I did some writing on the evidences of the Record of Nephites, and I send you by this mail the first part of a series writings for publication in the RETURN, that perchance they may fall into the hands of some unbelievers in the Nephite Scriptures, and thereby some good might be accomplished for the cause of Christ.

In the spring of 1885 I began to think very seriously about my soul's salvation and to search the scriptures more closely than ever before in my life. There was one thing in particular that I could not understand, and that was the passage in the scriptures where Christ tells His apostles to go into all the world and preach the gospel, and that "these signs shall follow them that believe." (Mark 16:15-18.) I would read in various passages where these signs or miraculous gifts were wrought by those who believed, as well as by the twelve apostles. I could not understand why the signs were not following the believers to-day. I was brought up in the Christian church, and had been taught that these gifts had ceased in the ancient church when the apostles died, and that they were not needed in these days, but I found by reading the history of the ancient church that these gifts had *not* ceased with the

death of the apostles, but they exist in the church down into the third century, over two hundred years after the apostles had gone; and that when they ceased to exist it was when the church had drifted into unbelief, and had departed from the true faith. I could find no passage of scripture where it says that these gifts were ever to be done away as long as the world should stand, or until the millinium should come when we shall know even as we are known of God. My brethren would tell that these gifts were necessary in the first days of the church to convince unbelievers. I thought they were just as necessary now to convince unbelievers, because there are as many unbelievers to-day as there was then. They tried to convince me that they were to be done away by the passage in 1 Cor. 13:8-12; but that passage tells us plainly *when* the gifts are to be done away. It says they are to be done away with *when we shall know, even as we are known—when that which is perfect is come—when we shall see face to face.* But this means in the millenium, as any one can see by reading it. In 1 Cor. 12:7-10, Paul says "the manifestation of the spirit is given to every man, to profit withal"—one is given "wisdom"—to another "knowledge"—to another "the gift of healing,"—"prophecy"—tongues and so on. Then every man in the early church who had the Spirit of God in him had one or more of these spiritual gifts. Again Paul says "Brethren, covet to prophecy, and forbid not to speak with tongues." 1 Cor. 14:39. From these and other passages I became convinced that the gifts had ceased to-day because of unbelief; and that if we had that strong and living faith which the ancient brethren had we also would have these gifts to-day. It seemed to me that there was very little faith on the earth. It seemed that almost all the members of the churches cared more for money and the things of this world than they did for God and the things of the next world. I read the passage in 1 John 2:15 which says, "Love not the world, neither

the things that are in the world. If any man love the world the love of the Father is not in him." I thought to myself, what man loves God better than the things of this world? I also thought of the words of Christ where he says, "Ye cannot serve God and Mammon." I made up my mind to serve God henceforth at the sacrifice of all earthly things. I began to seek Christ in an earnest and conscientious manner, believing in the words of Christ where he says, "He who seeks shall find; and to him that knocketh it shall be opened." Another thing that was a great stumbling block to me was the fact that there was so many religious denominations, each church claiming to be right, and some of them condemning each other. This was a mystery to me, because the scriptures plainly teach that the disciples of Christ should be "one"—without any division among them—teaching the same things for doctrine. I read the New Testament closely and dilligently. I did not go to any of the preachers, but I read the scriptures for myself, and I prayed to the Lord to guide me. The result of my investigations were as follows: I could see that it was necessary to have faith in Christ; to repent of my sins; and to be baptized by immersion by one having authority to baptize; and I could see that the spiritual gifts or signs should be following the believers. I had heard of a church that was preaching the gospel like this. I almost came to the conclusion that there was no Church of Christ on the earth, because I was firmly convinced—and that by the power of God—that the gospel of Christ should be preached exactly as I have stated. I then left the Christian church, for I knew they lacked the power of the spirit, and decided to stand alone and await what the Lord would do for me. I was feeling good for the Lord gave me His spirit to feel so. I thought to myself has the passage in the bible come true which reads as follows: "The Lord looketh down upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they

are altogether become filthy; there is none that doeth good, no not one."

I had frequent manifestations of the Spirit of God when I placed myself in a condition to receive the Spirit; and the fruits of the Spirit were also with me, which Paul says are "love, joy, peace, long suffering, gentleness, goodness, &c." But the spirit would not abide with me, some days I would lose it altogether, and other days I could keep it all day while following my daily avocation of temporal work. The question with me was: How can I keep the spirit? How can I retain in my heart what Paul calls charity? I was earnestly seeking for the kingdom of heaven. They said to Christ, "Where is the kingdom of heaven?" He said, "Behold the kingdom of heaven is within you." Paul says "the kingdom of God is righteousness, peace and joy in the Holy Spirit." Christ said to Nicodemus, "Except a man be born of the water and of the Spirit, he shall not see the kingdom of heaven." I had never seen it but had just begun to taste of heavenly things—to enjoy a small portion of the Spirit of God—which was sweet to me indeed, and as far ahead of any earthly enjoyments as the noonday sun is brighter than the darkest night. I was seeking for the kingdom of heaven more earnestly than I had ever sought for gold or silver. The words of Christ in Matt. 13:45-46 sank deep into my heart, where Christ says the kingdom or heaven is like the pearl of great price, which when a man hath found he is willing to sell all that he has and buy that pearl. After seeking for this pearl for many months, and after I had gone through many trials in trying to find it the words of Christ where he says, "He who seeks shall find," were finally realized by me, and I found the kingdom of heaven and have rejoiced very much therein; although I have not been as faithful in bringing forth fruit as I should have been; yet by the grace of God I hope in the future to bring forth more fruit to the honor and glory of our Lord and Savior Jesus Christ.

J. S. SNYDER.

[TO BE CONTINUED.]

His Way Is Perfect.

As for God his way is perfect; the word of the Lord is tried: he is a buckler to all those that (put their) trust in him, for who is God save the Lord or who is a rock save our God. Prov. 18:30-31.

God's way is his plan or purpose that which he purposes to accomplish and which he is steadily working out according to the counsel of his own will: is perfect. Men also have various plans and purposes of their own, which they try to work out as nearly as possible, some men purpose to amass a fortune: Some to acquire a liberal education and vastly to increase their mental capacity and power, others to gain fame and popular applause or social or political preferment, or in other words they want to gain praise of men, etc., but to most men the way they choose proves unsatisfactory after a brief trial and they turn restlessly from one way to another.

And even when they pursue one way to the end they realize that it has been an unsatisfactory way and the end is not worthy of the strife necessary to gain it. Then again men have their various ways or theories as to how God will or ought to accomplish the world's salvation. Some claim that it will be accomplished by a process of evolution and that it will be due to the race by right. Some of them blasphemously claim that the present degradation of the world is directly chargeable to God, who they say is the real author of all the sin and wickedness that we see in the world. That He made men so and is therefore bound in justice to bring them up to a better condition. Then there are others who claim that God has predestinated the great majority of mankind to eternal destruction without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other strange theories are only the ways of men, which have no foundation in the word of God. It is a serious matter for any of God's children to accept or entertain such views of

his character and plan, when it is so clearly stated in his inspired word; Luke 16:15. He (Christ) said unto them: "Go ye unto all the world and preach the gospel to every creature." Now any one who can hear our heavenly father's character thus traduced without feeling or expressing his righteous indignation, is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character, that we cannot reprove their course, we also rank ourselves with the enemies of the Lord and he will surely so regard us. Such indifference to God and his truth, shows clearly that there is something wrong at heart and sooner or later, such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromises with error and to cultivate no friendships with the enemies of the Lord, but as for God His way is perfect, etc. His word clearly sets forth His ways to all. The simple minded ones who take him at His word and who have no fine spun theories of their own to establish. In coming to God's word it is always important to remember that our attitude should be that of the disciple and not the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth, for it is written God resisteth the proud but giveth grace to the humble. Jas.4:6. If we come to this word as reverent students expecting to find therein the delineation of the pure and righteous character and plan of the living God, that plan and character will be revealed to us. But if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor imperfect brains that can warp and twist the scriptures to suit our own ideas. If we put on the colored glasses of prejudice we can read God's word as seen through them only. And this is what the Psalmist implied when he said with the merciful thou wilt be merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure and with the

(Continued on fifth page.)

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GEO. W. L. SCHWEICH,
Editor and Proprietor.

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It will be noticed that we have incorporated in this issue several articles relative to the nation connected with the church. Opinions as to the Sabbath or Sunday, future life of animals and the lately discovered papyrus in Egypt, purporting to be under the signature of Peter. While we believe many points herein contained we have to say with Shakespeare: "Opinion's but a fool, by which we scan the outward habit of the inward man." Now, if there be aught that the fullness of the gospel in the Record of the Nephites teaches, it is the fact that all the acts for our right guidance are to be fully set forth in plainness not hitherto given in the older writings, and it presses us to lay aside burdens so that he who runs may read, even as he passes on the journey reaching the goal beyond the swallowing atoms of time at the speed of the stars to be able to catch the call of salvation as it drops from God's messages.

These articles tend to show us that a principle is advancing which will make us free. That leaving out such questions that are debatable from the church triumphant or that kingdom of heaven which is within us. The spirit of God finds place just as natural as seed time and harvest. However, when we are consenting to rules by uniting with any society or family of people by uniting and becoming one with them, it is the greatest religious treachery to remain in the bosom of that earthly family and make dissension, while under the paternal roof, if they are wrong according to the individual ideas. This is a free country and getting more that way. Let him not pollute the sanctuary of his home by disrupting it as a coward, but stand aside, bid a courteous good-by to the organization, then fire away from his own bul-

warks. If such an act be appointed of a greater power, then it will live for evil or for good, and have its place. For in the coming out of shapes from nothing, the times have made great men and not men the times as is generally considered. Even Jesus Christ, the Master, came in the fullness of time, or at the purpose, of the ever seeing, all wise course of things.

The Sabbath, as all other things, was made for man and not man for the Sabbath. If there is any abstruse fact pregnant with such analogy it is that individuality was made for man and not man for individuality. Hence the many mysteries that are facts in substance, or to individuals, yet vagueries to communities or societies. Truth expresses these mysteries by exponents, or the same quantity raised or lowered to certain powers or changes applicable to more than individuals, but in their solution left to the identity of work or solving a problem. Some of these problems are hard and interminable and interesting on account of the searcher finding infinite work, some are apparent and cease to have an exponent when under the simplest operation. Practical christianity or the gospel of salvation is separate from these problems and must be according to inerancy, axiomatic or self-evident, understood to all alike. Hence discussions on the Trinity never converted a soul.

But proclaiming in truth that Jesus Christ, the Son of God, came to make the hope of man better, calling to his better nature, has been the power behind the throne, "no man cometh to one except the Father," etc., and not figuring out the intricate problems to see if man cannot become as He who dispenses the fruit of the tree of life at His will. Seek ye first the kingdom of heaven, (the kingdom is within you, just as close as yourself is to self and just as distant as God's boundless empire) then all these problems will naturally appear that you may give a reason for the hope that is in you, according to the gifts of God that you are possessed of.

In expressing the connection between the finite and infinite no human being was ever permitted in

language, speech or gesture to give any connecting links scientifically that could find basis in human logic, but men have written, spoken and motioned in such a way that their hearers partaking of their entity have felt the force of the force of the infinite, playing in that tripple oneness or exponent of omnipresence.

Three points determine the position of a plane. So with religious philosophy. God has given a constant quantity to all his exponents like the loving teacher that he is, full of wisdom, grace and truth. Seek ye first the kingdom of heaven then all these things shall be added unto you.

While we are not as yet a Christian nation because Christ is not our political machinery, yet we are tending that way to the time when the kingdoms of this world shall become the kingdoms of our Lord.

NOTICE!

When sending in communications correspondents will please be particular and write all quotations plain, and number pages and write only on one side of paper. We have not the time to go over all manuscript and hence it will greatly facilitate matters by doing as above stated. ---Ed.

Said He Ate Ham.

Isaac Goldman and Samuel Dribbens, while eating lunch together in Goldstein's saloon, Eight and Biddle streets, Monday became involved in a quarrel. Each hurled at the other all the names and vile epithets they could think of when Goldman finally clapped the climax by accusing Dribbens of eating ham. The effect of this accusation was electrical, for Dribbens was only restrained from doing his adversary bodily harm by the intervention of friends. Dribbens finally left the place threatening to shoot Goldman the next time he saw him.

Both men are Hebrews of the deepest dye and are prominent members in Beth Hammi Drosch Haggodol Hebrew Congregation. Dribbens feared that the accusation might cost him his membership in the church. Goldman yesterday swore out a peace warrant against Dribbens in Justice Mielert's court.—Republic.

This is a sample of keepers of the old law, he that shoulders its ritual has burdens which can not be consistent.

Ed.

(Continued from third page.)

avored thou wilt show thyself favored, for thou wilt save the humble people but will bring down high looks, (Psalm 18:25-27) and again we read a scorner seeketh wisdom and findeth it not, but knowledge is easy unto them that understandeth and there is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:6-12.

Oh how need we to beware of high looks and of the pride that goes before destruction and of the haughty spirit that precedeth a fall. Prov. 16:18. For if in pride we go about to establish our own ways and do not fully submit ourselves to the right ways of the Lord we will surely deceive ourselves and be led away by the error of the wicked ones, so that God's way is plain as viewed through the colored glasses of our ambition and prejudices will seem to our distorted vision as the Psalmist describes, unmerciful, impure and perverse, instead of as it really is, merciful, holy and righteous. There is nothing more dangerous than pride. Whether it be manifest in a love of display or in ambitions to be great or to be thought well of by the world. If we are ambitious to be more generous than God and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual when God plainly speaks to the contrary. If we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ, shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort. Or if we repudiate the doctrine of the original perfection of man who was created in the image of God and also that of his own free will he fell into sin and thereby incurred its penalty—death and not eternal torment; or if we seek out any other human invention contrary to the word of God and go about to establish it, it is pride that is asserting itself, and if it is not promptly humbled it will surely and shortly end in complete destruction and bar you from the presence of God.

Dearly beloved, let us fear lest a promise being left us of entering into God's rest, into the rest of abiding faith in his way, his glorious plan. any of us should come short of it and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and doubt upon the whole subject. But if you have thus far stood firmly in the faith of God's way we are persuaded better things of you and if with Psalmist you can say, my heart is fixed, oh God my heart is fixed, Ps. 57:7. If your heart is established in love and reverence and faith in the sure word of God, then with the Psalmist you may also say, for thou wilt light my candle, the Lord my God will enlighten my darkness, Ps. 48:22. Yea, verily has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading. For by Thee I have run through a troop (of opposing enemies) and by my God have I leaped over a wall (of bondage into the glorious light of the Son of God) Ps. 18:29.

Brother, have you been thus overcoming? Have you been following the Lord's leading? Have you found and are you still abiding in the sweet rest of faith in his plan, in his way not your own? As for God His way is perfect. It is just and merciful and benevolent and wise and practicable and sure of a glorious termination. The word of the Lord is tried. When fully understood it will stand the test of every argument that could be found against it, as to its justice, its wisdom or its benevolence. Of this we are fully assured by our Lord who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be great, and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints, (Rev. 15:3.) The Lord is a buckler (a defense) to all those that trust in him, for who is God (is mighty) save the Lord? Or who is a rock (a safe anchorage to our souls) save our God? There is no other one to whom we may anchor our faith and

hope; but securely anchored to him we may trust and not be afraid and may sweetly rest under the shadow of His wing. The Lord liveth forever and blessed be our rock, and let the Lord our Savior be exalted now and forever more. Dearly beloved, then so live and act that we may have the praises of God rather than the praises of the vain world, for the wages of sin is death. But the gift of God is eternal life through our Lord and Savior Jesus Christ. Amen.

SINCLAIR.

“Let There be Light.”

These words in the original may equally as well be translated, “Let light appear.” Scientists assert, that the earth, was once long enveloped in thick clouds admitting no ray. All light is not necessarily connected with the sun, as the Aurora Borealis, Zodiacal and electric lights. Some assert with much reasoning that all that comes from the sun, a ball of fire, are visual forces of a different vibratory powers and quantities and that color and light are efforts produced by their contract with the optic nerve, which is of very different quality to the auditory and other nerves.

These visual forces bring all that is seen and reflect them upside down on the expanded optic nerve, whence they must be again reflected right side up in the cinerations matter of the brain, at the first tribune of the mind. As man is made in the image of God, and the body is intended to be the breath of the Holy Ghost, it follows that a man in whole and every part must be connected (an epitome) with the heavens, from, when all the nerves numerous as they are, receive their separate junction. These nerves are capable of being acted on by unseen agents on ways that appear to be miraculous. The eyes of Elishai attended at Dothan could have been so acted upon. Hindoo priests produce scenes of a ghastly nature before bystanders, which a painter can readily describe on canvass but which make no impression when photographed. In such cases the optic nerve is evidently obstructed or acted upon to produce scenes unconnected with the rays of the sun. This proves that there is a mysterious connection between the internal and external in the mind of man and if we examine the Bible we find there is a dual idea, or words with two meaning, that runs through almost all its statements which of more generally taught would set it above the field of controversy. The Metaphor of speech which is distinct from simile and parable is founded on these facts, of such a nature are the words of Christ at the encharist “this is my body.”

INNER LAMB.

Utah and Statehood.

We annex here report of C. H. Mansur's bill—as to statehood of Utah—although these people as a theory and in fact are opposite to us, yet we recognize their rights and believe, that even the daily papers have done more to abolish polygamy than the Edmunds bill. The exponent of truth given to those people making them self confident will and has done the work of abolishing the seeming monstrosities of the Salt Lake Valley:

Congressman Mansur of Missouri has completed a most able and elaborate report on the admission of Utah to the sisterhood of States. Mr. Mansur was instructed by the Democrats of the committee to prepare this report a few days ago, and the chances are that he will lay it before the House to-morrow. The concluding pages of the report, showing the reasons for the admission of Utah, will be of interest to people generally and are here given:

"The Mormon church and its adherents have been subjected for long years to the sharpest and most unkindly criticisms, and heretofore all prayers of the Mormon people for Statehood have been denied. Inasmuch as your committee have come to the conclusion that the time for Statehood for Utah has at last arrived, it is eminently proper that the characteristics of the Mormon people shall be made known, not only for the information of Congress, but for the nation. These statements will be repeated from the pulpit and the stump and around Christian firesides. Many myriads of people who heretofore have looked upon the Mormons as moral outlaws, it is believed will change their opinion and admit that that a people showing the characteristics that the Mormons possess are at least worthy of Statehood, with full admission to all the rights of American Citizenship."

Upon this branch of the question Mr. Mansur quotes at length from the argument of Judge Jeremiah M. Wilson of Washington City, made before the committee on Territories in 1889, when Utah's application for Statehood was being urged, and it was shown that no valid reason existed for longer denying Statehood to the populous and prosperous Territory. The report says political reasons can no longer be urged; that both political parties, in national convention assembled, have declared that the time has come for the admission of all Territories, of which Utah is one; that the Legislature of Utah the Governor of the Territory, the Territorial officers and its judiciary, all Republicans, have declared that polygamy no longer exists within the Mormon Church, and in view of such the President has annested all past offenses; that

it is the duty of all fair minded members of Congress to admit Utah to the Sisterhood of States. The passage of the bill is therefore recommended.—Republic January 24th.

As there have been many enquiring for the old paths, also many questions asked by letter and otherwise, I will try and answer some questions through the RETURN, believing I can reach more brethren and friends through the RETURN in a shorter time than any other way. The Church of Christ is built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone; Ephesians 2:18 to 22. We learn from Matthew 28:19 to 20 that Christ commanded all His apostles to go and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things. Whatsoever I have commanded you lo I am with you always, even unto the end of the world. We learn from this that we must teach all things that was taught by Christ and the apostles if we wish Christ to be with us. Those words imply that if we do not teach the same gospel, with the same blessings thereunto belonging, He will not be with us.

We learn from John 15:5 and 6 that we must abide in Him or we cannot do anything, that is if we do not keep the commandments of God he will not be pleased with us, and then we cannot receive of His spirit to guide us and assist us in understanding the word of God. We learn from Luke 24:46 and 47 it behooved Christ to suffer and to rise the third day, and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem, but they were commanded to tarry at Jerusalem until they were endowed with power from on high.

They were not prepared to go and teach all nations until they received this power. After the apostles received this power they were in a condition to tell the people what they should do to be saved. When they received the Holy Ghost the people wanted to know what they should do as they were convinced by Peter that they had crucified the Christ, the Savior of the world,

they cried out men and brethren what shall we do. The Apostle Peter told them to repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you and unto your children and all that is a far off, even as many as the Lord shall call.

Acts 2:38 and 39, those that repent and are baptized have the promise of the Holy Ghost to-day as well as they did on the day of Pentecost, because the Apostle Peter said the promise was unto all, even as many as the Lord shall call. So then if we are called to repentance and we obey the same gospel, all the blessings that were promised by Christ and the apostles unto those that obey the gospel in those days are for us if we obey the same gospel and bodies in subjection unto the will of God. We learn from Paul's teachings unto the Corinthian Church that your bodies are the temples of the Holy Spirit, which is in you, which you have of God; and ye are not your own for ye are bought with a price, therefore, glorify God in your body and in spirit, which is God's. 1st Corinthians, 6:19 and 20.

We are informed in Ephesians 4:4, 5 and 6 there is one body and one spirit even as ye are called in one hope of your calling, one Lord, one baptism, one God and Father of all who is above all and through all and in you all. Again the apostles tells us in 1st Corinthians 12:13 by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free and have all been made to drink into one spirit. We believe in this way we become one brotherhood in Christ.

We also learn from Christ's prayer unto His father, recorded in John's gospel 17:20 to 25, Christ says neither pray I for these alone, but for them also which shall believe on me through their word that they all may be one, thou Father art in me and I in Thee, that the world may believe that thou hast sent me and the glory which thou gavest me I have given them that they may be one even as we are one. The whole family in heaven and on earth are the same wearing the same name.

PHILANDER A. PAGE.

[TO BE CONTINUED.]

By no Means Christian.

From the St. Louis Republic.

A correspondent who writes good English in an excellent hand insists that Christianity is the recognized religion of the United States and that other religions are only tolerated. "The President of the United States," he says, "issues a proclamation every year setting apart a day for National thanksgiving; on our silver dollar is the inscription, 'In God We Trust;' our legislatures are opened with prayer and Congress has its appointed chaplain. Surely we are a Christian Nation, as the Supreme Court asserted."

Instead of being proofs that we have an established religion, these are mere anomalies, out of harmony with the spirit of our institutions. Christianity was first drugged down to the level of politics in the time of Constantine. The founders of this government attempted to separate it entirely from politics and to confine the church to its own kingdom, which, we are assured, "is not of this world." With this end in view, they ordained in the Constitution as the supreme law of the land that Congress shall make no law respecting an establishment of religion. Whatever may be the opinion of what our government should be, this is what it is. It is not a Christian government any more than it is a Hebrew or Deistical government. It is simply a popular government, professing to derive its just powers, not from divine infallibility, but from the consent of the governed. If it were God's government, it would be sacrilege to change it, but we have not attempted to hold God responsible for our own ignorances—for the follies and crimes of government through which so much oppression is worked to the masses. When there is a reform movement in this country, no one is charged with authority to lift up against it the symbols of the divinity or to say "This is God's government. You must not change it or protest against the actions of those whom God has anointed as rulers over you!"

"You shall not lift up the name of the Lord your God to a lie," says the Decalogue. And in this country we endeavor to act in the spirit of that command by denying that our laws are ordinances of God and that our government is God's government. That is the lie which has stood most in the way of the progress of the human race; which has done most to perpetuate the oppression through which progress is hindered. When politicians stuff ballot boxes in this country, and through that act get the power to make laws to compel others to do as they wish them to do, they are scoundrels and oppressors, but not necessarily hypocrites, unless they say that the laws so enacted are God's ordinances—the laws of Christ—enacted on his authority, and to be obeyed without question on pain of his displeasure. Such pretenses have been

made, but in the lowest circle of Hell was there ever a worse blasphemy.

When a child is born in this country it is born with perfect religious liberty, at least in the theory of our constitutions. It can become an infidel or an agnostic, a Buddhist or a Mohammedan, just as it pleases, and no person calling himself a Christian has any right whatever to prevent it through the use of the force of the state. It is not a mere question of toleration, but of liberty. Bob Ingersoll has just as many political rights in America as Archbishop Ireland or as the most orthodox Christian in the country. And if it is ever otherwise, it will be through a most lamentable change that will destroy American liberty and substitute for it the despotism through which alone can anyone be forced to give political recognition to a religion he does not believe in.

We are not a Christian Nation and we never ought to try to be. But if we are not a Christian people, it is our greatest misfortune, the primary cause of every evil we have to complain of. The Republic has not attempted to decide whether or not we are a Christian people but since that question has been confused with the very different question of whether Christianity is recognized in our laws as the National religion, it seems to demand attention, and we may say that as far as we are familiar with the evidence, and with the standards for trying the evidence, this is by no means a Christian people—though it has a minority of Christians among a larger number who make occasional more or less successful attempts to be Christians and a still larger number who have no religion at all—who, if they do, make no serious attempt to practice it.

We see every day thousands and hundreds of thousands making great and painful sacrifices in the attempt to get greater wealth, more power, higher position than their neighbors, but we seldom see anyone voluntarily surrendering his his cloak to those who have robbed him of his coat, or going two miles with those who have forced him to go one. We see daily evidences of the power of selfishness, of ignorance, of violent and unbridled passion, but how rarely does it happen that we are able to recognize a Christian by seeing an American turn his other cheek to the assailant who has struck him in the face.

Under the highest law this is not a Christian government. On the evidence, overwhelming and not to be challenged, it is not a Christian people. But we are not to despair of it on that account. The Founder of the Christian religion has explained that he came into the world to make men free by teaching them the truth through which alone they will be able to cease oppressing each other. And in America we have a government based on theories of liberty that make it possi-

ble of increasing numbers of people to learn the truths of the fundamental laws of their existence. We are not nearly as free in fact as in the theory of our government, but that is because we are not well enough educated to cease desiring to oppress others. The use of the Christian religion in the world is to supplant force and oppression with persuasion and liberty.

Whenever any religion is a government religion upheld by law, it is part of a system of oppression that is wholly foreign to the spirit of Christianity, which is never so much antagonized as by attempts to compel conversion through law. So we repeat that, though the improvement would be unimaginably great were we to become a Christian people, yet we could have no greater misfortune than to become a "Christian Nation!" through the establishment of Christianity as the National religion and the denial of that freedom of conscience which now enables us all, Christian or Hebrew, Protestant or Catholic, believer and unbeliever, to live together as Americans and fellow-citizens without burning each other at the stake in the hope of thus establishing correct views in matters of theology.

COUNCIL BLUFFS, IOWA.

DEAR BROTHER—I have just received the January number of the RETURN. I am much pleased with the truths in Brother Gurley's letter. The Lord has definitely spoken to us in the gospel dispensation, giving us doctrine and organization, never by Him to be changed, and by obedience to the said doctrine has promised us such blessings as will be a light to our understanding and lead us into all the truth. We are no longer under the shadows of good to come, for all are promised to know the Lord for themselves if they obey his word. The word of His Son, our last law-giver, and only High Priest, who liveth forever and who has all power in heaven and on earth. The 12 apostles had no one over them but Jesus and the Holy Ghost to lead them into all truth.

C. H.

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.50.

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Public Feast and Fast Days.

As a considerable number of Seventh Day Adventists have been arrested by Sabbatarian bigots in Tennessee, ex-Governor Porter has volunteered to defend the right of Americans to do as they please on Sunday and every day of the week, so long as by doing it they inflict no wrong on their neighbors.

"My consent to take part in defending these cases," says Governor Porter, "is not based upon any sympathy with the peculiar tenets of the religious denomination to which the defendants belong, but is simply due to my desire to vindicate the rights and liberties of all citizens in our State. I believe that the actions of our courts in relation to this question of compulsory Sunday idleness is in contravention of the principles of American liberty."

This is well said. Governor Porter is doing his State good service in defending its liberties as against these Sabbatarians who are so intolerant and tyrannical that they wish to imprison their fellow-citizens and fellow-Christians who have done no injury to them or to anyone else.

No Government has the right to compel its citizens to observe any holy day. It is not the province of the state to set compulsory feasts and fasts. Such matters belong either to religion or to the free and uncoerced customs of the people.

Refraining from work on a given day is part of the religious observance of a feast day, and in a free government the state has no more right to compel its citizens to feast on Sunday than to fast on Friday. If one is right the other is also, and if the Sabbatarians can use law to enforce compulsory idleness on Sunday it will be equally as fair to use law to prevent them from eating as much as they like on Friday.

Abstinence on Friday is a Christian custom which does not lack many years of being as old as the Christian religion itself, and it would be no more a hardship to be locked up for failing to observe Friday than for failing to observe Sunday. A great deal might be said in favor of making Friday a legal fast day. Abstinence on that day would tend to teach control of the appetites, and with such enforced temperance we would have, if we may trust the compulsions, a decrease of crime and a general elevation of the moral tone of the community. The religious argument in its favor would be that it is not less incumbent on Christians to remember and celebrate the day of the crucifixion than the day of the resurrection.

It is a most unfortunate fact that a great many Sabbatarians never in their lives fasted from anything they felt like eating. They are often so gross and fat that "they lare the lean earth" as they walk. It is perhaps as much their re-

ligious duty to fast from meat on Friday as it is to feast on Sunday, and if they were locked up every Friday for refusing to oppose the demands of their stomachs they might learn something more of the nature of true religion and decent politics.

Certainly it is neither true religion nor decent politics to have a neighbor locked up because he thinks it is his duty to set apart Saturday instead of Sunday for religious observance.

As a matter of health and of the enjoyment of life no man ought to work more than six days in a week. When labor has been continuous for seven days in the week during any considerable length of time life becomes almost intolerable, and it would be well if every man in this country would resolve to forfeit any situation and take the chances of beggary for himself and his family rather than work on Sunday. But while this is true, it would be better for all the people to work without remission than for the State to make it a crime to work on any day of the week. A free man must judge for himself when he is to work and when he is to rest. If his work time is imposed on him by the State, he is the slave of the state.

While this is true, the state has the right to say that on certain days, agreed on by common consent, it will not recognize the obligation of any man to work, even though he may have bound himself to do so.

In doing this the state simply says that on this day all compulsion of law is suspended except such as is necessary to preserve the peace and insure the protection of life and property.

This is the true spirit of the legal holiday and it is the spirit of larger liberty. Unfortunately, however, there are people whose ignorant self-confidence leads them to distort every institution of liberty into a means of attempting to compel the wills of others into subjection to their own.—Republic.

Have Animals a Future Life?

Rev. Charles Josiah Adams believes they have—or at least that upper intelligent class of the domestic animals, of which the dog stands as the best example. To prove it he cites numerous examples from animal life showing that they possess the same faculties as human beings, sometimes in a less degree and sometimes more intense. Among the faculties which animals possess together with men are, according to this author, courage, acquisitiveness, forethought, self-esteem, love of offspring, the power of appreciating form, size, color, weight, number, and locality. Time and tone are also to some extent comprehended by animals in a surprising way. There is nothing very new or striking about the examples of animal intelligence Mr. Adams cites, but the

following is worth quoting for the sake of example:

A thrush once picked up the end of a ball of twine which lay partly unwound on the lawn, and tried to make off with it to help build its nest. The ball caught in the grass and the thrush came tumbling to the ground. After trying this three times with the same result, the thrush flew off and came back with its mate. The task was too much for the two birds, who tried it several times, each time falling down in a ludicrous confusion of wings and legs. In half an hour they returned with two others, and the four birds united their strength. They made good progress so long as the slack of the twine lasted, which was not long. Then they came to the ground in a bunch, but tried it again and again, till a lady came to the rescue and cut the twine. Of course they now had no difficulty and were soon away among the trees with the piece of twine which had so tried their patience.

The sense of continuity, says Mr. Adams, must be strong in birds who would act thus. "But has the possession of this faculty anything to do with the question of immortality? A very great deal. That which one undertakes and sticks at he cannot be satisfied to not accomplish, and every desire that is not wrong must be gratified. The poet, the scientist, the philosopher, dies with his mind set upon an unfinished work. He says: 'I have not been able to solve the problem or do the work in time. It must be solved, it must be done. I will solve it, I will do it, in Eternity!' Continuity springs an arch and enables one to walk in the light over the Valley and the Shadow of Death."

The fact of a Christian minister arguing in favor of immortality and future happiness for the brute creation as well as man shows an immense and wonderful advance from that condition in a narrow effort to compass one's own individual salvation, and to suggest that the white man's dog, as well as the Indian's horse, might share in the joys of heaven would have been looked upon as horrid blasphemy.

Col. Jake Child delivered his lecture on the Orient and Buddhism at the opera house on Tuesday evening last. It was faultless in wording and subject matter and very interesting. The Colonel is a lover of the beautiful and his passion to say beautiful things had full play in the description of the spendors of the court to which he was Minister. It was his first attempt on the lecture platform and he scored a success.—Rock Port Journal.

Will some one please examine the fruit trees and tell us what the prospects are?

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

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[CONTINUED FROM FEBRUARY NUMBER]

While in this condition of mind and heart, seeking for the Kingdom of Heaven, I came across a book which claimed to be of divine origin, and from the pages of which I quote as follows:

“And He [Christ] said unto them. On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manne shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things

should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that 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. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost. And thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one. And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. 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. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken unto the ends of the earth. And it came to

pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve,) and behold he stretched forth his hand unto the multitude, and cried unto them saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words and come down into the depths of humility and be baptized; they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.”

From another place in the book referred to, I quote the following:

“Wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God,

that he may teach the word of wisdom; And to another, that he may teach the word of knowledge by the same Spirit; And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; And again, to another, that he may prophesy concerning all things; And again, to another, the beholding of angels and ministering spirits; And again, to another, all kinds of tongues; And again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, If ye have faith, ye can do all things which is expedient unto me. And now I speak unto all the ends of the earth. That if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I

speak it according to the words of Christ, and I lie not. And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you. Did I not declare my words unto you, which were written by this man, like as one crying from the dead? Yea, even as one speaking out of the dust? I declare these things unto the fulfilling of the prophecies."

I also quote the following passages from different parts of this book:

"And I give you these commandments because of the disputations which have been among you. And blessed are ye if you have no disputations among you."

"Humble yourselves before the Lord and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit; becoming humble, meek, submissive, patient, full of love and all long suffering; having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day, and enter into his rest."

"They were not baptized; save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end. And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the Church of Christ, and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto

prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith. And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; But as oft as they repented, and sought forgiveness, with real intent, they were forgiven. And their meetings were conducted by the church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done."

"And when you shall receive these things, [contained in this book,] I would exhort you that ye ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things."

I had never read this book before. I found in it the gospel or doctrine of Christ set forth exactly according to the pattern of the ancient apostolic church at Jerusalem. I asked God in faith to know whether or not this book was true, and I finally became convinced by the power of God, that this book—as well as the bible—was true. The book I refer to is the Book of Mormon. I know what prejudice exists against anything connected with Mormonism; and I know that strong prejudice exists in the minds of the majority of people against believing anything outside of the

Bible as being of divine origin; but we ask you to only give us an honest hearing, and not condemn our cause until you have heard what we have to say. We are not Mormons, and we do not believe in polygamy nor in the ways of the Mormons or any of the so-called Latter Day Saints. The Book of Mormon condemns polygamy in plain words, and it has condemned polygamy from the time it was published in 1829. The name of the Church to which we belong is the *Church of Christ*. The doctrine we believe in, is the doctrine of Christ exactly as it is contained in the New Testament Scriptures; nothing more and nothing less. The Mormons have departed from the true faith, by introducing the doctrine of polygamy fourteen years after the church was established; and they also introduced other doctrines of error. I will hereafter call the Book of Mormon by the name which is given in that book—the “Record of the Nephites.” We will call it for a short name in these articles, “The Nephite Scriptures.”

Joseph Smith was a good man when he translated the Nephite Scriptures, but he afterwards drifted into error and transgression, just as Saul, David, Solomon, Uzziah and many other prophets did, who were once highly favored of the Lord. We speak of this more fully later on.

Now dear reader, we ask you to please lay aside your prejudice, for we cannot investigate any subject honestly, unless we do lay aside all our prejudice. Prejudice means to pre-judge; to judge without investigation; to judge before you understand. Then we ask you to not pre-judge our cause, but investigate with an honest heart. We know that anything connected with Mormonism has a bad reputation; but we find from the New Testament that “the way of truth” was evil spoken of, and was just as unpopular in Paul’s day, as it is to-day. The transgressions of the Mormons have made the Nephite Scriptures unpopular; but this will not be a stumbling block to any honest heart who is seeking the truth. We are commanded in the Bible to “Prove all

things, and hold fast that which is good.”

The Nephite Scriptures claim to be the sacred records of the people, who were once highly civilized, that lived upon this Continent—Ancient-America. It claims to have been written by a succession of holy prophets, just like the Bible; That it was engraven upon plates of gold, so that time would not affect it; That when the people became very wicked — about 400 years after Christ—these golden plates were deposited in the ground by command of the Lord, to come forth to the people on this land, in the Lord’s own due time, and in the Lord’s own way. It says that God had a people on this Continent, as well as on the Eastern Continent; and that he dealt with these people in North and South America, and gave them his laws, just as he did with his people on the Eastern Continent. It says that Christ came to this land also, after his ascension at Jerusalem, and chose twelve disciples and gave them his law; and it is the same law and the same gospel that he delivered to his twelve apostles at Jerusalem.

Now we will make a statement which you can readily see is true: It is as follows: All those who believe the principles of the religion of Christ in the Bible, must necessarily also believe those same principles in the Nephite Scriptures. Why? Simply because they are the same principles. Now the question is this: Did God give his law and gospel to a people who were upon this land, or did he not? We humbly say that he did, as we will endeavor to show you by the testimony of witnesses, and by other proofs.

Now you will ask this question: If the Nephite Scriptures are the teachings of the Bible over again, what is the use of them? What is the use of this new revelation? Supposing it to be true, what is the use of it? Here is a most important point. If this new record is of God, we have the greatest need of it. In the book itself it gives the following as one of the important reasons why the Lord reveals it to the world, and that is, *To settle all contentions*

about the doctrine of Christ. Because of a great lack of faith among the people to-day, and for other reasons which are spoken of in the Nephite Scriptures, the religious world is divided into many different sects, each sect being divided over points of doctrine. Protestants are denouncing Catholics, Catholics are denouncing Protestants, and some Protestants denouncing each other. They differ about what a man must do to become a Christian; Some are teaching to only believe in Christ, that baptism is not necessary; Other denominations say there is no forgiveness of sins without baptism; Some are contending over the mode of baptism; Some say that the signs or spiritual gifts should follow them that believe; Others say that these things are done away. There is all kinds of doctrines being preached, and all differing one from the other; and when a man who is not a member of any church, begins to read the scriptures and to seek the truth, going from one preacher to another, each preacher telling him differently what he must do to be saved, he becomes bewildered and many are driven into unbelief and darkness. I desire to repeat that Christ and the Apostles teach plainly and positively that the disciples of Christ must be “one,” without any divisions among them. (1 Cor. 1:10-11. John 17:20-21.) Amidst all this contention and confusion, the Lord sends forth the Nephite Scriptures to explain and make plain all points of doctrine over which the religious world is divided. And it does make the doctrine of Christ as plain as words could make it. If all believers in Christ would take the Bible and the Nephite Scriptures alone as the rule and guide to their faith, I believe there would be but one Church of Christ on earth.

Then if it be true that God has revealed to the world these other scriptures, is it not of the greatest importance that we should know it? If the Nephite Scriptures are of God, have not we the greatest need of them also? Most assuredly we have, notwithstanding they are the teachings of the Bible over again.

There are other important reasons given in that book, why the Lord

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reveals it to the world; one of them is, to convince the world more fully that the Record of the Jews (the bible) is true; another is, that the world might believe more firmly that Jesus Christ is the Son of God.

The divisions which are among the believers of the Nephite Scriptures have all been brought about by the book of Doctrine and Covenants; this is a book of doctrine which the Mormon church made a law unto themselves after they had departed from the true faith. They are not divided because some interpret the Nephite Scriptures one way, and some another way. There is only one church that takes the Bible and the Nephite Scriptures alone as the law of God to the people, and that is the Church of Christ.

The book of Doctrine and Covenants which the Salt Lake Mormons have, teaches the doctrine of polygamy; their book differs from the book of Doctrine and Covenants which the Re-organized Latter Day Saints have; it does not teach polygamy; but both of these books have many differences and many doctrines of error. We discard the Doctrine and Covenants altogether, as they contain many doctrines of which man, and not God, is the author, and are not taught in the Bible, nor in the Record of the Nephites. Those who desire to investigate, can ascertain the truth concerning the Doctrine and Covenants, and the origin of it, by reading a pamphlet written by David Whitmer, Richmond, Mo., 1887.

If you desire to find the truth, we exhort you to go to God in humble prayer. The man who tries to reason out spiritual matters by his own wisdom, without repentance or a change of heart, will never find the truth, because the Bible plainly says so. The Lord opens the understanding of some people to see and be-

come convinced of the truth; and he darkens the understanding of others, so they cannot see the truth. Those whose hearts are opened to see and understand, are the ones who truly repent. Those who are darkened, are those who have not yet fully repented. This is plainly taught in the Bible. I am writing to unbelievers in the Record of the Nephites, that perchance it may be the means of causing some to read that book with an honest heart, and thereby some might be convinced by the power of God that the book is true. I will try to write in all plainness and simplicity, and endeavor to answer every objection I have ever heard against that book. I know by the Spirit of God, that the book is of God, and is not of man; and I say to all who are humble in heart, and who are anxious to do the will of the Lord, read that book for yourself, and enquire of the Lord as to the truth of it! If you were convinced of its truth as I am, you would then see in it many reasons why the Lord has revealed it to the world, and why the world has need of it as well as the Bible. If it is of God, is it not plain that we have as much need of it as we have of the Bible? Most certainly it is. The book contains many prophecies of things which will surely come to pass concerning the Jews, the Gentiles, and the American Indians or "Lamanites," which are of the seed of Joseph who was sold into Egypt; hence they are of the seed of Jacob and are of Jewish origin.

J. J. SNYDER.

[TO BE CONTINUED.]

BRETHREN, SISTERS AND FRIENDS:—Through the kindness of Brother Schweich I appear before you again through the RETURN. I am glad to see that the brethren and sisters are taking so much interest in the RETURN, also to learn that the brethren and sisters in most every place that I hear from are again waking up to a realization of their duty and desiring to see the work of the Lord roll forth, that it may cover the earth as the water covers the great deep. We are receiving so much encouragement from brethren and friends and the Spirit that it

appears to me that we all ought to be up and doing all we could for our blessed Master, for we are indebted unto him for all we have, for it is written the church is the bride and Christ is the bridegroom. When a lady marries a man she gives up her name and takes upon herself his name. Before they were married she was free to act for herself, but when she makes a covenant with the man of her choice and that covenant is consummated then her relations in life are changed. She then lives with her husband, forsaking the outside world, and now see them moving along in harmony with each other, laboring for the good of each other, see her as a kind and affectionate wife, it being her chief delight to please her husband, also his delight to make his wife happy, and that by bestowing upon her all the comforts that he promised unto her, so it is with Christ and the Church.

And as a kind and affectionate wife seeks day by day to please her husband so we should try and labor to please our husband. Even Christ, our Savior, has made promises unto us that if we would become his companion he would be with us in the sixth trouble and in the seventh He would not forsake us in this world and in the world to come would give us eternal life. Now to become His bride we will have to forsake our sins and repent of all our past sins. What does it take to constitute repentance: Paul says a Godly sorrow worketh a repentance, that need not to be repented of when we have a Godly sorrow. It causes us to turn from our sins and causes us to abhor every appearance of evil.

When we come to this point we are dead to sin and the Apostle says: How can we live any longer therein when we are dead to sin. We have forsaken the works of the flesh which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, wrath, strife, sedition, heresy, envying, murders, drunkenness and revelings. They that do these things shall not inherit the kingdom of God. Gal. 5:19 to 22. After a person is dead the next thing to do is to bury the one that is dead. Paul says in his letter to the church at Rome 6:2 to 5 how

shall we that are dead to sin live any longer therein. Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death, that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in the newness of life. First we die, then being buried, then rising in Christ and then we receive a new spirit, the spirit of Christ or the Holy Ghost. Gal. 5:22 to 26. The fruits of the Holy Spirit is love, joy peace, long suffering, gentleness, goodness, faith, meekness, temperance. We are not promised the Holy Spirit until we get into a condition to receive it. After we receive the Spirit we are to go on adding unto our faith virtue, knowledge, temperance, patience, goodness, brotherly kindness, charity; for if these be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1:5 to 9. When we come this far we have a knowledge not a belief, but a knowledge. 1 Cor. 12:3. No man can say Jesus is the Lord but by the Holy Ghost. In following these old paths repenting of all our sins then we are in a condition to be baptized and not until then are we, after being baptized or buried we then come forth in a new kingdom. We left the old kingdom of the world now we are to go on pressing onward and upward that we may be as a city that is set on a hill whose light cannot be hid.

Brethren and sisters let us keep our lights burning and as we grow older may our lights grow brighter and brighter that the world may desire to come into the light of the gospel and be constrained to glorify our Father who art in heaven by obeying the gospel of our Lord and Savior Jesus Christ, that we may all be one as the Father and the Son are one, that we may inherit the kingdom that He said He was going to prepare that we that obey Him might be with Him in His kingdom and unto the Father, Son and Holy Spirit be all the praise both now and forever.

PHILANDER A. PAGE.

THE RETURN is sent to any address one year for \$1.50.

“God is no Respector of Persons.”

I suppose I am not the only one who has been much mystified and perplexed over the question as to the probable manner in which God, after having “judged us at the last day,” will or can bestow his rewards in a way that will bring joy and gladness to the hearts of all those who have obeyed the injunction to “repent and believe.” We are told that “he who cometh in at the eleventh hour” may receive the same as “he who has borne the heat and burden of the day,” and yet we have every reason to believe that “God is no respector of persons.” On the other hand if he rewards according to the deeds done in the body, (which in strict justice he has a right to do), it altogether probable that our rejoicings in the joys of our more worthy friends would be sadly tinged with regret that we by our folly and disobedience had fallen below their standard, and their continued joy would be a constant reminder of what we had missed. This picture does not harmonize with my ideas of the joys “which God has prepared for those who love him,” for though “he must be just,” he is also wise and merciful. While listening to a short but eloquent sermon a few months since some remark of the minister brought this whole matter in review before my mind, and though there was nothing in his words that could give me a clue to work-upon, the time and the hour, the earnest words of the preacher, the attentive audience, and surely the Holy Spirit was in our midst. All these influences gave me inspiration and suggested a probable solution of the mystifying problem.

The idea suggested is this: We are all the children of an eternal, allwise and loving father, and though our transgressions are displeasing to him and he often finds it expedient to chastise us, it does not diminish his love for us. He proves this by forgiving us as often as we repent of our sins. Thus when we have proven our penitence and obedience by accepting the mediation of Christ, the debit side of our account

will be stricken out and all on the credit side will be clear gain and be “imputed to us for righteousness.” As to the reward for well doing here is where the wisdom and love of God shows in all its majestic power and beauty. He gives us love for love, faith for faith. We prove our faith by relying on His promises, He proves His faith in us by intrusting to our hands the privilege of rewarding the meritorious. This we do by bestowing honor, respect and love on all those whom the Father has adjudged worthy to receive it. What greater blessing and enjoyment can we hope for than the loving regard of our fellow-man, and the knowledge that we have earned it? And how easy after we have rid ourselves of all envy and selfishness to accord a full meed of honor and love to those who we know to be worthy. There is no check. As in this life, by the fear that after all we “may be casting our pearls before swine.” It will be a “free will offering,” not because it is required of us, but because their good works appeal to all the best impulses of our hearts. What a grand incentive this is (which further proves the Father’s forethought) to put ourselves in the front ranks of christian endeavor, that we may emulate the self-sacrificing spirit and some of the noble achievements of those who having passed beyond leave an influence for good that shall last until heaven and earth shall pass away.

S. B. WEST.

Santa Ana, Cal., Feb. 12, 1893.

Departed From the Faith.

It is an evident fact that there has been a departure from the faith in the latter times, just as Paul said there would be; and we only have to compare certain teaching as found in the Doctrine and Covenant with what Paul says in 1st Tim., 4th chapter, 1, 2, 3 and 4th verses to clearly see and comprehend who it is that has, and who it is that is now standing in a *departure* from that faith. Paul says: “Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils.”

“Speaking lies in hypocrisy; having their conscience seared with a hot iron.”
“Forbidding to marry, and commanding to abstain from meats, which God

hath created to be received with thanksgiving of them which believe and know the truth."

"For every creature of God is good, and nothing to be refused if it be received with thanksgiving, etc."

In the above quotation there are two things which Paul says would be taught and done by those who would depart from the faith in the latter times, and that was "forbidding to marry," and teaching the doctrine "to abstain from meats which God had created to be received with thanksgiving of them which believe and know the truth."

It is well understood that a church or an individual cannot depart from or return to a faith they never had or was not at one time in possession of.

We now turn to the Doctrine and Covenant, Sec. 86 and part of 2d verse, which reads as follows:

"All these to be used with prudence and thanksgiving." "Yea, flesh, also of beast and fowls of the air. I, the Lord, hath ordained for the use of man with thanksgiving." "Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold or famine, etc."

In the above quotation is clearly and unmistakably taught the doctrine "to abstain from meats" at all times, save "winter or of cold or famine," and that it would be pleasing unto God to so abstain.

The reader by comparison can see who it is that has "departed from the faith in the latter times." It was all those that were once in that faith and then commenced and taught to abstain from meats in the latter times. Most all those, however, who departed from the faith has at this late hour passed away, and others have been ingrafted into that departure, and are now standing aloof in a departure from the faith once delivered to the saints. I only have to mention Sidney Rigdon to show those who were forbidden to marry. For instance look at his career from Nauvoo. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, etc."

Yes, there has been a departure; and just such a one as Paul speaks of. Look at the blood atonement doctrine, you see their conscience seared, as with a hot iron to commit such crimes. Look at Rigdon's career from Nauvoo, you see the seducing spirit of "forbidding to marry." Look at "Latter Day Saint" teachings and you see the doctrine taught "to abstain from meats" at all times save winter or of cold or famine.

What more do we want to prove just such a departure from the faith as Paul mentions than the above? I might go on and take up everything Paul mentions and show its fulfillment in the departure in these last times, but I think everyone can see it that desires and will say no more at present.

I am respectfully,

ELLAS LAND.

The Lord's Supper.

Breaking of bread, the Lord's supper and the communion or eucharist are three distinct institutions. A common meal was also called breaking bread, without the definite article prefixed to bread, Acts 2:46-27. But that referred to Acts 2:42 was a religious rite, observed in the morning, in commemoration of Christ's being revealed by the act to the two disciples going to Emaus, on the day of the resurrection. Justin Martyr says Christ taught the Apostles to observe it. Paul observed it on the morning of the first day, Acts 20:7-11. Their day began the previous evening. But it was not in the morning but at night that Christ offered the mingled cup. He waited for the hour to come, the same night that he was betrayed, (the word same is not on the Greek, but the use of the article makes it emphatic) at the partial full moon on the 14th Nisan (our then 6th of April.) Clement says it was in the 16th year of Tiberius, A. D., 30, (25th Parnutnis). The fifth day of the week, which astronomical calculations prove to be correct. The solar month was not used. The lunar month makes that day vacillate during the period of one month. The breaking of bread in the morning was accompanied by the fruit of the vine and closely resembled the communion, but was nevertheless a love feast, bread and wine being emblematic. The bread at the communion must have been unleavened. It was thus that the custom of bringing new born infant to be blessed and sprinkled by the priest in commemoration of Christ's words, "Suffer little children to come unto me," become confounded with baptism, notwithstanding Paul's words "else were you children born unclean. (1 Cor. 7:14.) The Lord's supper and the Lord's pass-over were interchangeable terms. (Luke 22:20, John 13:3, 4, 21, 20, 1 Cor. 11:25.) When the Church at Corinth lost sight of the example of Christ in waiting till the hour was come, Paul said to them "This is not to eat the Lord's supper," but your own supper. The ceremonial law required two cups to be used at the pass-over, one before and one after supper, Christ himself supped from the first cup. (1 Cor. 11:25 when he had supper, i. e. after supper,) but not of the second, called the after supper cup. This second cup he took after he had supped (i. e. from the first cup) and made it the institution of the communion, showing that the supper, the communion and the annual paschal celebration of the pass-over cannot be separated. The pass-over was to be kept as a feast by an ordinance forever, (Ex. 12:14) and the 1st Nisan (Mar. 18-93) was to be the new year's day forever. This year the evening of Mar. 31-63, is the full moon of 14th Nisan, three days before Easter Sunday. There was a tradition prevalent with the primitive

christians that Christ would return on that night. Most of the great events of the bible have taken place at the beginning of the Jewish ecclesiastical year, Nisan, Mar, or their civil year, Tisri, Sept. We have testimony from the apostolical constitutions and the fathers that St. John, Polycarp, Polycrates and the church in all Asia up to A. D., 160, observed the Lord's supper and communion annually on 14th Nisan, irrespective of the day of the week of which it fell until (we know by Pliny's letter) Trajan put a stop to it. This is the only way by general practical gatherings that the Lord's death and shameful betrayal. (Paul no doubt refers to this when he speaks to the Corinthians of not "discerning the Lord's body." 1 Cor. 11:29.) Can be effectually shown forth to the world, not only shown, but shown forth. Tertullian says the Lord commanded the Eucharist to be received at meal times." Paul kept the feast of the pass-over annually, 1 Cor. 1:1, Acts 18:21. Four years after A. D., 50, Paul writes to the church at Corinth, "Let us keep the feast, 1 Cor. 5:8, and calls it our pass-over (5:7) for even Christ our pass-over is sanctified for us, called the Lord's supper, Ch. 11:20. In the Apostolical Constitutions, 5th Book, A. D., 30 to 44 Peter says: "It is therefore your duty brethren, who are redeemed by the precious blood of Christ, to observe the day of the pass-over exactly with all care, after the vernal equinox, lest ye be obliged to keep the memorial of the one pass-over twice in the year. Keep it once only in the year for him that died but once." The institution of feet washing (1 Tim. 5:10) ought to be observed by the leading elders of the churches on that annual celebration as an example of love and humility. Christ said, "In vain do they worship me, teaching for doctrines the commandments of men."

Prehistoric Relics.

CRESTON, Jan. 24.—Workmen excavating a cellar in Adams county, Iowa, a few days ago came upon a memento of some long forgotten race. The workmen struck what at first appeared to be a solid ledge of rock or coal, and sitting down to rest, one of them began to peck at an apparent fissure, when a solid block nearly two feet square disappeared with a dull thump. The men set eagerly to work and, removing the bottom of the pit, discovered a chamber with a fifteen foot ceiling twelve by twenty feet in extent, the walls being of neatly seamed stone work. Ranged in rows on rudely constructively constructed platforms were skeletons, each with a tomahawk and an arrow at his side, earrings and bracelets of lead lying where they were dropped, and piles of what appeared to have been furs in the center of the platform, each pile crumbling to dust as soon as exposed to the light. A number of tools made of copper were also unearthed and fresh discoveries are constantly being made.

MAGNOLIA, IOWA, March 4, 1893.

EDITOR RETURN.—I am not a member of the Church of Christ. In the fall of 1862 by hearing the first principles of the gospel preached, I joined the Reorganized Church of Jesus Christ of L. D. S. I was quite young then, only 16. In after years I began to see here a little and there a little, that caused me to investigate. After years of investigation I found that laws and governments and mysteries of the kingdom, given by the man at the helm, was the power that guided the ship of Zion. I realized that the same cause would eventually bring on the same effect, and noting the perilous journeys and sad never to be forgotten tribulations of the dear friends who have been obedient to counsel, and ruled by the priesthood, I apostatized, and turned back to take hold of the "rod of iron," and look for the old landmarks that Christ has established for a guide to lead to life eternal. Ever remembering that, "anything more or less" than he taught is not of him.

By the light of the gospel we may be able to see the cloud of error that has followed in the wake of Mormonism. This cloud had its origin among the priesthood when Mormonism was in its infancy. There was doctrine grafted into the church, and so carefully polished with a form of godliness that thousands stumbled and fell; bound under the law "to govern my church." Under this law and doctrine "privily brought in" the obedient to the gospel are warped under the iron heel of priestly tyranny until the first principles of the gospel are lost sight of.

When they are "commanded to prepare and organize yourselves by a band as everlasting covenant" to the heresies of the "Order of Enoch." And while wandering in the "mist of darkness" that Lehi saw. First Book of Nephi 2:22. They are taught that Michael has the keys of salvation under the counsel and direction of Holy One. Doctrine and Covenants 11:3. And in section 110: 21 they are told that Michael and Adam are one and the same.

Here is where Brigham Young got the foundation for his Adam God doctrine.

The "church is taught by revelation to give heed unto all his words and commandments * * as if from God's own mouth." Doctrine and Covenants 19.

This is the first step to apostacy and bridge over the doctrine of the bible, and the Book of Mormon, which says cursed be the man that trusteth in man.

Some of my friends have said, when I give up the Book of Doctrine and Covenants I will give up Mormonism. I believe that pure Mormonism is the gospel of Christ, but I do not believe in organizing and covenants to an order that the disobedient of such "shall be cursed in his life and trodden down by whom I will." Doc.-Cov. 110:1. This doctrine in section 110 has the appearance of

blood atonement. And which the unsuspecting victims have their gaze fixed on "for the benefit of the poor." They are banded together and equipped for, "In the latter times some shall depart from the faith, giving heed to seducing spirit, and doctrines of devils." First Timothy 4:1.

With faith and trust in the priesthood that excludes all scripture investigation they travel their weary pilgrimage burdened with the law of tithing, an old ordinance, borrowed from the Mosaic law, to furnish the priesthood with "purse and scrip" and pay the debts of the presidency of my church."

By carefully reading Times and Seasons, Millennial Star, The Prophet and other publications of the church I find that counsel has been a great Niagara Falls in the early days of Mormonism. And according to the evidence of a few, that knew its secret power, its terrors never will be known until "proclaimed from the housetops." Since I have investigated I have come to the conclusion that the shepherds scattered the flocks with false doctrine. And the few among them that were determined to serve God and not man, had to flee for safety, and although some of them have gone to rest, their evidence still remains and throws light on darkness, like the rays of the morning sun.

In conclusion I will say to all believers in the Book of Doctrine and Covenants, search the Book of Mormon, note down everything of importance for future reference. Make yourselves so thoroughly acquainted with the gospel that when you hear a sermon you can draw a division line between the gospel of Christ and priestcraft.

MRS. CHARLOTTE LOCKLING.

The Three Offices.

The Book of Mormon makes three offices necessary to the organization of the Church of Christ. That of teacher is plainest of proof in the New Testament. Yet there is no such order in modern churches. 1 Cor. 12:18, Acts 13:1. Regular prophets (elders) ordained Saul and Barnabus by laying on hands, hence they must themselves have been ordained in the same way. The word prophet has two meanings, viz: One who speaks before the people as when Paul says, "Ye may all prophesy," and one who foretells future events, Acts 21:10, Eph. 2:20 and 1 Cor. 14:3, 22, prove that prophets were preachers, and evangelist, who taught both out of and in the church. The officers might perform each others duty but irregularly. They can only be ordained to one regular office at a time without being disorderly. Apostles have to be sent by Christ in person and therefore have no succession. They are classed with elders, Acts 15:2. Elders are a class or order in the church, Acts 11:31. James 5:14. Order requires a certain age for the election of officers

just as for widows and the baptism of children, (8 years.)

It is difficult to find any proof in the New Testament for an order of priests, though we know that the ordinances of baptism, breaking of bread, the Lord's supper, communion and the offertory require it. Our word preacher is derived from the word presbyter, (elders.) The ceremonial will ever be a part of human function or the ordinances might be imperfectly, carelessly or disorderly performed. It is not uncommon to hear it said that anyone can baptize. The Hindoo Christian church at Malabar, planted by St. Thomas, is the only one that could boast of a correct corps of ordained ministers, with right ideas of baptism and the Sabbath until they were put down by the Catholics. The office of elder is properly spiritual and relates to prayer, exhortation, edifying and general or diffusive knowledge. The Book of Mormon shows that the elders ordain priests and teachers. The educational belongs to the duties of teachers, such as reading the scriptures, interpreting, translating, transcribing, keeping records. We as well as the Holy Spirit teach the church and her children. The covenant requires men and women, ordained teachers as well as the Holy Ghost, officers are necessary for general order and superintendence. Protestant ministers are really teachers. The Catholic priest is not a teacher proper.

Modern ministers fill several or all the offices in one person for the sake more of economy than wisdom or order. As there were seven daughters of Sceva, five of Philip, who prophesied, Acts 21:9; and Phebe a deaconess. Sisters may be ordained as teachers and deaconesses. The bishop and deacon are officers to attend to the temporal concerns of the church. President is a temporary officer. So far as minor points are concerned, much is left to the brethren. It is difficult to suppose that even the seven churches of Asia did not differ in minor points.

INER LAMB.

This is an age of advanced education and thought, yet how few are the people who speak correct English. This fault of speech arises more from the force of habit than from a lack of knowledge regarding the language we use. It is not an unusual thing for men rich in knowledge and advanced in thought to make blunders in speech which may cause others of less culture to smile. This habit may be easily overcome, especially by the younger class of people. We once knew a family of young gentlemen and ladies who entered into an agreement to criticize each other upon the grammatical errors in speech which were common among themselves and their associates. The result was a vast improvement upon the part of each. To speak pure English is a valuable accomplishment.—Linneus Bulletin.

April Forecast.

From Word and Works.

A combination of causes conspire at the opening, and during the entire month of April, which are calculated to produce disturbances of maximum severity, and which will overrun the limits of the storm periods in their normal state. Nevertheless, the most marked and dangerous storms will center on and about the central dates of regular storm periods. The first period extends from the 2nd to 6th. We name the 3rd, 4th and 5th as danger centers. As we enter the period it will grow very warm in westerly parts, and heavy storms of thunder, rain, hail, and tornadoes will develop and travel eastward, turning to snow and sleet in northerly sections. These disturbances will feel the combined forces of Mars, earth, Venus, Mercury, a regular "Vulean" period, and the moon in opposition. Expect a general cold wave to spread over the country as the storms pass to the eastward, and prepare for frosts, and considerable freezing northward in the intervening days and nights prior to about the 9th and 10th. On and about these dates it will grow suddenly very warm, and reactionary storms will appear in many parts, and with marked energy. Heavy hail storms are almost sure to result. Another dash of cool to cold weather will fall in behind these disturbances, disappearing gradually up to about the 14th. Between the 13th and 18th the whole country will feel the effects of a very warm wave, and storms of great violence are to be apprehended on and about the 15th, 16th and 17th. The 19th is the central day of the Venus perturbation, which lasts with growing power for about 20 days before, and with decreasing energy for about 20 days after the central day. So that the Venus characteristics—hail, startling electrical phenomena, enormous downpours of rain, and sudden changes from hot to cold—may be looked for during all the disturbances covered by the Venus period. The disturbances from 13th to 18th are apt to be prolonged by existing causes into the reactionary storms due about the 21st and 22nd. It will be the part of wisdom to keep prudent watch on all threatening storm clouds that may arise during these disturbances,

or during the month. Be ready for destructive hail storms, and for very sudden changes to cold.

The 26th is the central day of the last period for the month, which period embraces the 25th to 28th, inclusive. During this period it will grow very warm again, and many heavy storms of rain, hail and thunder will travel from west to east across our continent. After the storms, look for cold and frost. The month promises to end very cool. It is needless for us to add, to those who have studied our foundation facts, that tornadoes are almost certain to be a feature of the storms in many places in April.

Agricultural Notes.

Clover sod is preferable for potatoes.

A man ought to farm for pleasure as well as for profit.

With the soil kept loose the moisture is much better preserved.

It is better to get everything in readiness for spring work now.

Farmers should produce the things consumed at home as far as possible.

Vegetable matter is a natural fertilizer, what cannot be used should be turned under.

Clover seed can be sown now on the snow or on ground while in a honey combed condition.

Clover to be of greatest value as a renovator of land must be fed out on ground where it grows.

The man who has most to sell generally has the least to buy, from the fact that he raises nearly everything needed for family use.

Green crops plowed under furnish a cheap means of accumulating nitrogen in the soil. This method of manuring is growing in favor.

Don't make the mistake again of neglecting to thoroughly pulverize the ground before planting. It is nonsense to plant in the clods.

It is best to deepen the soil gradually. If plowed too deep all at once so much subsoil will be thrown on the productive soil that it will not produce as well.

Thoroughly fine soil for potatoes. Plant on well drained land. A large crop of potatoes need not be expected from wet, clammy soil. It must be loose and fertile.

Physiognomy.

From the Globe-Democrat.

A dry eye means a hard heart.

Brown eyes are the most kindly.

Very large, thick lips are a sign of sensuality.

An open mouth is a sure sign of an empty head.

An insignificant nose means an insignificant person.

A projecting under lip show malignity and avarice.

Pointed noses generally belong to meddlesome people.

A double chin is invariably a sign of a lover of the table.

A retreating chin is always bad, it shows lack of resolution.

A steely blue eye is often the sign of a merciless disposition.

An oblique mouth is a bad sign, it indicates a crooked character.

English speaking people have the best foreheads and eyebrows.

A projecting upper lip indicates ostentation, self-conceit and folly.

The most prominent French characteristic is the prominent nose.

The upper lip, when projecting, shows arrogance and want of shame.

Daniel Webster had the typical lion face—heavy, strong and saturnine.

A curling upper lip betokens a supercilious and haughty temperament.

Gray eyes are generally found associated with prudence and foresight.

A broad, conspicuous forehead always indicates great mental penetration.

A thick neck generally accompanies a gross organization and coarse taste.

Thick, heavy, regularly arched eyebrows always indicate sound judgment.

Half-shut eyes show great natural shrewdness, together with a lack of sincerity.

First impressions, in the study of countenances, are always the most reliable.

The Roman nose shows the greater character; the Greek nose the greater taste.

A round bullet head shows obstinacy, often combined with many petty meannesses.

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.50.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 9.

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The Story of the Truth.

[CONTINUED FROM MARCH NUMBER.]

In 1829, just after the Nephite Scriptures had been translated, the Lord called three witnesses to send forth their testimony to the world that the book is true. The Lord also also called eight other witnesses to testify that they had seen and handled the golden plates from which the book was translated. The testimony of the three witnesses, and also that of the eight witnesses is printed in the beginning of the Nephite Scriptures. Here is the testimony of the three witnesses:

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be

to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

David Whitmer is the last living of three special witnesses whom the Lord called in 1829 to behold an angel, and to send the above testimony to the world. He was also an eye witness to the translation of the greater part of the Nephite Scriptures, the most of which was translated in his father's house, in Fayette, Seneca county, New York. He is now past 83 years of age, and his mind is still clear and vigorous. Now on the very verge of the grave he re-affirms the testimony as given above, that he is an eye witness to the truth of the Record of the Nephites.

On the evidences of the truth of the Nephite Scriptures, I will quote at some length from the pamphlet referred to, written by David Whitmer, the title of it being "An Address to all Believers in Christ;" published April 1st, 1887. He has published an edition of ten thousand copies of this pamphlet for free distribution. Anyone can procure a copy of it free by addressing his son, David Whitmer, jr., Richmond, Mo., and enclosing two cents for postage. It is an account of the coming forth of the Church of Christ in 1829, until 1838, explaining how they departed from the doctrine as it was in the beginning when the Church was organized: Changing the name of the church from the Church of Christ to the "Church of the Latter Day Saints," five years after the organization of the church: They being strictly commanded of the Lord in the beginning to call it the Church of Christ, which they did for five years only. They subsequently changed the name again, and are now wearing the name of "The Church of Jesus Christ of Latter Day Saints." They went into one error after another as time rolled on, and finally into polygamy in 1843.

David Whitmer left the body in 1838 on account of their errors and transgressions, and has resided here in Richmond, Mo., ever since. Some people ask why has David Whitmer been standing still here so long? In answer to this we will refer you to this pamphlet, and by reading it you will understand this matter. He says that for certain reasons, which he gives, he was commanded of the Lord to stand still. I now quote from his pamphlet as follows:

"It is recorded in the American Cyclopaedia and the Encyclopaedia Britannica, that I, David Whitmer, have denied my testimony as one of the three witnesses to the divinity of the Book of Mormon; and that the other two witnesses, Oliver Cowdery and Martin Harris, denied their testimony to that Book. I will say once more to all mankind, that I have never at any time denied that testimony or any part thereof. I also testify to the world, that neither Oliver Cowdery or Martin Harris ever at any time denied their testimony. They both died re-affirming the truth of the divine authenticity of the Book of Mormon. I was present at the death bed of Oliver Cowdery, and his last words were, 'Brother David, be true to your testimony to the Book of Mormon.' He died here in Richmond, Mo., on March 3d, 1840. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as well as to the good character of Oliver Cowdery. The very powers of darkness have combined against the Book of Mormon, to prove that it is not the word of God, and this should go to prove to men of spiritual understanding that the Book is true. To show the reader what I have had to contend with, I give you below a copy of a leaflet which I had printed and distributed in March, 1881.

"A PROCLAMATION."

"Unto all Nations, Kindred Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell county, Mo., that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the 'Book of Mormon.'"

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of

God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

"He that hath an ear to hear, let him hear; it was no delusion! What is written is written, and he that readeth let him understand.

"And that no one may be deceived or misled by this statement, I wish here to state; that I do not indorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and more so, because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself.

"I do not indorse the change of the name of the church, for the wife takes the name of her husband so should the Church of the Lamb of God, take the name of its head, even Christ himself. It is the Church of Christ.

"As to the High Priesthood, Jesus Christ himself is the last Great High Priest, this too after the order of Melchisedec, as I understand the Holy Scriptures.

"Finally, I do not endorse any of the teachings of the so-called Mormons, or Latter Day Saints, which are in conflict with the Gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both of these books as I understand the word of God.

"And if any man doubt should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

"In the spirit of Christ who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world. God in whom I trust being my judge as the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefitted by this plain and simple statement of the truth.

"And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen.

DAVID WHITMER.

"Richmond, Mo., March 19, 1881."

"We, the undersigned citizens of Richmond, Ray county, Mo., where David Whitmer has resided since the year A. D. 1833, certify that we have been long and intimately acquainted with him and know him to be a man of the highest in-

tegrity, and of undoubted truth and veracity.

"Given at Richmond, Mo., this March 19, A. D. 1881.

Gen. Alexander W. Doniphan.
Hon. Geo. W. Dunn, Judge of the Fifth Judicial Circuit.

Thos. D. Woodson, President of the Ray County Savings Bank.

J. T. Child, editor of Conservator.

H. C. Garner, Cashier of Ray County Savings Bank.

L. C. Cantwell, Postmaster, Richmond.

Geo. I. Wasson, Mayor.

Jas. A. Davis, County Collector.

C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.

Geo. W. Trigg, County Clerk.

W. W. Mosby, M. D.

W. A. Holman, County Treasurer.

J. S. Hughes, Banker, Richmond.

James Hughes, Banker, Richmond.

D. P. Whitmer, Attorney-at-Law.

Hon. Jas. W. Black, Attorney-at-Law.

Thos. McGinnis, ex-Sheriff Ray county

J. P. Quesberry, Merchant.

W. R. Holman, Furniture Merchant.

Lewis Slaughter, Recorder of Deeds.

Geo. W. Buchanan, M. D.

A. K. Reyburn.

"Besides other false statements that are in the two encyclopedias above mentioned, is the old story of the Spaulding manuscript. That is, that one Solomon Spaulding who died in Amity, Penn., in 1816, had written a romance, the scene of which was among the ancient Indians who lived in this country. That Spaulding died before he published his romance. That Sydney Rigdon got hold of the manuscript in a printing office and copied it; that subsequently the manuscript was returned to Solomon Spaulding; that thirteen years after the death of Spaulding, in 1829, Rigdon became associated with Joseph Smith, who read the Spaulding manuscript from behind a blanket to Oliver Cowdery, his amanuensis, who wrote it down. Hence the origin of the Book of Mormon. This is what is claimed by the enemies of the book. Satan had to concoct some plan to account for the origin of that book. I will say that all who desire to investigate the Spaulding manuscript story, will not be obliged to go very far before they will see the entire falsity of that claim. I testify to the world that I am an eye witness to the translation of the greater part of the Book of Mormon. Part of it was translated in my father's house in Fayette, Seneca county, N. Y. Further on I give a description of the manner in which the book was translated.

When the Spaulding story was made known to believers in the book, they called for the Spaulding manuscript, but it could not be found; but recently, thanks to the Lord, the original manuscript has been found and identified. It has been placed in the library of Oberlin college, Oberlin, Ohio, for public in-

spection. All who have doubts about it being the original Spaulding manuscript can satisfy themselves by visiting Oberlin and examining the proofs. The manuscript is in the hands of those who are not believers in the Book of Mormon. They have kindly allowed the believers in the book to publish a copy of the manuscript, with the proofs that it is the manuscript of Solomon Spaulding. There is no similarity whatever between it and the Book of Mormon. Anyone who investigates this question will see that the Spaulding manuscript story is a fabrication concocted by the enemies of the Book of Mormon, in order to account for the origin of that book. Neither Joseph Smith, Oliver Cowdery, Martin Harris or myself ever met Sydney Rigdon until after the Book of Mormon was in print. I know this of my own personal knowledge, being with Joseph Smith, in Seneca county, N. Y., in the winter of 1830, when Sydney Rigdon and Edward Partridge came from Kirtland, Ohio, to see Joseph Smith, and where Rigdon and Partridge saw Joseph Smith for the first time in their lives.

The Spaulding manuscript story is a myth; there being no direct testimony on record in regard to Rigdon's connection with the manuscript of Solomon Spaulding.

I have in my possession the original manuscript of the Book of Mormon, in the handwriting of Oliver Cowdery and others, also the original paper containing some of the characters transcribed from one of the golden plates, which paper Martin Harris took to Prof. Anthon of New York for him to read "THE WORDS OF A BOOK THAT IS SEALED;" but the learned professor, although a great linguist, could not read the language of the Nephites. There is some evidence in the American Cyclopaedia favorable to the Book of Mormon that I will speak of. It is as follows:

"Martin Harris called upon Prof. Anthon, of New York, with a transcript on paper which Smith had given him of the characters on one of the golden plates. 'This paper,' Prof. Anthon said, in a letter dated New York, Feb. 17, 1834, was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters, inverted or placed sideways, were arranged and placed in perpendicular columns," etc. The "LEARNED" could not read it, and the book was delivered to him that was not learned. I will quote two verses from the twenty-ninth chapter of Isaiah, which is the prophecy regarding the matter.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and

he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Verses 11 and 12.) "No man could read it, but God gave to an unlearned boy the gift to translate it."

"I know that reproach has been brought upon the Book of Mormon. Because some of those who believe it have drifted into wickedness, the world has rejected the book and turned it aside as a thing of naught; but if such persons will stop and think, they will see that they refuse to read this book, which claims to be a message from God, simply because some have transgressed who believe in the book! Such persons are not very earnestly seeking for truth. Those who have read the history of the apostolic church know, that before John wrote the Revelation, many of those who believed in Christ went into all manner of wickedness and heresies, practiced those things in the name of Christ, and thereby brought reproach upon the name of "Christian." Apostolic church history tells us that the Nicolaitanes (Rev. ii:15), who departed from the faith by following Nicolas, one of the first seven deacons (Acts vi:5), were also called "Christians;" also that many factions which sprang out of the Christian church, also called themselves "Christians." The Nicolaitanes claimed that Nicolas had received a revelation from God to practice the doctrine of "free love," which is worse than polygamy. (Irenaeus, Epiphanius, Hippolytus.) Reproach was thus brought upon the name "Christian," just as it has been brought upon the words of Christ—the Book of Mormon. History tells us it was a disgrace in the eyes of the world to be called a "Christian," even during the days of the apostles. In Acts xxviii:22 we find that the true church was evil spoken of. "For as concerning this sect, we know that everywhere it is spoken against." Paul speaks of the reproach of Christ in Heb. xi:26 and xiii:13. Christ speaks of the reproach his disciples will have to bear for his name, telling them many times that his disciples would always be persecuted. Peter prophesied (2 Peter ii:1-2), that damnable heresies would be brought into the into the church; and many shall follow their pernicious ways, by reason of whom "the way of truth" shall be evil spoken of." So has it been in these last days. On account of the heresy of polygamy and other heresies, "the way of truth" is evil spoken of; and those who believe in "all" the scriptures of our Lord Jesus Christ, are called by the world, "Mormons," and are looked upon with more or less shame by the majority of people; but we are willing to bear the reproach for Him who died for us, for "we know" that the Book of Mormon is His word, and by His word we can inherit eternal

life if we are faithful in keeping His commandments. God's wisdom is not man's wisdom, and His ways are not man's ways. He works in a way least expected by man. He does his work in a way that all men may stumble and not understand, unless their whole heart and desire is upon God, and not upon the things of this world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii:15.) "Ye cannot serve God and mammon." (Matt. vi:24.) He who makes up his mind to serve God with an eye single to his glory, the light that is in him will not be darkness to the truth as it is in Christ; such a person will overcome the stumbling blocks by the Holy Spirit enlightening his mind, and he will see and understand the truth. God works by stumbling blocks. He ordained that Christ should come as a stumbling block to the Jews, so that all who did not have an eye single to his glory might stumble and not understand. "And He (Christ) shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Isaiah viii:14-15) (See also 1 Peter ii:7-8, 1 Cor. i:23, Rom. ix:32-33.) The Jews did not expect the Christ to come in the way he did, because the prophecies about his coming were obscure; so they rejected him.

The Gentiles cannot expect the words of Christ—the Book of Mormon—to come in the way it has, because the prophecies about its coming forth are obscure; so they have rejected it; but the stone which the builders have rejected, the same will become the head of the corner. The Book of Mormon is the word of God. The prophecies in the scriptures concerning the way in which Christ would come to the Jews, are obscure, but they are just as God wanted them. Likewise are the prophecies in the bible concerning the coming forth of the word of Christ in these last days, which is "the dispensation of the fullness of times." The prophecies which foretell the coming of the Book of Mormon, are fully as plain to the Gentiles, as the prophecies were to the Jews concerning Christ's coming. The people cannot understand why the Lord would bring forth his word from "a book (plates) that is sealed" and was buried in the ground by his ancient prophets on this land: and why he should have the words of the book delivered "to one that is learned," telling him to read it, etc.; (see Isa. xxix) but the learned and wisemen of the world could not read it; God gave to an unlearned boy, Joseph Smith, the gift to translate it by means of a "stone." See the following passages concerning the "Urim and Thummim," being the same means and one by which the Ancients received the word of

the Lord. (1 Sam. xxviii:6. Neh. vii:65, Ezra ii:63. Num. xxvii:21. Deut. xxxiii:8. Exodus xxviii:30. Lev. viii:8.) But this is a great stumbling block to the people now. They cannot understand why God would work in this manner to bring forth his word; and why he would chose such a man as Joseph Smith to translate it; and they think the canon of scripture is full: and that angels do not minister unto men in these days. But oh kind reader, if you desire to know the truth, be not hasty to condemn and judge, but I pray you to investigate. The scriptures teach that God works in a way least expected by men. "Neither are your ways my ways, saith the Lord." (Isa. lv:8.) How unsearchable are His judgments, and His ways past finding out." (Rom. xi:33). Read Isa. xxix, whole chapter, which is a prophecy concerning the way in which the Book of Mormon was to come forth. "Out of the ground;" "Out of the dust;" From "the words of a Book (plates) that is sealed:" The men of the world who are wise and prudent in the eyes of the world, shall be confounded; they will not understand the Lord's way of working. "For the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid." But the meek and lowly in heart will understand it. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." And those who are spiritually blind and deaf shall "hear the words of the Book," and "see out of obscurity, and out of darkness." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (The above quotations are from the 29th chapter of Isaiah.) * * *

"The coming forth of the Book of Moemon is only preparatory work for the great and "marvelous work" of God which is yet to come in gathering scattered Israel, which is spoken of so often through the prophets. The Book of Mormon contains many prophecies which are now and have been during my life, under course of fulfillment. It says that more records are yet to come forth from the "book that is sealed," which book is the sacred scriptures or records of the people who inhabited this land of America."

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe,

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and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.

The characters I speak of are the engravings on the golden plates from which the book was translated. They were engraved thereon by the hand of a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ. Mormon's son, Moroni, after witnessing the destruction of his brethren, the Nephites, who were a white race—they being destroyed by the Lamanites (Indians)—deposited the golden plates in the ground, according to a command of God. An angel of the Lord directed Brother Joseph to them. The language of the Nephites is called the reformed Egyptian language."

I have thus quoted at considerable length from David Whitmer's pamphlet, because the foregoing is written in plainness, and should be sufficient to interest any enquirer after truth, so they will have a desire to read the Record of the Nephites for themselves.

I know how strange it first appears to a person to think of believing anything outside of the Bible as being inspired of God. I have realized this myself, having been so taught by the traditions of our fathers. "The Bible alone" has been made sacred to me from childhood up: but a few years ago, when I came across the Nephite Scriptures; I had to be honest with myself and with my God, and I had to investigate as to the truth of this book; realizing that if it was true, it would be to my eternal interests to know it.

When anything outside of the Bible is suggested as being of divine origin, a person at once thinks of the passage in Rev. 28:18, which reads thus: "For I testify unto every man that heareth the words of the

prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

It is plain that the *book* referred to here, means the book of Revelation, and does not refer to the Bible, nor does it refer to adding any more books to the Bible. This is evident, because the different books which compose our New Testament were added to the book of Revelation centuries after John wrote the Revelation. It means that man is not to add any words or sentences of his own to the book of Revelation, (or to any of the sacred books for that matter,) so as to change the meaning thereof, or God shall add to him the plagues that are written in the book of Revelation in chapters 15 and 16. Then this passage means, if any man shall add unto the prophecy of John's Revelation, changing the meaning of it, God shall add unto him the plagues, &c. It can also be seen from verse ten of this same chapter in Revelation, (Chap. 22) that "the prophecy of this book" means the book of Revelation. The angel said to John, "seal not the sayings of the prophecy of this book," meaning the book of Revelation, which book is mostly prophetic.

Our Bible is composed of only the inspired books which uninspired men decided should go into it hundreds of years after the Revelation was written. There were many other inspired books then existing which these men decided not to put in the bible. Over fifteen other inspired books are referred to in the Bible, which books are not in the Bible. In the following passages are some of the books referred to, which are not in the Bible. 2 Chron. 9:27, 1 Chron. 29:29, Num. 21:14, 1 Kings 11:41, 2 Chron. 12:15, 2 Chron. 20:34, Joshua 10:13. In Col. 4:16, the epistle from Laodicea is mentioned, and it is not in the Bible. In Paul's first epistle to the Corinthians (1 Cor. 5:9) he refers to an epistle which he had previously written to them, which epistle is not in the Bible. In the 14th verse of Jude, he speaks of the book of Enoch—Enoch who was the seventh from Adam—and quotes from the

book of Enoch; this book of Enoch is not in the Bible. Then we see very clearly that the passage in Revelation about adding to &c., refers to the book of John's Revelation, and means that man is not to add any words or sentences of his own to it, or God shall add to him the plagues, &c. Of course man is not to add any words or sentences to any of the sacred books. In no place in the Bible does it say or imply in the least that man is not to expect any more revelation from God.

There is another passage that I have heard quoted to sustain the theory that God is never to give any more scripture to man: It is as follows: (2 Tim. 3:5.) Paul says in writing to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." They say the Holy Scriptures which Timothy had were able to make him wise unto salvation, and no more books are needed. If this conclusion is right it would do away with all the books of the New Testament; because when Timothy was a child, he only knew of the scriptures of the Old Testament, for the scriptures of the New Testament were not then written. The Old Testament Scriptures, which prophesied of Christ, and Paul's preaching the fulfillment of those scriptures, were able to make Timothy or anyone else at that time, wise unto salvation; because the Apostles were then living, and were preaching the gospel by word of mouth; which gospel was written down after Timothy was a child. Then it is plain that this passage does not intimate in the least that we are not to receive any more scripture from God. I believe that this will be sufficient for anyone except those of very strong prejudice, who are not open to conviction, to remove the traditional idea that nothing outside of the Bible could be of divine origin.

In regard to the testimony of the three witnesses, the Nephite Scriptures are either true, or else these three men are deceivers and impostors of the very worst type. One of these two things is certain. Those

who believe that angels appeared to men in ancient times, must admit that one of these two things is beyond question; that these three men are either base deceivers, or else they have testified to what they have actually seen and heard as they state over their own signatures in their testimony which appears in the Nephite Scriptures. There is no doubt as to the good character of these men, viz.: David Whitmer, Oliver Cowdery and Martin Harris.

I had written this far on this subject, when I was called to the death-bed of David Whitmer, the last one to die of the three witnesses whom the Lord chose to behold the angel in 1829, and to bear testimony to the world that the Record of the Nephites is true. It is a strange coincidence that the old gentleman should be taken at this time when I had just commenced to write on this subject of the testimony of the three witnesses, but it is nevertheless true. A few days ago we took the remains of David Whitmer to his last resting place, and he has now become a Testator, having sealed his testimony with his death. He died at his home here in Richmond, Mo., at 5 o'clock, p. m. I was present at his death-bed, and heard him bear his dying testimony to the truth of the Record of the Nephites, and the Bible.

J. J. SNYDER.

[TO BE CONTINUED.]

Omens in Marriage.

Rhodes Macknight in Ladies Home Journal. Few people are dauntless enough to risk being married on Friday, and all have more or less respect for that old shoe which is invariably thrown after the newly-wedded pair. Almost all brides wear during the ceremony some trifling thing borrowed from a girl friend as a propitiatory offering, also something blue and a piece of silver in one shoe. All brides-elect rejoice when the marriage day dawns brightly, remembering the old adage:

"Blest is the bride upon whom the sun doth shine,"

and all are equally certain that

"To change the name and not the letter
Is a change for worse and not for better."

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.00.

ORDER.

How Had and Maintained in the Church.

NUMBER ONE.

DEAR EDITOR—In the December number of the RETURN, in replying to Sister Belle Arnold's communications, I notice you "invite the Elders from all sections to send in their views that the church in spirit may come to a unit without incorporating anyone's originality," etc.

This, with other indications of the privilege of free speech and expressions of opinions granted, has induced me to pen a few articles under the above head.

But these indications are not all the inducements I have, for it has been weighing upon my mind and heart for four years. At times, however, I tried to shake it off, but only to return with double weight pressing me to go forward. I could rest but little from this weight, and shall I say "burden of the Lord?" "Son of man write!"

In obedience to this injunction I have determined to pen a few articles for publication and relieve myself of the weight of the burden now resting upon me, and thereby sift the duty of their publication upon those whose duty it may be to publish them, and shall enter at once upon the subject under consideration.

It is well known that *order* is an essential prerequisite to *power*. For instance an engine! Every piece must be in its proper place performing its work as intended by the master mechanic to produce power and speed. True some pieces may be left out and it will still be the same engine, but the power and speed will not be to that extent as when all the pieces of the machinery are in their proper place and working as intended by the master builder, and good order secured thereby; then it speeds its way onward without conflict, with *power* produced by the good order provided by the workings of its machinery.

So if an organization is in bad order it is for the want of the means or necessary machinery in order to good order. Hence it follows that

to have good order the necessary machinery must be put in its proper place to make or bring about good order.

All organizations have in them the essential elements of destruction. The Church of Christ not excepted.

Disorder will arise in an organization from various opinions put into practice and an attempt to enforce them. False doctrine, the spirit of aspiration, leadership, etc., if let alone and fostered will bring about disputation, disorder and confusion; hence, apostacy from original principles and the downfall of that organization. See history of the old church.

In reading the history of the Church of Christ upon the eastern continent as recorded in the New Testament, we learn that *the twelve* apostles of the Lamb were also the *twelve* disciples of Christ, and as such regulated the affairs of the Church and by their decision in council with other brethren brought about good order.

For proof of this assertion we call attention to Acts vi, which reads: "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." "Then *the twelve* called the multitude of the disciples unto them and said," etc.

Here we see murmurings in the church about a certain matter and perhaps hard feelings were arising which were likely to result in disputation and disorder. "*Then the twelve*," not in the sense as special witnesses, but in the sense and capacity of *twelve* disciples regulating the affairs of the church, "calls the multitude of the disciples unto them," etc.; and we see what they did in the matter, forever hushed the murmurings against the Hebrews and that order and quietude was restored to the satisfaction of all.

Further proof: In Acts xv we see certain brethren trying to bring in a doctrine not belonging to the new covenant gospel, but was had in and belonged to the old covenant and, "when Paul and Barnabus had no small dissensions and disputa-

tions with them," it seems that the church at that place "determined that Paul and Barnabus and certain others of thsm should go up to Jerusalem and the apostles and elders about this question," etc.

We see by reading further on that "the twelve," not in the sense as special witnesses, but in the sense and capacity of "the twelve disciples came to a decision in the matter and that disputations ceased and that order was restored to the satisfaction of the church.

We now call attention to the Nephite records: In the 12th chap. and 3d par. of the Book of Nephi under the new covenant gospel we learn that disputations had arose in the church in regard to the name of the church; and it seems the twelve disciples chosen by Christ taken the dispute in hand and could not arrive at a settlement; perhaps they differed among themselves, but being honest and conscientious in the matter it seems that they take it to the Lord in fasting and prayer, and the Lord came down in person and the dispute was settled to the satisfaction of all.

Thus we see how order was had and maintained in the church in former days. Now if order was had and maintained in the church in this way in former days, I ask: How is it to be maintained in the church in these last last days? Answer: Just as it was had and maintained in the church in former days.

In my next under this head I shall show that it was the will and design of our Master to have the twelve disciples in the church in these last days; and that he made ample provision for it to be done; but alas, the church stepped off into apostacy so soon that they rendered themselves unworthy of the twelve disciples being placed in the church.

I know it is claimed that the eleven witnesses to the Book of Mormon and Joseph Smith were the twelve disciples; but I believe the claim to be without any foundation in fact.

I propose to prove beyond a reasonable doubt that the twelve disciples were never ordained and placed in the church as designed by our Savior Jesus Christ, and that it was

His will and design for them to be in His church, and that too, before the "convincing of the Jews and Lamanites, etc."

ELIAS LAND,

Temple, Texas.

[TO BE CONTINUED.]

The Law of Carnal Commandments and the Gospel of Christ.

DEAR BROTHER—I have asked myself the above question many times, especially when I see so much time and money spent in trying to abolish the law, and to establish that holy day, etc. No wonder men stumble and stagger in this day of science, (mock science.) If men would follow the teachings of Christ there would be no occasion for going astray.

I will contribute a few thoughts that he who will may take hold of the Rod of Iron.

The meaning of the word carnal commandments ought to be enough to convince a christian beyond a doubt that the old law should be ended and a more glorious thing substituted. The first man being of the earth, earthy, and the second man was from heaven, heavenly (or spiritual) being. The first man being of the earth he was carnally inclined, full of sin and wickedness. Under those circumstances he could not abide a spiritual law, therefore the carnal law was given. Carnal in any form meaneth that which belongs to the earth. Let us examine the law and see if we cannot understand it more thoroughly. Moses wrote the law as he was instructed by the Lord, and it foreshadowed things to come. What is the meaning of law? I understand it to mean a rule of action—by which courts are governed—compelling obedience. While statutes has a two-fold meaning. It can both be seen and felt. Hence law and statutes. The children of Israel worshiped by type and figure. The law behind them and the statutes before them. The penalty of the law if disobeyed was to be cast out and stoned or even death, therefore they were compelled (forced) to obey. They worshiped by sight and not by feeling (faith).

Book of Mosiah 8:9 p.175: "If

ye teach the law of Moses also teach that it is a shadow of those things which are to come." Mosiah 1:14 p 148. Jarom 1:5 p 135. All the prophets who wrote for our instruction have told us that the law of Moses pointed to the Christ, and that in Christ we should worship by faith and not by shadow. Read Alma 16:20 p 292, by reading this chapter you can see that humility is the only source through which we can understand between a spiritual and a carnal law. After we become humble then are we in a healthy state in this condition of mind. The Lord will give us sufficient of his spirit to guide us in the right way, and then we will seek for a servant of Christ that has authority to baptize us that we may walk perfectly before him.

How differently the gospel sounds. Repent all ye ends of the earth and be baptized in the name of Jesus Christ (by one having authority) for the remission of your sins, and ye shall receive the gift of the Holy Ghost, which will guide you into all truth. Do not forget that. All truth. You will remember that the Holy Ghost will guide you into all truth and not the law. Nephi 7:11 p 451. Behold I say unto you that the law was fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. Now these words were spoken by Christ at the time he appeared on this land, and taught the Nephites how to worship him acceptable. Now if we leave the words of Christ to follow the law of Moses can we be saved? Did Christ die to establish perfection? How can we become perfect except Christ's words and Christ's nature live in us. By reading the 5th and 6th chapter of Nephi, you find Christ placing his perfection over the imperfect law. Shall we dig down what Christ established to bring forth a carnal law.

What is the principles that Christ taught? Here it is. Nephi 5:11 p 448. Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

Matt. 5:48. Be ye therefore perfect, even as your Father which is in heaven is perfect. In the 5th and 6th chapter of Matt. Christ placing his perfection on a carnal law, and all saints may now come and drink from the wells of salvation. When liberty and love will anchor us safely in the harbor; (Zion.)

Now, brethren, Christ simplified these things before us, that contention might cease, and instead of teaching holy days, etc., let our life be spent in the cause of Christ, living pure, and by so doing all our days will be spent in the interest of Christ, and for the benefit of one another. How are the saints to be a light to the world? By their love for each other, by their earnestness for the work of Christ, by their watchfulness against sin, by their separating themselves from all who do not keep the commandments of Christ. Be ye holy that bear the vessels of the Lord, except the saints are a light (or salt) to the world their punishment will be greater than that of the world. Days are flitting past and soon an alarm will be sounded in the mountains of the Lord, and wo unto all those that will not separate themselves from their carnal and sensual nature. Those that live by the law will die by the law, but those that live by the spirit will be preserved by the spirit which penetrateth all things and spareth those that keep the commandments of Christ.

Yours in the faith,

J. C. Cox.

Harper's Weekly says horse raisers must make up their minds to meet a constantly decreasing demand for common horse flesh, and hence a falling market. It says that steam and electricity are superceding horse cars in the city; steam threshers are taking the place of horse power in the country; cheap steam plows are now offered and the prospect is that soon much of the plowing and other work on the farm will be done by steam or electric process; so that horses will be less and less in demand and some heavy horses will be needed and many good trotters, but common horses will soon be a drag in the market.

Word "Its" in the Bible.

A minister in North Carolina and another and also a bible teacher in Kentucky, have been puzzled over this query: "The word 'its' is found only once in the bible—where?" They say, "Will you please tell us where? We have failed to find it." It is not remarkable that a minister of experience should fail to find the answer to this query, remarks the Sunday School World.

The word "its" is not found in the best concordance of the bible, such as Cruden's and Young's. Moreover, Worcester's larger dictionary quotes the statement of Trench, "Through the whole of our authorized version of the bible 'its' does not once occur." Although Worcester corrects an error of Trench in respect to the use of the word "its" by Shakespeare and Milton, he does not correct the statement in respect to the use of the word in the authorized version of the bible.

Webster's unabridged dictionary also says: "The possessive form, 'its,' is modern, being rarely found in Shakespeare and Milton, and not at all in King James' version of the bible." The same statement is repeated in Webster's new international dictionary, word for word. Dr. Angus, in his "Handbook of the English Tongue," also says (page 216): "'Its' is a recent form in English. It is seldom found in Shakespeare and never in sacred scripture."

The statement of the revisors of the English bible in their preface is more precise. They say: "It is well known that 'its' does not occur in the bible of 1611, and it does not appear to have been introduced into any edition before 1660. But it is found 10 times in Shakespeare, and there is other evidence to show that at the time of the authorized version it was coming into use."

Now, if our North Carolina Minister and other readers of the authorized version of the bible will turn to Leviticus, xxv., 5, they will find the following: "That which groweth of its own accord of thy harvest thou shalt not reap."

The word "its" is, therefore,

found in the current version of our English bible, notwithstanding the statements of Worcester, Webster and other authorities to the contrary. Moreover, the word appears in the various editions, as those of the American Bible Society, the Oxford and Cambridge press issues, the Collins Bibles, Eyre and Spottiswoode's, Bagster's, and all the editions of family and pulpit bibles consulted for the purpose.

EDITOR RETURN—When conviction first lifted the veil of darkness from my eyes and the spirit of discernment enabled me to accept Christ as the rock of my salvation this natural inquiry, "What does the Lord require of me?" came uppermost in my heart. Surely something more than the ordinary line of christian duty, (for be it known the manner in which I had been made to see the errors and folly of my past life were unusual to say the least,) indeed the facts seemed to warrant the belief that I had been singled out to be an instrument in the hands of the Lord for the accomplishment of some great work, not that I felt myself more worthy than others or that I possessed special qualifications, on the contrary I hoped much from the fact that in times past the Master had taken His most trusted instruments from the ranks of the poor and the humble, and yet when I came to take a mental inventory of my abilities and capabilities I soon came to realize that if the Lord did so call me nothing short of special inspiration would enable me to carry out his purposes. Thus the more I thought the matter over the less sanguine I was that anything of an unusual nature would be required of me, and as this hope grew less my determination grew stronger to find out by prayer and supplication just what line of work would be most acceptable to God, and how I could become the most useful in helping to carry out His divine purposes, supplementing each prayer with a plea for patience to wait his own time and manner in answering, and in his own way. I am made to understand that even the least of us are here for a wise purpose, and that each of us have got a mission that

none but ourselves can perform, and if we so desire we may make ourselves just as useful in our humble sphere as those occupying more stations. Yea, we can become "as the voice of one crying in the wilderness, prepare ye the way of the Lord and make his paths straight." We may be the forerunners of Christ to the ignorant and the unbelieving. True we cannot all be preachers. Nor is it necessary that we should all go out into the highways and by ways in search of those who are still outside the fold, but we can and should put to some practical use such gifts as we possess and not "hide our talent in a napkin." The moral of this bit of reminiscence is, let us each patiently perform that which comes within our sphere instead of wearing out our lives in vain regrets that we are not occupying a more exalted station:

"If we cannot in the harvest gather up the richest sheaves;
 Many a grain both ripe and golden may the careless reaper leave.
 Go and glean among the briars, growing rank against the wall,
 For it may be that their shadows hides the heaviest grain of all.
 Do not then stand idly waiting for some greater work to do:
 Fortune is a fickle goddess she will never come to you;
 Go and toil in my vineyard, do not fear to do and dare,
 If you want a field of labor you can find it anywhere."

S. B. WEST.

Santa Anna, Cal., March 15, '93.

The Chicago News Record says that city is already getting a first glimpse of the diversified panorama which its streets are to display for the next six months. It is the van of the procession from Europe, from India, Africa, China and South America. British soldiers in red coats, French marines in blue, swarthy gentlemen from Spain and Mexico, Turks in bag-like trousers and fezes, Greeks, Hindoos, Ceylonese, Bedouins, Javanese and Arabs in their several and respective garbs are to be seen tramping down the ways leading to Jackson Park. A liberal education in ethnology is to be had for the asking. Never have Chicago's streets shown such curious sights as they show now.

THE RETURN is sent to any address one year for \$1.00.

The French Archæological Institute unearthed from amongst the Christian tombs in Upper Egypt, at Akhmym, not long ago, and has just published in the ninth volume of its proceedings, a papyrus containing, with other matter, portions of an alleged gospel of Peter. Its intrinsic value is small, yet its discovery means a great deal. Why? How? Because it confirms in a general way the narrative of the synoptical gospels, while itself embellished with extravagances, and testifies to the prior existence of the gospel of John. Because, too, it answers affirmatively the question often asked by critics as to whether any accounts of or reference to Jesus were to be found outside of the New Testament.

For these reasons this new "find" is of first-rate value. Scholars are substantially agreed that the date of the apocryphal gospel of Peter is either the second or third quarter of the second century. One eminent textual expert holds that it goes back to A. D. 125. If the gospel of John antedates this, we must place its dates not later than the last quarter of the first century, in which case its true Johnine authorship would be avouched beyond a peradventure.

'Tis significant that just as fast as these exhumed records appear and speak they always confirm and never impeach the inerrancy of the sacred scriptures. One after another, up they come from the buried past—they take the witness stand—they testify—and ever in one way. Strange, is it not, that these resurrected witnesses should all be so soundly orthodox? Skeptics are having a hard time of it nowadays.

A writer in the current number of the Homiletic Review wisely remarks that every sermon should be timed, not by the clock, but by the pew. When the preacher has lost the retention of the hearers' attention, detention is a violation of the right of habeas corpus. Restlessness in the pew should be construed as a signal for rest in the pulpit.

The time to apply the brakes is not when the steam is giving out in the engine, but just before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if they are carried beyond their desired station.

True religion, unlike human science, was given to man in a finished form, and is to be learned, not improved.—Isaac Taylor.

All great work gets its impulse from the unseen—Prof. A. D. Hoyt.

"The Man of Galilee."

From Wendling's New Lecture.

Why has there been in all history no other man like him? You feel the impossibility of it the moment the question is asked. You cannot imagine another man like him; you can imagine another Caesar, a Napoleon, a Washington, a Mohammed or

Buddha, and you can imagine Christ come again, but you cannot imagine another Christ. We admire the perfect simplicity of Christ's teaching. The commonest things in life formed the staple of all his phrases—such as birds, lilies, foxes, the lost coin, field of corn, the hen and her chickens. His speech is the most direct and transparent of any in the world. He is entirely destitute of the logic faculty and there is not enough logic in all he said to make one syllogism. He was nothing of a mathematician and he had no constructive imaginations; he dreams no dreams and he has no fancies. An astonishing thing is that the element of time in its relation to his plan never appears in any of his mental operations. He never doubted that his plan would work. All the wisdom of the present would not in a year produce one chapter in the sacred book which came from his life. He had the most penetrating insight into character of any man that ever lived. His mind was the most comprehensive; it exhausts every subject it touches. He is the only absolute original thinker the world has any record of. He became the King of humanity. The only man who was perfect in everything. He was God.

"Ram's Horn" Blasts.

Eternity will make the good better and the bad worse.

Mark this: You don't have to be disagreeable to be good.

Fear to die until you have done some good that will always live.

The man who worships a golden calf is burning incense to himself.

There is nothing easier to believe than a pleasing lie about ourselves.

We sometimes think we need more grace when all we need is more rest.

There is a great difference between getting a bunch of grapes now and then and owning a farm in the promised land.

Much trouble is caused because we forget that many men do not have the same kind of religion in a horse trade that they do in church.

Had the woman who gave the two mites been trying to see how many tickets she could sell for a concert in the temple to help repair the roof, it may be that she would not have attracted the Lord's attention.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

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The Return.

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The Story of the Truth.

[CONTINUED FROM APRIL NUMBER.]

The room was full of people who heard him give his dying testimony to the truth of the Nephite Scriptures; some of them being old citizens of Richmond, who are not members of the church to which we belong. Dr. George W. Buchanan, one of the most prominent physicians of Richmond, who does not belong to this church, was present and heard David Whitmer's death-bed testimony. Also, Mr. Geo. I. Wasson, mayor of this city, being one of the oldest and most reliable citizens of Richmond, who is not connected with this church, was present and heard his dying testimony that the Record of the Nephites is true. The two papers of Richmond, the Democrat and the Conservator, came out the day after his death, giving lengthy accounts of the death of David Whitmer. Neither of these papers have any connection whatever with the church to which we belong. I quote part of a lengthy article which appeared in the Richmond Democrat of January 26th, 1888, the day after David Whitmer's death:

"For many days past our aged fellow citizen, David Whitmer, lingered on the very brink of the grave waiting for the summons, but it did not come until yesterday evening at five o'clock, when his spirit winged its way to the infinite.

David Whitmer was born in Harrisburg, Pennsylvania, January 7th, 1805, consequently in his 83rd year. He possessed a remarkably robust constitution which added to his habit of activity and temperate living prolonged his life beyond four score. He lived in Richmond about half a century, and we can say that no man ever lived here, who had among our people, more friends and fewer enemies. Honest, conscientious

and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end.

When a youth he moved to Ontario county, New York. He was married to Julia Ann Jolly, on January 9th, 1831, in Seneca county, New York. In 1832 he moved from that place to Kirtland, Ohio. In 1834 he came to Jackson county, Missouri, and in 1837 moved to Far West, Caldwell county, Missouri, and from there to Richmond in 1838, where he resided to the day of his death. He leaves a wife and two children, two grand children and several great grand children.

It is well known that he was a firm believer in the bible, in the divinity of Christ and in the authenticity and divine character of the Record of the Nephites, better known as the Book of Mormon.

He was the last to go of the three witnesses to "the divine authenticity of the Record of the Nephites." * * *

He bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came, he sank peacefully to rest, with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes which glistered with the brightness of his early manhood. He then turned toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

On Monday last at 10 o'clock, a. m., after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the other side. His friends who were constantly at his bedside claim that he had many manifestations of the truths of the great beyond, and which confirms their faith beyond all shadow of doubt.

On Sunday evening at 5:30 January 22, 1888, Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: "Dr. Buchanan I want you to say whether or not I am in my right mind, before I give my dying testimony."

The doctor answered: "Yes; you are in your right mind for I have just had a conversation with you."

He then addressed himself to all around his bedside in these words: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the Record of the Nephites, (Book of Mormon) is true, so you can say that you

have heard me bear my testimony on my deathbed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, world without end. Amen."

It is proper to state, the Book of Mormon, (the manuscript of which Mr. Whitmer retained to the day of his death,) strongly condemns polygamy and the practice of Utah Mormons. In 1879, Orson Pratt and other Mormon Elders came here and attempted to buy the manuscript, but Mr. Whitmer would part with it for no consideration, as he considered it his duty to retain it.

In the spring of 1887, he published a pamphlet, setting forth his religious views, in which he strongly condemns polygamy and forcibly argues by giving scripture quotations, in favor of the Church of Christ, which is the name taken by all true believers in the Record of the Nephites.

His remains will be laid to rest tomorrow at the new city cemetery in Richmond. Mr. Whitmer was a very plain man and it was his desire that no display of any kind be made at his burial, hence the only ceremony will be a few appropriate remarks at his late residence."

This account as given by the Democrat is correct, as many witnesses will testify who heard his death-bed testimony. In his pamphlet, speaking of the Bible, David Whitmer says as follows: "Of course I do not mean to place one book ahead of the other. I am also called to bear witness that the Bible is true. The angel who declared unto us that the Book of Mormon was true, also declared unto us that the Bible was true. They are both the Word of God, and as it is prophesied, they both shall be one." In death he sealed his testimony to the truth of the two books: The Record of the Jews and the Record of the Nephites. Dear reader, do you not see that to believe this man's testimony increases ones faith an hundred fold in Christ and in the Bible? Because we have eye witnesses in our day that the Bible is true. The Nephite scriptures say that this is one reason why this record was given to the world; that we might

believe more fully in Christ and the Record of the Jews.

David Whitmer had many visions and spiritual manifestations during his dying hours. His mind was clear up to the time he breathed his last. When the moment came for spirit to leave the body, such a sweet, peaceful and marvelous death I have never seen or heard of. Just before the last breath left the body, he opened his eyes wide. When his eyes opened there was no more expression in them than in the eyes of any other dead man. Gradually his eyes began to grow bright; they grew brighter and brighter until they shone far more bright than I ever saw them before. The eyes then gradually turned straight up toward heaven, and he seemed to be looking at something way afar off. Then a sweet smile came upon his whole face and features, as if he was greeting the angels of God. He breathed only one or two more times after he smiled, the eyes then closed, and his body sank in death. His spirit had taken its flight to heaven. I cannot describe to you by writing, nor could I by word of mouth, cause you to realize fully the manifestations of the Spirit of God which we witnessed at the death bed of our dear beloved brother. He has gone to rest with Jesus Christ his Savior; but he has left behind him a testimony which, if rejected, will stand against the world at the judgment bar of God. In the New Testament it says: "In the mouth of two or three witnesses shall every word be established." In the Nephite scriptures it says of the testimony of the three witnesses as follows:

"And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God, and also His word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world at the last day. And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. And now, if I have no authority for these things, judge ye, for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen."

The leading papers of January

26th, 1888, announced his death, and many of them gave sketches of his life. Every paper we saw, without a single exception, spoke of David Whitmer in the highest terms.

The Missouri Republican of January 26th, 1888, said of him as follows: "During his long residence in Richmond he was regarded as a man of trust and honor, and in whom all had perfect confidence, and especially was the last few years of his life a subject of remark by those who had known him long, on account of the kind and exemplary Christian disposition that seemed to have taken possession of his whole being."

The Kansas City Times of January 29th, 1888, said as follows: "He was a man of the greatest charity, beloved and honored by all who knew him. Skeptics have been forced to admit that he was perfectly honest in his belief of the divinity of the Book of Mormon."

The Chicago Times of January 24th, 1888, said as follows: "After many wanderings, Mr. Whitmer finally settled at Richmond in 1838 with his brothers and their families and faithful Oliver Cowdery (who was also one of the three witnesses to the angel.) * * * * David Whitmer has always been regarded by his fellow citizens of Richmond, Mo., as a good, law-abiding citizen. He has always maintained the confidence of those with whom he has come into contact in business, and has lived to see his children, grand-children and great grand-children prosperous and God-fearing men and women around him."

I have quoted the foregoing extracts simply to prove the good character of David Whitmer:

Oliver Cowdery and Martin Harris, the other two witnesses, were also men of the highest character, and both of them died re-affirming that their testimony as recorded in Nephite scriptures is true. Each of them testifying to this effect on their death-bed. David Whitmer being a witness who was present at the death bed of Oliver Cowdery, as already stated, who also died here in Richmond on March 3d, 1850. Besides the testimony of the three special witnesses there were eight other witnesses who were appointed by direction of the Lord to see and handle the plates, and to bear testimony to the world of this fact. Their testimony being printed in the Nephite scriptures as we have stated. David Whitmer testifies to the good character of every one of these men, and states that every one of them died

re-affirming their testimony to the truth of the Nephite scriptures.

Now I have a question to ask to all people who say they believe in the Bible. It is this: The testimony of eight men, (whose names are Mathew, Mark, Luke, John, Paul, Peter, James and Jude,) comes down to us eighteen hundred years old, upon which testimony you accept the New Testament as being true. Here we have the testimony of eleven men who have lived and died in our day, they having lived honorable and upright lives. Now why is it that you reject the testimony of these eleven witnesses, and accept the testimony of the eight witnesses? Why is it? Consistency thou art a jewel! Prejudice, thou art mighty!

We believe the testimony of the eight witnesses in former days, and also the testimony of the eleven witnesses in our day. The book to which these latter witnesses testify, is the same kind of a book as the Bible; containing the same teachings of God to man; agreeing in every particular with the Bible. One book being the dealings of God with the people who lived upon the Eastern Continent, the other being the dealings of God with the people who lived upon the Western Continent, or this land of America. The former the record of Judah, the latter the record of Joseph; (who was sold into Egypt.) Can anyone give an intelligent reason why they reject the testimony of these later witnesses, and accept the testimony of the former witnesses which is eighteen hundred years old? I have never yet heard a reasonable answer to this question. A book, the Bible, is handed down through many generations; in that book some men state that they saw an angel of God who told them certain things. You believe their statements to be true. Here in our day, men whom we also know to be good men, state that an angel of God came down from heaven and told them certain things, which things are in perfect harmony with the Bible, but you do not believe their statements to be true, but say they were deceived. Is this consistency? Why not say Paul was deceived also? It is popular

with the world to believe Paul's statements, but unpopular to believe David Whitmer's statements. As we said in the beginning of this chapter, the Nephite scriptures are either true, or else these three witnesses were deceivers and impostors of the worst type. Upon investigation we find the character of these men to be above reproach. We hope that no one is so short sighted as to believe that these men would testify to a lie on their death-bed. They would not go to meet their God with this lie upon their souls. Then their testimony must be true, and the Nephite scriptures must be true. Not only by the testimony of these witnesses do we know it; but the Spirit of God has made it known to us beyond all question of a doubt. It is conviction in our souls as firm as the rock of ages. Well, says one, might it not be possible that these three men were deceived in believing they saw an angel? No, it is not possible that they were deceived. Beyond all question they were not deceived, because David Whitmer and the others state that the vision occurred about noonday out in the woods. They had been previously advised on this matter, and they were out in the woods alone, engaged in fervant prayer. Suddenly a great bright light appeared from heaven above the brightness of the sun, and shone round about them, and before them stood the angel of the Lord in white raiment, who talked with them face to face, and showed them the golden plates. They state in their testimony as follows: "And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it." Now where is there any room for doubt? How could these men have been deceived in believing they saw an angel? Such a thing is entirely out of the question.

It is most absurd for anyone to suppose that these men might have been deceived. Is it any more marvelous that the voice of the Lord should speak to Paul and others, than to the servants of God in this day? But it is to-day as it was in days old. Paul was brought before King Agrippa and his court. Agrippa and others present believed in God with the same kind of dead faith which prevails to-day. They believed that God had finished his work ages ago, with Moses and the prophets; and that men were not to receive any more visions from heaven. They were like the believers of to-day, thinking that the day of miracles had passed, and that no more angels would ever appear unto men. Paul stood up before Agrippa to make his own defense, and stated to the court in the fervency of his soul, (just as I have often heard David Whitmer speak of seeing the angel,) as follows: "At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, &c;" relating his vision from heaven; then Festus interrupted Paul while he was yet speaking, and told him that he was beside himself. Paul answered that he spoke forth the words of truth and soberness; and said also, "King Agrippa, believest thou the prophets? I know that thou believest." "Then Agrippa said unto Paul, almost thou persuadest me to be a christian." Almost persuaded is not persuaded. So it is to-day. Men have come here to Richmond from far and near to hear David Whitmer's testimony; men who said they believed the Bible. They would listen to the old gentleman with wonder, awe and reverence; and go from the house believing that they had heard an honest man tell what he honestly believed to be true. Some, like Agrippa, would say that they were almost persuaded to believe. Others would express wonder and amazement, and would think how strange this matter is; but only now and then would come an humble and contrite heart, whom the Holy Spirit of God had moved upon to come here. They would hear the old gentleman's testimony,

receive it with gladness, and obey the gospel of Jesus Christ.

Well, says one, of course these three men were honest in believing they saw an angel, but Joseph Smith surely did lay some plan to deceive them, for angels do not appear to men in these days. Now we will look into this matter thoroughly. David Whitmer states that he was with Joseph Smith nearly all the time in those days when the book was being translated and the angel appeared to them, and he states that Joseph in those days was a conscientious, honest and deeply religious young man; and that such a thing as Joseph Smith deceiving him and the other two witnesses is entirely out of the question. In June, 1829, when the angel appeared to the three witnesses, David Whitmer and Joseph Smith were each young men of the age of 24 years. Oliver Cowdery was also a young man, he being the village school teacher in that vicinity, and the other three were following the avocation of a farmer's life. Joseph Smith states that when he was fifteen years old, (which was before he knew David Whitmer) he became deeply interested in his soul's salvation, because of a religious revival that was going on in the heighborhood among the Methodists, Baptists and other denominations. These denominations in those days were somewhat bitter against each other, each claiming that they were the true church. Not knowing which church was right, young Smith became very much troubled in heart. He states that he read in the scriptures where it says: "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him." He accordingly went out into the woods alone, and prayed to the Lord to give him wisdom concerning the salvation of his soul, asking the Lord to make it known to him which of the churches he should become a member of. He states that while he was there in the woods, he saw two heavenly messengers, and among many other things which they said to him, they told him to not join any of these churches. Some days after this he told the Methodist

THE RETURN.

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GEO. W. L. SCHWEICH,
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preacher of the neighborhood about his vision while out in the woods alone; but the Methodist preacher made light of him, and of course did not believe any of his statements. From that time many of the people in that vicinity began to persecute young Smith, and the more he would tell the people about the vision he had seen, the more he was persecuted, but he continued to affirm that he had actually seen a vision. The matter created excitement throughout that part of the country. Now it is not reasonable to suppose that this boy would continue to relate his vision to others, and thereby bring persecution upon himself, if he had not really seen a vision. This was in the spring of 1820. The next vision occurred to him over three years from this time, in answer to fervent prayer for the forgiveness of his sins and youthful follies, in which he states he had indulged. He says that on the night of September 21st, 1823, in answer to prayer, a personage from heaven appeared to him and made it known to him that a sacred book, written upon golden plates, which contained the sacred records of the former inhabitants of this land, was deposited in the ground in a certain place; that when the time was fulfilled for them to come forth, he should procure them, and would be permitted to translate them by the gift and power of God. He was commanded to be more faithful in keeping the commandments of God, and was told by this messenger that when he procured these plates, he should not show them to anyone except to those to whom he should be commanded to show them; and if he disobeyed this command, he should be destroyed.

We will say here that the Lord had a wise purpose in keeping these

sacred plates hid from the eyes of the wicked world. Some will say: Why was it that all the people were not allowed to see these plates, and perhaps many more would have believed this work was true? We will answer, Why was it that Christ did not show himself to more of the people after he arose from the dead, and many more would have believed? Man's ways are not God's ways. Christ knew that if he did this it would have done no good. The faith produced by seeing miracles, in those who are unworthy to see them, is not a faith that will last. God wants men to believe on testimony, without seeing. When man repents he will believe on testimony. Seeing would be knowledge. God has ordained a different plan from this. Man is to work out his salvation in this world on *faith*. When a man repents and becomes contrite in heart, then God sends His Holy Spirit into that man's heart, which will finally guide him (if he continues humble and contrite) into a faith in God's truths that is in every way equal to knowledge. Such a person will believe fully as strong and firm as if they had actually seen and talked with Jesus Christ. In fact, nothing short of this kind of faith in the end, will ever entitle us to salvation. Nothing short of this is the faith which produces the required works. This is the faith which the scriptures teach we must have in this life in the end, or we cannot obtain salvation. All who repent and become worthy before God to believe, will believe on the testimony which God has seen fit in his wisdom and justice to furnish to the world. The signs or miracles *follow* faith instead of preceding it. A man is not worthy to see a miracle until he repents and has faith. Christ said, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas." That is, the sign or miracle that Christ was buried three days in the bowels of the earth, and then arose from the grave. The world must believe on testimony that this sign or miracle has come to pass, in other words, they must believe in the divinity of Jesus Christ, or they will be damned. We

walk by faith, and not by sight. Blessed are those who have seen and believe; but more blessed are those who have not seen and yet believe. We will say further on this subject, that it is possible for a man's faith in this world (his faith commenced by testimony, and gradually and finally increased by the evidences of the Spirit) to become so great, that he cannot be kept from within the veil; he will then be permitted to see with his own eyes, when his faith then is no longer faith, but it is knowledge.

It is necessary for God to favor a few of his chosen servants among men, those whom he calls to perform a certain work, without the man meriting or earning such great blessings as seeing and knowing by his own great faith and good works. It becomes necessary for a few to see and handle and know of their own knowledge, so they can bear their testimony to the world as witnesses for God.

I quote from the Nephite Scriptures: "Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, [his name not given] the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein; and there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, That the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God."

Joseph Smith states that he had several visitations from this same divine patronage after this, until the time was fulfilled for him to have the plates; he finally obtained them, and was instructed by this personage how to proceed in translating

them; during their translation they were informed who the three witnesses should be, whom the Lord had called to behold the angel, and to send their testimony to the world of what they had seen and heard. He states that he received these plates, with the solemn charge from this messenger, that he should keep certain commandments he had received concerning them, or he should be cut off; and that he should keep them until the messenger should call for them. The messenger afterwards called for them, and they supposed to be in his charge to this day. We will say here that the Nephite Scriptures which we have, are only a part of the book or plates which is prophesied of by Isaiah, and the book also spoken of by Ezekiel, and which is also spoken of in the Nephite Scriptures themselves. More of the sealed book or plates is yet to come forth to the children of men.

David Whitmer states that when he was 24 years of age and working on his father's farm, near Palmyra, New York, all that section of the country was more or less excited over the reported discovery by Joseph Smith of some golden plates, which Smith claimed an angel of the Lord had directed him to. Oliver Cowdery, the village school teacher, and later on David Whitmer became interested in the matter and began to investigate it, to satisfy themselves whether or not it was true. After investigation they were each convinced by the power of God that the work was true. Subsequently David Whitmer's father invited Joseph to his house to proceed with the translation; and in this house the greater part of the Nephite Scriptures were translated; David Whitmer being an eye witness to the translation, the process of which we have previously given in the words of David Whitmer himself. David Whitmer, Oliver Cowdery and Martin Harris, (the latter being an honest and upright farmer who had become convinced of the truth of this work) having been informed that they had been chosen of the Lord as the three witnesses, went out into the woods with Joseph Smith to engage in fervent prayer, as it had been promised them they

should receive a manifestation from the Lord to prove to them that this work was true, in order that they might testify to what they had seen and heard. While there in the woods, in answer to prayer, an angel of the Lord came down from heaven, and showed them the golden plates, and they were told what they should testify to the world; and the voice of the Lord spoke to them, saying that the plates had been translated by the gift and power of God; and when the angel was through with them, the angel ascended again up into heaven.

Now, how could it be possible that these men were deceived? How could Joseph Smith have laid any plan to deceive them to make them believe that they had seen an angel of the Lord? Where is there any chance for deception? I have never yet heard an intelligent reason from anyone explaining how it could be at all possible for these men to have been deceived. Then if their testimony is true, the Record of the Nephites is true. I do not see that I could add any more words that would make this any more plain than I have made it.

J. J. SNYDER.

The Birth of Christ.

It was not till nearly 800 years after Christ that the Catholics began to date by anno domini. If Christ was born on the 25th of December it fell in autumn before the general usage of the Julian year. Shepherds leave the mountains in that latitude long before December on account of the snow. Some say it was an unusual year. But the following facts ought to settle it. Christ was born when there was a general taxing. Mary and her husband went up to Jerusalem for that very purpose. Augustus had his taxing made during the Jewish feast of Tabernacles in Tisri (Sept) because there was a great influx of Jews from all parts to keep the feast; so that Christ (a king) must have been born soon after the autumnal equinox when the civil year began. Before the usage of the Julian solar year the seasons used to revolve round the months or move back and forth during a limited period till the moon had regained her place. It seems like Esau's sin to force christians into a time when men need cheer.

INER LAMB.

Odd Little Items.

The Pope owns a single pearl that is valued at \$100,000.

The kegs for the exportation of gold hold \$50,000 apiece.

It is said to cost \$30,000 a year to keep St. Peter's Church at Rome in repair.

The strength of a horse is equal on an average to that of seven and a half men.

It is calculated that on an average every person in this country spends \$50 per annum on clothing.

Toledo and Damascus blades were very popular in the middle ages and sold for their weight in gold.

The deepest English colliery at present is Moss Colliery, near Ashton-under-Tyne, which is sunk 2,820 feet.

The combined length of the world's telegraph lines is 881,000 miles, necessitating the use of 2,260,000 miles of wire.

So dense is the water in the deepest parts of the ocean that an ironclad if it were to sink would never reach the bottom.

The imperial train in which the German Emperor and Empress traveled to Italy consisted of 30 magnificently decorated cars.

Princess Maud amuses herself by making ornamental articles out of the feathers that drop from the peacocks at Sandringham palace.

The palace of the Kings of Babylon may still be easily traced. It is a vast mound 700 yards square. The walls were 8 feet thick and strengthened with buttresses.

Sixteen American cities have over 200,000 population. Of these Cleveland has the largest population of foreign inhabitants; Washington the smallest.

London contains one eighth of Great Britain's population, has a larger daily delivery of letters than all Scotland, has a birth every four minutes and a death every six.

Sir John Herschel says that if a solid cylinder of ice, 45 miles in diameter and 200,000 miles long, were plunged end first into the sun it would melt in a second of time.

Right at the foot of a great glacier in New Zealand there is a tropical growth of plant life and a hot spring, with water issuing forth at a temperature of over 100 degrees.

The Giant's Staircase, near Cork, is a singular freak of nature. Sixteen huge knots protrude one above the other from the face of a very steep ascent, forming a flight of steps of striking regularity.

What is generally believed to be the oldest pear tree in New England is on a farm at Danvers, Mass. The tree was planted in 1630. Over a bushel of fruit was harvested from the tree last year.

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ORDER.

How Had and Maintained in the Church.

NUMBER TWO.

In my first article under the above head was shown how order was had and maintained in the church by the twelve disciples, and as such, by their decisions, connected with others, brought about good order so essential to power.

But it will be my object in this to show that it was the will and design of our Master to have the twelve disciples in His church in these last days, but owing to the course taken by the church so soon after His will and design was made known to them, they rendered themselves unworthy of the twelve disciples being placed among them, and, therefore, they were never placed in the Church of Christ as he designed.

I have a reprint of the Book of Commandments, well attested, as printed in 1833, and quote from the 4th chapter and 5th verse as follows:

“And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lying, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.”

Bro. David Whitmer says that this revelation came through the stone in 1829. In it we recognize the fact that our Savior “would work a reformation among them;” “put down all lyings, deceiving, priestcrafts, envyings, strifes, idolatries, sorceries and all manner of iniquities, and I will establish my church like unto the church which was taught by my disciples in the days of old,” upon the condition that “the people of this generation harden not their hearts.”

The people did harden their hearts and the reformation was not wrought, neither was His church “established” as was taught by His disciples “in the days of old.” How was the church established in the days of old? In my first article it

was shown that the twelve disciples were in the church, and by their decisions brought about good order so essential to power, and by their decisions and regulations concerning the affairs of the church, established the same.

And now I propose to prove beyond a reasonable doubt that they were continued in the church “in the days of old,” and that it was the will and design of our Master to have them in the church in these last days. For instance, there are many places in the New Testament which are understood and mistaken that others were chosen and ordained in the quorum of the twelve apostles, (special witnesses.) This mistake consists in part, and on account of not realizing that the apostles (special witnesses) were to have certain qualifications as mentioned in Acts 1 ch. 21, 22 vs; and also not taking into consideration another fact, that anyone and all who were sent with a message were called apostles in those days. But all who were called apostles were not special witnesses; none but the first twelve were special witnesses. The first twelve were also the twelve apostles and as such regulated the affairs of the church, and they as twelve disciples were continued in the church. These ideas are adduced from reading the New Testament and are not plain to the understanding of all; so let us take up the Nephite record which comes down to us and makes it very plain to our understanding.

We read from the Book of Nephi, 1st chapter 5th verse and page 479, as follows: “Yea, and even an hundred had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it was the three who should tarry; and there were other disciples ordained in their stead,” etc.

This quotation is as plain as the noonday sun and is fully in harmony with the true idea reflected, though dimly through the New Testament:

I will now quote from a revelation which Brother Whitmer says came through the stone in 1829, which is in full harmony with the teachings of the two books on this subject:

In the book of Commandments ch. 15 verses 27-28 reads: “And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew,” etc. “And the twelve shall be my disciples, and they shall take upon them my name,” etc. We see from this quotation that it was the design of our Master that “others, even unto twelve” should declare his gospel, “both unto Gentile and unto Jew,” and he says that “the twelve shall be my disciples.” Therefore, the twelve disciples to be continued to regulate the affairs in the church, “like unto the church which was taught by my disciples in the days of old.”

Verse 42 of same chapter. “And now behold, I give unto you, Oliver and also unto David, that you shall search out the twelve which shall have the desires of which I have spoken, and by their desires you shall know them,” etc. By this we see that the two, Oliver and David were appointed by the Lord to search out the twelve disciples so essential to good order, and hence power in the church.

Brother David says he was present when this was given through the stone, and it seems that he recognized it to be a true revelation as it was first given. One thing seems to be certain, and that is, the part I have quoted is in harmony with both the Jewish and the Nephite records.

But, alas! for the weakness of man, in a few months after this revelation, for Oliver and David to search out the twelve disciples, so essential to good order. As David says: “They desired a leader, and and the Lord gave them a leader, but it was to their destruction,” etc.

In the place of doing what the Lord told them to do in this revelation “they desired a leader, and on the 6th day of April, 1830, Joseph Smith usurped the place and necessity of the twelve disciples in the church by making himself God’s mouth piece on earth, and the church receiving his words as if from God’s own mouth in all patience and faith, done away with and superceded the twelve disciples and their continuation in the church as it was “in the days old,” and

thus rendered themselves unworthy of the twelve disciples being searched out and placed in the church as designed, and for which ample provision had been made, and hence the "reformation" and the "establishing" of the church as "in the days of old" was a failure because "the people of this generation" did "harden their hearts." Let me ask a question, viz: What is it to be "established?" What does it mean? It means simply this. "To fix, to settle firmly." Webster. Well, has the church ever, in these last days, been fixed and settled firmly as "in the days of old?" It certainly has not. For Joseph Smith making himself God's mouth-piece on earth, and the church accepting and receiving him and his words as such done away with and superceded the place of and the twelve disciples and continuation of the same in the church, as in the days of old.

The reader will please remember that on the 6th of April, 1830, there had been, says Bro. David, "only six elders" up to that time, and none of them had been searched out by Oliver and David as required by that revelation.

As to the claim and assertion that the twelve witnesses to the Book of Mormon were the twelve disciples, I will take up in my next, and prove by an alibi and the subsequent actions of the twelve witnesses that the claim is futile.

ELIAS LAND.

Temple, Texas.

[TO BE CONTINUED.]

The Ark of the Covenant.

In Eneyc. Britannica under "Ark," it said that Jeremiah, who was left in the city after the captivity of the two tribes, says that the ark was missed and very much sought after. In 2 Maccobe 2 chap. it is said that Jeremy commanded it to be taken to the Mount from which Moses viewed the Holy Land (Pisgah) and buried also the altar of incense. This must have been another for the Urim and Thummin was not in it, or Nephi may have taken the contents only. In 2 Kings it is said the Ark contained nothing but testimony, but Paul says in 9th chap. Heb. that it contained the pot of manna. Aarons rod and the tables of the covenant. At first they were placed before the ark, not in it. The tribes in which the ark dwelt were the most permanent at this day, viz: Ephriam, Judah and Ben.

"Put Yourself in His Place."

"As ye would that men should do to you, do ye also to them." Luke 6:31.

The Book of Mormon as a key to the Bible furnishes no greater proof of the authenticity and reliability than in the many illustrations of the folly of "putting our trust in man" (instead of God) and its steadfastness in pointing us to Him who has said, "I am the way the truth and the life." If, in my endeavor to search out the truth I give utterance to ideas and suggestions that are lacking in wisdom the truth of the matter may be ascertained by a personal appeal to the author and finisher of our faith. The maxim "Put yourself in his place" (from one of Chas. Reades' novels) is so near akin to the golden rule that we have no need to shut our eyes to imagine the author to be inspired by something of the Master's spirit, and as the wisdom and fairness of the proposition must commend it to all lovers of the truth nothing further need be said as to why I have settled it for my theme.

The practical utility of this precept as a governing principle is multifarious and I will only attempt to point out a few of the good results made possible by its adoption. The intention and purpose of the author is to show us that we are not qualified to judge righteously as long as we persistently refuse to consider the question from any but our own particular point of view. It is a lamentable fact borne out and substantiated by the every day occurrences of our lives, that our own hopes, desires and inclinations too often outweigh our love of justice and equity. A man is not compelled to sit as judge or jury and hear evidence in a case where he has already formed an opinion. Then how can the "truth seeker" judge as to the value and genuineness of the "Pearl of great price," if he steadfastly refuses to look upon its lustrous beauty or test its purity, and e'en doubting its very existence? We cannot get all the truth until we have exhausted every source of knowledge. "Prove me now herewith, saith the Lord of Hosts," and doubt not that our Lord will reward every evidence of our faith in his word of promise. Like the golden rule, our maxim flashes its pure rays of enlightenment into every pathway of life, simplifying and defining life's duties in a way that only these who are willfully blind can refuse to trust its guidance, following its precepts we learn to bear and forbear, to return good for evil, to be neighborly in the "good Samaritan" way, to forgive as we would be forgiven, to love truth for truth's sake, to love our duty because our duty bids us love all mankind, to be obedient, believing this the only source of pure happiness now and henceforth. Much more of wisdom and happiness is contained in this precept, which can best be acquired by personal thought. To profit by it constant endeavor must be our watch-

word. We must endeavor to keep our hearts in harmony with its teachings, constant endeavor in the christian life is indispensable, that is I hold it to be self-evident, that it is not so much the successful accomplishment of a worthy purpose the Lord requires of us as it is the earnest desire, the steadfast purpose, the persistent effort and the perfect faith in his power to so direct our efforts as to suit his own wise purpose, to believe that he is dependent upon our puny assistance or that any refusal on our part to perform that which is given into our hands to do can hinder or delay the the ultimate achievement of his mighty purposes, would be to believe him a short-sighted creator. He must be able through his matchless power and wisdom to turn every act of our life (whether it be for good or evil) into a means for the futherance of his plans, else he would soon prove himself to be weak as well as lacking in wisdom. In a word he must have all power and all knowledge or he would soon be overwhelmed by the complications that would inevitably occur. If anything was beyond his knowledge or control, and as he uses our thoughts, desires and endeavors as the material from which to construct our destinies, so he allows us the privilege of selecting from the events of life (whether of joy or sorrow, pleasure or pain, temptation or trials) that which will mould our thoughts and actions according to the desire of our hearts. If we are rebellious sorrow cannot purify us, and if we receive it as a gift from God's hand, joy and pleasure may be productive of much good.

S. B. WEST.

May God bless the RETURN, and make it means of doing much good. May God bless the elders, and when they go forth to preach the pure gospel not to get filled with worldly vanity, for we are living in perilous times. Remember this, always be brief, be pointed, never preach all around your text without hitting. State your propositions plainly. Avoid long introductions, but plunge into your sermon like a swimmer in cold water. Be not over hasty to combat public opinion, as the old saying is he that spits against the wind spits in his own face. A minister's work is to break hard hearts and to mend broken ones. Don't tell all you know in one sermon. Avoid levity by all means. Jesus was never known to laugh but often to weep. Be in earnest let your hearers see that you believe what you are preaching. Unless there be deep feeling the object of preaching will be defeated; after the understanding is informed and the judgment convinced, the heart and the soul must be moved, or no good will be done, every word must come from your heart.

I write this upon the consideration of other minister's failures. Most are appearing without feeling. My prayer is that God may send an elder in this part of His moral vineyard.

BELLE ARNOLD.

Zion's Banner.

Stranger, on the mountain height,
Stir the watch-fire of the night:

Let the beacon blaze!

Ye of Israel's noble band
Round our Zion's banner stand,
In the battle's haze.

Rally at the breeze of morn,
Rally at the gospel horn;
Rally, freemen all.

Through centennial archways ring
Loud hosannahs to our king.
Pilgrim, sound the call.

Wave the banner to the breeze,
For it passed through bloody seas,
Centuries ago.

Wheel ye armies left to front,
Bear at eve the battle's brunt.
Christian, face the foe.

Christian hero, play the man,
For in heaven you never can
Fight the fight of faith.

Take your breast-plate, sword and shield;
Christian soldier, never yield
Till your latest breath.

If from fighting you forbear,
No discharge awaits you there;
In the war of death.

Once for all the faith was given,
Saints in blood have for it striven;
Mark the martyr's path.

Yielded to affections spell,
Softened now, ere lost in hell;
Saved another soul.

Songs of praise to God will rise,
Shouts of gladness rend the skies;
As the ages roll.

Victors shouting, battle raging,
This is now your last engaging,
Firmly press the foe.

Sets the sun of earthly glory,
Finished is the gospel story.
Into glory go.

Sons of Zion come to glory,
Fill the welkin with the story
Of the church's birth,
Heaven's bold and faithful scion,
Watchman on the walls of Zion,
Rule the new made earth.

L. L., Tulare, Cal.

An Original Gospel Text Found.

BERLIN, April 13.—Prof. Harris of Cambridge has reported to Prof. Nestle at Ubingen that a palimpsest containing the complete Syrian text of the four gospels has been discovered in the Convent of Mount Sinai. Hitherto only fragments of the Syrian text has been known. The discovery is regarded as a very important one, inasmuch as this is the oldest authenticated text of the gospel in existence.

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.00.

Questions of Infallibility.

There is a gratifying disposition among our Presbyterian friends to be satisfied with the statement from Dr. Briggs that regards the Bible in its spirit as the only infallible rule of faith and practice. Surely the severest Protestant orthodoxy ought to be satisfied with that; but Dr. Buck, chairman of the "Committee on Prosecution," goes so far as to say of the Bible that "God is the arranger of its clauses, the chooser of its terms, the speller of its words."

The Republic does not propose to enter into a theological controversy, but it may be allowed to point out that this extreme view of the infallibility of the Bible is as much at variance with the historical Protestant claim to individual liberty in religious belief as is the analogous Roman Catholic theory of the infallibility of the Pope. As legal fictitious theories may be of use? The theory that the Queen of England is infallible and can do no wrong is mere legal fiction, as everyone knows, but it has its uses in the politics of England, as these theological theories no doubt have theirs in keeping the church in order. The legal fiction of the infallibility of the Pope is convenient in the government of the Roman Church, but no one really believes that is true except as far as it is convenient to assume it for the purposes of church government. The foundation of Protestantism, however, is the assertion of the right of private judgment in matters of religion, and if the doctrine of the absolute literal infallibility of the Greek and Hebrew Scriptures is to be enforced private judgment for those who do not know Greek and Hebrew becomes a glaring absurdity.

If every vowel point in Hebrew, every accent in Greek is inspired and infallible, it is folly and sacrilege for those who can only read the scriptures in translation to set themselves up as interpreters of them. There must of necessity be a class of interpreters, interposing between the individual mind and the mind expressed in the scriptures, and it is against this that the original protest of Protestantism was made. For such interpreters cannot afford to acknowledge that they themselves are fallible. They cannot afford to say to the people: "The infallible letter, when thus translated, means this, but according to another reading may mean something else."

Under reasonable view of the inspiration of the scriptures the interpreter may reasonably say to those who cannot read them in the languages in which it is supposed that they were originally written: "Here is a translation which faithfully conveys the spirit of the original. It is the spirit and not the letter on which you must rely, for human language is subject to all changes that men themselves undergo. And as this is true, a revelation, infallible in its letter a few hundred years ago, would not be so now,

because of the change in the meaning of words and the impossibility of making an infallible translation in the absence of infallible men to make and use infallible dictionaries and grammars of dead languages. You cannot pin your faith to any detached passage of this translation, though it is the best that has been made, but on its spirit you may rely, for the spirit is certainly conveyed through this translation to all who are willing to receive it."

When this or something like it is said from Protestant pulpits in answer to those who ask in what spirit they are to attempt to interpret what they do not understand in the Bible, there will be far less heresy hunting and much less noticeable tendency among young people who have received some education to reject the authority of the Bible and of those who interpret it. The doctrine of the inspiration and infallibility of punctuation marks is certainly as unreasonable as the other unthinkable doctrine that a woman becomes infallible when crowned Queen of England or a man when voted into the Papal chair by the College of Cardinals.

Many may accept such theories as conveniences for the regulation of church or state, but no one can really think them true, because those who think about them at all see that they are opposed to all human experience.

Live Mastodons in Alaska.

The Stricken Indians positively assert that within the last five years they have frequently seen animals which from the descriptions given, must be mastodons. Last spring while out hunting one of these Indians came across a series of large tracks, each the size of the bottom of a salt barrel, sunk deep in the moss. He followed the curious trail for some miles, coming out in full view of his game. As a class these Indians are the bravest of hunters, but the proportions of this new species of game filled the hunter with terror, and he took to swift and immediate flight. He described the creature as being as large as a post trader's store, with great, shining, yellowish white tusks and a mouth large enough to swallow a man at a single gulp. He further says that the animal was undoubtedly of the same species as those whose bones and tusks lie all over that section of the country. The fact that other hunters have told of seeing these monsters browsing on the herbs up along the river gives a certain probability to the story. Over on Forty-mile creek bones of mastodons are quite plentiful. One ivory tusk nine feet long projects from one of the sand dunes on that creek, and single teeth have been found that were so large that they would be a good load for one man to carry. I believe that the mule footed hog still exists; also that live mastodons play tag with the aurora every night on Forty-mile creek in Alaska.—Juneau Free Press.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

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[CONTINUED FROM APRIL NUMBER.]

In the book it says that he who does not believe it is true, does not believe the bible; and it says that he who believes in Christ will also believe in the Nephite Scriptures, for they are the words of Christ; and if they believe not believe in it, they do not believe in Christ. Many people say they believe in Christ who are deceiving themselves; their faith being simply historic faith—dead faith and not a living, acting faith, which produces works, which faith and works we must have while here in this world to avail us anything at the great and last day.

David Whitmer states that when the book was translated Joseph Smith was then an unlearned young man, being the son of a farmer who was poor and who had not the means to educate his son. It is a mystery to the people why (if this book is true they say) that the Lord should choose such an unlearned man as this to translate his word, which is a revelation from God to the people of the world; but this is just the manner of the Lord's working; that no flesh should glory in his presence. Christ chose the unlearned fishermen of Gallilee to accomplish his work at Jerusalem. We can see the wisdom of God in this. It does not require an education after the manner of the world to accomplish any work for the Lord, for he is able to put his spirit into man, and it is God who speaks through the man, the man only being an instrument in the hands of God. But (Matt. 10:20.) as the Nephite Scriptures say, "To be learned is good, if they hearken unto the counsels of the God." In 1 Cor. 1:26-31, Paul says, "Not many wise men after the flesh, not

many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. * * * * * He that glorieth, let him glory in the Lord." That man may not say, by my wisdom and learning I have accomplished this. This is why God chose such a man as Joseph Smith and gave him power to translate his word.

David Whitmer also states in his pamphlet that the Lord bestowed this gift of receiving revelations through this stone upon Joseph Smith only for the purpose of translating the book, and that soon after the translation was finished, Joseph Smith gave up this stone, and received no more revelations through it; and that the revelations received afterwards by Joseph, were received as any one would obtain the will of the Lord concerning himself or concerning any matter he desired to enquire of the Lord about; and that is, to go to the Lord in prayer and ask; and in your mind or conscience an answer is revealed. If a man's heart is right before God, he will be guided rightly by his conscience; but if his heart is not right before the Lord, he will not be guided rightly. Now, I want the reader to remember one fact, and that is that the revelation on polygamy was received by Joseph Smith in the above manner, and *was not received through this stone by which the Nephite Scriptures were translated*; and furthermore, the polygamous revelation was received by Joseph Smith *fourteen years after he translated the Nephite Scriptures*, which was fourteen after the Lord had taken from him this gift to translate by this stone. When he received the polyg-

amous revelation, he and the majority of the church had drifted into error and transgression. The revelation on polygamy was received when the church was at Nauvoo, Ill., in 1843. It is dated Nauvoo, Ill., July 12, 1843. This was fourteen years after the Nephite Scriptures were translated, they having been translated in New York state in 1829, when Joseph Smith was a good and humble young man, as David Whitmer states, who was with him nearly all the time in those days, and knew him as well as he knew his own father. I would also have the reader to remember another fact, and that is, that the book of Doctrine and Covenants which the Mormon church have, and (which contains the revelation on polygamy and many other doctrines of error) is composed principally of revelations that were received in the same way as the polygamous revelation. As already stated we discard the book of Doctrine and Covenants altogether.

After being favored of the Lord Joseph Smith, like other prophets of old who are spoken of in the bible, afterwards went into error and wickedness and lost the spirit of God. We speak of this more fully further on.

We have shown the good character of David Whitmer, Oliver Cowdery, Martin Harris and Joseph Smith when the book was translated. Now: what object could these men have had in trying to palm off on to the world this book which they claim to be of divine origin? They gained no honor by it, but upon the other hand it brought dishonor upon them in the eyes of the world. They gained no money by it, not one of them, but on the other hand they spent nearly all they had in those days for the gospel's sake. Martin Harris sold a part of his farm to have the book printed, after it was translated. David Whitmer told me that he gave up all he had in those days to further the work. Now, I can-

not imagine what object these men could have had in trying to deceive the world. I have never met Oliver Cowdery or Martin Harris, but I have seen several good men, besides David Whitmer, who knew them both well, and who have told me that they were honest, noble and true-hearted men; but thanks be to God, I knew David Whitmer up to his death, and I always loved him with that pure and holy love which Christ alone can give, and I loved him because of his christian character and the purity of his soul. Now, dear reader, if you knew David Whitmer as I knew him, you would not doubt his statements in the least, but you would believe him when he states that he saw with his own eyes, just how the record of the Nephites was translated, and he therefore knows the origin of that book; and you would not only believe his statements about the translation of this book, but you could not doubt his testimony as given in the Nephite Scriptures, that he saw with his own eyes the angel of the Lord who came down from heaven and who talked with him face to face, as a man speaketh with his friend. The angel first addressed himself to David Whitmer and said, "David, blessed is the Lord, and he that keeps His commandments."

Any one who will read the Nephite Scriptures through, laying aside their prejudice, comparing it with the bible in doctrine, in point of history, the Lord's way of dealing with mankind, and in every particular, will see that it would have been entirely impossible for these men who all had a very limited education, to have written this book. No wise man or men could have composed it by their own wisdom. The wisdom of God is portrayed in this book in language most plain and simple. It is the key to the interpretation of the bible. It contains about as much reading as the Old Testament.

Now, we have the testimony of these men as to how this book was translated, besides the testimony of David Whitmer's family and others who witnessed the process of translation at the house of David Whitmer's father. The persons all died affirming that this book is of divine

origin. There is no doubt whatever as to the origin of this book, that it was translated just as David Whitmer and these men state, and this being the case, the book is certainly true. And we beg of you, dear reader, if you are interested in the in the salvation of your soul, to read that book, and go to the Lord in earnest prayer, asking him to make it known to you by the power of the Holy Ghost, whether or not that book is a revelation from God to the inhabitants of the earth. And if you will ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost you may know the truth of all things. * * * *

After this number we speak of the covenants of the Lord to Israel, and later on concerning the prophecies in the bible: to see what the Lord has prophesied should come to pass in the last days; to see what has already come to pass, and most important, to ascertain what is yet to occur in the future. As it is written by Isaiah, "Behold, the former things are come to pass, and new things I do declare: before they spring forth I tell you of them." As it is written in the last chapter of Revelation, "These sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."

In Rev. first chapter it says these things were written, "To shew unto his servants things which must come shortly to pass. * * Blessed is he that readeth and they that hear [and understand of course] the words of this prophecy, and keep those things which are written therein: for the time is at hand." About the time being at hand, in the last chapter of Revelation, the second coming of Christ is prophesied of as being near at hand. This is because the Lord does not count time as man does. Read third chapter of 2d Peter where this is fully explained, a thousand years is as one day with the Lord. The prophets before Christ, and Christ himself, and the apostles after Christ, all prophesied things that should come to pass in

the last days of the world, down to the end of the world, all their prophecies agreeing of course in every particular. On account of the prophecies being not generally understood, the people have neglected them, and especially have they neglected the great prophets before Christ. Isaiah, Jeremiah, Ezekiel and Daniel especially, were great and holy men, to whom it was given of the Lord to prophesy of things which should come to pass in the last days even to the end of the world. Also to Jacob, Moses and David, just before they died, it was given of the Lord through the Holy Ghost to prophesy of thing to occur in the last days of the world down to the end of the world. Should not all Christians search the prophets to understand them and know just what God has already brought to pass, and most important to know what shall yet come to pass in the future? They certainly should; and all who are Christians in deed and truth, *will search the prophets* until they do understand them. When we speak of searching the prophets to find out things yet to come, we do not mean that it is important to try and find out just how the wicked are going to be destroyed from off the earth, or what their punishment will be, or how the righteous are going to be saved, and just what their joys are going to be, or just how the great works of the Lord will be done in the future; this is not the idea, but the idea is this: All who are Christians indeed, or have the right kind of desire to be, will do as Christ has told us to do, and that is to search the scriptures; (meaning the old scriptures, for the New Testament was not written then; also meaning what the apostles should afterwards write) and understand them, and all who understand them will know when God calls men to preach and prophesy to the world, and they will know those who are sent of God, and all who know this, will know the truth from error, and it is through the truth alone that we will give eternal life. In the dying words of Jacob, and in the dying words of Moses and in other prophecies, the Lord prophesies of things which should come to pass in the last

days, some of which things were to occur after Christ's first coming, and prior to his second coming, part of which things are yet to occur before Christ shall come the second time. Christ said (Matt. 5:17-18.) that he had not come to destroy the law of the prophets, but he had come to fulfill, and that all the prophecies would not be fulfilled until the heavens (air surrounding the earth) and the earth should pass away, and that every little bit of the prophecies (every jot or tittle) should all be fulfilled. Though a thing should be spoken of by only one prophet, and that in a small or meager way, yet it will be fulfilled. Peter says, (2 Peter 1:19-21.) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." And Peter also says, (2 Peter, 3:2-4.) "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour, knowing this first that there shall come in the last days [last days of the world] scoffers, &c., * * * saying, 'where is the promise of his coming?'" All who desire to become a child of God will take heed unto the prophecies which Christ refers to, and Peter refers to, which are those written before Christ came, as well as those written after Christ, and they will be mindful and take heed to every jot and tittle of these prophecies, and they will seek and search them until they do understand them, and they will understand them when God enlightens their hearts by the Holy Spirit, which Peter calls here the day star that arises in a man's heart, to see plainly the light that shineth in a dark place. Peter says here that every prophecy of olden times came by the Holy Ghost. And when our father Jacob, and Moses, and all the prophets speak of things that will befall the seed of Israel in the last days of the world, it is in fact the Lord himself who prophesies, and not Jacob or Moses or Isaiah or any other man. Here is what Peter says, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We will show you further on, where

the Lord through Jacob, Moses, Isaiah and Ezekiel, speaks of things which should come to pass concerning this land which we call the land of North and South America. God tells Jacob that his seed (offspring) should become as numerous as the dust of the earth. Which means that millions upon millions of people should spring from the seed of Jacob; the offspring of the twelve tribes. And God told Jacob that his seed, which should be as the dust of the earth, should "spread abroad to the west, and to the east, and to the north, and to the south." Now rest assured dear reader, that God did not create the land of this western hemisphere, which is the choicest land of the earth, to lay idle and uninhabited by an enlightened people for over five thousand years, until Columbus discovered America in 1492. Rest assured that some of the offspring of our father Jacob, whose seed was to become so numerous and spread abroad in every direction, came over to this land long before Christ. Moses, and almost every prophet since Moses, prophesied that the seed of Jacob would be sent into every land on the face of the whole earth. It is prophesied by Jacob that the seed of his son Joseph should spread abroad even to the utmost bounds of the everlasting hills. The utmost bounds from where that prophecy was given would be the land of America. This land did not even lay idle until the seed of Joseph came over here and peopled it. The Lord sent some people to this land when he scattered them from the Tower of Babel. Gen. 11: 8, says, "So the Lord scattered them abroad from thence upon the face of all the earth." The Nephite Scriptures give a brief account of those people. Paul says that God "hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord" (Acts 17: 26-27). God would surely not create the land which is on half of this great globe (the Western Hemisphere), to lay idle and uninhabited by none other than the Indians whom Colum-

bus found here, who were then a savage and war-like people, in the lowest degree of enlightenment. This land was originally peopled by a great and mighty nation who sprang from those the Lord sent here from the Tower of Babel; which people finally became ripe in iniquity and were destroyed as the Nephite Scriptures say. And about 600 years before Christ, the Lord again sent some people here this time from Jerusalem, who were of the seed of Joseph, and a great and mighty nation of the seed of Joseph sprang from these people and inhabited North and South America; they also in time (385 years after Christ) became ripe in sin for destruction, and they were destroyed by these people we call the Indians. Not long after they came to this land, the Lord put a curse upon a part of them for their disobedience, and their skins which were once white became dark, hence the Indians, called Lamanites. The other part of these people, those who were destroyed, were a white and enlightened race, called Nephites. Part of the Indians are again becoming moral and enlightened people and the Lord has spoken prophecies concerning these people who are of the seed of Joseph, that will yet come to pass. Another thing for the unbeliever in the record of Joseph (Nephite Scripture) to consider is this: How could the people who anciently inhabited this land seek the Lord as Paul says, if God did not reveal his law and written word to them? Think over this. I testify to you dear reader that the record of Joseph is the written word of God which he gave to these ancient people. This land is the land which God has covenanted and promised to the seed of Joseph, to all of his seed who have kept the commandments of God, just as the land of Canaan was promised to Israel on conditions of obedience, for an inheritance forever. Besides the prophets we have mentioned who prophecy of this book of record of Joseph which should come forth, our father Jacob also prophesies of a man to come forth who shall be of the seed of Joseph, who he calls the "shepherd," and also the "stone" of Israel. This man is yet

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to come before Christ comes. In the record of Joseph he is spoken of in particular; it says he is to be a great and mighty Prophet or Seer, who shall be great like unto Moses, and do a great work for the Lord. Now if these things be true, is it not important to take heed unto the prophecies, and search them and seek until we do understand them? It surely is. For if we understand them, we will then know just the things of God which have already come to pass, and will know and understand the things which shall yet be done, and we will know and accept all servants whom God sends to preach and prophecy to the people, and will reject all who are not sent of God. When this prophet of the seed of Joseph does come, he will come in a different way to what man is expecting. God always works this way, so that only the meek, the obedient, the worthy alone, can see and understand. This man yet to come, will come in an unexpected way as did he of the seed of Judah, and he will be a shepherd to gather them of Israel that believe, but for a stone of stumbling and a rock of offense to them that believe not. He will come in a humble and obscure way perhaps, simply a preacher of the gospel of Christ at the first, not to perform great miracles or wonders like Moses, until after the more wicked part of the people are cut off. As to just how it will be is not revealed, but it is revealed that he will come. He will come at first in weakness, and as the Nephite Scriptures say, "Out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring the, O house of Israel, saith the Lord." Whether or not he will come in my day, I do not know. But this I know, that we do not have to wait for him to obtain eternal life, for the door to the kingdom of heaven is open today

to all who will repent and enter therein. We leave this matter here for the present, to speak more fully later on concerning this Prophet or Seer who is to come.

Then let us search diligently the scriptures from olden times down to the book of Revelation, for the prophecies can be understood with certainty; that we may know what the Lord has already done, and what he will yet do in the future, and by obedience to God we will gain eternal life. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." All of them were written as Peter says, not by the will of man, but by the Holy Ghost, and every jot and title of them which has not already been fulfilled, will yet be fulfilled, for Christ himself hath spoken it. It is impossible for any one to fully understand the teachings of Christ and the apostles, except they fully understand the covenants and promises of God to Israel from the beginning. When we do understand the covenants and promises of God from Abraham down, then we have the very key to the understanding of the prophecies and the scriptures from Genesis to Revelation. The Lord has in these last days set his hand the second time to recover his people, as Isaiah has prophesied he would do, and the gospel of Christ must be preached to the people, unto the condemnation of all who reject it, and to the sanctification of all who receive it and continue faithful unto the end.

Before we begin to speak of the covenants of the Lord to Israel, and of the prophecies, we think it will be well to see what the bible says in regard to the people understanding and interpreting the scriptures; that we may do what God says every one must do, before we can hope to understand the written word of God.

As we will see hereafter from the prophecies, it was given to the prophets by the Spirit to speak in a very brief and obscure way only about Christ's first coming and also his second coming, and also about other things to occur in the last days. It was not given to them to tell the details and particulars of

just how and in what way Christ would first come into the world, and select twelve apostles, and perform great miracles in healing the sick and raising the dead, and being nailed to the cross, and raising from the sepulcher the third day, and delivering his gospel to his apostles, and then ascending up into heaven.

[TO BE CONTINUED.]

A correspondent enquires who established the first Sunday-School, when and where. It often happens that the credit of an important invention, or of the establishment of a valuable institution, has been claimed for more than one person, and the Sunday-school is no exception to the rule. From very early times the catechetical instruction of children was carried on in the leisure hours of the Sabbath, and there is reason to believe that there were Sunday-schools at Alexandria in the middle of the second century. The monument in memory of twelve originators of Sunday-schools erected in the Strand, London, bears as the first name that of Cardinal Borromeo, who, at Milan, in 1530, established catechism schools, and as the last two, Rev. Thomas Stock and Robert Raikes, of Gloucester, 1780. The credit of the establishment of Sunday-schools in their present form has been usually ascribed to Raikes, but nearly 100 years before the time of Raikes, Rev. Joseph Alleine, of England, made efforts, not crowned with marked success, in the same direction. The first successful modern Sunday-school was in America. About 1740, Ludwig Hocker, at Ephrata, in Lancaster county, Pennsylvania, founded a Sunday school for children and adults, among the German Seventh-day Baptists there. The school was successful and was carried on regularly until the war of the Revolution, when the disturbed condition of the country had its effect on the school, scattering both teachers and scholars. After the battle of the Brandywine, the school was closed. This event happened in 1777, about three years before the Gloucester schools were organized by Raikes.—Christian Advocate.

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Book of Mormon and Sunday Figures.

That book has become both noted and notorious. It is esteemed by some as the Pearl of great Price, by others as being a part only of the great work to be accomplished in these last days. Still there are others that believe the book to be just what is claimed by the many factions that have grown out of it since it came forth, others believe it as long as it does not conflict with their business. But modern Babylon declares it to be a humbug, allowing their lustful appetite to overcome their reasoning faculties; but as far as I am concerned I will say I know the Book of Mormon to be the words of Jesus Christ to the Nephites who lived on this land. Further I will try to establish the book as being the stick of Joseph (that was sold in Egypt) that is, in the hand of Ephraim. I have two objects in writing this article for the readers of THE RETURN, the first will be to establish the Book of Mormon so that in faith the faithful can lay hold of the promises made throughout God's word to all who will try to live Godly in Christ Jesus. And secondly, to show where we are and how we came to be there. I will not bring forward history or modern theology, tradition or superstition, but to the law and the prophets; 2nd Tim. 3:16. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. The words "All scripture" signifies all the words of God since Adam until the end of time.

My subject will begin with the blessing of Jacob on the head of Joseph that was sold in Egypt; Gen. 49:26. The blessing of thy Father has prevailed above the blessing of my progenitors unto the utmost bonds of the everlasting hills; they shall be on the head of Joseph and on the crown of the head of him that was separated from his brethren; here it is made plain that the choice blessing was placed on the head of Joseph and another crown on the head of him that was separated from his brethren. The crown of the head of Joseph was Ephraim, for further proof see 48:19-20. The blessing was almost lost for a long time, and as Moses who had been faithful, was about to leave the children of Israel, he pronounces his last blessing, Dent 33:17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the end of the earth and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. Here again, Ephraim is the greater, in both blessing Joseph is to be the great horn to push the people together in the latter days, and Ephraim his standard bearer, Hosea 8:11-12. Because Ephraim had made many alters to sin, alters shall be unto sin; I have written to him (Ephraim)

the great things of my law, but they were counted as a strange thing, see Hosea 7:8-9. Here we find Ephraim's land full of strangers, Micah 5:2. The law shall go forth of Zion and the word of the Lord from Jerusalem—this being the stick of Joseph in the hand of Ephraim, see verse 13, the choice blessing is still with Ephraim, notwithstanding his many alters of sins, Eze. 37:16-19. In the 16th verse, it reads, Take thee one stick and write upon it, for Judah and for the children of Israel his companions; then take another stick and write upon it, for Joseph, the stick of Ephraim and for all the House of Israel, his companions; Ezekiel, speaking with authority by the Holy, uses plain simple language, when he said that the stick of Judah was written for Judah, his companions, (the tribe of Judah). Therefore the bible in prophetic language, is the word of the Lord from Jerusalem, which was the place appointed of God, as the final resting place of Judah. While the stick of Joseph was not only written for Ephraim, but that it was written for the whole twelve tribes of Israel, the prophet Micah prophesied, Thes. Mic. 18:2. The law shall go forth of Zion, and the word of the Lord from Jerusalem, and now as we have a law we will be held responsible before God, for by that book the world will be judged; but the ten and a half tribes will not have the stick of Joseph, Book of Mormon, that Ephraim holds as a standard of truth, to the nations of the earth until after Zion has been established; again the reader will remember that Judah and Ephraim are the only two tribes spoken of in both the bible and Book of Mormon, the ten and a half tribes being lost to us; verse 19 thus saith the Lord God; Behold I will take the stick of Joseph that is in the hand of Ephraim and the tribes of of Israel his fellows, and I will put them with him, even with the stick of Judah and make them one stick, and they shall be one stick in my hand; the prophet has made it very plain, that as soon as the Lord joined these two books together that God would gather Israel from among the heathen; the question is, who are considered heathens by the Lord? All are heathens that make gold and silver, the chief-stone in their churches.

Because Israel was a cruel and hard-hearted people God gave them the law of carnal commandments and on penalties of being stoned or otherwise punished, they did receive the law by type and figure, these figures gave them many holy days and feast days, it will be noted that the children of Israel moved not by faith but by commandment. I will draw some of those figures and see if they did not illustrate some of the work of the Church of Christ. How different the gospel law. We have no day given unto us. Be ye holy as I or as your Father in Heaven is holy, our Sabbath is from the day that

we are born again until we worship by faith which produces print, and by our print are we known.

Back to the old law again. There are many things in the blessing of Jacob that we have not got and in fact it is not necessary for us to know until we have been purified without the camp.

We read that Moses choosed twelve men to go and spy out the land of Canaan and bring back a report; Num. xiii:32-33, we find ten out of the twelve brought back an evil report, xix:36-39 because the children of Israel received the evil report and rejected the good report, together with the fruit which Calib and Joshua brought as testimony to the children of Israel, that the land was good and flowed with milk and honey; as they rejected the good report and received the evil report without fruit, therefore was the anger of the Lord kindled against them, and the Lord did turn them back into the wilderness to die. Wilderness meaneth barren, desolate, forsaken, etc.

In June, 1829, Christ brought forth his church out of the wilderness and he spoke to three Elders with a special commandment to Oliver and David to search out the twelve and He (Christ) would establish his church like unto the church of old. This revelation our witness says was the last revelation given. Through the Urum and Thummun Christ dressed the church in a suit of gospel clothes. Signs, healing, prophecy and liberty were all stamped into the cloth and nothing but transgression would blot them out.

But in 1830 we see her stripped naked and man had changed her clothing to some home-made stuff that was stamped with self-exaltation, money-making, High Priests, etc., so on April 6, 1830, a false report came forth, not like the one given in June, but this report says one of the elders who a few months before had been chosen by commandment and ordained in the quorum of the twelve, but now the band of the twelve is broken and they all receive the evil report to ordain Joseph Smith, prophet, seer and revelator, then was the anger of the Lord kindled against the saints and from that time persecutions grew thick and fast until they were driven back into the wilderness or Babylon. It is evident that the saints were in possession of Zion, but by receiving the evil report were driven out of their possession to be made pure (purified) without the camp, Num. xii:14-15. Israel was commanded to cast any out of the camp for certain sins which took seven days more or less, but the object of casting them without the camp was to purify them, and when they returned into camp again they offered sacrifices for their sins.

Adam transgressed and was cast out of the Garden of Eden that he might be purified. The children of Israel was put without the camp to be purified. Christ

was crucified without the camp to be made perfect and we have been put without the Holy City of Zion to be purified, to prove this, you not only have the figure but you read the following: Lam. ii:9-10, Jer. ii:24-25, Psa. cxxxviii:1-4, Micah, iv:10. Be in pain and labour to bring forth, O Daughter of Zion, like a woman in travail for now shalt thou go forth out of the city and thou shalt dwell in the field, and thou shalt go even to Babylon. There the Lord shall redeem thee from the hand of thine enemies. We read a great deal about the Ark of the covenant it is a fact that one of the men put forth his hand to steady the Ark, and was struck dead for so doing, and so it will be with the man that puts forth his hands to bring forth Zion. God will not allow man to put in one dollar lest man might say my idol hath done this. When will the people of God be more wise than serpents. The word of God is spiritual food who can but feast.

Where is the Ark of the covenant by following the word of God closely. I have concluded that the ten tribes carried it with them into the north country for Lehi left Jerusalem in the first year of Hezekiah, King of Judah. Osea, being King of Israel at that time, Samaria, being the capital city, under Osea, and the city was not taken by Shalmaneser, King of Assyria until from three to five years after Lehi left the city of Jerusalem. I will call the readers' attention to one more matter that I call a dangerous thing. It is true that Israel by worshipping with the heathen provoked the Lord, when we join the table of the Lord with Babylon in their several worships would we not be as guilty before God as they were? If Joseph was told that all these churches were wrong to have nothing to do with them. Dare we commune with them and not receive the same plagues pronounced against Babylon, because they will not worship the God of Israel. There should be but one object before the eyes of the followers of Christ (Christ Church) and that is viz: Compromise not with those that will not take the word of God as their standard. We are living in a day of fruits, for it is by the fruit that a man, or that a church produces that will bring judgment, it is given unto us to judge. If we do not judge then we might follow every wind of doctrine, Book of Moroni, chapter vii:2. For behold my brethren it is given unto you to judge that ye may know good from evil, and the way to judge is as plain that ye may know with a perfect knowledge as the daylight is from the dark night, etc.

Now, brethren, as we are scattered into Babylon, let us not enter into the mighty struggle of to-day for greed, but let our struggle be our beautiful city wherein dwelleth righteousness. The kingdom of heaven is not meet and

drink, but the power of God, unto salvation to every one that believeth, obeyeth and followeth the lamb whithersoever he goeth. We must remember that the Lord will send his fire through the earth to try every man's work, an alarm must be sounded, a solemn fast must be called, God's people must be a light to the world or they will be trampled under foot when the fire is kindled in Babylon. If the religious scarcely are saved what will be our fate if we handle the word of God deceitfully. Christ died to establish a kingdom that was to be given to all his subjects free of cost them (Christ paid the price). If a man cannot minister to the want of a wayfaring man without crying, what will they do in the day of visitation.

before we are gathered out of Babylon every son and daughter will see the truth as it is in Christ, the ungodly will fall in the battle against Babylon.

book of Nephi, chapter 7, verse 4 later part. With the voice together shall they sing for they shall see eye to eye when the Lord shall bring again Zion; Read Isa. xxx:26. Moreover the light of the moon shall be as the light of the sun and the light of the sun shall be seven-fold as the light of seven days in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound. Malachi, iii:18. Then shall ye return and discern between the righteous and the wicked between him that serveth God and him that serveth him not.

brethren, the scriptures are before you if you will not seek him, who manifesteth the truth of all things unto you. If you have not the truth, whose fault is it. Be wise.

TEMPLE, TEXAS, April 16, 1893.

ED. RETURN—As I have changed my place of residence so I have changed my P. O. address, and please change the address from El Dorado, Kansas, to Temple, Texas. I did not receive THE RETURN for this month by my change, but as Bro. Land received two he gave me one, and I cannot live without it.

We now have regular meetings twice a week and God is with us in the Holy Spirit is in our midst, though only three of us, but that is enough to claim the promises. We stand firm on the Rock of Ezerr which is Christ Jesus, and the gates of Hell cannot prevail against us. May God bless the efforts in the fostering of the cause of Christ through the return, may God the Eternal Father be with you and give you strength.

I'll write again. This is from one that was born a Catholic and afterwards became a Baptist and now stands with the banner of the Nephite record in my hand, and hoping that God will open the eyes of the honest in heart and bring them to the knowledge of the truth.

J. C. BLAIR.

The Battle of the Soul, or the Old Man and the New Man in the Human Heart.

The old man is originally the ruler in the human heart. He rules, reigns and sways his sceptre. The man is under his power and he must be subject. His passions must be satisfied, his desires gratified, his carnal longings met. He sits on the throne as the enthroned lord, master of the situation, and like a tyrant puts all to defiance. His ravages are so great, his will is so cruel, his government so despotical. His work is so destructive, his pay is so unsatisfactory and his whole service is so full of misery, drudgery and sorrow, that the soul becomes tired, worn, sad and torn and longs to have this tyrannical old man deposed and dragged from the throne, and in remorse, sorrow and tears, he cries, "How long shall this tyrant reign within, how long shall I remain his dupe, his victim, his ravished prey; when will deliverance come from his rule; oh, heavens! help me ere I perish! this monster will slay me, help, help, help!" while he cries he is attracted by a voice full of sweeter music than ever burst upon his ears, with eagerness he listens, and these words burst upon his ears, "The Lord hath anointed me to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." Then looking through the window of his soul by faith, he sees a fair stranger stand with a crown of thorns on his brow with pierced hands and riven feet; and then a loud knock is heard upon the pannel of the human heart, which makes the old man on the throne totter. Then the voice in melting pathos speaks once more and says, "Behold, I stand at the door and knock, if any man hear my voice and open I will come in" "Ah," says the soul, "the supreme moment of my life is come, the day of emancipation dawns, my life of tyranny shall end, this Goliath of hell shall fall, but how, how! He is glorious in his apparel, traveling in the greatness of his strength. He who in righteousness, the mighty to save, seeks to get in. He is outside. The enemy is within, the door is shut, bolted, barred and locked, and I have no power to slip back the bolts, lift up the bars or turn the lock, my arm is paralyzed by the power of my foe, I am helpless. At that moment he hears a voice which says, "Call upon the Lord and he will hear your cry." And down on his knees he falls and prays, "God, be merciful to me, a sinner" The old man trembles when he sees the helpless sinner on his knees. This prayer gives the devil a paralytic fit, while he staggers on his throne. With new strength of arm the

sinner slips back the bolts, uplifts the bars, turns the key and swinging open the door says:

"Come in; come in, thou heavenly guest
And never hence remove."

And in comes the new man of grace and down falls the old man of sin. Then the old man is bound hand and foot by chains of divine power of the new Christ-man. He mounts the throne and tramples beneath his feet the old man of sin, keeps him under control. The old man's rule is now over. The soul is no longer his slave, or under his dominion, and with a prayerful heart he sings to his new ruler:

"Leave me not, my holy Savior,
My possessor be,
Bind the foe in good behavior,
Rule thou over me."

His prayer is answered Christ keeps possession and binds the foe in good behavior. It may be for a time that the old man seems totally dead, no tumult, no struggle, all is calm with fullness of light and sunshine. But no, when Christ knocked the old man was frightfully stunned by the fall, but now, in an unexpected moment, he draws breath and begins to move. This startles the soul so realizes after all his old foe is not yet dead. A little moment of prayer and wrestling stills the movement of the old man somewhat, but under some provocation he is stirred up, although, in charge, he makes much commotion within, he now becomes a constant trouble, showing himself in bad tempers, pride, covetness, man-fear and self-will; and so strong does he sometimes become that it seems as if he would snap his shackles and get back to his old position on the throne, causing much contention inside. The soul will say to him, "Get out of here, this is no place for you." Then the old man replies, "I shall not move, and although I don't rule I shall stay in my place" "But," says the soul "I will turn you out, I will not have in." Then answers the old man, "You cannot turn me out, although I am bound and in chains I am stronger than thee." "But you shall go out, I will act better, pray more, work more, I will make you quit." And the soul tries by its own works, prayers and righteousness, but the man inside is in league with the devil outside, and they continue together to entangle the soul, and the outside devil brings about some incident at which the soul allows the old man within to respond till becoming aroused once more there is an awful tumult, greater than ever, a racket that prostrates the soul, which throws itself upon its face in the dust, burst into tears and says:

"Oh! when shall my soul find its rest,
My struggling and sorrow be o'er;
Oh! when of my Savior possessed

Be struggling and fearing no more.
What shall I do? what must I do? I cannot get rid of this old man by my good work, my prayers and tears, what shall I do?" Then a voice says, "He gave

himself that he might redeem us from iniquity, to be a horn of salvation to deliver us from the hand of our enemies, and the very God of peace sanctify you wholly, then will I sprinkle you with clean water and ye shall be clean." Just then the light streams in and the soul exclaims, "I see my mistake," I have been trying to do this work myself, but this is the work of the conquering king, Christ, alone, and making the complete sacrifice. The soul appeals to the King for the complete death and extermination of this inside rebel, and in answer to the believing prayer of the soul the Royal Prince seizes the throat of the old man and strangles him. Then with a groan he gasps his last breath. He is turned out with everything that belongs to him. Hallelujah! victory! what a blessed experience! hallelujah. The temple is cleaned, the Prince of Peace enshrines himself upon the throne of that heart, and with the sceptre of perfect love rules over the thoughts, affections, will, deeds, actions, body, soul and spirit. The Lord of every motion without a rival, now the old man is gone and Christ reigns supreme, all is quietness, calmness peace within, the storm-making fiend is gone and now rest reigns. Hallelujah! what an experience. Victory, victory, victory! Through Christ.

Population and Polarity.

By computation we find that the population of the earth doubles itself in 150 years since Noah. In 1000 years it would be 250 billions. The ploughing of land intercepts currents of electricity that flow from north to south causing it to sink into the earth and produce electrical storms within. As soon as the distance from the north to south pole is shorter than from equator to equator some point of the equator must become the north pole.

Reindeer (an arctic animal) is found buried in the south of France. The northern lights are the most active in North America. The B. of M. says God's judgments will begin first with this hemisphere on account of the light bestowed on it. It must have been full of Jaredites as the Island of Atlas sank in the Atlantic. Plato says Egyptian priests told his great grandfather that it had 4 powerful Kings who made war and were repulsed by the Athenians. Central America must have been much wider. The earth was also divided in the days of Peleg. Destruction is a law of the universe. Those who don't understand God's design in their own use are cumberers. The prayer says, "Thy will be done on earth as well as in heaven," in matter and temporal things which are truth as well as the spiritual. The natural belongs to God, and is the source of sacredness add the miraculous, or what is there of the resurrection of the body. The bible's grand issue.

J. L.

Tulare.

ADDRESS OF WELCOME

Banquet of Richmond College Alumni 1893.

The clock of years has marked its tripple step since last I spoke you. The pioneer work at that time developed not like obstructed Boon or Stanley like in Africa, but was an exhalation born of intellectuality, developing in its own mental spring time as the rose in season. Then do I remember such a feast of thought, such music of the mental choir that one spiritual thought shout started uy to heaven, winding among the stars like an incandescence of the Father's work.

On this our 3rd anniversary we welcome each other as in sweet family union and to our guests we open up the doors of our hospitality free as the proverbial latch-string and welcome you to our family honoring as well as honored. To the instructors, especially we acknowledge duty and their efforts for the class of '93 has blessed us to-night with 10 additions to our number. Stars that have come from the nebulae of school work into the blaze and tramp of life.

Teachers, not only the alumni but this great world owes you homage, next to "her that rocks the cradle" is your honors and your work for you help her move the world.

Were I to speak my welcome full
To all the loved ones here
The night would weary into morn.
With voicings of good cheer.

So welcome all, let music steal
The visual world away
And sweet ideals sit at meat
With me and mine to-day.

Notice.

I wish to say to all the former subscribers of THE RETURN who had overpaid their subscription that I have arranged with Bro. Schweich to send each one the number or papers due them as promised in supplement of February RETURN for 1893. I would be glad if those who owing me for THE RETURN at that time would remit the amount due to me.

Mrs. M. A. ROBINSON,
Davis City, Iowa.

Jno. B. Weinenger was baptized 2nd day of May. After thorough investigation for several years his only hope of eternal salvation was to unite with Church of Christ.

Death of Elder John Short.

On Sunday, June 4, 1893, Elder John Short of old age and general debility. Elder Short was a native of England, a resident in the prime of life of America. He was made a believer that the Book of Mormon was the word of God in England and after some wandering settled near Richmond, where he was baptized into the Church of Christ and made an Elder after the order of the church. A true man of God in this world he done his best and in the other his reward shall be among the blessed in the rest of the Master, whose servant he was. He was followed to his grave by a large congregation of all denominations whose tears of sympathy melted over his grave amid the anthems of men and angels, like the dews of nature when they vanish with the sunshine. The funeral oration was delivered by Elder John C. Whitmer, assisted by Elder P. A. Page and others.

Sweet be his rest, free be his soul,

Unchained in his spirit in the tight Ether pole.

The sorrows of earth he has left on the way
He basks in the light of the Master's
great day.

Childhood's Laughter.

The laugh of a child will make the holiday more sacred still. Strike with hands of fire, Oh, weired musician, the harp strung with Apollo's golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft touch of the organ keys; blow bugler, blow until the silver notes do touch and kiss the moonlight waves and charm the lovers wandering 'mid the vine-clad hills. But know your sweetest strains are discords all compared with childhood's happy laugh—the laugh that fills the eyes with light and every heart with joy. Oh, rippling rivers of laughter, they are the blessed boundary line between beasts and men, and every wave of thine doth frown some fretful fiend of care. Oh, laughter, rose-lipped daughter of joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief.

—Ingersoll.

Back numbers of the RETURN edited by the late E. Robinson can be had at this office by remitting \$1.00.

Sold to the Devil.

A farmer sold a load of corn in a town one day. When it was weighed he slyly stepped on the scales and then drove off to unload. When the empty wagon was weighed he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape. The grain dealer called him in, and after figuring up the load, paid him in full.

As the farmer buttoned up to go out, the buyer kindly asked him to smoke with him, and then talked over the crops and the price of grain and the likelihood of the Map Valley railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer and said he must go. The dealer quietly said that was not to be thought of; that he bought the farmer at full weight, and paid his own price, and that he would insist on doing what he pleased with his own property. The farmer saw that he had indeed sold himself, in one sense at least. He acknowledged his cheating and compromised the affair. Now when he markets grain he does not stand on the scales or sell himself with the load.

A good many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears or steals, and thus loses his character, his reputation or his prospect of prosperity in this life and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase.—
Ex.

Says a lady writing from the World's Fair, "I have not seen a shabbily dressed person here." This statement is not part of an argument to prove the prosperity of the United States, or to demonstrate the advantage or disadvantage of any commercial, social or political policy; it is a simple statement of fact made by an observing person for information. The conclusion is the result of a week's observation including an inspection of Sunday and week-day crowds, composed of many thousand persons from the city of Chicago and from all parts of the country. It

means a great deal. It means not only that Americans are a well-to-do people, but that they are a proud and self-respecting people. They have the good clothes and they wear them. There is no class of people who feel absolved from wearing the best they can afford, on account of their social status. No man with us says: "Oh, I am only a peasant and should not dress above my condition in life." Every man feels bound to wear as good a coat and hat as the President, if he can afford it, and generally he can. The crowd at the World's Fair is a representative gathering of American people, and there is nothing more interesting on exhibition at Jackson Park than these same people nor anything that reflects more credit on the country.—K. C. Star.

China's Chain of Ports.

The feeling which prompted the Chinese government twenty centuries ago to build a wall across Northern China, 3,000 miles in length seems to be not yet extinct. China just now deems it necessary to have a chain of forts all along her seacoast and up the Yantze, and the province of Shantung must have her share of this protection. Therefore, there is to be a naval station at Chiào Chou, south of the Shantung promontory, another to the east and a third at Chefoo itself. During the past year Krupp guns—nine of them according to Mr. Clement Allen's information—have been ordered for the two forts which are in process of construction, one on the point of the south entrance of Chefoo harbor and the other on a hill to the westward. Brig. Sun Chin-piao, the general in command is stated to have set his men to work to make roads round about the forts and a trunk military road to go to Wei-Hai-Wei.

—New York Commercial Advertiser.

This section of the country was visited yesterday evening by quite an electric storm accompanied by a small amount of rain. After the rain had passed over the sun shone out and there appeared on the eastern skies one of the most beautiful rain bows that we ever looked upon. The colors were all brought out clear and perfect and within the arch, the sky was of a rich golden color and occasionally the great streaks of forked lightning would shoot across this space, only adding to the beauty of a picture no artist except the creator of the universe could duplicate.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

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Whole No. 36

The Return.

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[CONTINUED FROM JULY NUMBER.]

Abraham was the father of the faithful. God called Abraham and made a covenant with him and his seed after him, that through him and his seed should all the nations of the earth be blessed. The covenant or promise to Abraham's seed is everlasting, and therefore extends down to the end of time. We will notice hereafter what the blessings are which God promises to Abraham's seed. From olden times down to the present day, and on down to the end of the world, the people of all nations, of whatsoever seed they may be, who have obeyed or who do obey God, are thereby brought into the covenant which God made with Abraham, thus becoming Abraham's seed or Christians, and will be partakers of the blessings which God has promised to the seed of Abraham. By Abraham's seed, the scriptures mean the obedient. Paul says, "And if ye be Christ's, (or Christians) then ye are Abraham's seed, and heirs according to the promise." Gal. 3:29. That is, we become heirs, or the seed of Abraham, and become joint heirs with Christ. Christ being the one particular promised seed, as Paul says, through whom all the obedient, or the rest of the seed, are to be blessed. After Jacob was born, and God changed his name from Jacob to Israel, the obedient or the seed of Abraham after that were called by the name of Israel as well as the seed of Abraham. The word Israel is used in the scriptures to denote all people who make pretensions to serve God, and it is also used to denote only those who are indeed the righteous children of God. Paul says: "They are not all Israel, which

are of Israel: Neither, because they are the seed of Abraham. (Abraham's lineal descendants) are they all children" Rom. 9:6-7. All who are indeed children of God, and all who make pretensions to be, are also called in the scriptures by such names as Jacob, the children of Jacob, the house of Jacob, etc. Concerning God's covenant with Abraham, see the following passages in Genesis: (12:1-3, 13:14-17, 15:5-9, 17:1-9, 18:18-19, 22:15-18). God repeats the same promise to Isaac, who was Abraham's son, and renews the same everlasting covenant with Isaac which he made with Abraham. Gen. 26:1-5. Later on God repeats the same promise to Jacob, who was Isaac's son, and renews the same everlasting covenant with Jacob and his seed after him forever, Gen. 28:13-15. God appears to Jacob the second time, (Gen. 35:9-13.) Changing his name to Israel, and again confirms his everlasting covenant or promise to him and his seed after him.

Now I desire to impress a very important fact upon the mind of the reader which is this: You will see by reading the scriptures above referred to, and by the scriptures I quote further on, that God covenants with Abraham and makes him certain everlasting promises; and besides spiritual blessings which he promises him, God also promises him and his seed after him forever (all Christians) certain lands or countries for an everlasting possession. God's promises will all be fulfilled. The land of Canaan, which we today call the land of Palestine, has been promised to the seed of Abraham or Christians for an everlasting possession. God has promised an everlasting inheritance therein to all mankind who have kept his commandments while in this life. Through Christ, at his second coming, who will take away the short coming sins of all who have lived sufficiently righteous; Israel or all

Christians will yet obtain their promised land, which is to be made anew, where they will reign with Christ on their land for a thousand years. This thousand years will be what we call the millenium. It will be the restoring of the kingdom of Israel, or the gathering of the Israel of God in the last days of the world to their promised land, which is spoken of so often by the prophets, but which is not generally understood by the people; nor was it understood by the blind among Israel in ancient days. Nor was it understood by the blind among Israel in the days of Christ and the apostles, although Christ himself and the apostles spoke of it frequently. But Abraham and the faithful saw it and was glad; and every man since his day to the present time, who has actually become a child of God and has understood the covenants of God to his people, has understood in what way Israel is to possess the land of Canaan for an everlasting inheritance. The righteous, not even the angels in heaven, know the time when the Kingdom of Israel is to be again restored under Christ, as this is one of God's secrets. Acts 1:6-7, Mark 13:32. But the righteous have understood how the obedient among Israel should some day possess their promised land of Canaan and dwell in the city of Jerusalem forever, as the prophets from Isaiah to Malachi have promised. Isaiah, Jeremiah and Ezekiel speak of this matter many times, all through their writings, and nearly every one of the other prophets also speak of it. The prophets say that Israel should be driven off from the promised land and scattered into every country under the heavens; but in the latter days they should be gathered back there, and God would fulfill his promise or covenant to them which he made with Abraham, Isaac and Jacob, and their seed after them, which promise is an everlasting inheritance in that very land of Canaan; the prophets saying that

when Israel should be gathered back there to possess their land and city (Jerusalem) forever, that they would then be God's holy people, and God would be their God, when their short coming sins and iniquities will be remembered against them no more, when they shall all know God from the least to the greatest, and serve him in righteousness and holiness forever. They will then be as the angels of God.

The covenant God made with Abraham and all Israel after him, simply amounts to a promise. Man not being an independent covenanting party with God, it is God's promise to man; an act of favor or mercy on God's part, making certain everlasting promises to man of spiritual blessings and lands on this earth for an everlasting inheritance, on conditions of man's obedience. What we call the new covenant under Christ, is only a renewal of God's everlasting promises (or covenant) to Abraham and all Israel, only under different spiritual laws and ordinances. The carnal ordinances and carnal commandments of the old law under Moses, were done away when Christ came; the old law, as far as the carnal commandments were concerned, ended in Christ, but the covenant or promise of God of final reward to Abraham and his seed after him remains the same; for it is an everlasting covenant or promise that Abraham's seed or all Christians, should some day be blessed eternally through Christ, and inherit forever certain lands here on this earth. The new covenant is called in the New Testament "better" than the old, being established upon better promises, because the promises to Israel before Christ were promises of the things (land and blessings) temporally and in the end eternally, and the promises to Israel after Christ are promises of the same things, but are more especially referred to in their eternal and heavenly condition; the land to be created anew; and the city of Jerusalem will then be a holy city, for it will come down from God out of heaven as the scriptures say, in its newly created condition; and Israel will reign on this earth in their holy city for a thousand years, and at the end of

the world they will possess this whole earth, which is then to pass away or be created anew, when it will be a heavenly planet, the abode of glorified saints, when God himself will be with the elect to dwell with them forever.

The disobedient among the children of Israel were blinded, and believed that they were to possess their land of Canaan at that time in a temporal way, and be a people highly blessed, not understanding in what way they were to possess it as an everlasting inheritance; although Moses and the prophets made it as plain to the children of Israel as the Spirit would permit them. We will show this further on; and also that the Lord says through the Holy Ghost after Christ came (after the day of Pentecost) that Israel should have understood how and in what way they were to be delivered, but they did not understand it, as a people, on account of their disobedience. Paul says that the gospel was preached before to Abraham and the children of Israel. The only difference in the promises to them and the promises to us after Christ came, is as it is explained in the New Testament, which we will notice later on. Israel before Christ, and Israel after Christ, who have been obedient, will be gathered and placed in the same heavenly country at Christ's second coming. The everlasting inheritance or heaven we look for will be here on this earth; when the angels will gather together the elect of Israel from the uttermost parts of the earth and heaven, and the sinners will be cut off, and Christ with all his holy angels shall come down to reign on the earth with the righteous who are then living, (but whose bodies will be changed in the twinkling of an eye from mortality to immortality), and with the righteous among Israel who have died, but will be raised to life from the dead. The city we look for will be here on this earth. The New Jerusalem city, and the house not made with hands, whose builder and maker is God, is now up in heaven, but it will come down to this earth when the own due time of the Lord shall come, as it is prophesied in the scriptures.

It was not given to the unright-

eous in olden times, and is not given to them now to know these things; for they will not understand them nor believe them; hence it was not written to Israel in plainness in what way they should possess their land forever. Christ did not speak plainly on this point for the same reason that Moses did not. But Moses, the prophets, Christ and the apostles all said and wrote sufficient, for all who had the Spirit then to see and understand, and all who have the Spirit now to see, concerning the way in which the Kingdom of Israel will be restored at the second coming of Christ.

My point in trying to convince the reader concerning the gathering or restoration of Israel in the land of Canaan at Christ's second coming, is to help convince you that the Nephite scriptures are indeed and in truth the word of Almighty God; when a man is convinced in regard to the way that Israel is to be gathered and restored in their respective lands, he is half convinced that the Nephite scriptures are true. There will be a new Jerusalem city on this land of America also. As to its exact location here on this land, I know not, but this much I know, that it will be on this land of America, and it will be a holy city unto the Lord our God, as the Nephite scriptures say. And this land is the promised land to the seed of Joseph for an everlasting inheritance according to the teachings of the record of Joseph. But we leave this matter here to speak of it further on. Having said so much by way of introduction, we will now go back to God's covenant with Abraham and follow on down, quoting the scriptures as we proceed.

God said to Abraham, (Gen. 17:1-9 and verse 19). "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." He has promised Abraham and his seed after him, (Christians) that very land of Canaan for an

everlasting inheritance, and he will yet fulfill that promise. The next thing God says to Abraham after the above is, "Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations." Then God gives to Abraham the commandment of circumcision, which was the sign of the old covenant, which sign and all the carnal commandments under the old law were to be done away under Christ, but the promise of land and blessings remaining the same as we will show from the apostles teachings. From Gen. 13:14-17 we can see how much land Abraham's seed were finally to receive at the end of the world, which is no less than the whole earth. They are to inherit the land of Canaan for a thousand years first, and afterwards the whole of the earth which will be the final heaven. This is why Christ said: "Blessed are the meek; for they shall inherit the earth." To be meek and humble is to be a true Christian. And it is why Paul says that God's promise to Abraham and his seed after him was that he (Abraham) should be the heir of the world; not through the old law of circumcision and sacrifices, but that this promise to Abraham and his seed was through the righteousness of faith, or through the gospel of Christ. (Read it, Rom. 4:13.) Gen. 13:15-16, reads as follows: God said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Then God told Abraham to arise and walk through the land. Now Abraham could not have walked all through a land so large as it would take to hold his seed which it says were to become as numerous as the dust of the earth, hence millions upon millions of people. God showed to Abraham by a vision the land of the whole earth; as Christ saw from the mountain "all the kingdoms of the world." God said again to Abraham, Gen. 15th chapter. "Look now toward

heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." Abraham believed God and it was counted to him for righteousness. Abraham asked the Lord how he should know that he and his seed after him should inherit the land. God then gives him the commandment of sacrifices, which carnal commandment was of course to be done away. The Lord said to Abraham again, (Gen. 22:17-18). "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The Lord also said to Abraham, (Gen. 17:1). "I am the Almighty God; walk before me and be thou perfect." We see how great our Father Abraham was, who was faithful in all his house. From his intimate communion with the Almighty, he is called "the friend" of God, (Jas. 2:23) and we call him the father of the faithful. By reading Gen. 26:1-5, we see that God appeared to Isaac, the son of Abraham, and renewed the everlasting covenant with him that he had made with Abraham his father; And God also pronounces a blessing upon Isaac. And by reading Gen. 28:13-15, and Gen. 35:9-13, we see that God renewed the same everlasting covenant with Jacob, the son of Isaac; and God also blesses Jacob. See also Gen. 32:26-30. We find from Gen. 28:1-4, that Isaac also pronounces the blessing upon Jacob, saying, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." These are the words of Isaac in blessing his son Jacob. Further on we will quote the words which the Lord uses in pronouncing the great blessing upon Jacob, which passage is one of importance. As time rolls on we find Jacob pronouncing the blessings or promises

of God upon the head of Joseph's two sons (Ephraim and Manasseh) first, before he blessed his own sons. In blessing Joseph's two sons he pronounced that blessing on Joseph, (Joseph's seed) as he says. After blessing Ephraim and Manasseh, then Jacob blesses his own sons, including Joseph, Judah and the other ten. You will notice that there is nothing of any consequence in the blessing or promise which Jacob pronounced upon the head of his twelve sons, except in two of them, which is Joseph's and Judah's blessing. The future does not appear so bright for the seed of the other ten sons of Jacob. In Joseph's and Judah's blessing there is much—very much—as we will notice hereafter. Jacob blesses his sons and dies right away after it. As time rolls on, we find Moses blessing the sons (tribes) of Jacob, and he dies right away after he blesses them.

Now I desire to call the readers attention to this most important matter of the great covenants, blessings or promises, which are prophecies, of God to Abraham, Isaac and Jacob. From Abraham to the head of Isaac, and from Isaac to the head of Jacob, (and not Esau), and from Jacob where he pronounces the choice blessing upon the head of Judah and Joseph, and a blessing or promise upon his other ten sons which is not so good and bright. These blessings or promises are prophecies of what shall befall the seed of these men (Israel) in the last days of the world. Jacob says to his sons before he blesses them "Gather yourselves together, that I may tell you that which shall befall you (your seed) in the last days." After he blessed them, Moses in giving the account of it says as follows: "All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them." As Paul says, it was by faith, that these patriarchs blessed their sons concerning things to come. Therefore, these blessings are prophecies. We leave this matter here for the present, and go back to the blessing which God put upon the head of Jacob.

Gen. 28:13-17. God said to Ja.

cob, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land (Canaan); for I will not leave thee, until I have done that which I have spoken to thee of." And Jacob said, "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!" Now turn to Gen. 48:3-4, and you will see that Jacob says this very promise of God's to him at this time and in this place was when God blessed him and promised to his seed after him the land of Canaan for an everlasting possession. Truly did our Father Jacob say that the land of Canaan whereon he was then laying, is none other but the house of God, and this place or land which God gives to my seed for an everlasting possession is truly the gate of heaven. From that land Jacob's ladder will be placed on which he saw the angels of God ascending and descending between heaven and earth. Jacob makes a vow then and there to serve the Lord, that he had been brought back to that place in peace, which he calls his father's house. And God promises to bring him (his seed) back there. God appeared to Jacob the second time, and blessed him and changed his name to Israel. We will quote the words of this blessing: Gen. 35:9-13. "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and

Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him."

We will now go on down to the end of the life of Jacob. (See Gen. 48 and 49 chapters). When Jacob was ready to die, he first blessed Joseph, (Joseph's two sons, Ephraim and Manasseh) and then blessed his own twelve sons including Joseph. We will not take up the space to speak of Judah's blessing, as most people understand the essence of Judah's blessing is, that according to the flesh, the man Jesus Christ was promised should come of the seed of Judah. We will therefore speak only of the blessing of Joseph.

"And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you (your seed) in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou art my first born *

* * * unstable as water, thou shalt not excel, etc." Jacob goes right on and bestows upon each one his particular blessing or promise, delivering each blessing by the guidance of God himself, for Jacob was only the instrument in the hands of the Almighty who was prophesying what should be the blessings of the seed of each of Jacob's sons in the last days of the world. Now it is of the utmost importance to understand these blessings or prophecies concerning the seed of Israel. These prophecies extend down to the last days of the world, and concern the people today, and are of as much importance to the people today as the prophecies were to Israel when Christ came into this world. Understanding these things are absolutely necessary in order to understand the prophecies of what will yet come to pass on the earth before Christ's second coming. The prophets cannot be understood by any one, except they do understand the covenants of the Lord to Israel. Since Moses' day, Israel as a people have not understood the covenants and promises of God, and they have cast out the prophets whom God sent to them, including Christ the great

prophet. If they had understood the prophecies which God gave through Jacob and Moses, they would have understood the covenants of the Lord to Israel, and would have believed the great prophets and teachers whom God sent to Israel later on, namely, Isaiah, Jeremiah, Ezekiel, Daniel and the other prophets. Before Christ's second coming the Lord will again send prophets to the people, and one mighty Prophet or Seer in particular who will be of the seed of Joseph, will God send to the people to do a great work. As previously stated he shall be great like unto Moses, and do a great work in gathering into the fold of Christ many people even to the ends of the earth. The fact of this great prophet in the last days being of the seed of Joseph, is the essence Joseph's blessings. As far as a choice land is concerned only, (this land of America), Joseph's blessing is greater than Judah's blessing. But Judah's blessing is of course the greatest, for out of his seed according to the flesh, was the man Jesus Christ promised. This great prophet of the seed of Joseph who is yet to come, is spoken of by Jacob in Joseph's blessing as follows: Jacob says, "From thence is the shepherd, the stone of Israel." From the seed of Joseph will spring the shepherd or the stone of Israel. When Moses blessed the twelve sons (tribes) of Jacob, he says as follows: "His (Joseph's) glory is like the firstling of his bullock, and his horns (which denote power in the scriptures) are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Duet 33.) This prophet of the seed of Joseph who is yet to come, is spoken of individually by Jacob only, that is, in the record of Judah—the bible. But he is spoken of in particular in the record of Joseph—the Nephite scriptures. But the Lord prophesying this one time that a man who is called the "shepherd" (to gather or push together people as a shepherd does sheep) or "stone" of Israel, shall spring from Joseph's seed, is sufficient. Christ and the apostles

refer to important events that are prophesied of only in one place in the scriptures, and that in a brief and obscure way. As Christ has said, every jot and tittle of the law and the prophecies will all be fulfilled.

All things of importance which occurred in olden times, are types of what should come to pass at some future time. Joseph being separated from his brethren is a type of Joseph's seed being afterwards separated from his brethren's seed. A branch of Joseph's seed was separated from his brethren's seed and brought over the ocean by the direction of God to this land of America to people it.

In blessing Joseph, Jacob describes the branches of Joseph's seed that was to extend over the ocean to people this land of America, which is the choicest land of the world, both in precious fruits and products of the ground, and the precious minerals of the mountains. They describe it very plainly. Jacob says, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall (over the ocean). * * * * The blessings of thy father [Jacob] have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." You will find from Gen. 28:14, that Jacob's blessing prevailed above the blessings of his progenitors to the utmost bounds of the earth; for God told Jacob that his seed should spread abroad to the west and to the east, and in every direction. Jacob tells Joseph that his (Joseph's) blessing should extend to the utmost bounds of the everlasting hills, and the utmost bound from where they stood would be the land of America. Moses says as follows in blessing Joseph: "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting

hills, and for the precious things of the earth and fulness thereof; and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." Paul says: "By faith Jacob, when he was dying, blessed both the sons of Joseph."

J. J. SNYDER.

[TO BE CONTINUED.]

ORDER.

How Had and Maintained in the Church.

NUMBER THREE.

In the two articles preceding this one, was shown how order was had and maintained in the church in the days of old, by the twelve disciples as such, not witnesses as such, but a certain number of disciples, designated as the twelve disciples, regulating the affairs of the church, putting down all disputes, murmurings, false doctrines, etc.

And that the twelve disciples were continued in the church by ordaining others in the place of those who passed away, and hence for the same purpose to bring about good order which is an essential prerequisite to power.

And farther, it was shown that it was the will and design of our Master to have that same number of disciples in the church in these last days, as it was in the church in the days of old. But owing to the course taken by the church so soon after his will was made known to them that they rendered themselves unworthy of them, and that they superceded God's order of things in the church, by instituting man's order of things.

There is one thing certain, that is, when power is produced by God's order of things, it is God's power and nothing can stay it so long as that order remains. And when God's order of things are superceded by man's order of things, then the power that remains will be man's power and not God's.

Now I propose to prove by an alibi and the subsequent actions of the twelve witnesses to the Book of Mormon that they were not searched out by the two, Oliver and David, as required by the revelation coming through the stone in June, 1829, and placed in the Church of Christ as it was in the days of old, hence the reformation promised, and the establishment of the church as in former days was a failure; because the people of this generation did harden their hearts.

In the history of the church by Edward W. Tullidge, published by the board of publication of the reorganized church in 1879, chapter xiii. pages 149, we see that on the 14th day of February,

1835, the church of the Latter Day Saints have a grand meeting of the elders and Joseph Smith lays before them the subject of choosing the twelve, etc., and asked an expression from the brethren if they would be satisfied to have the spirit of the Lord dictate in the choice of the elders to be apostles

After they expressed their desire to have it so, Joseph stated (page 150) that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, then proceed to choose twelve men from the church as apostles. The three witnesses, namely: Oliver Cowdery, David Whitmer and Martin Harris united in prayer.

They were then blessed by the presidency, and then proceeded to make choice of the twelve as follows: Here follows the names of the twelve witnesses to the Book of Mormon appears among them. The historian says: In this action they carried out the revelation given in 1829. This action by the three witnesses in choosing twelve apostles in 1835, thinking they were carrying out that revelation, discloses the fact that they knew that the will and design of the Master had not been carried out up to that time, as made known to them in that revelation. Perhaps there were other witnesses to the Book of Mormon present on that occasion, and it seems to me, if the witnesses to the Book of Mormon had ever been searched out and ordained as the twelve disciples of Christ as in the days of old, they would have protested against this procedure in place of choosing twelve apostles as they did.

And it seems to me if Bro. David had been one of the selected twelve disciples as that revelation required, he would have known it.

But no, he knew, and not wishing to assume the authority and responsibility as one of the twelve disciples and ordain others to fill that quorum, he says: "When it is God's own due time to gather up the scattered fragments of his kingdom which has been laid waste by men then we suppose that God will place at the head of his church twelve disciples; but we of the church of Christ will not place them there, unless God so command us. This is God's work and not man's work." We do not believe in twelve man-made disciples. Address page 51. By this quotation is shown that Bro. David believed that in God's own due time to gather up the scattered fragments of his church that God would place at the head of his church twelve disciples as in the days of old.

No, it is evident that the twelve witnesses to the Book of Mormon was never chosen to be the twelve disciples as in the days of old, but I believe they should have been chosen as such and ordained in the Church of Christ and continued as in the ancient church. This belief is fully in harmony with Bro. Whitmer's belief, and to further prove it I will quote from

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a letter in correspondence with me of the late Ebenezer Robinson upon this very subject. This letter is dated at Davis City, January 15, 1890. In speaking of this subject he says: "And I understand Bro. David Whitmer stated that those twelve (the witnesses) should have been chosen the twelve disciples." This statement he made to Elder Z. H. Gurley.

This statement purporting to come from Bro. David, if true, settles the fact beyond a reasonable doubt that the twelve witnesses to the Book of Mormon were never chosen, and therefore not the twelve disciples as designed. I will now conclude this number by stating my views. I sincerely believe that we, the Church of Christ, stand today just as the Church of Christ stood before that revelation was given in June, 1829, and we are left without the twelve disciples as in the days of old and will remain so until we feel the necessity for them more than the old church did and that God in his own due time will place the twelve at the head of his church; that is, near by, next to the head of the church which is Christ. So let us humble ourselves before God, imbibe more of his spirit, and by the light of that spirit look into those things so as to have a proper conception and right ideas concerning them, and when they occur we will not be found to fight against God.

ELIAS LAND.

Temple, Texas.

(To be continued.)

Truth and Revelation.

Like most theological controversies, the quarrel over Dr. Briggs is a quarrel over names between people who are in essential agreement. The differences arises because of a lack of a sufficient definition for the terms with which they attempt to convey their ideas to each other. That is, they fall out because words are a fallible and insufficient means of conveying the thought of one mind to other minds.

And this brings us directly to the question in the Briggs case—the question of the fallibility or infallibility of human language as a vehicle for truth.

The minority and the majority in the Briggs case are agreed that truth is inerrant. Dr. Briggs holds that the language in which truth is expressed is not inerrant or infallible, and that it never could have been so.

People who think at all on this point will think alike as soon as they reach a

definition of the terms they are using. The minority who are outvoted and suppressed are certainly as Christian, as much devoted to the truth of the Christian Scriptures and to the interests of the Christian religion as the majority which outvoted them. As a minority they profess their belief and love for the Scriptures, but protest against the action of the majority as abridging liberty of thought and the thorough study of the Bible.

If the majority could be compelled to give an intelligible and sufficient definition of what they mean by "inerrancy" the controversy would be settled at once. All words, spoken or written, are a part of the mechanism through which one fallible and errant human mind addresses itself to others also fallible and errant. If we suppose that a message had been inspired by Omnipotence in human language—and all who believe in God at all must believe that all truth is inspired by Him—we must suppose that the language in which it is expressed remains always the same and always fully intelligible, and that the minds to which it is addressed remains always the same; or else we cannot suppose it "inerrant" in the sense that it is capable of conveying a wrong impression to those to whom it is addressed.

We know as a matter of fact that human language, spoken or written, changes constantly. It is probable that the earliest Hebrew Scriptures were written without vowel points and that these vowels were inserted many years later by scribes for whom no other inspiration has been claimed than that of a desire to preserve the text of the highest expression of truth they were capable of understanding. And it is agreed by both sides of the controversy that the copies and translations of the scripture which have come down to us cannot possibly be "inerrant" in their present shape because there are differences in the text which, while they do not affect the truth contained in any way, do make it extremely hazardous to attempt to base a creed or sustain a controversy on any single text. As it must be acknowledged by all that the copies and translations which we now use are not inerrant, this whole controversy is over the absolutely fruitless question of whether the original manuscripts which have been lost for thousands of years were "inerrant." Even if we can imagine that the human language in which they were couched was adequate to express truth in its fullness, we know that the minds to which it was addressed were fallible and that an inerrant text would require an infallible interpreter and minds capable of becoming infallible in receiving it. This would mean finally that the majority by its vote would act as the interpreter and would decide itself infallibly right and the minority everlastingly wrong. Or, as in the Roman Catholic Church, the

majority would appoint a representative to be infallibly right in their stead.

What is false for men is what does not help them to the highest achievement of which they are capable at any stage of their history. Hence as they grow capable of receiving more and higher truth they must have more and higher revelations than were intelligible to them when their minds were less capable of understanding. There are infinitely higher truths in the gospels than there are in the book of Genesis, and there are higher truths in the universe as it stretches into infinity than ever have been expressed in human language. Any attempt to convey the supreme truth of the universe to fallible language must fail of perfect results, and therefore, no matter how great the measure of truth it may convey, it must be errant and fallible.

Only if the mind of man had ceased to grow and to change in growing could an inerrant message be delivered for his guidance. For truth, though in itself fixed and unchangeable, is in its relation to our minds progressive, growing as they grow. The man who is now guided by truth no higher than that which was his best guide 10 years ago is giving himself over to falsehood. Men must grow and revelation must grow with them. Only the ineffable Truth itself is inerrant and unchangeable.

"Great peace have they who love the Lord and nothing shall stumble them Psa. 119-165."

There is but one sure safe course for the saints to pursue if they would gain the prize of our high calling and that is a course of fidelity and loyalty to the truth with a full determination to give no heed to seducing spirits who seek either to present to us another gospel or to attract our attention away from the true gospel and from the one service of preaching the gospel of the kingdom to which our lives have been consecrated to the study of other themes and interests. If we are ashamed to bear witness to them lest we offend those who advocate false doctrine, preferring their favor to God's favor, or if we hold the truth lightly with an open ear for every doctrine opposed to the doctrine of Christ and a God-speed for every advocate of error as well as of truth, or if we make no effort to withstand error or to help the weak or to spread abroad the knowledge of the right ways of the Lord we are surely unfaithful to our trust and must lose it. But ye brethren who are still walking in the light be faithful to the end. The things to come reveal a glorious reward for your faithfulness. In this our part of the battle of the great day a thousand will fall at your side and ten thousand at your right hand Ps. 91:7 But be not dismayed, like Gideon's typical band the victory is reserved to the faithful few. Glory not in numbers nor in worldly favor. The devices of error alone will prosper in that way. Glory

only in faithfulness to the Master and make haste to accomplish his appointed work for this time of sealing the elect and bear the good tidings of great joy unto all people, saint or sinner, wherever you can reach them. So let us hold fast to every good work and obtain that great peace and love, the law of God, and nothing shall stumble us.

Worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim,
With gold of obedience and incense of lowliness
Kneel and adore him, the Lord is his name.

Pasturing Young Clover.

Just after the grain crop is harvested is always a critical time for young clover. If stock is turned on the stubble to save the scattered grain, the clover will be eaten down and trampled down, while ragweed and other weeds will grow triumphantly over it. When the grain is very heavy and fallen the clover will often appear to be entirely smothered out. But if timely rains come, as they are apt to do in harvest time, the smothered clover will revive and often make a good stand before winter, where scarcely a spear could be seen at harvest time.

The amount of feed that stock can get from young clover just after harvest is trifling. The loss from injury to the clover far exceeds any possible gain. Keep the stock out a few weeks, and when the clover begins to head pasture it lightly, or just enough to keep it from blossoming and seeding. Better still is it to cut the clover as low as possible about the first of September, and let the new growth protect the roots during winter. If there is much ragweed in the field it should be cut earlier or by the middle of August. The ragweed is an annual, and cut early or late the second growth of clover will smother it and prevent it from seeding. In a well-seeded clover field no ragweed can be found the second year. It only comes in where the clover has been trampled out and killed by severe pasturing the previous season.—American Cultivator.

Notice.

Through error we omitted one of the carefully produced papers of Bro. Elias Land, and published No. 4 in lieu thereof. This issue we incorporate No. 3.
EDITOR.

Scourge of Wolves.

Since the great herds of buffalo have become extinct wolves in the Southwest and far Western States have grown to be very destructive to the herds of cattle and sheep pastured on the plains. It is a growing evil, too, as the flocks of cattle and sheep do not protect themselves from the wolves as the buffalo used to do, and the scourge instead of lessening is growing worse. Of a large flock of sheep in Texas 25 per cent. were killed by prairie wolves. It is the worst evil the Texas sheep or cattle grower has to contend against. One remedy is proposed which if it prove effective, will cost but little. That is to inoculate some wolves with mange or itch and let them run among their former associates. This will stop breeding at once if it succeeds and the wolves will either die off or can be easily killed. Stockmen in Texas and in Montana are looking with much interest to the result of this experiment. It is hard to kill these wolves as they refuse to touch poisoned carcasses unless forced by hunger, and offering a bounty for wolf scalps would bring on scalps from Canada and British Columbia where the wolf is as plentiful as in the states.—Colman's Rural World.

Pay Your Debts.

At this time our country needs a religion that will make a man pay his debts. Shouting don't settle old accounts with God or man. We want to bounce right on to a fellow and put him right out of the church if he goes to a hall or theater, but never say a word to the pious scamp who never pays his debts. Pious people who never pay their debts are doing more than dancers or drunkards, for there are more in the church. Reader are we getting pretty close to you? Then lay down and go and pay up, and you can read on at ease. And don't stop paying because the "statutes of limitation" excuses the open account you made for meat and bread. You must pay it in cash or God will make you pay it in fire and brimstone. God knows no such excuses as "home exemption." When you raise that excuse to keep from paying your debts you can stop singing "When I can read my title clear." You've got none up there.—Indicator.

A Child's Memory of Its Mother.

Suppose that a woman, having the ability to do so, were asked to paint her own portrait, and write a complete description of herself, of her mental gifts, characteristics, manners and ways, that in after years her children might from them form an estimate of their mother. Is there any one of us all who would not endeavor to have her pictured face sweet, calm and thoughtful? Who would not make the most of every beauty and soften each defect? Would she not write of her gentleness, truthfulness, and amiability enlarging, as far as conscience would allow, upon her virtues, and glossing over her faults? Would she omit the narration of scenes in which she had forgotten her dignity under the stress of temper, had been unjust or indifferent?

Now, have you ever thought that in the memories and hearts of our children we are day by day painting our portraits, writing our memories? Every mother who indulges in outbursts of temper, in which her face is transformed with anger, may with sorrow and mortification feel that she has placed these scenes on record, in the mind of her child, and surely such a realization would lead her to soften and beautify her harsh words and actions.—Farm and Fireside.

Remedy for Earache.

"I am afraid I have greatly interfered with my own practice," said a celebrated aurist, "by giving the following advice to many of my friends: At the first symptoms of earache let the patient lie on the bed with the painful ear uppermost. Fold a thick towel and tuck it around the neck then with a teaspoon fill the ear with warm water. Continue doing this fifteen or twenty minutes; the water will fill the ear orifice, and flow over on the towel. Afterward turn over the head, let the water run out, and plug the ear with warm glycerine and cotton. This may be done every hour until relief is obtained. It is an almost invariable cure, and has saved many cases of acute inflammation. The water should be quite warm, but not too hot."—Journal of Agriculture.

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What a Man Can and Cannot Do.

A man can take his life in his hand and go boldly into the trackless prairie to meet a savage herd of buffaloes or he can traverse the horrors of an African jungle without a shudder in his body. But he cannot enter a fancy work shop to match a special hue without breaking into a violent perspiration and finally rushing away without fulfilling his task.

A man can suffer the amputation of a limb in a heroic manner, but he cannot endure a mustard plaster on his chest without shrieking aloud for mercy.

A man can bear the deprivation of his wealth with the calmness of a stoic, but he cannot lose his collar stud on the bed room floor without a violent outburst of temper.

A man can endure the pangs of hunger on a desert island with a brave spirit, but he cannot eat his brides first pudding without a smothered ejaculation.

A man can smile grimly under the tortures of the rack, but he cannot tread on a tin tack with his bare feet without a bitter howl.

A man can walk 40 miles a day and arrive bright and fresh at the end of his journey, but he cannot nurse a baby half an hour without complaining that he is utterly worn out.

A man can calculate to the utmost farthing the cost of the suez canal, but he cannot estimate the price of a woman's bonnet with egregious errors.

A man can possess the physical strength of a Sampson, but he cannot help take down the pictures for the annual spring cleaning without feeling completely exhausted with his labors.

A man can beard the savage tiger in his lair without a quiver in his muscles, but he cannot bring an unexpected friend to dinner on a washing day without trembling in every limb.

A man can suffer death at the stake with the dignity of a martyr, but he cannot chase after his hat in a public road without looking ridiculous.

A man can wait many years in proud silence for public appreciation of his work, but at a domestic crisis he cannot get up and light the fires

every day for a week without feeling that he is fit for immediate canonization.

A man will go through the fire and water to win the girl of his heart, but he won't allow her to see him with a four days growth on his chin.—Ex.

Statistics show that the entire agriculture of the world furnishes employment to 280,000,000 men and represents an invested capital of \$224,000,000. The annual product is worth over \$20,000,000,000. That is an enormous amount of money, more than the human mind can conceive of. It is divided into small portions, and generally the farmer can easily count what is his part. Taken altogether the farmers have practical assurance of a good living and close economy without meanness will give them something to live upon in old age. It is estimated that the civilized nations pay annually for food \$13,700,000,000. That is the farmer's market, and but for him the world would go hungry. The individual is but a small part, but he is an important part, as the acts of every one person improves or degrades the conditions of the people of the world to some account.—Colman's Rural World.

We thank the Central Methodist for so fully expressing our sentiments and experience in the following paragraph:

Why any man should read a newspaper, the Central Methodist, for instance, two or three years, and then fly mad when presented with a bill, and polite request to pay, is a mystery too profound for our puny intellect. They do not all do this, by a long shot, but several have treated us just that way. And ye are religious men, at least claim to be, some of them claiming the highest attainments in Christian experience. Away with such religion! The idea that a dishonest man can be religious! Such a thing is impossible. If we have any more of this class, let them show their cloven feet, that we may dispose of them promptly.—Christian Advocate.

World's Fair Rates Via. Santa Fe
 Single trip \$7.75
 Round trip, return limit 30 days \$13.98
 Round trip, limited for return passage to Nov. 15, 1893. \$17.50
 D. COUOHLIN,
 Agent,

Married People Would be Happier.

If home troubles were never told to neighbors.

If expenses were proportioned to receipts.

If they tried to be as agreeable as in courtship days.

If each would try to be a support and comfort to the other.

If each remembered that the other was a human being, and not an angel.

If each were as kind to the other as when they were lovers.

If the fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If there were fewer silk and velvet street costumes, and more plain, tidy house dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If men would remember that a woman cannot be always smiling who has to cook the dinner, answer the door bell half a dozen times, tend a sick baby, tie up the cut finger of a two year old and get an eight year old ready for school to say nothing of cleaning, sweeping, dusting, &c. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who, during the honeymoon, would not let her carry as much as a sunshade.—Ex.

An eastern contemporary has a labored article to prove that moderate drinking is beneficial rather than harmful. The article is evidently written by a physician and goes deeply into statistical matter in order to establish the statements made. There is one fact, however, that will overthrow tons of theory. The life assurance companies of best established business, decline to issue policies on the lives of men who are known to use intoxicants, and their experience justifies them in doing so, for they that statistics gathered during many years prove that the total abstainer has a chance of seventeen years more life than the moderate drinker.—Christian Advocate.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 13.

RICHMOND, MISSOURI, SEPTEMBER, 1893.

Whole No. 37

The Return.

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[CONTINUED FROM AUGUST NUMBER.]

The Nephite Scriptures say of Joseph who was sold into Egypt, that before he died he gave some great prophecies about what should befall his seed, saying that the Lord had promised him that in the last days there should come forth a man into the world who would be of his seed, who would be a great prophet or seer. Lehi, who was of Joseph's seed, who came to this land from Jerusalem with some other people about 600 years B. C., just before he died, blesses his son whose name also was Joseph, and says that this great prophet is to be of his seed; hence he is to be what we call an American Indian. How the Gentiles will laugh and scoff at such an idea, but we care not, for we know by the scriptures and by the Spirit that this man of God will surely come, and he will be the same man whom Jacob mentions in blessing Joseph, when he says "From thence (from Joseph's seed) is the shepherd the stone of Israel." God in his wisdom did not see fit to give us in the bible these prophecies of Joseph's concerning this great prophet who is to come in the last days.. God knows just how much to reveal at the proper time and how much to keep secret. But this prophet being mentioned just this one time in the bible by Jacob, and also spoken of in the Nephite scriptures, is sufficient for every honest heart who truly repents and asks God for his spirit that he may understand. We have previously explained why the Lord has caused prophecy to be revealed so the general world could not understand it.

As recorded in the Nephite scriptures, Lehi, in blessing his son Jos-

eph, says concerning this great prophet as follows: "And now I speak unto you Joseph, my last born * * * * may the Lord consecrate also unto thee this land (America) which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren for thy security forever, if it so be that you shall keep the commandments of the Holy One of Israel. * * * * May the Lord bless thee forever, for thy seed shall not utterly be destroyed (the American Indians being the remnants of his seed.) For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord that out of the fruits of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified saying: A Seer (or prophet, see 1 Sam. 9:9) shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that

he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people; O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a Seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; (sealed Nephite scriptures referred to in 3rd Nephi 26:6-12 and Ether 4th chapter, Salt Lake edition, are yet to come forth) and not to the bringing forth my word only saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins (the Nephites) shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions and establishing peace among the fruit of thy loins and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord, (this time is yet to come—the scriptures of Joseph and Judah have not yet grown together unto the laying down of contentions and establishing peace, and the Indians have not yet been brought to the knowledge of their fathers. The Nephite scriptures yet to come forth are called the greater things, and it says they shall not be revealed in the days of wickedness. We believe the more wicked part of the people are to be destroyed before these other scriptures will be revealed.) And out of weakness he shall be made strong in that day when my work shall commence among all my people, unto the restoring thee, O house

of Israel, saith the Lord. And thus prophesied Joseph, saying, behold that Seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation: Yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. *

* * * And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book; and there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith to work mighty wonders, (he is to be great like unto Moses) and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou Joseph. Behold, thou art little; wherefore hearken unto the words of thy brother, Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen." 2d Nephi, 3rd chapter.

The Lord did not see fit in his wisdom to make it known to the people at Jerusalem that he had a people here on this land. I quote the words of Christ on this subject, which he spoke to the Nephites when he was here on this continent delivering his law and gospel to the seed of Joseph.

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people who are a remnant of the house of

Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the father hath led away out of the land. This much did the Father command me, that I should tell unto them. That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. (John 10:16.) And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to

minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these saying which ye shall write, shall be kept and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel." 3rd Nephi, 15:1-24, and 16:1-5.

We will next notice a few things the Lord said to Israel through Moses, that we may see what are the covenants and prophecies of God to his people down to the end of the world.

Before the children of Israel went into Canaan, the Lord said that after a few generations they would forget him and become wicked again, and for their disobedience they were to be finally driven out of their land and scattered into all the lands of the earth; and that God would forsake them and hide his face from them for a long time, even until the latter days. (This is God's plan of working with the children of men; he never did and never will forsake the righteous.) In the latter days of the world, when the cup of iniquity of the Gentiles (the wicked of the world) shall become full, that is to say, when they become ripe in iniquity for destruction from off the

face of the earth, then God is to remember his covenant with Israel; with the righteous then living and the righteous who have died: Then Israel is to be gathered back to their land (and city, Jerusalem) to possess it, as Moses, the prophets, Christ and the apostles have all taught. Then Israel will be God's people, and he will be their God, and they will serve him in holiness forever, in that very land which has been promised them. At the time they are being gathered back to their land, when the wicked people on the earth will be put to flight by the righteous who will then be as the angels of God, then will come to pass that which Moses told them when he said to them that, if they would obey God, one of them could chase a thousand of their enemies, and two could put ten thousand to flight. Moses explains this in his great prophecies to Israel just before he died. Moses gave these great prophecies, then he blessed the different sons of Jacob (tribes of Israel) and then he dies. Notwithstanding Moses made these prophecies so plain, yet they were not understood by them as a people, after a few generations had passed away, and are not understood by Israel to-day.

The generation of Israel who first went into Canaan and who saw the great works and miracles of God in delivering them, served the Lord acceptably; but after Joshua died (at the age of 110 years) and after the death of the elders who outlived Joshua, as time rolled on the people, who had to believe on the testimony of others—by tradition—in the great miracles the Lord had performed in delivering Israel in the former days, they gradually departed from the Lord, and in time became wicked. (See Judges 2:7-13.) In Dent. 32d chapter, is contained some of the great prophecies which God gave through Moses just before he died. These prophecies refer to Israel clear down to the second coming of Christ. One thing Moses says is this: (Duet. 32:28-30.) "They are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this; that they would consider their latter end! How should one chase a thou-

sand, and two put ten thousand to flight, except their Rock (God) had sold them, and the Lord had shut them up." The Lord knew just how plain to make these things to the understanding of men. He knew just how much to reveal through Moses, and how much to keep secret and not reveal. As Moses says in Duet. 29:29: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever. The scriptures which are revealed and written belong to us, and let us strive to understand them, that we may keep the commandments of God. What does Moses mean by these words? "Except their Rock had sold them, and the Lord had shut them up." By reading Judges 2:14 and 3:8 and 10:7 in their context, we find that the Lord sold Israel, so to speak, into the hands of their enemies, because of their disobedience, for their own good; to do them good at their latter end. In other words he turns them over to the buffetings of Satan to be tried, that some of them may overcome the world and be saved. Man has to live in this world and be tried by suffering and trials. In regard to people being shut up, as it were in prison, See Isa. 42:6-7 and 61:1. Christ will deliver the prisoners, when those who have been "sold" and "shut up" will be purchased back again, as Moses says in Ex. 15:16, which passage refers to the redeemed of Israel going into their promised land at Christ's second coming, as well as to Israel going into Canaan at the first. Then all who have obeyed God while in this life, at Christ's second coming will have the power that Moses told them they would have if they were obedient, and that is, that one of them could chase a thousand of their enemies, and two could put ten thousand to flight. But as Moses says, they did not understand this.

In Duet. 11th chapter, Moses said to that generation who had seen the great works of the Lord and who were first going into the land to possess it, as follows: "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments

* * * * that ye may prolong your days in the land, which the Lord swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey * * * * A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it * * * * that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth.

In Duet. 4:25-40, Moses tells them that in the latter days, when they shall have been driven off their land and scattered into all nations, that if then, or at any time after they are driven off, if they (any of them, meaning any person to-day) seek God with all their heart and soul and find him, God will not forsake such a person, and he will fulfill his covenant with them which he swore unto our fathers; which covenant is that the obedient should possess that land and inherit it forever. Read Ev. 19:5-6, and compare it with Rev. 5:9-10 and Rev. 20:6. Moses told Israel if they would obey, they should be a holy nation, and a kingdom of priests unto God. John says they will be kings and priests unto God, and shall reign *on the earth* for a thousand years, and finally reign on the earth forever. Read Ex. 15:1-18. It refers to the deliverance of Israel at Christ's second coming, as well as to their deliverance from Pharaoh's army. Their being brought into the land of Canaan at the first, is a type of their being brought into the land of Canaan at the last, at Christ's second coming. Note the 17th and 18th verses, which says that the Lord shall bring them in and plant them in the place he made for them to dwell in, the Lord shall reign forever and ever. Read Duet. from 30th chapter to the end of the book. We will now proceed on from the days of Moses.

2nd Chron. 20:7. "Art not thou our God, who didst drive out the inhabitants of this land before thy people of Israel, and gavest it to the seed of Abraham thy friend forever?" Forever means forever. The 20th verse of this chapter tells

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GEO. W. L. SCHWEICH,
Editor and Proprietor.

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Israel how they were to be established in their land, which is by obedience to God. It reads as follows: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 1 Chron. 16:15-18, reads as follows: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance." We read on down in this chapter to the 30th verse, and from verse 30 to verse 36 Israel is told when they were to possess forever their land: When our Lord comes the second time to judge the earth; when all the earth will rejoice; and when men shall say among the nations, the Lord reigneth; and they shall say, Save us, O God of our salvation, and gather us together. "Then (at that day or at that time) shall the trees of the wood sing out at the presence of the Lord, (Christ appears) because he cometh to judge the earth." Read this passage. How plain it is. But only the righteous among Israel at that time understood it. The rest who were blinded did not understand it. Now read right on into the next chapter (17th) and we see that the Lord says to David that he took him from following the sheep, and made him the great king and ruler over Israel, and the Lord has been with him, and has cut off all his enemies before him; and that David should sleep with his fathers, and the Lord would raise up his seed after him, which should be of his sons, and he should build a house, (or temple) unto the Lord, and his kingdom and throne (the throne of David) should be established forever. The Lord says, I will settle him in mine house and in my king-

dom forever; and His throne shall be established forevermore. And that his people Israel would be planted to dwell in their own place, and should be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, since the time that judges had been appointed over them. This means Solomon, the son of David, who should build the earthly house or or temple, and it also means Christ the son of David, who should build in that same land the heavenly house of the Lord, his throne and kingdom to remain forevermore. The Lord says here to David: "Furthermore I tell thee that the Lord will build thee an house. In 1 Kings 2:4, David gives his dying charge to Solomon, telling him to keep the commandments of God. "That the Lord may continue his word which he spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee. (said he) a man on the throne of Israel." How true this will prove to all among Israel since that day,—who have walked before the Lord in truth, with all their heart and with all their soul. There shall not fail them a man on the throne of Israel. Christ, of whom David was a type, will reign on the throne of Israel forever, when he shall restore again the kingdom to Israel at his second coming. (See Acts 1:6-7 and 2:23-36, also 1 Kings 6:11-13 and 9:1-9.)

The prophets whose writing we have in the Old Testament, from Isaiah to Malachi, all prophesied after the death of David and Solomon. The prophets are very full on this great and important subject. Before we begin to quote from the prophets, it will be well to speak of certain passage of scripture and other things that may aid us in understanding the prophets. All of the prophets were sent of God to prophesy concerning Israel, and were sent when Israel was very disobedient. You will find that a part of their prophecies were for Israel then living, the prophets striving hard to establish a reformation among them, and a part are for coming generations, for all generations from the

days of the prophets down to to-day, and for all future generations as long as the world shall stand; for nearly every one of the prophets prophesy concerning Israel clear down to the end of the world. So God has caused their writings to be preserved through all the past centuries, and he has them placed before us who are now living to-day; and O how great and important their writings are, and how precious to all who understand them. Especially great are the words of Isaiah, Jeremiah and Ezekiel.

When the prophets speak of Jacob, Judah, Jerusalem, Zion, the Mountain of the Lord, the Holy Mountain, the Mountains of Israel, the Land, Lebanon, the house of Judah, the house of Jacob, the remnant of Jacob, the house of Israel, etc., they mean Israel or the lands which God has promised to Israel. When they refer to Babylon, Egypt, Moab, Seir, Edom, the Assyrians, the Gentiles, the Heathens, etc., they mean the wicked and the lands of the wicked, that is, all those who are against Israel and Israel's God. We find the prophets use quite a number of metaphors; as for instance sometimes they call men trees; and in referring to the proud and high-minded men of certain countries, they speak of them as the oaks or cedars of that country. By a little investigation we can easily comprehend the various metaphors and similitudes which the prophets use. Another thing to notice about the prophets is, that occasionally in the same chapter they speak concerning Israel or Babylon then present, and then about Israel or Babylon in the last days of the world. In the same chapter they occasionally prophesy about Israel then living, then about Christ coming into the world, then about the gathering of the elect of Israel to their promised lands in the latter days at Christ's second coming. But we must remember that the books of the Bible have been divided into chapters, paragraphs and verses by uninspired men: But their being so divided by men makes no difference to those who understand the scriptures.

Another thing to notice about the prophets is this: They frequently

prophecy of things which are to take place hundreds of years in the future, and speak of them as if they were writing at the time in the future when those things were being done or had been done. The reason of this is, the spirit sometimes speaks as if it was speaking in the time in the future when those things were coming to pass, or had already come to pass. It is God who is talking through the prophets, and he does not regard time as man does. We will give two instances out of the many where this occurs: In Matt. 2:15, a prophecy from Hosea 11:1 is quoted concerning Christ. Hosea speaks of Christ as if he was writing at a time after Christ had come. The spirit says through Hosea: "I called my son out of Egypt." Thus speaking of a thing as if it had already occurred, which thing was not to occur until many hundreds of years in the future. In Matt. 2:15 it says, "That it might be fulfilled which was spoken of the Lord by prophet, saying, Out of Egypt have I called my son." Another instance is in Isa. 53rd chapter. Part of this chapter speaks of Christ who was to come, as if he had already come.

When the prophets use such expressions as "at that day," "in that day," "in those days," "at that time," they mean the last or the latter days of the world, which is the Christian era or dispensation of time, which time extends from Christ's first coming, to the end of the world: The last days meaning the last days of the world. We find from Revelation that time will cease or end. The last days or times means the era or times of the world preceding that time when the angel will declare "that there should be time no longer." The time or era to which the prophets refer can always be understood by the reader who understands the scriptures, because he sees what is prophesied shall take place in the time referred to by the prophet.

There is one thing we wish to speak of before we begin to quote from the prophets. King David reigning on the throne of Israel is a type of Christ reigning on the throne of Israel at their final redemption in the land of Canaan at Christ's second

coming. We find from the New Testament that Christ came in the spirit and power of David, as John the Baptist came in the spirit and power of Elijah. In speaking of John, Christ calls him Elias. (Elijah and Elias are the same.) Malachi prophesied, Behold, I will send my messenger, and he shall prepare the way before me * * * * I will send you Elijah the prophet, etc. Christ called John the Baptist, Elias, and said this Elias that was to come, meant John the Baptist. Luke 1:17 Matt. 17:10-13. In several different places the prophets speak of Christ's second coming when he is to be king over Israel in the land of Canaan, at Israel's final redemption, and they call Christ by the name of David. This is because Christ is to come in the spirit and power of David. As David was temporal king over Israel, so Christ will be heavenly king over Israel. God told David that he had established his (David's) throne forever. Further on we will notice these passages where Christ is called David, and you will see that the following is true: First, The prophets speak of this David as a man who is to come at some future time, and in every instance where they speak of him, King David had been dead from 230 to 428 years. This David who is to come is spoken of only by the prophets who prophesied many years after the death of King David; therefore, this David does not mean King David. Second: You will see that this David is to be a king over Israel forever when they are a holy, righteous and a sanctified people, with their sins taken away so they can sin no more forever. Third, you will see that this David will then be among them in their promised land of Canaan forever. Fourth, you will see that the time this David will be among Israel as their prince and king will be in the latter or last days of the world. Fifth, you will see that it will be at Christ's second coming. Therefore it is evident that this David who is to come and be a king over Israel forever, when Israel will be a sanctified people, means Christ. See Ezek. 37:21-28, see also Acts 2:25-36, and Mark 11:10. "Blessed be the kingdom of

our Father David (Christ) that cometh in the name of the Lord."

We will now quote some passages from the prophets concerning the covenants and promises of the Lord to his people Israel, after which we will notice what Christ and the apostles say on this subject:

Jer. 7:3-7 reads as follows: "Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place * * * * if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow * * * * then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever." The Lord through Jeremiah tells Israel in those days, that if they would thoroughly amend their ways, he would cause them to dwell in the land of Canaan which he gave to their fathers, forever and ever.

J. J. SNYDER.

[TO BE CONTINUED.]

Ephraim and Manasseh.

ED. RETURN:—Will you permit a few lines from me on the above subject? I believe that a large majority of those who believe in the Book of Mormon are in error relative to the prophecies concerning the blessing of Joseph, and the blessings conferred on Ephraim and Manasseh. It has for many years seemed to me that in the efforts to produce astonishing evidence (supposed) for the book and also that the line of evidence should be through Ephraim, because of the greater blessing pronounced upon him, that an almost, if not altogether a complete losing sight of Manasseh, as well as plain portions of holy writ, has been the mistake of many, though perhaps good meaning men. That there be no misunderstanding of my position, I will state at the outset that the Book of Mormon is not the record (or "stick") of Ephraim, but is a record of Manasseh. Let us see. Ephraim's descendants were condemned for their idolatry and whoredoms which they had committed prior to the declarations of the prophet. Hosea 4:17, Do 5:3, Do 6:10. None can be cited but these are sufficient to show that the "altars to sin" antedated their overthrow. Should anyone doubt this thought, let him read Hosea 8:11, which I think settles it. The Book of Hosea is quite full of evidence on this point, and after reading Hosea carefully I think you must conclude with me that it in no wise re-

fers to their sinning at a subsequent time way down the history of ages, and over in Central America, S. A. or N. A., as some have argued. Bear in mind that these sins were committed "in Israel." God had sent them the "great things of my law," because they evidently would not live by the gospel. The law was sent but evidently to no purpose. Hosea 8:12. "Ephraim's glory shall fly away like a bird." Hosea 9:12, 13, 16, 17.

Briefly—A prophet of God took a garment out, sent in 12 pieces. 10 were given to Jeroboam and 2 to Rehoboam. The first was an Ephraimite, the second a son of Solomon. Ephraim was mixed with these tribes of Israel and they are "his fellows" beyond a doubt. Some time afterwards the 10 tribes were led away by Shalmaneser King of Assyria, have become lost to the world, have they not? Does any man know where they are? He may guess, have his theory, but does he know? Ephraim was carried away with them. See Hosea 11:3, 5, 8, 11, Do 12:1. Now having proved first that Ephraim had not said that he would only in some future day and in some other land as America, but that she had sinned with Israel, and with the tribes, being counted in the 10 tribes (or 9 1-2 tribes) was led away out of Palestine to Assyria, and Egypt—become lost to the rest of the world—while the 2 1-2 tribes that remained at Jerusalem were—one tribe Judah, one tribe Benjamin and one-half tribe of Manasseh. Suppose I prove that every writer in the Books of Mormon were descendants of Manasseh, does it not overcome the idea of its being the stick of Ephraim? Whereas the Book of Mormon was written neither by Ephraim, to Ephraim nor about Ephraim. I would like to know how in the name of consistency that book can be called the stick of Ephraim? Anyone desiring I will give the proof texts showing that the Book of Mormon in its entirety was written by descendants of Lehi, and that Lehi was a descendant of Manasseh who was a son of Joseph, who was sold into Egypt. Now, if this be true will you not admit that it of necessity follows that the Book of Mormon is a record (or stick) of Manasseh. And because the bible does not mention the record of Manasseh, does that invalidate the truth? To call the Book of Mormon the stick of Ephraim, because for sooth, Ezek. speaks of a time when God will put the stick of Ephraim with the stick of Judah is no better reason than is manifested by others who, because God proposes some day to sprinkle Israel with clean water that therefore his ministers shall now sprinkle their converts with water. To me it is superb nonsense. Let us look at Ezek. 37th chapter, first: In the 16th verse have excellent proof that by far the greater part of Israel are with Ephraim, because that "Take one stick and write upon it for Judah and for the children of Israel, his companions," (we have seen that 1

1-2 tribes were companions to Judah). Then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions." This is in harmony with my position above, for I alleged that Ephraim was in the 9 1-2 tribes that were led away into captivity. "All the house of Israel." used in contradistinction to, and means far more than simply. "And for the children of Israel his companions." In verse 19 you see clearly that at the time God puts the stick of Joseph with the stick of Judah that the stick of Joseph is in the hands of Ephraim, and also in the hand of "the tribes of Israel his (Ephraim's) fellows." This is quite conclusive, and it proves beyond all doubt that the Book of Mormon was not therein considered by divine authority as the stick of Joseph. The Bible and Book of Mormon were put together 64 years ago. Where, or rather who was the Ephraim in whose hands the stick of Joseph was found? The answer generally given here is that Joseph Smith was Ephraim. While this is weak yet for the arguments sake suppose I grant it, but the tough nut of it all is, where or who composed the tribes of Israel his fellows" that were with him, and in whose hands the stick of Joseph was found? My friends give it up. They with the Ephraim were lost to the world. That scripture has never had its fulfillment. No, not yet: You may ask when will it have? Answer when the lost tribes are found. When the three folds are in one fold. Three records of divine will will be seen then. See Book of Mormon, page 106, small edition or 2nd Book of Nephi, chapter 12. verses 8, 9 and 10. In this same little edition, page 452, you will also learn of the three folds. Christ was then in the second and he was soon to visit the third. Thus corresponding with the three measures of meal in which the woman hid the leaven. The "leaven" represents the gospel truth, found in the bible. Found in the Book of Mormon and will be found in the record of that third fold when those three books are exchanged as Nephi said they would be. Remember that Jacob said of Manasseh that he shall be great and he also shall become a people, while his brother shall be greater. Also, "Let them grow into a multitude." Jacob said of Joseph, whose branches (not branch) run over the wall, also the blessing of thy father has prevailed above the blessing of my progenitors unto the utmost bounds of the everlasting hills. N. B.: The former blessings to Abraham, Isaac and Jacob referred only to Palestine, Now it reaches out and takes in the whole earth. I deny that it alludes to America only. It reaches to the utmost bounds of the everlasting hills. Surely that means all quite unjust to apply it to one section only. Another very erroneous turn has and does prevail. Old time elders preached it. They doing so is like

101 other monstrosities that have cropped out of Latter Day Saintism, to wit: Gen. 49:24. "But his (Joseph's) bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," (from thence is the shepherd the stone of Israel). "From thence" refers to the "mighty God of Jacob" hence it is from this "mighty God" that the shepherd the stone of Israel comes, consequently it is Christ. It no more relates to Joseph as the fountain for this "shepherd" than it does to the man in the moon. Christ the Lord is the shepherd the stone of Israel and none else. All who follow him in obedience to his gospel only shall be saved, for that gospel only is the power of God unto salvation.

Respectfully,

E. H. GURLEY.

Capella, Cal., August 28, 1873.

ED. RETURN—Appropriate name for our paper, the RETURN. Let us all return and seek the old paths. Apostasy has been the plague of the church from its earliest period to perhaps the present time. Jesus Christ become the end of the law for righteous was to every one that believes and the keeping of his commandments is the evidence of our love to him. The things that were contrary to us he took out of the way, nailing them to the cross, such as carnal ordinances and divers washings, but the unchangeable law graven on tables of stone cannot by any means be cancelled. Many of the commandments are to be kept in remembrance by and ordained as the setting up of stones to keep in remembrance by their posterity, the crossing of the Jordan on dry land, also the feast to which was periodical to keep in remembrance the deliverance of the children of Israel from Egyptian bondage. God designs that his power in creating the world shall be remembered as well, for he says: "Remember the Sabbath day to keep it holy, six days thou shalt labor and do all thy work but the seventh is the Sabbath of the Lord thy God." The Lord blessed the seventh day and hallowed it. Webster defines hallow to consecrate. Moreover, also I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them. Ez. 20:12. It is manifested that if the object of the Sabbath was to keep God the creator in mind there would be less apostasy enough perhaps on observing the Sabbath, but now for the day to be observed. All christendom admit that the Sabbath of thy Lord has been changed to Sunday the first day, instead of the last day of the week and of course they should give some reason for so grave a matter as changing the law of God. They tell us it was to keep in remembrance the Lord's raising from the dead. Perhaps a better reason can be given. The prophet Daniel says: "A great power should rise up

who should think to change their times and laws also he shall speak great words against the most high and shall wear out the saints of the most high. Constantine the great made a law for the Roman Empire in A. D. 321, that Sunday should be kept as a day of rest in all cities and towns, but he allowed the country people to follow their work, "Encyclopedia Americana art on Sabbath Constantine," brought the venerable day of the sun into the church from which the name Sunday is derived. The sun was worshipped by the Romans and from the heathens handed down to the church. No one in the primitive times thought of changing a law of the most high as the early Christians kept the Sabbath. The Son of God during his sojourn on the earth doing the same thus honoring his father by keeping his law. It is a boast of the Catholic church that Protestants do homage to her by observing Sunday as changed by her. I think that a thorough examination of this subject will not fail to convince us that we have deviated from the straight path. Let us therefore keep the day that the creator of heaven and earth has given us as his memorial.

FRANCIS M. MILLER.

Carrollton, Mo., April 15, 1893.

Every child, said the late Mr. Beecher, walks into existence through the golden gate of love, else it would seem wonderful that the helpless thing should be born. Yet children are not ylaythings, as one too often seems to think they are—were gifts of God to fill up the hours with cheer. They were surely meant to be a pleasure to us, but that is not the final end. Nor were they given to be cares and burdens alone. To speak of them as if they were fetter upon our freedom, is a shame and a sin. They are to be regarded as a part of our education. Men cannot be properly developed who have not been compelled to bring children up to manhood. You might as well say that a tree is a perfect tree without leaf or bud as to say that a man is a man who has gone through life without experiencing the influences that came from bending down and giving oneself up to those who are helpless and little. Children make their fathers better citizens. When your own child comes in from the street, and has learned to swear from the boys congregated there, it is a very different thing to you from what it was when you heard the profanity of those boys as you passed them. Now it makes you feel that you are a stockholder in the public morality.

Items.

Charity is to live well and faith is to believe aright.

Figurative expressions: "Washed in the blood of the Lamb." "Take up his Cross." "Take, eat, this is my body." "It repented the Lord that he created man on the earth."

By this time you have received a letter from me written long ago by Bro. Gurley. In the voice of warning it states an angel commanded Joseph to baptize, and be baptized, and afterwards they should have power to lay on hand and give the Holy Ghost—it does not say it was John the Baptist. I have meditated on that a great deal at times and seems I believe was written at Nauvoo. I will just state my ideas on that subject. John's mission was not finished at the first coming of Christ, and John did not cry, comfort ye, comfort ye, my people! at that time. He did not offer bloody sacrifice nor enter the holy of holies, but said, behold the lamb of God that taketh away the sin of the world. He believed Jesus. And as he was sent to baptize only, why not in this day also be sent to Joseph's Smith's first? So we began at the foot step on the ladder and then onward, but as restoring the whole law Levitical, I cannot believe it. Jesus was the end of the law, and John said he must decrease and Jesus must increase. Christ incorporated baptism, and John could have given Joseph authority, also Oliver to baptize before Peter, James and John conferred their authority. I consider also when the Levites are converted they will be baptized into Christ, not into Moses. John was a gospel preacher. This is my hope. Surely Joseph and Oliver could not have told such a palpable falsehood. It would overturn all faith nearly in them. I think it was authority only John had to baptize, not restore again Levitical priesthood, to which Jesus said was priestlike in him, and the priesthood was changed.

CORRESPONDENCE.

High Priest.

We read that the veil of the temple at the crucifixion was rent in twain. This veil separated the holy place from the most holy, whither the high priest alone entered. Some suppose that by this was signified the removal of any distinction before God of Jew and Gentile. It may do so in a subordinate sense, but in a much greater sense it means the doing away with an high priest on earth that all may now approach the father in the name of the Son. For the Lord said, neither on this mountain nor yet at Jerusalem shall men worship Father, for God is a spirit and they that worship must do so in spirit and in truth or true spirit. Would it be in truth if all connection with matter were removed from the idea of spirit? As all the Lord's people who have ever lived or will live have an interest in the ark of the testimony might not its restoration to some central place on the earth facilitate intercourse with angels, even if it had no connection with the worship of God? The Lord's return must be to some central place.

I. LAMB.

THE RETURN is sent to any address one year for \$1.00.

History of the Ark of the Testament.

(Rev. 11:19.)

The ark is mentioned Exod. 25th 26th. 35th chapters, Josh. 3:3-18. It was set up at Shiloh B. C., 1450, in Ephraim (the centre of the land). Thence it was brought to Ebenezer (Judah) 1141, where it was captured by Philistines and taken to Ashdon or Ekron (Dan.) then north to Bathshemesh, then to Kirsathycarim (Ben) 1140, where it remained until David brought it to the house of Obededom in the city of David, 2 Sam. 6:6 in 1042. It was removed by Absalom and brought back, 2 Sam. 15:24 in 1023. Then brought by Solomon to the temple, 2 Chron. 5:2, 1 Chron. 13, 1 Kings 8:6 in 1004, where it remained until removed to the house of the high priest, where Nephi found it B. C., 600. After Christ appeared to the Nephites it must have been in their temple or in the care of Mormon and Moroni until buried, A. D., 400. It was seen in heaven after the resurrection of the two witnesses (probably the bible and Book of Mormon). Those who reject the one really reject the other.

ELIAS LAMB,
Tulare, Cal.

Universal Witness.

Towards the close of the reign of Augustus Cæsar when the temple of Janus had been shut thirty years, enquiry was made at the oracle (Delphi) whether divine honors ought to be paid to Augustus, the priestess returned the following answer: "The Hebrew child whom all gods worship drives me hence." Greece and Rome heard of it, yet the pulpits of the present day are fond of discoursing on the theme of "The evidences of Christianity."

An exchange says: "Every little while we read in the paper of some one who has stuck a rusty nail into his foot, knee, hand or some other portion of the body, and that lockjaw has resulted therefrom of which the patient died. Yet all such wounds it is said can be healed without such fatal consequences as often follow them. The remedy is simple. It is to smoke such wounds, or any wound or bruise that is inflamed, with burning wool or wollen cloth. Twenty minutes in the smoke of wool will take the pain out of the worst wound, and repeated once or twice it will allay the worst case of inflammation arising from a wound."

Send a copy of the RETURN to a friend it may be the means of teaching him the way of truth.

Faith.

[Selected]

Richard and Maud are friends most true;
When one is cross the other is too—
"Brother" is seven and "Sister" is four,
Come peep with me at the nursery door.

That fairy, golden-haired dot in white
Is our little Maud—the veriest sprite,
Last night, after the prayers were said,
And the children safely tucked in bed.

I bade the nurse that, should it rain,
The children must at home remain.
As I left the room I heard Maud say,
"I hope it will wain so wecan play."

Next morn bright clouds went gliding by,
And with each cloud a childish sigh,
They wished and longed, and wished
again;

They watched the skies, but all in vain.
Then Richard cried in joyous tone,
"I know how we can stay at home;
You stand close to the window pane,
And I'll pray God to make it rain!"

Trusting, he knelt bestde his bed,
And this in solemn voice he said:
"Dear God, please let the raindrops
come,
So Maud and I can stay at home."

A pause; then Maud said: "Try again."
And Richard prayed: "O, make it rain."
Faith shown clear on each childish brow
As Maud announced: "It 'pinkles now!"
—Katherine Cutter.

After the Battle.

Where the tawny tiger lilies in the
marshy meadows bloom,
As the tangled rushes wither by the red
and sluggish rill,

There is silence all unbroken; there are
secrets all unspoken
That the trembling grass is hiding from
the hill.

Where the mystic firs in cluster on the
rocky hillsides stand,

Where the vine's empurpled masses in
the sunset's passion glow,
Lo! the bird notes are a dying and the
troubled wind is sighing

Eor the secret that the meadow must not
know.

Over meadow, over mountain, in a city
by the sea,

There are wives and mothers waiting;
there are sweet hopes growing cold;
There are eyes that watch in anguish,
there are loving hearts that languish
For the secret that shall nevermore be
told.

—Edgar Mayhew Bacon.

A Joplin girl who answered an advertisement for a wife may be giddy but she had the good horse sense to hold back her consent till the young man had secured a certificate of health from his doctor, a statement of character from his parson and a certified copy of his bank book from his banker.—K. C. Star.

If the young ladies (and older ones too) had as much pride and self-esteem as the young gentlemen there would be less liquor drank. A young man starts out at 10 or 11 o'clock at night, goes down town, meets some friends, goes and takes a little, then a little more, gets mixed and noisy, goes home in a tipsy condition at 3 or 4 o'clock in the morning, gets up late with a big head and a bad stomach, has a desire for water. The young man finally goes out, gets a shave and in the afternoon has quite a presentable appearance. He goes out for a walk, meets some friends and strolls off with them. Some young ladies coming in the opposite direction discover them and at once begin to see if their hats are on straight, their hair in order and their general appearance faultless. The two parties meet—the gentlemen tip their hats, the girls stop, smile and talk bewitchingly and finally the ladies invite the gentlemen to a stroll. Now just change things right around. Suppose some night a number of these young ladies went out, and like the young men, got intoxicated. How many young gentlemen would tip their hats to them the next day.—Ex.

"Bab" on Heaven.

"Somebody said love was heaven. I don't know about that, but what I think is this: That it is heaven on earth. I don't know myself just what heaven will be—I never try to think, but I do believe one thing—you and I, my dear, will be surprised at some of the people we meet there. The good God who made us, to my way of thinking, is not going to consider just the sins we have committed but all of our environments and hereditary instincts, and the impulse that came over everything like a flood, and made one do what one would not have done at another time. The people who are very strict say that God is just. Well, justice means looking at both sides of the story. And I am sure some of the saints will be surprised at meeting some of the sinners, and you may be very certain, when the sinners get in, it will be because some of the good things they have done, were accomplished by love, and done for dear love's sake."

"I suppose there was a time when I thought it smart to swear, but I am very much ashamed now that there ever was such a time. I occasionally swear, but I am always trying to break myself of the habit. I never hear a man swear that I do not think less of him and I wonder that boys cultivate swearing as a manly habit. It is the lowest sort of vulgarity, and every decent man is ashamed that he swears at all. But habit is very strong and you boys who are cultivating the use of oaths now will live to blush because of the use of an oath. There is not a single reason why a man should swear, and it is particularly disagreeable to hear a boy swear. It adds neither force nor expression to language, and men of cultivation get rid of the habit as soon as possible, as they get rid of other follies. The more ignorant and brutal a man is, the more othes he uses; the nearer a gentleman he is, the less he uses profanity. The evidence that swears without excuse, is the fact that nearly all men drop their oaths when in the company of women they respect. A practice that is dropped in the presence of women, is a poor practice at any time."—Ed Howe.

Curried Tomatoes.

From the New York World.

One quart of stewed tomatoes or one quart canned, one cup of rice, one teaspoonful of curry powder, salt to taste. Wash the rice through several cold waters, add the curry powder and the salt to the tomatoes, mix well. Put a layer of the tomatoes in the bottom of a baking dish, then a layer of the uncooked rice, then a layer of tomatoes, and so on until all is used, having the last layer tomatoes; sprinkle the top over with bread crumbs, place a few bits of butter here and there over the crumbs and bake in a modern oven for half an hour. Serve in the dish in which it was baked.

Correction in Article No. 3—

Order How Had, etc.,
by Elias Lamb.

In the article as printed on page 5, last column, commencing in 20th line from the top it reads: "Here follows the names of the twelve witnesses to the Book of Mormon * * * * appears among them, etc. It should read thus: "Here follows the name of twelve and not one of the twelve witnesses to the Book of Mormon appears among them.

EDITOR.

THE RETURN.

The Record of the Jews and the Record of the Nephites are one. Truth is Eternal.

Vol. 3. No. 14.

RICHMOND, MISSOURI, OCTOBER, 1893.

Whole No. 38

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NOTICE.

The issue of the RETURN will be suspended for three months or possibly a short time longer, that better arrangements may be made for its constant and more creditable issue. It has now run a year or more and will be continued at a time of which due notice will be given. Matter and correspondence will be received for the future issue.—ED.

CONTINUED FROM SEPTEMBER NUMBER.

Jer. 3:14-19, reads as follows: "Turn, O, backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an

inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My Father; and shalt not turn away from me." The Lord here tells them if they will turn, that is, all who repent and become a child of God, that he will take all such and bring them to Zion, and give them pastors after his heart who will feed them with knowledge and understanding. Even their pastors and prophets and priests had become corrupt. It will be one of a city and two of a family who will be brought to Zion, for the great majority were wicked. They should not heed the words of Jeremiah, but they cast him out, not believing he was sent of God. They did not understand his words, although he spoke to them in plainness. He was at the time when he will bring those who repent to Zion. "They shall call Jerusalem the throne of the Lord; and all the nations (which are left on the earth, the wicked will be destroyed) shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their heart." How plain did the Lord make it to Israel then, and how plain should be to Israel to-day. He goes on to say that in those days they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers. Further on we will notice this matter of the land of the north," which is frequently referred to by the prophets. The ten lost tribes of Israel are lost to the world to this day. There is a vast undiscovered country up north, the region of the North Pole, which is about 1,400 miles square, or about as much country as all that portion of the United States lying west of the Mississippi river to the Pacific Ocean. That country is closed in from the outside world. There

might be a land up there inhabited by millions of people.

Jer. 23:3-8, reads as follows: "And I will gather the remnants of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up my shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. Behold, the days come, saith the Lord, that I will raise up unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. (meaning Christ.) In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries which I have driven them; and they shall dwell in their own land."

It was a custom with Israel to say; "The Lord liveth, which brought up the children of Israel out of the land of Egypt." But the days will come when Israel will have a different saying to this. The days will come when Israel will have the saying as it is expressed here. The Lord through Jeremiah speaks of this most important matter twice; (see also Jer. 16:11-21.) In this passage it also says that the time will come when Israel shall say, "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Then the Lord says (in verse 19): "The Gentiles shall come unto thee

(Israel) from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit."

The people to-day have very little conception of the Great and wonderful works which the Almighty will perform in the last days in delivering his people Israel. The prophets from Moses to John the Revelator, including Christ, speak of the wonderful and mighty works of God which are yet to take place in the future, some of them speaking of one thing that shall come to pass and some of another, all their prophecies agreeing of course in every particular. We will not take up the space to discuss these wonderful works which are yet to be done, and let those who have the desire to know of these things search the scriptures for themselves. God's plan of restoring the kingdom of Israel in the last days is not understood by the people, although it is revealed in the word of God. And when these things shall come to pass it will be as the prophet says. "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit." And it will be because they have not repented and have not believed on the Lord Jesus Christ with sufficient faith, and have not searched the scriptures diligently to understand them, and have not kept the commandments of God which are contained therein.

We read on in this same chapter, and Jeremiah prophesies evil against Israel and her pastors and prophets for their wickedness, and in the 19th and 20th verses the Lord tells Israel when they shall understand and consider perfectly all these things that he has been telling them saying, "In the latter days ye shall consider it perfectly." When the Lord makes bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of God, then Israel and her unrighteous pastors prophets and priests, who have proclaimed to the people that all is well in Zion. Ye shall have peace. No evil shall come upon you. We are church members and are sufficiently righteous; (and at the same time

may be in the sight of God corrupt, because of lying, deceiving, and their hearts being on money and this world,) at that time in the future which Jeremiah refers to, then all people will consider perfectly what the Lord says to Israel by the mouth of all his holy prophets.

In the next chapter, verses 9 and 10, the Lord says of Israel, "I will deliver them to be removed into all the kingdoms of the earth for their hurt * * * * And I will send the sword, the famine and the pestilence among them, till they be consumed from off the land that I gave unto them and their fathers." In Jer. 30th chapter, the Lord tells Jeremiah to write all he has spoken in a book: For lo, the days come that the Lord "will cause them to return to the land that I gave to their fathers, and they shall possess it." Then the second coming of Christ is described at which time it says Israel is to be saved; and "they shall serve the Lord their God; and David (Christ) their King, whom I will raise up unto them." Then it says Israel "shall be my people, and I will be your God." The chapter closes by saying also, "In the latter days ye shall consider it." See also the next chapter (Jer. 31) and note verses 31 to 34 and verse 38 to end of chapter; which says the city (Jerusalem) shall be built up again to the Lord, and it "shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." Read also the next (32d) chapter; noting from verse 13 to end of chapter. Also chapters 33 and 34.

In Ezekiel chs, 36, 37 and 38, the Lord says to Israel as follows: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land * * * * a new heart also will I give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God *

* * * And they shall say, This land that was desolate is become like the garden of Eden * * * *

O my people, I will open your graves, and cause you to come up out of your grave, and bring you into the land of Israel * * * *

And shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken and performed it, saith the Lord. The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?"

We prefer to speak in full on the latter part of this passage later on, and will say only a word here about it. By investigation you will find that the word "stick" used here, means Book. The ancient custom of writing was upon parchment, which was fastened to a round stick and rolled around it, and these writing-sticks were called "rolls" "sticks," "books," "roll of a book" etc. It speaks here of the Book of Judah, and the Book of Joseph, in connection with the final gathering of Israel to their promised land, when they will be a sanctified people, cleansed from all sin, with the sanctuary of God among them forevermore.

The Lord through Ezekiel goes on to say as follows: "One King (meaning Christ) shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my ser-

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vant (meaning Christ) shall be king over them * * * * And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David (Christ) shall be their prince forever * * * * And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." And in the next chapter (38) it tells when these things shall come to pass, saying, "After many days thou shalt be visited; in the latter years thou shalt come into the land * * * * it shall be in the latter days."

As stated before, this land of America is the promised land to the seed of Joseph according to the teachings of the Book of Joseph. They of this seed who have kept and who keep the commandments of God, are brought into the covenant which God made with Abraham, and are Abraham's seed or Christians and will be partakers of the promised inheritance on this land as the Nephite Scriptures say, where will also be a New Jerusalem City, and in the end with Father Abraham, will be heirs of the whole world in its newly created heavenly condition, and joint heirs with Christ according to the promises of God. So in the end the promises of God of certain specified lands for an everlasting inheritance to certain seed of Israel, will really be one and the same; for what is Joseph's then will also be his brethren's, and what is his brethren's will also be Joseph's. Then they will no longer be separated. With reference to the above quotation where it says they shall dwell in the land God gave Jacob, we must remember that Jacob's promises were to extend to the utmost bounds, and included this land which was given to Joseph, who was Jacob's seed.

In Isa. 62 the Lord says to Israel as follows: "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a

young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride so shall thy God rejoice over thee. I have set watchmen upon thy walls [will set watchmen.] O, Jerusalem which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest till he establish and until he made Jerusalem a praise in the earth * * * * Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him and his work before him. And they shall call them the holy people, the redeemed of the Lord; and thou shall be called sought out, a city not forsaken."

In Isa. the Lord says: "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

In last chapter of Isa. the Lord says: "The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." And of the righteous, the Lord says in this chapter, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Read the 51st chapter of Isaiah where the Lord says time will come when he will make the promised land like Eden and her desert like the garden of the Lord; It shall be done in the day that God will judge the people; and in a day when God will say, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke [meaning the at-

mosphere surrounding the earth, which is then created anew] and the earth shall wax old like a garment, and they that dwell therein [which will then be the wicked only, for the elect will be caught up to meet the Lord in the air] shall die in like manner." "The redeemed of the Lord shall return, and come with singing unto Zion [their promised land]; and everlasting joy shall be upon their head * * * * and sorrow and mourning shall flee away." "Awake, awake, stand up O Jerusalem, which has drunk at the hand of the Lord the cup of his fury."

Read also the 52d, 53rd, 54th and 55th chapters of Isaiah, which are grand and beautiful descriptions of the redemption of Israel at the second coming of Christ. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem: The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."

We will now quote a few passages from the writings of the apostles, after which we will see what Christ has to say on this subject.

Paul says, (Rom. 11th chapter) that God has not cast away Israel, and goes on to say as follows: "Israel hath not obtained that which he seeketh for; [possession of promised land] but the election [all who were righteous] hath obtained it, and the rest (the unrighteous) were blinded." God gave them as a people because of disobedience, the spirit of slumber so they could not see and understand such scripture as we have just been quoting. Paul says in 2 Cor. 3:14-16: "Their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the old testament * * * *

when Moses is read, [or the prophets] the veil is upon their heart." Paul is speaking to the Corinthians about Israel, and goes right on to speak concerning Israel to-day, saying, "If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not. And he goes on to say, "While we

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(the righteous of Israel) look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:3, 4, 18.) The blind among Israel looked forward for a temporal possession of Canaan in peace and prosperity, but the elect looked not at the temporal things which were seen, but looked for an eternal possession of their promised land and city, which all the seed of Abraham or Christians will yet receive just as God has promised to Abraham. The elect who have died have already obtained the fulfillment of that promise, they being now in the promised land and city which is up in heaven, but which will come down to this earth as the scriptures say.

We read in Acts 7th chapter, as follows: "Men, brethren and fathers, hearken; The God of glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him. Get thee out of thy country, and from thy kindred, and come unto the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell (the land of Canaan.) And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him (all Christians.) From the above and many other passages, we see that God's promise of everlasting possession of that land to Abraham's seed has never been fulfilled, but that it will yet be fulfilled. We read on and it says in the 25th verse, Moses supposed that his brethren, the children of Israel, "would have understood how that God by his hand would deliver them; but they understood not." We see again that Israel as a people

were blinded because of their sins, and did not understand in what way they were to be delivered from their enemies and possess Canaan as an everlasting inheritance. They did not understand that God by his miraculous power would deliver them and cause them to go into their promised land at the first, nor does Israel as a people understand to-day how that God by his miraculous power will deliver them from their enemies and cause them to go into their promised land at the last. Remember that all things of importance which occurred to Israel in olden times are types of what should be thereafter. The deliverance of Israel at the Red Sea, and the mighty nations of people whom God drove out of Canaan for Israel to go into it, are types of how Israel will be delivered heretofore. Isaiah says: "The Lord shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod, and then shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O, Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation * * Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout thou inhabitant of Zion: for great is the holy one of Israel in the midst of thee * * they may go into the gates of the nobles * * the kingdoms of nations gathered together: the Lord of hosts mustereth the hosts of battle * * Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty * * Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it * * I will punish the world for their evil and the wicked for their iniquity * * I will make a man (the righteous) more precious than fine gold; even a man than the golden wedge

of Ophir * * For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land * * The whole earth is at rest and is quiet; they break forth into singing. "See Isa. 11th, 12th, 13th and 14th chapters. See also Ezek. 36th, 37th, 38th and 39th chapters. See also Zech. 12th to end of book.

In Gal. 3:7-9, Paul says as follows: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen (Gentiles—all opposed to Israel—who afterwards of course might believe) through faith preached before the gospel unto Abraham, saying in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." And in verse 29 it says, "and if ye be Christ's then ye are Abraham's seed (or Christians) and heirs according to the promise."

In Acts 3:13-26, Peter says: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up and denied * * Repent ye therefore, and be converted that your sins may be blotted out [not while in this life, because we fall short and cannot help but continue sinning to a small degree; Peter says here *when* our sins are to be blotted out and taken away,] when the times of refreshing shall come from the presence [appearance] of the Lord: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, [the restoration or gathering back of Israel to begin the millennial reign] which God hath spoken by the mouth of all his holy prophets since the word began. For Moses truly said unto our fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear * * Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Paul also says in Heb. 4:2: "Unto us) those living in Paul's day) was

the gospel preached, as well as unto them." Meaning the children of Israel, of whom he is speaking. In Rev. 14:6, the gospel is called "the everlasting gospel." Then as previously stated, Abraham and the children of Israel had the gospel preached to them. The gospel is everlasting, and the promises under the gospel to Abraham and his seed after him forever, that they should some day possess forever the land of Canaan, is also everlasting and unalterable.

In Heb. 11:8-16, we read as follows: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance (at Chrst's second coming) obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, (still called the land of promise) as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out [had been obedient then,] they might have had opportunity to have returned [in the millenium.] But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The New Jerusalem city, which is now up in heaven, but which will come down from God out of heaven to this earth in the own due time of the Lord as John the Revelator says. I would again call the readers attention to Acts 7:5, where it says that God has never given Abraham and his seed an inheritance in the land of Canaan, yet God has promised that he would give it to him for a possession, and to his seed after him.

Rev. 3:12, reads as follows: "Him that overcometh will I make a pillar

in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God which is New Jerusalem, which cometh down out of heaven from God." Rev. 5:9-10, reads as follows: "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And has made us unto our God, kings and priests; and we shall reign on the earth." Rev. 20:6, says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." They shall reign with him on the earth a thousand years, and from what is written we believe the millennial reign will be in the land which God has promised to Abraham's seed for an everlasting possession, for the seed of Jacob to whom those promises have been made. The seed of Joseph, all who have been promised an everlasting inheritance on this land of America, will reign on this land, where there will also be a New Jerusalem city as the record of Joseph says, and after the millennial reign the seed of Abraham or all Christians will inherit this whole earth according to the promises of God in the Record of Judah and the Record of Joseph.

We read on in this same chapter in Rev. and it comes to the last and great day of judgment which, from what is written, we believe will be a long time after the millenium. John in relating to his great vision to the end of time, says as follows: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works." And we read on in the next chapter, first verse. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these words are true and faithful. And he said unto me, it is done." * * And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." The earth is then created a heavenly place, there being no more night, it will then be a celestial orb in the firmament, the abode of glorified saints.

We will now see what Christ says about the restoration or redemption of Israel.

We have seen that Christ spoke to the people in parables which were hard to understand, and "without a parable spake he not unto them." That the unbelievers who were not worthy to see and understand might not see. And he said they could not see nor understand, but to his disciples who believed on him with the faith that is real faith, he said to them, "Blessed are your eyes for they see; and your ears, for they hear." And he also said to them, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Read Matt, 13th chapter.) Christ said to his disciples that "many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The reason of this is explained in the 35th verse, where Christ says, "I will utter things which have been kept secret from the foundation of the world." Many prophets and righteous men desired to see Christ and the wonders he was to perform, and to hear his wonderful teachings, some of which teachings had been kept secret from the foundation of the world until he came into the world to do his great work.

When Christ went up into the mountain and first began to speak he said,

"Blessed are the meek, for they shall inherit the earth." The word meek means a great deal. If a man is meek he is humble and contrite; his heart is just right in the sight of God, for he has become as a little child, perfectly willing and obedient to do all that God commands him to do. All such persons shall, with the elect of God and his holy angels, one day inherit this earth in its glorified state.

In Luke 21:24-36, Christ says as follows: "And they [Israel] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles [the wicked] until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things [these signs] begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, we see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things [signs given above] come to pass, know ye that the kingdom of God [then to be established on earth forever] is nigh at hand. Verily I say unto you, 'This generation [the generation in which the signs of his second coming shall be] shall not pass away, till all be fulfilled.'"

Christ says here that Israel was to be led away from their promised land and city of Jerusalem, and scattered into all nations; which, as the prophets say in many places, means in every nation and every land under heaven, where they are to this day, we being their children; and Jerusalem shall be trodden down of the Gentiles, [the wicked or foreigners to God or to Israel] until the "times" of the Gentiles be fulfilled. Jerusalem is to be trodden down by the unrighteous until the iniquity of the unrighteous world has reached its fullness. When the world becomes ripe in iniquity for destruction, then God will destroy the wicked from off the face of the earth, and the Israel of God shall return to Jerusalem. We see that the beloved city of Jerusalem, where God says he has set his name forever, shall be trodden down by the wicked until a certain only, when it will not be trodden down any longer; but the redeemed of Israel shall be gathered back there, to the land which God has promised to Abraham's seed for an everlasting inheritance. Then will be the time which the prophets have spoken of so often as we have

seen, when God will fulfill the words of all his holy prophets. As Isaiah says, "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah." * * * * * Ye that make mention of the Lord, keep not silence, [work and pray] and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Paul says, (Rom. 11:25-27) "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel [the righteous or Israel of God] shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Paul says in the same chapter, 15th verse. "For if the casting away of them [Israel] be the reconciling of the world, what shall the receiving of them be, but life from the dead." We have seen from the prophets that Israel was to be led away from Jerusalem and scattered among all nations to remain for a long time, even until the latter days, until the iniquity of the world has reached its fulness, then the Israel of God who have died shall be raised from their graves and brought back to their promised land, with the righteous who are then living, to dwell in it and in Jerusalem forever, a holy and a redeemed people. God will not suffer any people to go beyond a certain degree in sin and iniquity; they may become very wicked, but when their iniquity has reached its fulness, then they are ripe for destruction and God destroys them. The iniquity of the whole earth reached its fullness in the days of Noah, and they were destroyed by the flood. The iniquity of a nation, the Amorites, who inhabited the land of Canaan before the children of Israel, reached its fulness, and God allowed the children to drive them out and take their land to possess it. When God made his everlasting covenant with Abraham, he said to him concerning his seed and the land of Canaan which he promised to his seed forever, "In the fourth generation they [Abraham's seed] shall come hither again; for the iniquity of the Amorites is not yet full." This is a type of what shall come to pass at Christ's second coming. Since the world began, many nations and kingdoms of people have reached their "times" or their "fulness," and have been brought down and destroyed by the hand of the Almighty. And as Christ has said, Jerusalem shall be trodden down of the

Gentiles until the "times" of the Gentiles be fulfilled; and how plain it is from this chapter in Luke, as to what time that will be; that is as to what Christ refers to when he speaks of the "times" of the Gentiles being fulfilled. I say how plain it is by reading the whole chapter, that "the times of the Gentiles" is the time when the iniquity of the whole earth has reached its fullness and the wicked have become ripe for destruction. But this time they will not be destroyed by flood of water, for God has said he would not destroy the people any more by flood, but they will be destroyed as the scriptures say. And this destruction will come upon the people suddenly, just as the flood came suddenly. It shall be as the prophets say, and as Christ says in this same chapter. The righteous who are then living will not be overtaken suddenly by that day, for they will know at the time, because of the signs to occur in the generation referred to, that the day is close at hand. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thes. 5:4.) Christ says in Luke, same chapter, "Take heed to yourselves! lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Christ says again in Matt. 24:37-40, "As the days of Noah were, so shall also the coming of the Son of man be. * * * * * They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be. Then shall two be in the field: the one shall be taken the other left."

Christ says in Mark, 13th chapter, "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judoea, flee to the mountains. * * * * * For in those days shall be affliction, such as was not from the beginning of the creation unto this time, neither shall be. * * * * * After that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven, shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." The Lord says through Isaiah, "I will take you one of a city, and two of a family,

and I will bring you to Zion."

We find from Luke 10:23-24, and other passages, that Christ said many things to his disciples and apostles privately. He no doubt said much to them concerning the restoration of Israel in their promised land, which is not written and recorded, but there is sufficient that is written. This must be true, because (from Acts 1:6-7) after Christ had arisen from the dead, one of the first things the apostles wanted to know of him was, when he would restore again the Kingdom to Israel. This is proof that before his death he had been speaking more to them about restoring again the Kingdom to Israel than is written in the four gospels which we have. When the apostles asked him this question, he answered them, "It is not for you to know the time or seasons, which the Father has put in his own power." They wanted to know of Christ, "Lord, wilt thou at this time restore again the Kingdom to Israel?" Whether they understood then or not, the way in which the kingdom of Israel was to be restored in their promised land, we have seen from the apostles writings that later on they did understand it fully. They asked Christ this question when they came together after Christ arose from the dead. We must remember that Christ was with his apostles for forty days after he had arisen from the grave and after he had ascended to his Father. He was with them in secret from the outside world, and during this forty days he was instructing and teaching them, and preparing them for the great mission which they were to accomplish. As it says here, during this forty days he was "speaking of the things pertaining to the Kingdom of God." Now if we had written in a book all that Christ said to his apostles in this private and sacred session of forty days, I suppose it would all make a book much larger than the whole of the New Testament; but no doubt many of these things were for the apostles only, and were not for the world.

I quote again more fully from Isaiah on the time of Israel's deliverance, and also quote a few words from several of the prophets:

"Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. * * * Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. * * * I will punish the world for their evil, and the wicked for their iniquity. * * * I have commanded my sanctified ones [angels] I have also called my mighty ones; [to gather together the elect] for mine anger, even them that rejoice in my highness. * * * The kingdom of the nations gathered together; the Lord of hosts mustereth the host of battle. * * * I will make a man

more precious than fine gold; even a man than the golden wedge of Ophir, [meaning the righteous, whose bodies shall be changed from a mortal to an immortal body.] For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. And it shall come to pass in that day, that the Lord shall give thee rest from thy sorrow, and from thy fear. The whole earth is at rest, and is quiet: they break forth into singing. It stirreth up the dead for thee, even all the chief ones of the earth, [the righteous dead are raised.] Thou * * Lucifer * * [or Satan] shall be brought down to hell, to the sides of the pit. *

(Satan is cast into the bottomless pit for 1,000 years.) This is the purpose that is purposed upon the whole earth. For the Lord of hosts hath purposed, and who shall disannul it?

And in that day the words of Isaiah will be fulfilled which say, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men (the righteous.)

And the words of Jeremiah which say, "At that time they shall call Jerusalem the throne of the Lord, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers." And the words of Ezekiel will be fulfilled which say, "This land that was desolate is become like the garden of Eden." And the words of Daniel which say, "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain." And the words of Hosea which say, "The children of Israel shall abide many days without a king. Afterwards shall the children of Israel return, and seek the Lord their God, and David (Christ) their king; and shall fear the Lord and his goodness in the latter days." And the words of Joel which say, "Put ye in the sickle, for the harvest is ripe, come get you down; for the press is full, the vats overflow, for their wickedness is great. (the "fulness" or "times" of the Gentiles has then come.) Multitudes, multitudes in the valley of decision; for the day of the Lord is near. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel,

Then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And the words of Amos which say, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper. And I will bring again the captivity of my people Israel. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." And the words of Micah which say, "The remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver. All thine enemies (the wicked) shall be cut off. It shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee. And I will destroy thy chariots. I will cut off the cities of thy land, and throw down all thy strongholds. Thou shalt no more worship the work of thine hands. And I will execute vengeance in anger and fury upon the heathen (the wicked) such as they have not heard. Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

And the words of Zachariah which say, "Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you (Israel) abroad as the four winds of the heaven, saith the Lord, Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Thus saith the Lord; I am returned into Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountains of the Lord of hosts, the holy mountain. And Jerusalem shall be inhabited again in her own place, even in Jerusalem." Before Israel's deliverance, Jerusalem will be trodden down by the Gentiles as Christ has said, and Israel's deliverance, in that day is described by Zachariah as follows: "Behold the day of the Lord cometh. I will gather all nations against Jerusalem to battle; and the city shall be taken. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battles. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains. Ye

shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah; and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that a great tumult from the Lord shall be among shem." "And they shall look upon me (Christi) whom they have pierced." "And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends," (the Jews.) "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off."

And the wards of Malachi which say, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years." Meaning the days when Israel was led out of Egypt and first went into the land of Canaan, when they served God in an acceptable way. And in that day Israel will say, "The Lord liveth which brought up and which led all the seed of the house of Israel out of the north country, and from all countries whither he has driven them, and they shall dwell in their own land." And in that day the Gentiles shall come unto Israel and shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

Read the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel and all the prophets, for all of them speak of these things and all their words will be fulfilled, Heaven and earth shall pass, but one jot or one tittle shall in no wise pass from the law or the prophets until all be fulfilled.

J. J. SNYDER.

[TO BE CONTINUED.]

"Ye ask and receive not because ye ask amiss."—Jas. 4-3.

To harmonize this with the words to be found in 1st John, 3-22, "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," we must conclude that whosoever pleaseth the master cannot ask amiss. Again we have the words of Christ himself, "Whatsoever ye ask in prayer, believing, ye shall receive." Matt. 21-22. There is no question here of obedience, or asking amiss. Nothing but prayerful faith is required. Nevertheless when we come to ponder the question, can we pray, "believing," unless we

have been diligent in keeping his commandments, we find that the intent and purpose of our Savior's promises are thoroughly understood by his Apostles, and by a comparison of their words on the subject of prayer we may learn that it is only through obedience, and a desire to please God by thought, word and deed, that we can pray, "believing" even that for which we ask must meet with divine approval, else we will be asking amiss, and our prayer be vain. If there is any doubt on this point it would be safer to pray for divine wisdom. ("Ask of God, who giveth liberally,") and then we can say with the Apostle, "we receive of him all that for which we ask, because we delight in doing his will."

S. B. WEST.

The Two Witnesses.

[Rev. 11th Chapter.]

In the natural sense, these may be the Bible and book of Mormon. Their witness being together from the discovery of the latter, but before that, apart. Their being taken to heaven may signify a conjunction between the church in heaven and the church on earth by an oracle, thus making the church on earth the Kingdom of God. This cannot take place as long as the Temple is filled with smoke (falsities in religion) such as the love of ruling from the love of self, (Sodom) or the love of ruling from the love of one's own intelligence, (Egypt.) The decree of Phocas is said to be an epoch for reckoning dates. Some suppose that 3 1-2 days mean 3 1-2 cycles of 360 years. In the spiritual sense the two witnesses signify the two essentials of the church, viz: "The worship of the Divine Human of God, the father or general idea, being inside the son. The personal idea, making one God and a life according to the decalogue, in which all evils are shunned as sins."

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The Cerebrum Versus The Cerebellum.

It is related in a book entitled "14 weeks in Physiology," that experiments were tried on the brain of a pigeon. When the cerebellum was removed, the bird showed signs of great fright, fluttering with its wings and desiring to fly away or be off. But when the cerebrum was removed, it remained motionless and moping, occasionally opening its eyes and closing them again. This shows that the cerebellum is a dalliance power, necessary, but to be used sparingly, compared to the cerebrum, which is the real life of the soul, inner and higher than the external cerebellum, which degrades. Apropos are the words of the poet:

"Their loves were like all other loves,
A rosebud and a pair of gloves,
A warmth, a glow, a shiver,
And fly not yet upon the river.

I. L.

What Bab is Tired Of

I am tired of the coming woman who never gets there.

I am tired of the men who don't take care of women.

I am tired of selfishness envy and the worship of the dollar.

I am tired of women who refuse to make the country greater by bearing children.

I am tired of hearing Providence blamed for our own stupid blunders.

I am tired of the woman speaker, the club woman and the woman whose mission is apparently to promulgate bad manners.

I am tired of rude children with diamond rings on their fingers and impudent words on their tongues.

I am tired of politicians' promises that are never kept.

I am tired of the belief that says the kitchen amounts to nothing and the club-room a great deal.

I am tired of the type of women who prides herself on not knowing what she eats, and who looks it; on not knowing what she wears, and who is in consequence a scarecrow; on not knowing what she calls the smallness of life.

Now these smallnesses include agreeable men, amiable babies, affectionate dogs, singing canaries, boxes of sweetmeats, good novels, and, most important of all, good temper.

She can have all the big things of life if I only may have the little ones; she hasn't the remotest idea how absolutely tiresome she is, but I am sure if a vote were taken, all of the men and half of the women would agree in the opinion expressed of her by

BAB.

The boy who wilfully violates every rule of school, and who is continually giving his teacher trouble, is very apt to violate the state laws when he grows up to be a man. Then the authorities will take charge of him and give him the discipline that he should have been given by his parents while growing up. The disobedient boy is shunned on all sides by good children who obey their parents and teachers, and just so he will be shunned by all business men when he become a man, for the business man will always question the honesty of the boy who has been raised to do as he pleases.—Ex.