

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