

THE RETURN.

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

Vol. 1. No. 1.

DAVIS CITY, IOWA, JANUARY, 1889.

Whole No 1.

PROSPECTUS OF THE RETURN.

Realizing there has been a departure from the plain and pure doctrine of Christ, as set forth in the New Testament Scriptures and Book of Mormon, in the which is the fullness of the gospel, the undersigned proposes to commence the publication, at Davis City, Decatur county, Iowa, of a monthly periodical, to be called THE RETURN, in which we propose to set forth our understanding of the doctrine of Christ, as we find it presented in these sacred records, together with the order of church organization and government.

The examination and presentation of these subjects will necessarily include an examination, presentation and comparison of many of the items of doctrine and practices which have been introduced into the church of Jesus Christ of Latter Day Saints, which we consider departures from the original and true faith. We do not wish to be unnecessarily personal or severe in any thing we may say, but in presenting some of those things may feel called upon to present some circumstances and facts which have transpired under our personal observation, which we devoutly wish never had transpired.

Our desire is, by the grace of God assisting us, to be able to point our fellow men the way to the "Lamb of God who taketh away the sins of the world," that thereby they may be prepared for the glorious coming of the Lord Jesus Christ, which we believe is drawing near, and that they may be worthy to assist in the great work of the Father, which he has

commenced in the earth to prepare a people for a day of rest, the millennium.

We do not propose to hold a religious controversy with any, neither will we debate, believing these things are calculated to engender strife and ill feelings unbecoming professed christians. But rather, let every one be free to express his views unrestricted and untrammelled, in his own channel and in his own way, and let a thinking, considerate public judge.

THE RETURN will be devoted to the interest of the church of Christ, advocated by David Whitmer, one of the witnesses to the divine authenticity of the Book of Mormon, and all true Latter Day Saints will be cordially invited to *Return* to the original principles of the gospel of Christ as presented in the beginning.

As it is expected this Prospectus will mostly fall into the hands of strangers, we deem it proper to give a brief sketch of its publisher.

Being a practical printer we worked in the printing office of the church of Latter Day Saints, in Kirtland, Ohio, where we united with the church in 1835, and assisted in printing the first edition of the Book of Doctrine and Covenants. We printed four numbers, (all that was printed,) of the "Elders' Journal," the church paper, in Far West, Caldwell County, Missouri, in 1838, before the church was driven from that state the following winter. In 1839, in company with Don Carlos Smith, the youngest brother of Joseph Smith, established the "Times and Seasons," the church paper, in Nauvoo, Illinois, which we sold to Brigham Young & Co. in 1842. Remained in Nauvoo until 1844, when we, together with President Sidney Rigdon, were appointed by the

authorities of the church, to go to Pittsburgh, Pennsylvania, to build up the church in that city. We left Nauvoo on the 18th day of June 1844, nine days before Joseph Smith was murdered in Carthage, Illinois. Remained with President Rigdon until his organization failed and he left the State in April, 1847. Moved from Pennsylvania to Decatur county Iowa, in 1855, which has been our place of residence from that date to the present. United with the Reorganized church of Jesus Christ of Latter Day Saints in April, 1863, having been acquainted with it for several years. Protested from the first against some of its practices and teachings. Was baptized into the church of Christ on the 13th day of April, 1888, by Elder John C. Whitmer, of Richmond, Mo.

TERMS:—THE RETURN will be published monthly, containing sixteen double column pages, octavo, at One Dollar a year, payable in advance, and will be furnished to subscribers postage paid. Any person procuring 10 subscribers and sending us ten dollars shall receive one volume gratis.

Money can be sent by Bank Draft, Express Order or Post Office Order on Davis City, Iowa, at our risk.

E. ROBINSON.

THE GOSPEL. WHAT IS IT?

We believe that all people, who believe the bible, will say that Jesus Christ fully comprehended and understood the principles of the gospel, the plan of salvation, inasmuch as he is the captain of our salvation.

He says: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. 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, therefore even

as the Father said unto me so I speak." John, 12:48-50.

By this we learn that when we are reading the words spoken by Jesus, we are reading the words of his Father, who is God over all, to whom be glory and honor forever and ever. Amen. By this we learn also, that Jesus taught the commandments of his Father, the gospel, which is "life everlasting." And Jesus said, "he that will be my disciple let him take up his cross and follow me." Not that we should follow him through the land of Judea, and the cities of Samaria and Galilee, but should follow his example in obeying the commandments of his Father.

His first public act after attaining the age designated in the law for entering into the ministry, was to come to John the Baptist (who had been raised up a forerunner to prepare the way before the face of the Lord, and make his paths straight, who came preaching repentance and baptism for the remission of sins, and was baptized in the river Jordan), and demanded baptism at the hands of John.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'" Mat., 3:14-17.

Jesus says in another place, "I came not to do my own will, but the will of him who sent me," therefore this act of his, in being baptized, was according to the will, the commandment, of his Father, and brought the spirit of life, by which he went forth and taught the principles of salvation, the gospel of peace.

Among other things he said: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." John, 3:5. By these scriptures we learn that water baptism is the commandment of the Father, and essential to salvation. There are also many other passages of scripture bearing upon this subject, a few of which only will we mention at this time.

Jesus, after his crucifixion and resurrection from the dead, gave commandment to his disciples to go forth and preach the gospel of the kingdom for the salvation of men, as we will see by the following:

Matthew, testifying on this subject, says: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world. Amen." Mat. 28:18-20.

Mark, testifying to the same, says: "And he said unto them, Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Mark, 16:15-18.

Luke, in his testimony, says: "And he said unto them, thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye

at Jerusalem until ye be endued with power from on high." Luke, 24:46-49.

In fulfilment of this commandment the disciples tarried at Jerusalem until the day of pentacost had fully come, when the Holy Ghost was poured out upon them in a miraculous manner, and cloven tongues as of fire sat upon the heads of many of them, and they spake "with other tongues as the spirit gave them utterance," when Peter, standing up with the eleven, preached the first gospel sermon that was preached after the crucifixion. And when the listening multitude were pricked in their hearts, they cried out, "men and brethren what shall we do?" "Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts, 2:38-40.

In these scriptures we find the first principles of the gospel clearly set forth, which are, first, faith; (he that believeth); second, repentance; third, baptism for the remission of sins; fourth, the gift of the Holy Ghost. The apostles, on different occasions, practiced the ordinance of laying on hands for the gift of the Holy Ghost. See Acts 8:17 and 19:6.

After these cometh the resurrection from the dead, and eternal judgment, of which we purpose speaking more fully hereafter.

These principles, we believe, were ordained by our heavenly Father in eternity, before the world was, consequently are fixed and unalterable, and are as binding upon us to-day as they were upon Christ and the apostles, and the people of that generation. And those who obey them become heirs of God, and joint heirs with the Lord Jesus Christ, and are all privileged ALIKE to partake freely of the waters of life, be-

ing branches of the true vine, receiving nourishment and strength, each for themselves, from the vine, Christ, their living head.

[TO BE CONTINUED.]

ELDER DAVID WHITMER.

HIS HAPPY DEATH.

Having been requested, by letter, to give an account of Elder Whitmer's last illness and death; we therefore, readily give place to the following very interesting account, given by Elders John C. Whitmer and J. J. Snyder, sent us last February.

Richmond Mo. Feb. 3, 1888.

DEAR BRETHREN:

It has pleased the Lord to take from our midst our dear aged Brother, David Whitmer. God alone knows how we mourn his loss, yet we know that it pleased God to take him, because the righteous purposes and work of God must roll on. The Testator has died. His testimony that the truth is now established, and the Book of Mormon and Bible were true, was given by him on his death bed; therefore, as he has sealed his testimony with his death, it is now in full force to the condemnation or justification of the world. Upon his death bed he gave us his testimony in these words: "*I Know the work is set up; Truth is established; Hold fast to the Rock.*"—By the same spirit as he gave this testimony, he bore his testimony to the truth of the Book of Mormon.

O, brethren and sisters! we cannot describe to you in a letter, what we have seen and heard, and what the Lord has made known to us through our dear brother in his dying hours. Only those who saw and heard can fully feel and know these great things in their fullness. We can only write a part of these testimonies; and when we see you face to face, and can talk with you in the spirit, then we will tell you more, for we know that these things are strength and comfort to all who are in Christ Jesus our Lord.

Last spring, soon after Bro. David had finished his pamphlet, he selected a verse which he wanted read at his funeral services. He was then in good health. This was something he never did before in his life. We told him we wanted him with us yet many years if it was God's will, and urged him not to think about dying. He answered that *his work was done*; and God's will, not his be done; and if it pleased the Lord to let him remain some years, to see the work move on, well and good; and if it pleased the Lord to take him hence, well and good. He would read the replies to his pamphlet in the *Heralds*, and we would ask him if he did not want to answer such and such things which were in the *Herald*, and send the answers forth to the *Latter Day Saints*, so the honest in heart might not be led wrong, but know the truth. He would always tell us that the honest in heart would have their spiritual eyes opened in God's own due time, and they would then understand and receive his pamphlet; that he had borne his testimony in the pamphlet concerning all these things, and his work was done; that he would not make a single reply to the *Herald*, no matter what they would say; that he would not carry on a debate or disputation with them. He said that when a servant of God had borne his testimony to a people, if that people openly rejected it and desired only to refute and contend against it because of their blindness to the truth, that that servant had rid his garments of their blood, and his work was done; and for him to keep up a contention with those people, he would come under that condemnation where Christ says that contention was of the devil, and that disputations must be done away.

O, brethren! what a lesson we have learned from our dear brother on this point. We now see that a true servant of God, bears his testimony to certain truths, and there he lets the matter rest, to the condemnation or justification of the hearers; but all who are not true servants, will not rest but

desire contention, disputation and debate continually; for in this they delight, because they can display their wit and human wisdom; but the servant of God desires to please God only and not men, and is meek and lowly in heart, caring not what man will say or think. May God help us to be like our departed brother in this respect. Hear what he says in the conclusion of his pamphlet:

“Brethren, I have this to say in conclusion: I will *not argue and dispute* with you. In the spirit of love and meekness I have told you what the Spirit of God has moved upon me to speak. I am now past 82 years of age, and *my work in this world is about done. *** My days to stay here are not many more; I soon go to rest with those who have gone before me; but I have rid my garments of your blood and the blood of all men.*” Brethren, we have told you before about the prophecy which Bro. Joseph Smith gave in 1834, to Bro. David. We have the old yellow time worn paper, among the sacred papers of our dear brother. This prophecy has been fulfilled. It says of Bro. David that “he shall be a ruler in Zion when he is old and well stricken in years. *He shall say to the faithful, ‘Go forth, and build up the waste places of Zion.’*” Brethren, he has said it; let us go forth to the work; may God be with us to keep us humble, meek and lowly in heart, that we may depend solely upon Him who is able to accomplish a great work through his weak and humble servants. And may we at all times have the spirit of love with us; not only for our brethren who love us, but for *all men, even our enemies*; those who hate us and persecute us; let us love them in return, and show to them by our words and actions that we do in reality love them in return. All who cannot do this, have not yet been born of the Spirit, and can not see the Kingdom of God; no one is yet qualified to labor in the Master’s vineyard, unless he can go forth in this spirit of love as described so plainly by our Lord and Savior, Jesus Christ. Above all things

brethren, let us remember this. Love, it is the fulfilling of the whole law. It, and it alone, is the key by which we can unlock the gates of heaven, and enter therein, when we shall have done with this life. Happy is he who possesses it continually. Having it only at times will not suffice. The wicked have it at times. We must be of this spirit continually, if we expect to inherit the first resurrection. Our dear brother, David, was of this spirit continually. May we grow in grace until we have reached this mark.

Not long after Bro. David had selected his funeral text, he was taken to his bed. During his feeble condition, Bro. E. L. Kelly, of the reorganized church, came here to see him. This was last spring. He told Bro. Kelly that he had selected his funeral text, and that his work was done; that he did not expect to remain here very much longer. He had Bro. Kelly read this text, which was Rev., 22:14. He also told him that he had said in his pamphlet, and had written Bro. Joseph that he loved him and loved his father; but that Bro. Joseph had doubted this and did not believe him. He told Bro. Kelly that this had caused him much grief, and our dear Bro. David began to cry like a child. O brethren, we will never forget that time. Our hearts were full. Bro. Kelly’s heart was full. When Bro. David was through crying, he told Bro. Kelly that Bro. Joseph did not know what love was. To this Bro. Kelly made no reply; but his heart was filled with the love of God, and he knew and realized that he was in the presence of a grand old man of God, whose heart was also filled with the love of God; who had become as a little child, whose heart was warm and tender and full of the Holy Spirit of the Master.

Many of the Latter Day Saints still accuse Bro. David of ambition, and a spirit of leadership. Brethren, such a thing was as far from him as language could express. Of all men we have ever known, he was the most meek and humble, and had the least

pride and ambition. We have only to read his pamphlet on this subject, to see that he had no such desires. He wrote the pamphlet because God moved upon him to write it; just the same as he moved upon his servants of old to write their testimony; just the same as he moved upon Paul to write to the Galatians and others who had erred from the true gospel and doctrine of Christ. Many of the Latter Day Saints do not believe Bro. David when he says in his pamphlet that he loves them; but we, brethren, can testify before God that he did love them, and that he has grieved and sorrowed much because of them. And we can also testify that we have the same spirit toward them that our dear Bro. David had.

Bro. David recovered from the spell of sickness he had last spring, and enjoyed good health through the summer. Last October he was taken with a cold on his lungs, which was the beginning of his late weakness. The cold wore off and left him in a very weak condition. He had no disease, but was simply weak and feeble. He grew more and more feeble up to his death, which occurred January 25th, on Wednesday at 5 o'clock p. m. His mind was clear as the noonday up to the time he breathed his last breath. On Sunday previous to his death, about 4 o'clock p. m., he told us to send for certain brethren and for Dr. Geo. W. Buchanan (an old friend whom he has known almost 50 years), saying he wanted to bear his dying testimony to the truth of the Book of Mormon. At about 5:30 p. m. these brethren and Dr. Buchanan—also Mr. Geo. I. Wasson, another friend—had all arrived at the house. He first asked Dr. Buchanan to state to those present, whether or not he was in his right mind, before he gave his dying testimony. The doctor replied, "Yes, you are in your right mind, for I have just had a conversation with you." He then addressed himself to all who were in the room and said: "Now, you must

all be faithful in Christ. I want to say to you all, the Bible and the Record of the Nephites are true; so you can say that you have heard me bear my testimony on my death bed. 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." This testimony to the truth of the Book of Mormon and Bible, he gave to go forth to unbelievers in the Book of Mormon. In a few minutes after he bore this testimony, Dr. Buchanan and Mr. Wasson left the house.

Those who were present with him during his dying hours, to whom the Lord revealed through him great and marvelous things, were the brethren and sisters of the church of Christ, who reside here. He continued from Sunday evening to Wednesday evening, the time of his death, being three days, in this weak condition of body, but his mind was strong and clear up to his death. And, O brethren, the many great things he uttered to us with the power of God upon him; though weak in body, at times he would have us sit him up in the chair so he could speak with power and force; and in his weak and dying condition he would raise his hands and eyes to heaven and speak by the power of the Holy Ghost. Brethren, it is impossible for us to attempt to describe in a letter, and impossible for you to feel and realize, the great things we have HEARD, and SEEN, and FELT and KNOW. Those who saw and heard, know that it would be wisdom to only tell certain things to certain ones. Things that are of God and sacred, must be told only by the guidance of the Holy Spirit. Some of the things that we can speak of in this letter are as follows: On Monday morning Bro. David had certain brethren sit him in his arm chair. While in the chair he raised his eyes and hands to heaven and had a vision. While in this vision, with uplifted eyes and hands to heaven,

among other things he said: "I see Jesus. O! if I could only raise my feet and understanding to my faith, I could make one step into the promised land forever." He said other things in this vision that we cannot write you. After this he said what we have told you in the beginning of this letter. "I KNOW THE WORK IS SET UP; TRUTH IS ESTABLISHED; HOLD FAST TO THE ROCK." That rock is Christ. Brethren, our hearts are too full in writing this—words fail us—we cannot describe to you these things.

We will close our letter now, hoping the time is not far distant when we can speak with you face to face, and tell you what we have seen and heard. We had thought to add more to this letter by way of exhortation to the brethren, but we feel to close now. May we all so live, that when we come to die, we may be as sure of the first resurrection as our dear departed Bro. David Whitmer. May the Holy Spirit of God be with you all abundantly, to continue with you all through life, is the prayer of your unworthy brethren, in the name of our Lord and Savior, Jesus Christ. Amen.

Your brethren in Christ,
J. C. WHITMER,
JOHN J. SNYDER.

P. S.—Brethren, there is one thing more we will speak of in this letter: When the appointed time of the Lord came for the spirit to leave the body, such a sweet, peaceful and marvelous death we have never seen or heard of. Just before the last breath left the body, he opened his eyes wide. There was no more expression in his eyes than there would be in the eyes of a dead man. Gradually the eyes began to grow bright. They grew brighter and brighter, until they shone far brighter than ever we have seen in this world. The eyes then gradually turned straight up toward heaven, and he seemed to be looking at something afar off. He was looking into heav-

en! Then a sweet smile came upon his whole face and features, as if he was greeting the angels of God. He breathed one or two more times, and his body sank in death. His spirit had taken its flight to heaven. O, brethren! words fail us. We cannot describe to you by letter, nor could we by word of mouth, bring you to realize the great and marvelous things which we have seen, and heard, and felt, and know.

Your brethren in Christ,

J. C. W.

J. J. S.

—————o—————
The following is taken from "Is the End Near?" by C. C. Ruthrauff:

"I quote from an incident narrated by Columbus of himself. It was on the occasion of his second voyage, and after the weary hours spent on the lookout for land, he had thrown himself prone upon the deck in utter despair. 'Then it was,' says Columbus, I heard a familiar voice speaking to me in compassionate tones: 'O fool and unbeliever who wilt not serve thy God, him who hath done more for thee than for Moses and David. Ever since thou wast born he hath had thee in charge; as soon as he saw that thou hadst reached the age of thy destiny he filled the world with thy fame. The Indies hath he given thee for thine own. He hath given the keys of the ocean, bound as with strong chains before. Stand up as a man and acknowledge thy error. Thou callest for an uncertain success, yet God hath never been false to his promise. Surely he will recompence thee for the fatigues and perils thou hast undergone. Fear not: do not complain, for all these tribulations shall be written in marble.' Hearing this overcome, I could only weep for my errors."

—————o—————
Rob not the poor, because he is poor; neither oppress the afflicted in the gate: for the Lord will plead their cause and spoil the soul of those who spoiled them.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, JAN., 1889.

SALUTATORY.

As this number commences the publication of **THE RETURN** we will state the principal objects had in view in its publication.

Having implicit confidence in the saving efficacy of the gospel of our Lord and Savior, Jesus Christ, we wish to present those precious truths to our fellow men in simplicity and plainness. We shall take for our standard of authority the Bible and Book of Mormon. They both contain the same gospel, given by the same blessed Lord Jesus Christ, but to different peoples, a minute account of which we purpose to give hereafter. The principles of that gospel, we believe, were devised in heaven before the world was, and are, like their author, eternal, consequently cannot be added to or taken from with safety.

An investigation of this subject will involve the necessity of enquiring into the divine authenticity of the Bible and Book of Mormon. This we purpose doing in the pages of **THE RETURN**, as we believe our Heavenly Father has left ample evidence of the divine authenticity of both records.

In order to show wherein some people have greatly, as we understand it, departed from, and also added to the gospel, and claim those additions essential to salvation, we expect to give several items of history pertaining to the church of Latter Day Saints, with which church we have been intimately acquainted for over fifty years. Will also give some of the reasons why we withdrew from the Re-organized church of Latter Day Saints.

We intend also to treat upon the subject of the gathering of the Jews to Palestine, the restoration of that land to its primitive fertility and the rebuilding Jerusalem, which work has already commenced, and show the bearing these

things have upon the destiny of all Gentile nations; and that they immediately precede the second coming of Christ, and the millennium.

We may also speak briefly of the Aborigines of America, that possibly they may yet become the battle axe, in the hands of the Almighty, to scourge this nation, when its cup of iniquity is full.

The foregoing subjects furnish a broad field for contemplation and thought, and in the consideration of them we shall endeavor to be courteous to all, and accord to all the same God-given right that we claim for ourselves, that is, to accept and receive that which we believe to be true, and reject that which we believe to be error.

With these brief remarks we enter upon our Editorial duties, humbly praying our Heavenly Father to aid us by his peaceful, Holy Spirit, that our efforts may result in good to our fellow men, and to His name's honor and glory.

STATEMENT.—We do not wish, or intend, to compromise any one in what we may write and publish in these columns. We issued the prospectus for the publication of this periodical at our own volition, influenced, as we believe, by that peaceful, quiet spirit which has been our friend all our life. We did not feel at liberty to pass through life, and off the stage of action, without leaving an additional record of the fact that we were a firm believer in the glorious gospel of the Lord Jesus Christ, and in the divine authenticity of the Bible and Book of Mormon, and to point our fellow men to some of the wonderful prophecies contained in both those sacred records, which are now being fulfilled, and will shortly come to pass.

We solicit the correspondence of friends with this understanding, that all writers give us their full proper names, and that we reserve the exclusive right to determine whether we publish their articles or not. And if published, each writer to bear the sole responsibility of their productions. If, for any cause, we decline to publish their articles, we promise to return them to the writers, if they request it.

ELDERS J. J. SNYDER AND C. C. FRISBY are on a mission in Utah. Their Post Office address is Provo City, Utah.

SPECIAL NOTICE.

We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1.00 for one year.

SUGGESTIONS.—We do not expect to please every one in what we may publish in these columns, therefore our friends must not feel disappointed if they do not always see just what they would prefer, remembering that we have to give an account of our stewardship for ourselves, and not for them, neither can they render an account for us. We are in receipt of letters from friends in different states and territories, most of whom are entire strangers to us, making suggestions with regard to what we should publish, for which we feel truly thankful, as in the midst of council there is safety. The making these suggestions show they take an interest in the work, for which we feel grateful.

Our friends will please continue to make their suggestions, as it may save us from many missteps. Our experience has taught us, all men are mortal, and we are no exception to the rule.

We have been favored with a visit from Elder W. P. Brown, of Newton, Kansas. He preached three sermons in the brick church, to attentive congregations. On Sunday forenoon, Nov. 25th, he addressed the members of the Church of Christ, in our hall here, every word of which seemed to be dictated by the Holy Spirit. It caused the hearts of those who heard to rejoice in the Lord. By his meek and humble deportment he greatly endeared himself to us.

He left on Tuesday for Indepen-

dence, Mo., thence home for a few days, when he intends to start on a mission to Texas.

SOME REASONS.

There are several reasons for believing there has been a departure from the original and true doctrine and order established by Christ, for the government and salvation of his people; some of which are:

Changing the name of the Church of Christ contrary to his direct and express command.

The introduction and practice of polygamy.

The Adam-God theory and blood atonement, as has been taught in Utah.

The doctrine of tithing, as now taught and practiced by the Brighamite and Reorganized churches of Latter Day Saints.

The practice of paying the ministers a stipulated sum of money, which, to our understanding, is directly contrary to the word of the Lord, and tends to priestcraft.

Doctrine of avenge, as set forth in the book of Doctrine and Covenants.

The establishing of a separate order, inside of the church, styled the "Order of Enoch," the members of which were called fictitious names, and bound together by a solemn covenant. The penalty for breaking that covenant was as follows: "And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption." See sections 77, 81, 93 and 101, Plano edition, Doc. and Cov.

None of which things existed in

the church in the beginning. There are other reasons which may be noticed hereafter.

ELDER DAVID WHITMER.

We became acquainted with Elder Whitmer in Kirtland, Ohio, in 1835, where he resided until 1837, when he removed to Far West, Caldwell county, Missouri, where we lived neighbor to him in 1837, and until June 1838, when he was compelled to leave that county, being warned in writing, signed by 83 men's names, most, if not all of whom, we regret to say, were members of the church, warning Oliver Cowdery, David Whitmer, John Whitmer, W. W. Phelps and Lyman E. Johnson, to leave the county, with their families, within three days; from which warning we make the following extracts:

"For out of the county you shall go, and no power shall save you. * * * For there is but one *decree* for you, which is to depart, depart, or a more fatal calamity shall befall you." See page 103, Missouri document.

The foregoing is one of the many circumstances which transpired under our personal observation, which we devoutly wish had never transpired. We are a living witness to the fact that those men were thus compelled to leave their homes. They heeded the warning and left.

With regard to Elder Whitmer's *spiritual* authority, we do not believe it was affected in the least degree, by any action had in his case, by the High Council of the church at Far West, as the course pursued with regard to him, if the record of the proceedings are correctly given, was not in accordance with the law of Christ, as set forth in the 18th chapter of Matthew, which is the law for the church. See Doc. and Cov., Sec. 42:16, which says:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church, and he that doth according to these things shall be saved, and he that doeth them not shall be damned if he continues."

Neither do we believe the brief connection he had with Wm. E. McLellin in September, 1847, affected his standing before the Lord, as in 1848 and 1849 the Lord saw fit to open their eyes to see the errors, as will be seen from the following quotations from Elder Whitmer's pamphlets. On page 65, in his "Address to all Believers in Christ," speaking of the first ordination of high priests, he says:

"Brother John was himself ordained a high priest at that time, so he was in error and could not see it; but he saw it very clearly in 1848, when the Lord opened our eyes to see and understand it."

Again, on the first page of his "Address to Believers in the Book of Mormon," he says:

"Now, in 1849, the Lord saw fit to manifest unto John Whitmer, Oliver Cowdery and myself, nearly all the remaining errors in doctrine into which we had been led by the heads of the old church."

This clearly included the errors of McLellinism, which they renounced.

His authority we consider good and valid in every respect. He bore fruits of righteousness to the end.

From our acquaintance with Elder Whitmer, we looked upon him as one of the most upright, solid, quiet and unassuming christian men we ever became acquainted with. We have sometimes wondered how it was that he could, with such patience, endure the treatment he received at the hands of those who were once his brethren, but when we read his pamphlet, we felt that he had been kept by our Heavenly Father for a wise purpose; and his dying testimony, we believe, will be productive of more good than the preaching of many elders.

THE MEMBERS OF THE CHURCH OF CHRIST hold regular services three times each week, in Robinson's Hall, in this place. Preaching every Sunday morning at 11 o'clock; prayer and testimony meeting every Sunday at 3 p. m., and every Wednesday evening at 7 p. m.

CHURCH ORGANIZATION.

When we come to examine this subject carefully in the light of the New Testament and Book of Mormon scriptures, it appears to our understanding a very simple thing.

Jesus Christ, in his ministry in Palestine, chose and "ordained twelve that they should be with him, and that he might send them forth to preach." Merk, 3:14. He sent them forth to preach, two by two, without purse or script, to the lost sheep of the house of Israel, but not to the Gentiles. Mat., 10:1. He also appointed other seventy and sent them forth in the same manner. Luke 10:1. The twelve also were to be SPECIAL WITNESSES of his mission and resurrection.

After his resurrection from the dead he appeared unto his disciples and said: "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, receive ye the Holy Ghost," (John 20:21,22) and gave them commandment to go "into all the world and preach the gospel to every creature." Mark, 16:15. But charged them to "tarry ye in the city of Jerusalem until ye be endowed with power from on high." Luke, 24:49. And said unto them, "ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Acts, 1:8.

At Pentacost they received the promised endowment, and commenced preaching the gospel according to his commandment, and there were immediately added to them three thousand souls. "And the Lord added to the church daily such as should be saved." Acts, 2:

Here we find the church in complete spiritual working order. After this:

"When the number of 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, It is not reasonable that we leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed they laid their hands on them. And the word of God increased and the number of the disciples multiplied in Jerusalem greatly." Acts, 6:1—7.

Here we see the simple workings of the gospel plan. Jesus called, ordained and sent forth twelve apostles, special witnesses for him, and gave them commandment to go "into all the world and preach the gospel to every creature, with a promise that "he that believeth and is baptized shall be saved. Those, therefore, who thus believed and were baptized, became members of the church of Christ.

These apostles were chosen to minister in *spiritual* things, which takes precedence far before temporal things, as we see by the foregoing quotation. They also ordained others, elders who went forth preaching the gospel in different countries and among different people, and wherever they found those who believed their testimony, repented and were baptized by them, there the church of Christ was established.

Saul, as he journeyed to Damascus: "Suddenly there shined round about him a light from heaven; and he fell to the earth, and he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to

kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." * * * And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight and be filled with the Holy Ghost. And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God." Acts, 9:3-6 and 17-19.

Saul, afterwards called Paul, left Damascus and went into Arabia, preaching the gospel, and returning to Damascus, after "three years," he says:

"I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. And was unknown by face unto the churches of Judea which were in Christ. But they had heard only, That he which had persecuted us in times past now preacheth the faith which once he destroyed, and they glorified God in me. Gal. 1:18,19 and 22:24.

Thus we learn Paul went forth preaching the gospel, and we are told in other passages established churches in different cities of the Gentiles, and "ordained elders in every church." Acts, 14:3. He also says to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and ordain elders in every city as I had appointed thee." Titus, 1:5.

By this principle of ordination was the authority preserved to continue the organization and government of the church of Christ after the death of the apostles.

Paul tells us in the 12th chapter of 1st Corinthians, that God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments diversities of tongues." This testimony we fully believe. That he set apostles in his church first is clearly set forth in the quotations we have already made, but we can find no warrant in the New Testament for believing that they were to be continued in the *sense* and character of the first twelve chosen by Jesus to be *special witnesses* for him.

[TO BE CONTINUED.]

NAME OF THE CHURCH CHANGED.

When the church began to be established in 1829, or when it was "regularly organized and established agreeably to the laws of our country" on the sixth of April, 1830, it was called "THE CHURCH OF CHRIST."— It continued to be called by that name until the 3rd day of May, 1834, when the following action was had upon the subject, by the authorities of the church, and the name was changed to that of "The Church of the Latter Day Saints:"

"KIRTLAND, OHIO, MAY 3, 1834.

"Minutes of a conference of the Elders of the church of Christ, which church was organized in the township of Fayette, Seneca county, New York, on the 6th of April, 1830.

"The conference came to order, and JOSEPH SMITH jr. was chosen Moderator, and Fredrick G. Williams and Oliver Cowdery, were appointed clerks.

"After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of the church of the Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator, and passed by unanimous voice.

"RESOLVED that this conference recommend to the Conferences and churches abroad, that in making out and transmitting minutes of their proceedings, such minutes and proceedings be made out under the above title.

RESOLVED, That these Minutes be signed by the Moderator and Clerks, and published in "The Evening and Morning Star."

JOSEPH SMITH Jr. *Moderator.*
FREDERICK G. WILLIAMS,
OLIVER COWDERY, *Clerks."*

We always regretted this action of the church in this matter, believing it to be wrong, and we look upon it as one of the great errors into which the church has drifted, and when we see or hear any one attempting to justify it, we feel that they are not controverting the point with flesh and blood, but are joining issue with our blessed Lord and Master, Jesus Christ, who, as we understand it, clearly and definitely settled this question for all time, as we see by the following quotation from the 12th chapter and third verse in Nephi, page 471, Plano edition of Book of Mormon:

“And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and said unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.”

Here we learn there had been disputations among the Nephites concerning this matter, and that Jesus came and gave them instruction, and a commandment, with regard to it, which we regard as the commandment of the Father, and for our part we dare not contend against his commandment.

“WHITMERISM UNMASKED.”

We have before us a pamphlet with the above title, which we see is advertised and also noticed editorially in the “Saint’s Herald,” at Lamoni, Iowa, and which, we are informed, was printed at that office, which contains such glaring misstatements that we deem it due the public to notice some of them.

That our readers may have an idea of the spirit which animated the writer, who is an Elder in the Reorganized Church of Latter Day Saints, we quote from his introduction, on the first page of the pamphlet. He says:

“But those who know the *facts* of Whitmerism, simply consider such twaddle not worthy of a moment’s notice. And were it not that the Saints might see the corruptions of this sickly, whining beast, we would scorn to notice its contemptible vileness.”

This is remarkable talk, when we see not less than 180 columns of the Saint’s Herald has been devoted to the subject.

On the fourth page of the pamphlet, the writer labors to show that the members of the church of Christ, (Whitmerites, as he calls them), deny that Jesus is the Christ, and to sustain that position makes this partial quotation from Elder W. P. Brown’s pamphlet, No. 1, page 10:

“I also object to the name Jesus as part of the name of Christ’s church. Jesus was the son of Mary, Christ was the son of God. Jesus was laid in the tomb, Christ went to paradise. Christ offered up the man Jesus as an offering and *brought* the human family back. Christ went to paradise without his body.”

Here the writer of the pamphlet says: “‘Well, well,’ says one; ‘in this they really deny that Jesus is the Christ!’ Exactly.’ There is no doging that.”

Now we will give you the quotation from W. P. Brown’s pamphlet, No. 1, page 10, as it reads:

“Any one has the right to organize a church of his own choice and give it whatever name he chooses, but it will not be the church of Christ. I also object to the name of Jesus as part of the name of Christ’s church. Jesus was the son of Mary, Christ was the Son of God. Jesus was laid in the tomb, Christ went to Paradise without his body. Spirits can communicate with each other; but spirits and men cannot commune as men

do with one another, one or the other must be changed. Christ came and took his body, but it was not the same as it was before it was offered up. The blood, or life of the earthly man was gone; and spirit, the life, the power, the Christ filled every place that the blood had occupied. But He looked the same as before. Identity will always be preserved throughout eternity, but we must, while in the flesh acknowledge the name of Jesus. We must pray to the Father in that name, baptize, &c., in the name of Jesus. But when we come to the name of the church, it must be called after the Son of God. It is the Church of Christ, no more, no less."

Notice, the pamphlet makes W. P. Brown say: "and brought the human family back," whereas Elder Brown says: *bought* the human family back."

The position taken by Elder Brown with regard to the change wrought upon the body of Christ, by the crucifixion, is precisely the same, as we have always understood, as that occupied by the Latter Day Saints, ever since we have been acquainted with the church. That is, that "flesh and blood cannot inherit the Kingdom of God," but "flesh and bones" can, as Jesus said to the disciples, when he appeared to them after his resurrection, "handle me and see; for a spirit hath not flesh and bones, as ye see me have. Luke, 24:39. With that same identical body, having flesh and bones, they saw him ascend into heaven. Acts, 1:9.

Blood, we are told in the scriptures, is the life of man. This life Christ offered as a ransom, and we were bought with a price, even the "precious blood of Christ."

Christ said to the thief on the cross, "To-day shalt thou be with me in paradise." Luke, 23:43. Peter says, "For Christ also hath even suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison;" 1st Peter, 3:18, 19, showing clearly, to our understanding, that the paradise Jesus referred to, was the place of departed spirits, where he and the thief went, where the thief had the opportunity of hearing him preach the gospel, as Peter further says: "For, for this cause was the gos-

pel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1st Peter, 4:6.

This took place, as we have been taught in the church, while the body of Jesus was lying in the tomb, but in the act of resurrection, Jesus came back and took the body he had left in the tomb, with the prints of the nails in his hands and feet, and the spear wound in his side, but entirely freed from blood, the natural life, and the place thereof supplied by the life-giving, quickening spirit of God, by which it will live forever more; thus bringing life and immortality to light, through obedience to the will, the commandments of his Father, which merciful plan had been ordained by the Father, for the salvation of the children of men.

We doubt if there are any people on the face of the earth, who believe more firmly that Jesus is the Christ, than do the members of the Church of Christ. This is certainly true of all those with whom we are personally acquainted.

On page, 13, of the pamphlet, we find this positive statement:

"After Joseph's death, Brigham Young usurped the authority to lead the church; and after Brigham and his associates had held the sway for about three years, this same Wm. McLellin came creeping back to Nauvoo, seeking admission into this Brighamite institution. He was accordingly baptized on the 12th day of February, 1847, and ordained by them an High Priest. He was now a Brighamite Priest in the Brighamite church."

To show that the above statement is false, and cannot be true, so far as W. E. McLellin is concerned, we make the following extract from the second page of the first number of the "Ensign of Liberty," published by Wm. E. McLellin in Kirtland, Ohio, in 1847:

"Saturday evening, Feb. 6, 1847, in conference assembled, W. E. McLellin, for the committee, read the following as the result of their investigations and labors."

From the above extract we learn that Wm. E. McLellin was in Kirtland, Ohio, reporting at a conference on the 6th day of February, 1847, and published the first number of his paper in March following, which shows conclusively that he was in

Kirtland, Ohio, during February, 1847, and was not in Nauvoo, on the 12th day of February, 1847, as stated in the pamphlet. It was in the midst of winter, and the two places are more than 500 miles apart, with no railroad communication in those days.

But to settle the matter conclusively that W. E. McLellin was not baptized by the Brighamites, and to show his feelings with regard to that people, we make the following extract from the second number of his paper, published in April, 1847:

"The apostate Twelve have fled to the wilderness, with a large body of followers, to endure the severity of the judgments of God in their destruction, which is certain."

This was the feeling manifested by him with regard to the Brighamites, within 80 days of the time it is claimed he was baptized and ordained by them.

Brigham Young and the Twelve left Nauvoo in February, 1846, and were in Salt Lake Valley, nearly 2,000 miles from Wm. E. McLellin, in February, 1847. He never was a Brighamite.

On page 13 of the pamphlet the writer says: "Although Whitmer claims that he had protested against having High Priests in the church from the first."

To show that this is a misstatement we quote from page 36, of D. Whitmer's "Address:"

"Thus showing that God's displeasure was upon their works when they ordained the first high priests in the church. None of the brethren understood this fact then. We still thought that anything Brother Joseph and Sidney Rigdon would do, must be all right and according to the will and mind of the Lord. The whole church acquiesced in the error of ordaining high priests."

Again, on page 65, he says: "Brother John was himself ordained a High Priest at that time, so he was in error and could not see it; but he saw it very clearly in 1848, when the Lord opened our eyes to see and understand it."

By this we learn that his eyes were not opened to see the error until 1848.

It matters but little to us what the writer of the pamphlet has to say about our affidavits, but one thing we will say, we never swore we did not know what Hyrum taught us. We knew exactly what it was, and our Heavenly Father also knows. We swore to the truth, and

it matters not to us whether people receive or reject it. Truth will stand in the judgment.

On the last page of the pamphlet, we notice that the writer, in speaking of the members of the Church of Christ, calls them Whitmer-Brighamites.

David Whitmer never was a Brighamite.

○

The following is the first written revelation given in this last dispensation, which we firmly believe to be true. We may refer to it hereafter.—EDITOR.

Revelation to Joseph Smith, jr., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the desings, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold you have been entrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared men more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful; therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless, my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely on the

merits of Jesus Christ, and be glorified through faith on his name, and that through their repentance they might be saved. Amen.

—o—
A VISIT.—Elders John C. Whitmer and John Short, of Richmond, Mo. came on Saturday, December 1, and made us an interesting and profitable visit. Elder Short occupied the stand for us in our HALL, on Sunday forenoon, and Elder Whitmer spoke in the afternoon, at our sacrament meeting, giving precious counsel, and instruction. They left on the 4th, on a mission to western Iowa.

—o—
ELDER SOLOMON THOMAS of Hillsdale, Mills Co. Iowa, writes: "I feel thankful to God that you are going to print THE RETURN. We have united with the church of Christ, and we never have enjoyed ourselves so well in our lives, as we have this last year."

A member of the Reorganized church of Latter Day Saints, an entire stranger to us, in western Iowa, writes:

"At the reunion meeting of the Latter Day Saints, there was a pamphlet sold called "*Whitmerism Unmasked*." * * After reading the pamphlet I was more than ever convinced that Bro. Whitmer had testified to the truth. It seems to me the spirit that wrote the pamphlet was not of God. At any rate, there is grand difference in the Whitmer pamphlet. * There is a good deal of turning things upside down, and I fear there is some *lying* done."

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THE RETURN is published monthly, at \$1 per year, payable in advance. Any one procuring ten subscribers, and sending us \$10 shall receive one volume gratis.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

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

# THE RETURN.

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

Vol. 1. No. 2.

DAVIS CITY, IOWA, FEBRUARY, 1889.

Whole No 2

## The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

Entered at the Post Office at Davis City, Iowa, as second class matter.

### THE GOSPEL. WHAT IS IT?

[CONTINUED FROM 4TH PAGE.]

There is no subject in which the children of men should be more deeply interested than the gospel. "It is the power of God unto salvation," but just how to attain to that power and have it applied to our own precious, never dying souls, should be the great question of our lives.

We may obtain great wealth, so that we can count our treasures by the millions, and hundreds of millions, but what will it profit us if we neglect to secure the salvation of our souls? We can enjoy our earthly treasures for only a few fleeting years, and then pass away without being able to take one single farthing with us.

Our Heavenly Father sent his Only Begotten Son to show us the way, and he set the example before us by walking therein himself, and enjoined upon us that we should "take up our cross and follow him."

We presented in our former article, the manner in which Jesus walked in that way; that he first went and was baptized by John the Baptist, who came "preaching repentance and baptism for the remission of sins," and after his crucifixion and resurrection sent his disciples into all the world, to preach that same gospel to every creature, with a promise that those who believed and obeyed it should be saved.

Through obedience to the gospel we become heirs of God, and joint heirs with the Lord Jesus Christ. It is the law of adoption by which we become members of our Heavenly Father's family, or the heavenly family. Until we are thus adopted we are aliens to the household of faith, the commonwealth of Israel. Our Heavenly Father ordained and established the law by which sons and daughters are adopted into his family, and we have no power to change it. Jesus fully comprehended the importance of a strict observance of the requirements of that law in order to attain unto the earnest of his inheritance, the seal of heirship, the gift of the Holy Ghost, for, when he was baptized of John in Jordan, "straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased.'" Mark 1: 9-11,

By this we learn that obedience precedes the reception of the Holy Ghost, as Peter also taught on the day of Pentecost, when he said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

The reception of the Holy Spirit makes us one with the Son as he is one with the Father, and by it we become acquainted with the Father and the Son, and attain unto *eternal life*, for Jesus says: "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hath sent." John 17:3. Without that spirit we cannot know

the Father and the Son, for Paul assures us "that no man can say that Jesus is the Lord, but by the Holy Ghost." 1st Cor. 12:3.

It is necessary for us to attain to that knowledge in order to be found worthy to have part in the first resurrection, and escape the vengeance which will be poured out upon the unbelieving and disobedient in the day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2nd Thes. 1:6-10.

Through obedience to the gospel we become branches of the true vine, and take upon ourselves the name of Christ, who is the vine, and by the reception of the Holy Spirit we partake of the nature of the vine, by which we are enabled to bring forth good fruit for the Lord of the vineyard to "lay up against the season thereof." Every branch is privileged alike to partake of sustenance from the vine equally one with the other, there being no partiality or preference given one above another, but all are *equal* in the church and kingdom of Christ.

When bringing forth good fruit, we are laying up for ourselves "treasures in heaven, where moth and rust doth not corrupt and where thieves cannot break through and steal," and are helping fill those golden vials full of odors, spoken of by John, the beloved, in his vision on the isle of Patmos.

Jesus, after he was baptized and had received the Holy Ghost, went forth and preached the gospel of the kingdom, and also taught the people the course of conduct they should

pursue during their lives that they might be the children of their Father who is in heaven. See the sermon on the mount. Mat. 5th, 6th and 7th chapters, also, Luke 6th.

When in possession of the Holy Spirit communication is opened direct between the possessor and our Heavenly Father, as it bears record of the Father and the Son, and takes the things of the Father and shows them unto us, and shows us things to come. By it we become witnesses for Jesus, as Peter declares, "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given unto them that obey him." Acts 5:32. By it we receive the testimony of Jesus, which is the spirit of prophecy, as the angel testified to John when he fell at his feet to worship him; the angel said; "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus, worship God: for the testimony of Jesus is the spirit of prophecy." Rev, 19:10.

By the foregoing scriptures we learn that through obedience to the gospel we receive the gift of the Holy Ghost, the earnest of our inheritance, by the power of which we can enjoy the gifts and blessings promised by Jesus in the 16th chapter of Mark, where he says: "He that believeth and is baptized shall be saved but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover."

We are thus explicit in impressing the importance of an obedience to the gospel, and showing the great blessings to be enjoyed, both here and hereafter, by those who do obey it, from the fact that the welfare of every son and daughter of Adam is to be affected by it.

[TO BE CONTINUED]

## FRUITS OF THE SPIRIT.

We take the following extract from Elder David Whitmer's Address to all believers in Christ, found on pages 14 and 15 of said Address, which we heartily endorse. ED.

As we know, Christ and the apostles have taught that man must worship God *in His appointed way*; that is, that they must be right as to the true points of Christ's doctrine: But because a man is right on the doctrine of Christ, having been rightly adopted into the Church of Christ, this alone will not entitle him to the highest glory hereafter. We are taught that we must endure faithful unto the end, and bring forth fruit. Coming into the fold of Christ is simply the birth into the Church; we are then babes, and from a babe we must grow in charity, grace, and knowledge, on toward the full stature of the perfect man in Christ; and to grow, we must walk in the Spirit, having the fruits of the Spirit, which is "*love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Then we are Christ's, and "*have crucified the flesh with the affections and lust,*" (Gal. v: 22-24). This is the subject that is nearest my heart. The Spirit of Christ in man. I could write volumes on this subject, but why should I, when God's Holy Word is so full upon this matter. Those who cannot understand from the word of God regarding the boundless love and Spirit of Christ, which Spirit must be in man or he is not Christ's, they could not comprehend it from my writing, however eloquent I might be. It is a gift which God alone gives to man, when man complies with certain conditions of heart as laid down in God's Word. The object of this pamphlet is to guide some honest hearts into the true doctrine of Christ, hoping that when they have found the straight and narrow way, that they may continue to walk therein, and bring forth

much fruit to the glory of God.

I desire to say a few words concerning the Holy Ghost, which is the Spirit of Christ—the greatest gift of God to man. Many people claim to have this gift. I am not judging anyone, but I will tell you how we can tell when we have the Spirit of Christ; and when we have not this feeling and spirit, we have not His Spirit. When we have the Spirit of Christ, our hearts are filled with the love of God that reaches out and takes in all men, even our enemies. We then have every particle of prejudice, malice, envy and hatred cast out of our hearts; we then have no hatred whatever toward any person, even an enemy. Remember the words of Christ: "*For if ye love them which love you, what reward have ye? Do not even the Publicans the same? But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you. \* \* \* That ye may be the children of your Father which is in heaven.*" Nothing short of this is the Spirit of Christ. By this you can know whether you have the Holy Ghost or not. This is the test. The religion of Jesus Christ is embodied in one word, and that word is Love; it is the first and great commandment, for on it hangs the law and the prophets. Charity is the great lack of religious professors. As we love and judge others, so will we be judged at the last day. The principal idea in religion is the Fatherhood of God, and brotherhood of man. Christ taught us to pray, Our Father who art in heaven. Our motive in serving God must be love and not fear. Those who have never had the gift of the Holy Ghost, cannot understand how a person could actually love and do good to any enemy; but those who have this gift can understand it and experience it. The natural man cannot understand some things of the spirit of God, because they are spiritually discerned. (1 Cor. ii: 14.) He who cannot forgive an enemy and actually love him and do good to him, has not yet been

born again, and has not the Spirit of Christ. "*Now if any man have not the spirit of Christ, he is none of his.*" (Rom. viii: 9.) When a man has this spirit—which is the Holy Ghost—he loves all men so much that his greatest desire in this world is to do the greatest amount of good to his fellow-man that is possible. What is the greatest good I can do to my fellow-men? It is to turn their footsteps heavenward; to preach the gospel and the love of Christ to them. The spirit of Christ is unselfish. It will act in all men to-day as it did in Paul. He said: "*Not seeking mine own profit but the profit of many, that they may be saved.*" (1Cor. x:33.) My soul enlarges when I contemplate this subject.

My heart goes out in fervent zeal and love for the children of men, in my great desire for their salvation; but God is just, and in His wisdom we are in this world to suffer trials for a season, which will work out for us a far more exceeding and eternal weight of glory, if we are faithful while here in this world. God has placed man on the earth to be a free agent unto himself, and he receives good or evil truth or error just according to the way his heart is inclined.

#### THE BOOK OF MORMON.

As our paper goes into the hands of people who are not familiar with the Book of Mormon, we wish to say that it does not propose in any sense, to do away with the Bible, or supplant it in the least. It gives a brief history of two distinct civilized races of people who have inhabited North and South America, written by their prophets and prominent men, upon plates of metal resembling gold, giving a succinct account of their journeyings to this land; also from whence they came, and when they came, and a brief history of their doings until they became extinct.

The first race coming from the tower of Babel, at the time the Lord confounded the language of the people, and "from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:9. They built large cities, and made vast improvements, and became very wealthy,

and were prosperous and happy, until internal dissensions occurred among them, which continued from time to time, until the spirit of hatred and animosity got such a fearful hold upon them, and wickedness and iniquity abounded to such an alarming extent that a war of extermination broke out among them, and they ceased not to fight until they had killed each other all off, in fulfillment of a prophecy which had been given by one of their number, a prophet of the Lord, who had led them to this land, which was written in their record, and reads as follows:

"And it did come to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness. but he would that they should come forth even unto the land of promise, which was choice above all other lands which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God. or they should be swept off when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them, when they are ripened in iniquity; for behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. Ether 1. 4.

This race were called Jaredites, after the name of one of two brothers who led them out from the tower of Babel at the time of the confounding of the language.

The other race came from Jerusalem, in Palestine, in the days of Zedekiah, king of Judah, six years before the destruction of that city, by Nebucadnezzar, king of Babylon, being led by the hand of the Lord to this land, some six hundred years before the coming of Christ

Their history gives an account of their journeyings, of their improvements in building cities, casting up highways, making fortifications, of their wars and contentions, until the civilized portion of them, who were called Nephites, were swept off and destroyed by their brethren the Lamanites, who were the forefathers of the American Indians, the aborigines of our country.

It gives an account of the mighty convulsions in nature which occurred at the crucifixion, when the "rocks were rent in twain; they were broken up upon the face of the whole earth." Of the great and terrible earthquake at that time, in which many great and notable cities were destroyed; some of which were sunk and buried up in the depths of the earth; others were sunk and waters came up in the stead thereof; others were sunk and hills and valleys were made in the places thereof; others were burned with fire, and the inhabitants thereof destroyed, to hide their wickedness and abominations from before the face of the Lord, and that the blood of the prophets and the Saints, which had been shed in them, should not come up any more unto the Lord against them.

They had previously been warned of these calamities, by the prophets whom the Lord had sent among them, telling them that great and terrible destructions should come upon them except they should repent and turn to the Lord.

The ruins of some of their cities are being discovered, which were entirely unknown until years after the Book of Mormon was published. Of this we purpose to speak more fully hereafter.

We insert the thirteenth chapter of the second book of Nephi, in the Book of Mormon, that our readers may see the same gospel was taught to the people on this land, as was taught by our Savior and his apostles in the land of Palestine. It is the same gospel in every country, and in all ages of the world, and is as true to-day as it was when it was first promulgated to man: and an obedience to it, and it alone, will secure us a home in the celestial kingdom of our God.

### CHAPTER XIII.

And now I, Nephi, make an end of my prophesyings unto you, my beloved brethren. And I cannot write but a few things, which I know must surely come to pass; neither can I write but a few words of my brother Jacob. Wherefore the things which I have written, sufficeeth me, save it be a few words which I must

speaking, concerning the doctrine of Christ; wherefore I shall speak unto you plainly, according to the plainness of my prophesying. For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding: wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord shewed unto me, that should baptize the Lamb of God, which should take away the sins of the world.

And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O, then how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father saith, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost like unto me: wherefore, my beloved brethren I

know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

But behold, my beloved brethren thus came the voice of the son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me.

And I heard a voice from the Father, saying, yea the word of my beloved, are true and faithful. He that endureth to the end, the same shall be saved. And now, beloved brethren, I know by this, that unless a man endures to the end, in following the example of the Son of the living God, he cannot be saved; wherefore, do the things which I have told you that I have seen, that your Lord and your Redeemer should do: for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate: ye have done according to the commandment of the Father and the Son; and ye have re-

ceived the Holy Ghost, which witness of the Father and the Son, unto the fulfilling of the promise which he hath made, that, if ye entered in by the way, ye should receive.

And now, my beloved brethren, after that ye have got into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, Nay; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in him, relying wholly upon the merits of Him who is mighty to save; wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.

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#### DIVINE AUTHENTICITY OF THE BIBLE.

It is a pleasure when reading a book, or any written or printed production, to have an assurance that what we are reading is true. This assurance we feel when reading the bible. We will endeavor to give some of the reasons why we enjoy that pleasure.

We read in the five books of Moses, an account of the creation of the world and the things therein; of the flood in the days of Noah; of the great wickedness of the people in attempting to build a tower to reach to heaven; the confounding their language; "and from thence did the Lord scatter them abroad upon the face of all the earth," and that wick-

edness increased greatly among the children of men, and that the Lord chose from among men, one man, with whom he entered into covenant, as we will see by the following quotations:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."—Gen. xii:1-3.

And the Lord said unto Abram, after that Lot was separated from him, 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." Gen. xiii:14-16.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.

2 And I will make my covenant between me and thee; and will multiply thee exceedingly.

3 And Abram fell on his face; and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram: but thy name shall be called Abraham: for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And 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.

8 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.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man shall among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of

the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."—Gen. xvii, 1-15.

The Lord gave him circumcision as a *token* of the covenant, with a promise to be a God unto him and his seed after him.

The Lord, as we understand it, had a two fold object in entering into covenant with Abraham. One was to reward him for his faithfulness and diligence in serving him; the other was to establish the great truth that there was one living and true God, in contra distinction to the multitude of false gods that were then, and would continue to be, worshipped by the nations of the earth, by preserving the seed of Abraham a distinct and separate people, as *living witnesses* for him, and thus leave the world without excuse in the day of judgment.

The history of the renewal of this covenant with Isaae, and the confirming it upon Jacob and his seed, is familiar to bible students, as also the selling Joseph by his brethren, and his being carried into Egypt, where he was sold as a slave, and cast into prison, and after two years, was, in a marvellous and miraculous manner elevated to the highest position in the kingdom next to the king, and made "ruler over all the land of Egypt." Of his brethren coming to him in Egypt to buy corn, and afterwards of his father, Jacob, moving into Egypt with all his household, seventy souls, and settling in Goshen, in Egypt, where they remained the *four hundred years*, as God had told Abraham they would do. Of the evil treatment inflicted upon them by the command of Pha-

raoh who knew not Joseph. Of the cruel and heavy burthens put upon them by the task masters set over them by the king. Of the marvellous escape of Moses being killed when an infant, and his being reared in the king's household, as son of the king's daughter. Of his going out when he was grown, "unto his brethren, and looked upon their burdens, and he espied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw there was no man, he slew the Egyptian and hid him in the sand. \* \* \* Now when Pharaoh heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian." Ex. ii:11-15.

Of Moses marrying the daughter of the priest of Midian, and remaining in that land forty years.

(TO BE CONTINUED.)

#### LINCOLN AT PRAYER.

I had once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part which I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the president slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the president kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent, as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful, "O thou God that heard Solomon in the night when he prayed for wisdom, hear me; I can not lead this people, I can not guide the affairs of this nation without thy help. I am poor, and weak, and sinful. O God, who didst hear Solomon

when he cried for wisdom, hear me, and save this nation."—*James E. Murdock.*

#### IN HEBRON.

Nothing could be more lovely than the region reached a day's journey farther north, when in the neighborhood of "the brook Eschol." The land rolls through "green pastures" and "beside the still waters." The wide valleys were clothed with verdure, spotted with daisies, buttercups dandelions, poppies white and red, and many other flowers. Large flocks were there, attended by their shepherds; the fellahin were at work, and the women tall and erect, were everywhere carrying water in jars upon their heads. The fields were protected from the torrents by stone walls such as we saw in the wilderness and olive groves and vineyards abound. It was a grateful scene, made more so by the resemblance of the gray-sided hills to those of good old Massachusetts. Each vineyard of Eschol was protected by a high stone wall; in every one was a low stone structure which served as the house of the attendant. The roof was the watch-tower, where upon the watcher spent the day, to keep the birds and the Bedouins away from the fruit. Nestled away down in the valley and below lies Hebron, "in the plains of Mamre." There, reaching across, is the old camping-ground of the patriarch, and in the distance, towering above everything else except the surrounding hills, are the minarets of the mosque which covers the cave of Machpelah. Hebron is the oldest town in the world which has maintained a continuous existence. The hills and valleys alike are clothed with olive groves, orange trees, and vineyards; figs, mulberries, almonds, pomegranites, and vegetables like our own melons and cucumbers also abound, Streams of water run hither and thither, and murmurs music which gladdens the heart of the weary traveller.—*E. L. Wilson in Century.*

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## THE RETURN.

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PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, FEB. 1889.

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It is our desire to show, according to our understanding, what the doctrine and order of Christ's church is, as presented in the sacred records, and afterwards show the deviations therefrom. Our friends will therefore please bear with us if we do not enter at once into the details of the reasons for the course we are taking, as we trust to reach them in due time.

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We cannot too strongly impress upon the minds of our brethren and sisters, members of the church of Christ, the importance of a strict observance of the teachings of our Lord and Savior, Jesus Christ, as presented in the scriptures of divine truth. We must be governed by those holy teachings and precepts in our daily walk and intercourse with our fellow men. We must not only *say*, but *do* according to the heavenly commandments. They are given for our good both here and hereafter. An observance of them brings peace and joy to the soul, and we are enabled to drink of the waters of life, and partake of the heavenly nature, and become assimilated into the character and likeness of the Lord Jesus Christ, so that when he appeareth we shall be like him.

Remember, we are constantly in the presence of our Heavenly Father; his all seeing eye beholdeth all our ways, and all our doings. Jesus saith all things are *written* by the Father. But he is not under the necessity of using pen and ink, as we are now doing, but he can photograph our actions in the twinkling of an eye. It is therefore exceedingly important that we conduct ourselves wisely before him; for by so doing we have his sure promise of blessings and protection in this world, and the world to come life everlasting.

In view of these important truths, we beg of you not to let any thing draw you away from the love of God, and a careful observance of his holy commandments.

Do not suffer anything that may be said to you or about you, disturb your peace, or draw you into a discussion, or contentious argument, for Jesus hath said, "all contention is of the devil," and we cannot do the works of the evil one without partaking of his spirit.

No matter if people charge you with lying, when you know you have stated nothing but the truth, their saying it is false does not make it so, and then you will have the satisfaction of knowing that when the record written by the Father is made manifest in the judgment, you will be vindicated and your traducers will have to bear the punishment. See what John, the Revelator, says:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever *loveth and maketh a lie.*"

We do not want to be of the latter class. Then let us listen to the teachings of the Lord, and see that we *do* them.

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### HEBREW-CHRISTIAN WORK.

We have received a copy of the seventh annual Report of the "Hebrew Christian work" for the year 1888, published in New York City, by Rev. Jacob Freshman, the Son of a converted Jewish Rabbi.

We are truly thankful for this Report, as we learn by it that the Spirit of the Lord is moving upon the hearts of the sons of Jacob, and some of them are finding, to their great joy, that Jesus of Nazareth is truly the Christ, their Messiah, and that their hope of Salvation is centered in him, and they have found him exceedingly precious to their souls.

The Rev. Mr. Freshman has established a Mission and a Hebrew-Christian church, at No 17, St. Mark's place, East 8th street, near third avenue New York City, where the following services are held in English.

Preaching every Sunday at 7.30 P M  
 Sunday School 2.30 P. M  
 Prayer meeting Friday 7.45 P.M

Seats free, a cordial welcome to all, Preaching to Jews in German and English, ever Saturday, 3 P. M.

The Reading Room is open every Tu'sday & Th'rsday, from 7 to 9 p.m.

Among the conversions in the Mission one had been a Jewish Rabbi, who is now preaching Christ and him crucified.

The Mission is entirely supported by voluntary contributions from friends, including the personal support of Rev. Freshman and family, as he receives no salary.

We learn by this Report that a similar Mission has been established in Philadelphia, Pittsburgh, Chicago and also that Rev. Mr. Freshman has a co-worker in the city of Paris, France, and that several conversions to christianity have occurred among the Jews in that city.

We take pleasure in making the following extracts from the Report.

#### JERUSALEM.

"At the end of every seven years thou shalt make a release."

Not because we wish to be released from the work do we desire to visit Jerusalem. A change would no doubt be beneficial. The incessant labour of the past seven years, the constant struggle, the cares and anxieties incident to our position have told upon us. We do not expect entire rest. Ours is to be a missionary tour. Our aim will be to reach the Jews wherever we go, and to preach the gospel of the kingdom as opportunities may be given. I shall be grateful for the sympathy and prayer of the Lord's people. Persecutions in different lands are driving the Jews to Jerusalem, and at present they number more than after their return from the captivity. It may be that God will graciously overrule these sufferings of His ancient people, thus scattered and peeled, to drive them back to the land of their fathers, and thus fulfill His own promise.

We feel that we ought to do something there as well as here. Our work is undenominational, and all

Christians have an opportunity to aid. And further, ought we not to have an *American* Branch of Hebrew-Christian Work in the Holy City? We shall, D. V. return in a few months. During our proposed absence the work at home will be properly cared for, and regularly attended to in all its branches.

All correspondence should be addressed to me as usual. There will be some one in my office here to answer in my name. Will our friends please remember that the work here cannot go unless they continue their contributions; to wait until our return would ruin the work. The expenses here will be as great, if not greater than now. We will trust the good Lord and His people that there shall be no lack for either personal use, to sustain the home life, or sufficient means to meet all the demands of the work.

We trust the Lord to give us the desire of our heart by opening the way for our journey to the land of our fathers, during the present year. \* \*

#### PERSECUTION.

The days of persecution are not over, as the Hebrew who embraces Christianity fully realizes. To-day, as in Apostolic time, he must forsake all. He will bring upon himself the scorn and hatred of his relatives, will be driven from the family roof, and deprived of his occupation. He will be exposed to hunger, cold, and nakedness. When all this is taken into consideration, we are not surprised that many hesitate before taking this important step. \* \* \* \*

#### CONCLUSION.

We can hardly realize that seven years have come and gone since began this work. From the first, we have encountered many and varied difficulties, and intense opposition. Still, here we stand, we we cannot do otherwise. God has been with us. He has done great things for us, whereof we are glad, and do rejoice. He has marvelously led and helped us to this hour—Glory to His name! His promises are

unfailing. What have we to fear? One like unto the Son of God, has ever been by our side.

“Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home;  
We'll praise Him for all that is past,  
And trust Him for all that's to come.”

The Lord grant that His people in all the churches may be roused to an earnest endeavor to bring nigh the Gospel of Christ to the people of Israel, who are perishing at our doors, without the knowledge of the light and truth as it is in Jesus.

We sincerely trust that not only those who are already interested, will continue to aid us in our efforts, but that many others shall be added to the number, who shall be Bible-Christians, realizing the importance of the Jews in the evangelization of the world.

The Sevenfold Blessing on the Children of Israel.

1. The Lord bless thee, Numbers, vi:24.
2. And keep thee, " "24.
3. The Lord make His face to shine upon thee, vi:25.
4. And be gracious unto Thee, vi:25.
5. The Lord lift up His countenance upon thee, vi:26.
6. And give thee peace, " 26.
7. And they shall put My name upon the children of Israel, " 27.

This high-priestly blessing we invoke upon all who have assisted with their loving words, earnest prayers, and practical sympathy, in our work, for the furtherance of Christ's Kingdom among the Hebrew people. AMEN and AMEN.

JACOB FRESHMAN,

17 St. Mark's Place, New York.

#### ANCIENT RECORDS.

That the reader may learn what gave rise to the thought that ancient records existed, we make some extracts from the fourth letter, written by Oliver Cowdery, giving a history of the rise of the church of Christ in these last days. After giving an account of a great religious excitement, and revival, which occurred in Palmyra, and vicinity, in the state of New York, where Joseph Smith, jr., was residing with his parents, in the seventeenth year of his age, when he became

greatly awakened to the importance of a forgiveness of his sins, and an acceptance with God. Mr. Cowdery says:

“On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames “locked fast in sleep's embrace;” but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the “wild bird of passage,” had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected occasioned a shock, or sensation visible to the extremities of the body

It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul. \* \* \* \*

But it may be well to relate the particulars as far as given. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say: "God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints his people, the house of Israel, must

come to a knowledge of the gospel, and own Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scriptures must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has

God determined to leave men without excuse, and show to the meek that his arm is not shortened that it can not save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contained the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ. O. COWDERY.

### COMMUNICATIONS.

#### THE CHURCH OF CHRIST IN TEXAS.

BRO. W. P. BROWN, of Newton, Kansas, arrived in Temple on the fifth day of December, 1888, and left for home on the first of Jan. 89; having, during his stay, baptized five, and ordained two Elders, namely: H. D. Painter and myself.

I thank, praise and love God with all my heart for his great love and kindness to me, in that he has brought me up from my mother's womb through trials, troubles and insurmountable difficulties,

to realize that in my forty-sixth year I was ingrafted into the living Christ. I feel that I speak the sentiments of four others ingrafted into Christ here, when I say, that words fail us, expressive of the joy, peace, consolation and happiness of knowing these things for ourselves.

I wish to live worthy of the confidence of my brethren in Christ and the first resurrection, and live and be with Christ that thousand years and receive instruction from his own mouth, preparatory to "delivering up the kingdom to the Father that God may be all and all."

Glorious thought! Ingrafted into Christ? *Yes, a living Christ.* O, brethren and sisters, this is the grandest theme that ever occupied the intelligence of the human mind. No high priest between us. We have been ingrafted into Christ, the last great high priest, and taken his name upon us and in *his name* we can draw near God with *full* assurance that whatsoever we ask the Father in *his name*, he will hear us.

Ingrafted into Christ? *Yes, a living Christ.* Then where is doubt? Gone forever, so long as we remain in him and draw our sap, or life from Christ, the "true vine." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." So let us praise God with all our soul.

As we are in Christ, let us walk in Christ, and drink in of his spirit and become like him, and be careful we do not step out of him ourselves. May God bless the "Church of Christ" his Son, is my prayer.

ELIAS LAND.

Temple, Tex. Jan, 2nd, 1889.

### EVIDENCES OF CHRISTIANITY.

As we look about us to gather something realistic and convincing, to prove the affirmative of the question; is there sufficient evidence in the outer man, the Bible, and our surroundings to convince us that Christianity is a reality, a plan, a something we can grasp with a consciousness, that if we comply with certain commands and laws; in becoming obedient to them, we shall be filled with a new life

and know for ourselves, that God is Eternal and Supreme. We know only what we learn, we get the rudiments of book learning in schools, we learn to solve difficult problems in mathematics, can learn from others the mechanical arts; these are things we can see, and handle, and make ourselves acquainted with; by study, by close application to the proper forms and principles, in a little while we can master them, and are then ready to teach the same to others, that it cost us several months, or years to acquire.

Now God in his wisdom has made a Way, known to us, that if we will try and study his plan, and use the means which is told us, as given by Jesus Christ, to Paul and Peter, James and John, then we shall receive the power of discernment through the spirit to "know," that we are new creatures, born into the Kingdom of God; by a full surrender to Christ Jesus who has taken possession of our hearts; and his Spirit will lead us into all truth. We have turned from the things of this world, which are in their nature carnal, and have through faith and obedience to the laws of God; accepted the teachings and promises of his dear Son, Jesus Christ. This change wrought upon us implies that we have a work to do, a duty to perform ourselves; we can employ no substitute, we must accept the conditions and terms, that Jesus has given us, and then we can expect that he will do all for us that he has promised. Yes dear readers, we have a duty to perform, a work to do; we must humble ourselves; we must bow our hearts as our knees, in prayer and supplication, to the great invisible and Eternal God. We must be faithful to our professions; keeping ourselves unspotted from the world, by a life of earnest devotion to the great principles of redemption, as laid down in the Gospel plan of salvation to a sinful world. Then will we see for ourselves and not another, the beauties of Holiness, as ordained by God the Father, and transmitted to us by his only begotten Son, Jesus Christ the Lord.

Then we will have the evidences of a Christian's hope and faith in Jesus Christ. Our hearts will have a yearning for the unsearchable riches of Christ; and all our thoughts and actions will be moulded in harmony with the will of God, the Father, and it will be our greatest pleasure to do his will in all things, that we may have an inheritance eternal and in the Heavens.

Sinners, we admonish you to accept Jesus and his blessed plan of salvation! O! come and try and do the will of the Master; don't wait, but accept now; we know that you make light of religion, of the Bible, of God the Father, and Jesus Christ. Come we say, and get acquainted with the Gospel plan, by reading the

Bible, get acquainted with Jesus Christ, by prayer and supplication; get acquainted with the religion of our Lord and Saviour by a strict compliance with the Gospel plan; then, if these fail, you may have liberty to criticise the Christian's hope.

GLEANER.

### CHURCH ORGANIZATION.

CONTINUED FROM PAGE 12.

In our former article we gave the quotations from the New Testament scriptures, showing that our Saviour chose twelve apostles to be *special witnesses for him*, and ordained them and gave them a commandment, after he was risen, to go forth and build up his church in all the world. Also, how they acted on that command, and commenced to build up the church on the day of pentecost, and after. How that, when the number of the disciples was multiplied, they chose "*seven men of honest report*," whose duty it should be to look after the widows and the poor, and attend to the temporal affairs of the church. These were called deacons. This is the order established by the apostles at Jerusalem.

We can find no account in the New Testament, of any one being ordained to fill the vacancy occasioned by the death of any one of these twelve apostles, except Matthias to fill the place of Judas Iscariot, as related in the first chapter of Acts, wherein Peter clearly states the qualification necessary to be had by any one who was to fill the office of an apostle. He says:

"Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us; must one be ordained to be a witness with us of his resurrection." Acts i:21,22.

This personal experience being necessary in order to enable a person to be qualified to become one of the *twelve apostles*, seems clear when taken in connection with what Jesus said to the disciples after his resurrection, to wit:

"And ye are witnesses of these things." Luke xxiv:48. Again: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i:8.

In addition to their being special witnesses and messengers to bear the gospel tidings of great joy to the nations, they are also to become judges, as will be seen by the following:

"Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." Mat. xix:28. Again he says: "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii:28-30.

As additional proof that there are only twelve apostles, in the *sense* and *character* of the twelve whom Jesus chose and set in his church in Palestine, we have only to read the following:

"And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; \*"

\* And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. xxi:10,11,14.

Paul, in speaking of the foundation of the church, says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;" Eph. ii:19,20. For other foundation can no man lay than that is laid which is Jesus Christ." 1st Cor. iii:11.

By these scriptures we learn that Christ is the main foundation, he being the rock on which his church is built, but that he put into that foundation apostles and prophets.

Thus we learn Christ chose twelve apostles, and assigned them a special place and mission to fill in his church and kingdom which *no other men* can fill except those having the qualifications which Peter says are necessary.

That there are only *twelve* apostles whose names are in the foundation of the city no one will controvert. Others, spoken of in the Epistles as being apostles, were such in the sense and character of messengers, as we understand it.

As further evidence to our mind, that there are to be only twelve apostles, we find that Christ, when he established his church among the Nephites on this land, chose and ordained twelve and authorized them to build up his church, whom he called disciples. In every case where apostles are mentioned in the book of Mormon allusion evidently is made to the twelve apostles whom he chose in Palestine, one or more of them.

These twelve disciples, who were called elders, ordained other elders, priests and teachers to carry on the work, and build up the church of Christ among the people.

This was the order as established by Christ on this land. We will now speak briefly of the order of the church of Christ when first established in this generation.

Joseph Smith and Oliver Cowdery, according to the history given by Oliver Cowdery, were both ordained under the hands of the angel of the Lord, to the HOLY PRIESTHOOD, on the 15th day of May, 1829, and authorized to go forth and baptize and build up the church of Christ, both holding the same priesthood and the same authority to build up the church, the one equal with the other. They went forth under this authority and by virtue thereof commenced to baptize and establish the church. Among the first who were baptized, was David Whitmer, who was soon ordained to the same priesthood and ministry. In confirmation of which we quote from a revelation given to Oliver Cowdery, David Whitmer and Martin Harris, June, 1829, which reads as follows: "Wherefore you have received the same *power* and the same *faith*, and the same *gift* like unto him," speaking of Joseph Smith, jr., through whom the revelation was given. Plano edition Doc. and Cov. Sec. xv:3.

According to this revelation these four men held the same power, and authority, as we understand it, to build up the

church, and we are credibly informed there were three places where the church was established and some 70 members baptized before the 6th of April 1830, when it was "regularly organized and established agreeably to the laws of our country."

There were elders, priests and teachers in this church in those days, as in the church established among the Nephites, and also at Jerusalem, (except priests.)

The Lord carried out the same order in raising up *twelve* witnesses to the book of Mormon, and the work of the last days as he did among the Nephites and also at Jerusalem, to wit: Joseph Smith jr., Oliver Cowdery, David Whitmer, Martin Harris, Christian Whitmer, Peter Whitmer, jr, John Whitmer, Hiram Page, Joseph Smith, sr., Hyrum Smith, and Samuel H. Smith.

The appointing therefore of twelve other persons on the 14th day of Feb. 18-35, and setting them apart as *twelve* apostles, viz: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, Wm. E. McLellan, John F. Boynton, William Smith, Orson Pratt, Thomas B. Marsh and Parley P. Pratt. we firmly believe to be an error, as we think the sequel clearly shows, as the Quorum was broken up before three years: of which we intend to speak more fully hereafter.

In conclusion, we are satisfied the officers of the church of Christ, are elders, priests, teachers and deacons. Bishops and evangelists evidently are classed as elders.

As to apostles, the condition of things will never again exist, spoken of by Peter, for Jesus says: "I am he that liveth, and was dead; and, behold, I am alive forevermore." To him be glory, and honor, and might, and dominion, and power forever and ever, Amen.—EDITOR.

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### EXTRACTS FROM LETTERS.

We are receiving letters of encouragement from brethren and friends residing in different states and territories and Canada, from some of which we take the following extracts:

A friend from Callifornia writes:

"Enclosed please find one dollar, price of subscription for THE RETURN, first number of which I received to-day.

I feel thankful to God for the publication of a paper in the interests of the church of Christ, of which church I hope to become a member at the first opportunity. I greatly admire the style, and the substance is excellent, the name quite appropriate, and I pray God that it may prosper and accomplish what its name indicates."

A friend in Ohio writes:

"I feel grateful for the copy of THE RETURN sent me, and enclose one dollar for one year's subscription to the same. May God hasten his work in its time, and may you be blessed in your new field is the desire of your humble servant."

A friend in western Iowa writes:

"A very pleasant surprise came, in THE RETURN you so kindly sent me, and I want you to continue them. I was pleased with the pamphlet of brother D. Whitmer, and being certain that truth alone will make us free, and having passed similar proceedings as Bro. D. when ordered out of camp, I can readily understand the matter."

—o—  
ELDERS J. J. SNYDER AND C. C. FRISBY are on a mission in Utah. Their Post Office address is Provo City, Utah.

### SPECIAL NOTICE.

We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1.00 for one year.

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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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THE GOSPEL. WHAT IS IT?

[CONTINUED FROM 18TH PAGE.]

In our former articles on this subject we have endeavored to present the first principles of the gospel in plainness, as we find them set forth in the New Testament scriptures, that is, the four first principles, viz: faith, repentance, and baptism for the remission of sins, and the gift of the Holy Ghost, which brings a change of heart, for by an obedience to the gospel we put off the old man with his deeds, and put on the new man, Christ Jesus. We then are enabled to deny ourselves all unrighteousness and practice those christian graces and virtues taught by Jesus in the sermon on the mount, which it seems impossible to do without the grace of God being shed abroad in the heart. To "rejoice and be exceeding glad" "when men shall revile you, and persecute you, and say all manner of evil against you falsely," seems a hard lesson to learn, but through obedience to the gospel we obtain *power* from God by which it can be practiced.

Again, Jesus commands us, "to render "good for evil," and if we are "smitten on one cheek to turn the other also," and that we should love and do good to all men, "even our enemies." All of these things the gospel enables us to do in this life, the practice of which helps prepare us for a part in the resurrection of the just.

Paul, in the sixth chapter of Hebrews, enumerates the principles of the doctrine of Christ, (which is the gospel,) as follows: "Of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Thus we see the doctrine of the resurrection of the dead is one of the principles of the gospel. Of this we will briefly speak.

Jesus, in speaking on this subject, says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v:28,29.

Paul, speaking on this subject, says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1st Cor. xv:21-23.

Christ was the first fruits of the resurrection, having received the power from his Father, as he says: "For as the Father has life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John v:26,27.

Again, Jesus says in another place, speaking of his life, "I have power to lay it down and I have power to take it again: This commandment have I received of my Father."—John x:18.

Thus we learn that the principle of life was self-existent in the Father, and that the Father gave that power to the Son, therefore the Son can say "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." John xi:25.

This power was made manifest through his suffering and death, for if he had not have died he could not have been resurrected. In this act he brought "life and immortality to light," which all came through his obedience to the gospel as ordained by his Father, as we have already shown.

Paul, speaking of the second coming of Christ and the resurrection says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead IN CHRIST shall rise FIRST:" 1st Thes. iv:16.

It is evident from this scripture, there are more times than one for the dead to be raised. This agrees with the 20th chapter of Revelations, in which it is plainly stated there will be more than ONE THOUSAND years between the time of the resurrection of the righteous and the wicked, as here set forth.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx:4,5.

After the thousand years have expired, and satan is loosed a little season, and the great battle of Gog and Magog takes place, John says: "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 the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works" Rev. xx:12,13.

By these scriptures we learn that those who are *in Christ* shall rise first according to Paul, and shall have part in the *first resurrection*, according to John. And we have shown that through obedience to the gospel we become grafted into the true vine, into Christ, as Paul says: "For as many of you as have been baptized into Christ have put on Christ." Gal. iii:27. And those who do this, with good and honest hearts, and endure in faith to the end, can joyfully exclaim, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ." 1st Cor. xv:27, 29. Reader, you have an everlasting interest in this question of the gospel, and please let us admonish you to examine it carefully and prayerfully, and yield a willing obedience to the commandments of your heavenly Father, that you may be worthy to have part in the first resurrection is the desire of your friend and well wisher.

—O— PAYING THE MINISTRY.

In the first number of THE RETURN we spoke of the practice of paying the ministers a stipulated sum of money, which, to our understanding, is directly contrary to the word of the Lord, and tends to priestcraft.

In proof of the statement we first give our understanding of the Lord's order, and afterwards show how it is practiced in the Reorganized church of Latter Day Saints.

Jesus sent his disciples out to preach without purse or scrip. Paul labored with his own hands lest he should be a

charge to his brethren. When the church was first organized in these last days, the elders were commanded to go out on their missions without purse or scrip. They no more thought of calling on the bishop for money to defray their expenses in going or coming, than they would to have called on the queen of England for money for such a purpose. They went trusting in the Lord. Those were the palmy days of the church, when they enjoyed great spiritual life and blessings. They often spoke of this saying in the Book of Mormon, "The laborer in Zion shall labor for Zion: for if they labor for money they shall perish."

To show that supporting the ministry by the people, by paying them a stipulated sum of money, tends to priestcraft, and also to see the order established in the church in the days of Alma, we give the following quotation from the first chapter of Alma in the Book of Mormon:

1. Now it came to pass that in the first year of the reign of the Judges over the people of Nephi, from this time forward, king Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made.

2. And it came to pass that in the first year of the reign of Alma in the judgment seat, there was a man brought before him to be judged; a man who was large, and was noted for his much strength; and he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people; and he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their

heads and rejoice; for the Lord had created all men, and had also redeemed all men; and in the end, all men should have eternal life. And it came to pass that he did teach these things so much, that many did believe on his words, even so many that they began to support him and give him money; and he began to be lifted up in the pride of his heart, and to wear very costly apparel; yea, and even began to establish a church, after the manner of his preaching.

3. And it came to pass as he was going to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their teachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the words of God. Now the name of the man was Gideon; and it was he who was an instrument in the hands of God, in delivering the people of Limhi out of bondage. Now because Gideon withstood him with the words of God, he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being stricken with many years therefore he was not able to withstand his blows, therefore he was slain by the sword; and the man who slew him was taken by the people of the church, and was brought before Alma, to be judged according to the crime which he had committed. And it came to pass that he stood before Alma, and plead for himself with much boldness. But Alma said unto him, Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people, it would prove their entire destruction. And thou hast shed the blood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee, his blood would come upon us for vengeance; therefore thou art condemned to die, ac-

ording to the law which has been given us by Mosiah, our last king; and they have been acknowledged by this people; therefore this people must abide by the law.

4. And it came to pass that they took him; and his name was Nehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious death. Nevertheless this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching false doctrines, and this they did for the sake of riches and honor. Nevertheless they durst not lie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for his belief. And they durst not steal, for fear of the law; for such were punished; neither durst they rob, nor murder; for he that murdered was punished unto death.

5. But it came to pass that whosoever did not belong to the church of God, began to persecute those that did belong to the church of God, and had taken upon them the name of Christ; yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without money and without price. Now there was a strict law among the people of the church, that there should not any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves. Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea,

they would smite one another with their fists. Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church; for the hearts of many were hardened, and their names were blotted out, that they were remembered no more among the people of God. And also many withdrew themselves from among them. Now this was a great trial to those who did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

6. And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength; and they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions. And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need; an abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send away any who were naked, or that were

hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect of persons as to those who stood in need; and thus they did prosper and become far more wealthy, than those who did not belong to their church. For those who did not belong to their church, did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it were possible.

As a contrast to the Lord's order as set forth above, we here give the stipulated amounts paid some of the ministers of the Reorganized Church of Latter Day Saints, by Bishop Geo. A. Blakeslee, or collected by them, which we copy from his official Report, published in the "Saints Herald," of June 25, 1887.

Amount of cash received by the following named Elders between the 1st of March, 1886, and 1st of March, 1887.

R. M. Elvin,	\$944,36.
((\$364,70 was for Back years.)	
R. J. Anthony,	\$769,73.
Al'x. H. Smith,	732,65.
E. L. Kelley,	547,80.
W. H. Kelley,	510,15.
J. R. Lambert,	428,08.
H. Bronson,	489,00.
I. N. Roberts,	482,48.
M. H. Bond,	429,00.
G. T. Griffiths,	394,00.
Heman C. Smith,	373,95.
J. Caffall,	360,50.
Columbus Scott,	358,94.
W. T. Bozarth,	357,20.
M. T. Short,	344,66.
J. Gillen,	337,31.
J. C. Foss,	328,74.

We do not publish this statement because of any personal feeling with regard to any of these Elders, but because we do believe it is contrary to the Lord's will, or the heavenly order. We believe the elders would have greater spiritual power, if they did not know before hand that their families would be provided for, and they have money to go and come with.

They, themselves, generally go from branch to branch of the church, and are provided for to the *very best* the brethren and sisters can furnish them. Where is their trust in the Lord?

We do not wish to have it understood, for one moment, that we object to the people giving liberally to the Elders, as free-will offerings, believing it to be their bounden duty, but not to let their left hand know what the right hand doeth, feeling assured that this is the Lord's order, and that neither the worthy Elders or their families will be uncared for.

After the disciples of Jesus returned when he sent them out without purse or scrip, he asked them: "Lacked ye anything?" and they answered: "Nay, Lord." Our heavenly Father is just as kind and considerate to-day as he ever has been, and is just as willing to provide for the wants of his servants now, as in ages gone by, but he wants them not to be afraid to trust in him. "Blessed are they who trust in the Lord, and whose hope the Lord is."

CORRESPONDENCE.

LETTER FROM BRO. C. C. FRISBEY.

Having obtained favor with God, through our Lord Jesus Christ, to be a part of the means in God's hands to bring forth his work in establishing his kingdom on the earth as in days of old, we send greeting, through THE RETURN, to our brethren and sisters who are scattered abroad. May the love of God abound with you richly, even unto a fullness thereof, that you may become sanctified through Jesus Christ our Lord.

We thank God by day and by night, that the time is now here when he is establishing his kingdom on the earth as in days of old, as he promised to our fore-

fathers on this continent; and has sent forth the New Covenant, even the Book of Mormon, which is the stick of Ephraim, and joined it to the Bible, which is the stick of Judah, for *the law* of God to the church of Christ; (and them only;) by which, as a rod of iron, even *the rod* of iron that reaches from the people even to the tree of Life. - And so we, by holding to that rod (the word of God) may, and shall obtain eternal life: and by that word *only*, without addition or subtraction.

Now to this agreeth the law and the prophets, to which also the spirit of God beareth witness with our spirits, even to bringing forth the fruits thereof. First, showing us the law in its plainness, by which we are able to know what God will have us do in *all* things. Second, by giving us *the power* through obedience thereto, to overcome the world, the flesh, and the devil, by which we are enabled to *forsake all*, and have forsaken all, and do bring forth that fruit which God created us and all men for; even to keep his commandments and glorify him forever.

In this we are free indeed; otherwise we are bound even with the chains of hell. But glory to God! He has loosed us by his own hand, and by his own hand are we led: and by his own hand we shall be led, even to eternal life through Jesus Christ our Lord.

And as God himself has shown us all such great mercy and such great promises, in this life, and in the world to come eternal life. Therefore we pray God the eternal Father, that he may bestow upon all who receive the truth as he has given it, this grace that they may all keep his law, and refrain from the laws of men, as we have been commanded by him in the new Covenant. And the Spirit of God now declareth unto us and saith, "I (God) have not at any time given unto any man, neither spirit nor angel, not even to my Son while on the earth, the right to add one word to my law for the government of my people."

Now, dear brethren, we see plainly that God has not changed, neither can he change; and because he changeth not, we are free from all other sources from which to receive knowledge as to his will

concerning us. Then to the law and to the testimony of Jesus, and the Holy Spirit of God which guides us into all truth.

We will just say for the present, that the work is having the effect as promised by God upon the honest in heart. They receive it and rejoice therein, having all the gifts, blessings, and fruits thereof, according to the heed and diligence given by them to keeping the commandments of God.

We thank the Lord for THE RETURN, and will ever pray for its purity and success.

Your Brother in Christ,
C. C. FRISBEY.

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Belton, Mo. 2, 5, 1889.

EDITOR OF THE RETURN: The brethren, Page and Whitmer, came from Richmond on the 25th of January. They preached five sermons at the school house and removed a large amount of prejudice, but no converts. But the Lord sent us a young man from 25 miles south east of here, and in 24 hours he was ready for the water. He was baptized on the 30th and confirmed the same evening; the Lord acknowledging the work by opening the heavens, and showering his blessings upon us, but the greatest was upon the brother confirmed, he being an Israelite of the seed of Joseph. He was called to minister unto his brethren the Lamanites.

The brethren left us in good spirits, realizing the responsibility that was resting upon them. They went from here to Olathe, [Kansas.] to visit sister Lang and family; and from Olathe on to their home in Richmond.

They are upright, honorable ministers of the everlasting gospel. The first night they spoke, a crowd came for the purpose of using eggs, but concluded that they would rather eat the eggs, so they waited until meeting was over and roasted the eggs and eat them.

We have a branch here, (7 miles south west of Belton,) of nine members, with G. W. Gifford, priest, in charge. We were strengthened and encouraged by the counsel and labors of the brethren.

Wishing you every success in your new departure, we remain,

Yours in the one faith,
D. E. McCARTEY.

ELDER W. P. BROWN IN TEXAS.

In EDITORIAL ITEMS of "HERALD" for Jan. 5th, 1889, I see notice of a letter to Asa S. Cochran from Elder A. J. Moore, of the Reorganized church, in which he is made to say, "he held a debate with W. P. Brown the Whitmerite and the popular verdict was that Brown did not make one point." What an idea! Elder Moore could not have arrived at such a conclusion, unless his imagination had deceived him: For nothing occurred that he could in truth, decide that "*Brown did not make one point,*" unless it was a freak of his brain.

There was no vote taken to decide whether Brown made "*one point*" or many. A vote was taken however, to see if Elder Moore sustained his proposition, and *seven members of his church* rose to their feet, all of whom were of the same family, except one, and two of them did not hear all the speeches, only heard two speeches on the affirmative. Take the two out leaves five members of Moore's church that voted for him. A vote was then taken to see if Brown sustained his denial, when three outsiders rose to their feet, one of whom was a prominent Baptist minister. Elder Brown had no members there except myself, and I did not vote, being one of the moderators. I heard it said that two thirds of the house would have voted for Elder Brown had it not been that the Thompson family were citizens and neighbors, and for that reason they did not wish to vote against them. So if you de rive Moore of the vote of his own members, as Brown had no members to vote for him, you can see what the "*popular vote was.*"

So far as abuse is concerned, I heard none from Brown, but heard Moore say that Brown was like a *Hyaena*, and compared him to a *buzzard* and such like. Said that Brown "got his authority from the Utah church," but he offered no proof. I am satisfied if any of the clear head-

ed Elders of the Reorganized church had been there, they would have put Moore down as not fit to represent their church- He went back on the Doctrine and Covenants in these words, "*I am not required to believe it and will not untill I read it, they indorsed it up yonder (meaning the Gen. conference.) but I did not vote to indorse it. and will roturtill I read it*" etc. I am writing this for the down fall of no one.

Elder Brown "*abused*" no one, and "*falsehoods,*" he told none, but like a man of God, told and exhibited the errors of the leaders of Latter Day Saintism, and pittied the erring ones, and called upon Latter Day Saints, including Elder Moore, to come back and build up again the church of Christ. So if abuse and falsehood was used, I heard none from W. P. Brown.

Elder Moore, C. C. Holcombe and others invited Elder Brown and myself out to their church on Elm creek, saying that we could preach as long as we wished to, but would require half the time to reply. upon this condition we sent an appointment to the branch by C. C. Holcombe and others for the Sunday before Bro. Brown left on the 1st of Jan. But when we went out there at the appointed hour (*some ten miles distance.*) Lo, and behold! Moore and C. C. Holcombe were gone, and the church house locked hard and fast. We were invited by Moore and Holcombe to come to C. C. Holcombe's house where Moore was staying. So they fooled us a trip of ten miles, but thanks to our master, it was not in vain; we procured the key from one of the Sisters, baptized two of their members in to Christ and the house was used for the sisters to dress in

I may be challenged to meet some of them some time and in order to save them the trouble, I wish to say, I will not discuss or debate with them. I do not wish to waste my time in such a way. I would

be glad to see and converse with any who will take an interest in the truth.

The church of Christ is in Temple, Texas, and the authority is here to ingraft men and women into Christ, so if any desire, in truth, to learn or to be ingrafted into Christ, can let me know at this place. I hope for a better day in the near future, and also hope Elder Moore will some day see his errors, and become one with me in the church of Christ.

ELIAS LAND.

Temple, Texas, Jan. 28th, 1889.

A friend in Idaho writes:

I am in receipt of THE RETURN, a neat little paper. I have read the first, called prospectus, and David Whitmer's happy death: which letter I had read before in the Expositor. I was much pleased to find it published again in your paper. The sentiments expressed in his last moments, and in his Address, seems to me to accord with the New Testament, and also with the teachings of Christ in the record of the Nephites.

Since reading the Address, by Father Whitmer, which came to this place over a year ago, led me to think and examine every point, comparing notes, and to seek by prayer, the help I needed. I purpose, by the grace of our Lord, to take a course by which to obtain a knowledge for myself, and so prove all things by the law of the spirit of life in Christ Jesus. Not that I have already attained what I hope for, but this one thing I do, I am trying to keep the road, the path my Saviour trod. He who said learn of me for I am meek and lowly in mind; humble, so humble that he obeyed what he taught his disciples, that which he had learned, and seen his Father do. Any other path to me is not safe but the one, "I am the way, the truth, and the life; he who will follow me shall not walk in darkness, (spiritual blindness) shall have the light of life.

Is there any thing, I ask my self, to be desired on earth more than the light of life. Darkness indeed covers the earth. Men are groping for the wall. They need to be taught by living epistles that can be read and known by all men, especially by the sincere seeker after truth.

I believe your little paper is needed to help us to discern what is of man, and that that is not by the spirit of truth, which the head of the church promised his true followers after he had ascended on high.

He then gave gifts for the perfecting of the saints and for the work of the ministry. My desire, and prayer to God is, that what may come by your instrumentality, and those who shall write for the RETURN, may be from the pure in heart whose eye is single to the glory of God, and bosom burn with love and charity; even the Charity of Jesus Christ, who was rich yet for our sakes became poor, that we might become rich, not in earthly wealth, but rich in heavenly gifts and blessings. Who of God is made unto us wisdom and righteousness, sanctification, and redemption. May nothing be written but from love, speaking the truth in love.

To my friends, I have said that I believe the message was written in the interest of truth. What has proven a hinderance to the work of the Father, might be confessed and put away. This becoming as a little child is little understood. To confess an error, or a wrong word, is over looked by many that profess to be a christian.

Since reading and pondering over what I read in the sacred books, and Father Whitmer's address, and correcting myself I gain more understanding and light upon our Savior's teachings. Yea the more I try to obey them, the more I love to obey. So it is a personal affair to be a follower of Him who said follow me.

A friend in western Iowa writes:

"BRO. E. ROBINSON: The 1st number of your periodical, THE RETURN, came to hand, and I have read it with interest. Its name, THE RETURN, implies a departure, which in turn consists in words and deeds, and these constitute history; we want the history of the departure. Facts are not only stubborn things, but are beaconlights, showing WHERE former wrecks occurred, hence awful warnings.

You could no doubt extend the list of reasons for believing that there had been a departure. The apostle question you solve as some others have done from the New Testament stand point.

When I read the extract from the notice to David Whitmer to leave the County, and remembered that a similar notice was served on them to leave the STATE—an over dose of their own medicine—was it persecution, or retribution? Is that notice, the original, accessible, will you give it in full? It would be a proper vindication of David Whitmer's course at the time, and a wholesome rebuke to those who justify the course taken to destroy him.

I will close by saying, as I interpret the purpose you express in reference to the publishing THE RETURN, I wish you success. Yours in hope that truth may prevail."

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, MARCH, 1889.

THE CHILDREN of ISRAEL.

We take a deep interest in all the movements of the Jews as far as we can learn them, as we recognize the great prophetic truth that the destiny of every gentile nation is to be affected by them. We look therefore, with intense anxiety for the time when they shall acknowledge Jesus Christ as their Messiah, which day seems to be dawning, judging from the establishment of "Hebrew-Christian Missions" in New York, Philadelphia, Chicago and Toronto; and also the wonderful work accomplished by Mr. Rabinowich, a Jew, in Europe, who has been marvellously raised up and inspired to preach Christ and him crucified, as will be seen by an extract from the statement of Rev. Adolph Saphir, D. D. to be found in this No. of our paper. Also the statement of Bishop Blyth, in Palestine, both of which we copy from the "Hebrew-Christian," of January, 1889,

SOME FACTS.

WE ARE SATISFIED, from some letters and cards sent us, and by what we are told, that we are greatly misunderstood. Those who are representing that we have gone back on the latter day work, and are seeking to tear down that which we heretofore sought to build up, are making a great mistake.

Our faith in the glorious gospel of our Lord and Savior, Jesus Christ, as revealed to Joseph Smith, jr., by an holy angel from heaven, is the same to-day as it ever has been; and we wish it distinctly understood by all people to whom these presents shall come, that we have evidences and testimonies which thoroughly

convince us of the divine truth of that gospel, and that the Book of Mormon is true, and that the great work of the Father has commenced, and that it will go forth until it accomplishes the full purpose of his heart: as is stated in the revelation which we published in the first number of THE RETURN: "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth he turn to the right hand or to the left, neither doth he vary from that which he hath said."

Men walk sometimes in crooked paths, and vary widely from that which is written in the word of the Lord, and make great mistakes, but our heavenly Father never errs. His purposes are all matured from the beginning, and will all be brought to pass in their time. His gospel is a gospel of purity and truth, and does not admit of misrepresentation, deceit or iniquity, in any form whatever; and those who embrace it are placed upon an *equality*, one with the other.

These truths were taught in the early days of the Church of Christ, but an evil day came, when other counsels prevailed, and we have reasons for believing, and we feel safe in saying, for knowing, the church in Utah have more fully carried out the measures introduced into the church before 1844, than have the Reorganized church. But the gospel is in no sense, responsible for these things. They are the works of men, of which we may speak more in detail hereafter.

Our object is not to tear down any good word or work, but to seek to

build up righteousness, truth and purity in the earth, according to the gospel. We know of no better way to accomplish this end, than to present the gospel, as we comprehend it, and then show the errors, as we conceive them to be, of those who profess to teach the gospel. This is our privilege. Our right. The right of all. Others exercise it: Why not we?

We meet with some things in our experience, which surprises us. We received a letter the other day, in which the writer said "the Reorganized church of Latter Day Saints was the only true church on earth." We notice also, a statement on the 98th page of the "Saints' Herald" for Feb. 16, 1889, speaking of the Reorganized church, it says:

"It is the continuation of the Church of Christ, organized April 6th, 1830, holding the same doctrines, ordinances, ceremonies, church organization, promises, and spiritual blessings."

How any one can make such a statement, who is familiar with its history, is surprising to us; especially when they *know* that nearly if not *all those* who organized the Reorganized church, were members of the church over which James J. Strang presided. And further that it is not organized after either the New Testament, or Book of Mormon pattern. And certainly it is *not* according to the pattern given by Joseph Smith in the Book of Doctrine and Covenants, as we can see by the following quotation, some of the words of which we put in italic:

"Of *necessity*, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, *three* presiding high priests, chosen by the body, appointed and or-

ained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church. The *twelve* travelling counselors are called to be the *twelve apostles*, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling." D. & C. Sec. 104; Par. 11. Plano Edition.

Now, it is well known that the Reorganized church has not, neither has it ever had, only for a brief period, *three* presidents, which the Book of Covenants says *is necessary*. Also, it has not, neither has it *ever* had a quorum of *twelve apostles*, although it has been organized over thirty-five years. Therefore we cannot see the truthfulness, or the propriety of what we repeatedly see in the "Saints Herald," articles headed, "Report of the *twelve*," or "Epistle of the Twelve," when they have no twelve. The apostles at Jerusalem did not presume to do that; when the quorum was broken, and Judas was out, they said: "And Peter stood up with the eleven." Also Mark says, speaking of Jesus: "Afterward he appeared unto the eleven as they sat at meat." Mark xvi; 14. How can *ten* be truthfully twelve. Twelve is the number designated in the Book of Covenants. How can a church organized differently be the same?

We united with the Reorganized church because they taught the first principles of the gospel as we believe them, and because there were less errors in it than any other organization of which we had any knowledge at the time. There were things in it however, against which we always protested.

When Elder Jason W. Briggs and the Elders Gurley withdrew, we regretted the step taken by them,

thinking the time would come when the errors could be eliminated from the church, and that by their remaining in they could assist in bringing about that desirable end. But after the reviews of Elder David Whitmer, in the "*Saints' Herald*," we abandoned all hope of that ever being accomplished, and withdrew from that church.

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ITEMS OF EARLY CHURCH
HISTORY.

FROM ELDER D. WHITMER'S PAMPHLET,
PAGE 32.

After the translation of the Book of Mormon was finished, early in the spring of 1830, before April 6th, Joseph gave the stone to Oliver Cowdery and told me as well as the rest that he was through with it, and he did not use the stone any more. He said he was through the work that God had given him the gift to perform, *except to preach the gospel*. He told us that we would all have to depend on the Holy Ghost hereafter to be guided into truth and obtain the will of the Lord. The revelations after this came through Joseph as "mouth piece;" that is, he would enquire of the Lord, pray and ask concerning a matter, and speak out the revelation, which he thought to be a revelation from the Lord; but sometimes he was mistaken about it being the word of the Lord. As we have seen, some revelations are of God and some are not. In this manner, through brother Joseph as "mouth piece" came every revelation to establish new doctrines and offices which disagree with the New Covenant in the Book of Mormon and New Testament. I would have you to remember this fact.

In June, 1829, the Lord called Oliver Cowdery, Martin Harris and myself as the three witnesses, to behold the vision of the Angel, as recorded in the fore part of the Book of Mormon, and to bear testimony to the world that the Book of Mor-

mon is true. I was not called to bear testimony to the mission of Brother Joseph Smith any farther than his work of translating the Book of Mormon, as you can see by reading the testimony of us three witnesses.

In this month I was baptized, confirmed, and ordained an Elder in the Church of Christ by Bro. Joseph Smith. Previous to this, Joseph Smith and Oliver Cowdery had baptized, confirmed and ordained each other to the office of an Elder in the Church of Christ. I was the third person baptized into the church. In August, 1829, we began to preach the gospel of Christ. The following six Elders had then been ordained: Joseph Smith, Oliver Cowdery, Peter Whitmer, Samuel H. Smith, Hyrum Smith and myself. The Book of Mormon was still in the hands of the printer, but my brother, Christian Whitmer, had copied from the manuscript the teachings and doctrine of Christ, being the things we were commanded to preach. We preached, baptized and confirmed members into the Church of Christ, from August, 1829, until April 6th, 1830, being *eight months* in which time we had proceeded rightly; the officers in the church being Elders, Priests and Teachers.

Now, when April 6, 1830, had come, we had then established three branches of the "Church of Christ," in which three branches were about seventy members. One branch was at Fayette, N. Y.; one at Manchester, N. Y., and one at Colesville, Pa. It is all a mistake about the church being *organized* on April 6, 1830, as I will show. We were as fully *organized*—spiritually—before April 6th as we were on that day. The reason why we met on that day was this; the world had been telling us that we were not a regularly organized church, and we had no right to officiate in the ordinance of marriage, hold church property, etc., and that we should organize accord-

ing to the laws of the land. On this account we met at my father's house in Fayette, N. Y. on April 6, 1830, to attend to this matter of organizing according to the laws of the land; you can see this from section 17 Doctrine and Covenants: the church was organized on April 6th "*agreeable to the laws of our country.*"

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From the Hebrew-Christian.

TIDINGS OF MR. RABINOWICH.

BY REV. ADOLPH SAPHIR, D. D.

In a letter I received from Mr. Rabinowich a fortnight ago, he writes: "The house of prayer, 'Beth Shem,' is crowded every Saturday with Jews, who are thirsting to hear the word of the living God, and are seeking the straight and narrow way which leadeth unto life."

The testimony of Mr. Rabinowich is growing more clear and full as will be seen by the following appeal, with which he recently concluded a sermon:

"Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing of our Father in Heaven more abundantly than the blessing on Mount Gerizim. Only behold the Cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter: the only access opened unto all men, be they Jews or Gentiles; that in one spirit they may draw near to our Father in Heaven. Open your eyes and behold the Lord of Glory, Jesus the Crucified; how glorious is this High Priest, who himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who himself is the Lamb of God, which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off and to them that are nigh.

My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and to be numbered among the saints, and in the household of God, then bow your knees before the King of Glory, before Jesus, crowned for you with the crown of thorns; smite your breasts and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus, the Messiah. Say, then, O house of Israel: Surely, all we like sheep have gone

astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of His people was He stricken. For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins."

It may indeed be regarded as a wonderful thing in the history of the Jews that words like these should be uttered from Sabbath to Sabbath, by an Israelite to Israelites, in the Hebrew tongue, and that in these meetings for worship the Scriptures of the New Testament are read as the Word of God, and prayer is offered in the name of Jesus. We would earnestly ask the prayers of our friends that the Holy Ghost may bless the words and make them effectual in the conversion of many souls. We should also remember our beloved brother, who has to contend with many difficulties and trials in his peculiar position, that he may be guided by Heavenly wisdom, and upheld and strengthened in his great work.

I hope that this specimen of Mr. Rabinowich's teachings will encourage his friends and deepen their interest in this evangelist, so wonderfully raised up in Israel.

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"God permits no man to examine the Book of Life to see his name written there; but he permits the humblest one to look in his own soul and see the Spirit of Christ there.

—o—

BISHOP BLYTH, writes from Palestine:—"There never was a time when the Jews listened with such attention to the claims of Christianity as they do now. *** The increase of the number of Jews now resident in Palestine is remarkable; within the last few years they have increased from 20,000 to 50,000, a number much above that which was enrolled by Ezra and Nehemiah after the captivity. If we could double our present insignificant outlay, we could at least treble our converts; we have only one English clergyman in all Palestine. I want at once to place a missionary and his staff at Hebron and Damascus, two of the great centres of the present

Jewish population. Medical aid is now (as in early days) of primary value on the staff."

—o—

EXTRACTS FROM LETTERS.

"Bro. ROBINSON: I have just received the first No. of the paper called THE RETURN. I feel glad to learn that a few of the brethren that belonged to the church of Latter day Saints, have come to the conclusion to return from the false doctrines and covenants which are now being taught to that people, and ever since the year 1835.

I was baptized and became a member of the church of Christ in the year, 1837, in my native land, England, and in 1840, left all my friends, and came with a company of Saints to gather to Zion; and in October, the same year, we arrived at Kirtland, Ohio. We were disappointed to find the church was broken up and the main part had gone to Far West, Mo., and what was left did not seem to have any faith in the great work of the last days. But the company of Saints that came from England, having faith in the true church, as we believed it to be built up according to the teachings of Christ in the Bible and Book of Mormon. We caused the church to revive, and meetings commenced to be held in the temple, and Elder Babbit was sent to build up a stake, and as soon as the church began to prosper, a Revelation was sent to Kirtland for all Saints to leave and gather to Nauvoo, for a scourge was to come on Kirtland. A number left, and the meetings soon broke up.

I lived in and near Kirtland until 1853, and then I left and came to Wisconsin, to this place, and now it is 1888. During this time a number of Elders have called on me from Strang, and from Salt Lake, and from Plano, Ill., and tried to have me to join them, as they believed they were building up the kingdom and the church of Christ,

according to the Bible and Book of Mormon. But I could not believe them, so I could not unite with them, as I have taken the Bible and Book of Mormon for my guide. I asked the Lord to give me wisdom that I might understand the truth as he had revealed it to his servants, the Prophets: and I know he has helped me with light and understanding of his purposes in the latter day work.

Now, Bro. Joseph Smith Jr. was called to bring forth the Book of Mormon, and to commence a preparatory work among the Gentiles that a people might be prepared to receive the Savior when he comes to manifest himself to them according to his word in the Book of Mormon.

Your Brother in Christ,

JAMES COMPTON.

Allica, Green Co. Wis.

—o—

A friend in California says:

I received your paper, THE RETURN and concluded to take it for the year. Was much pleased with David Whitmer's pamphlet, it is written in such a loving, good spirit, but it does seem strange that he did not come out before. I have read "Whitmerism Unmasked;" it dont seem to me that it is written just in the spirit of Christ, but still more strange is it to me what the Herald here on this clipping said.*

I send \$1, so please send your paper to my address. I wish you success with it, hoping it will indeed do good, and prove to be what you call it, a Return of the church."

* The writer sent a clipping from the Saints' Herald of Jan. 12, 1889, in which the Editor disclaims any responsibility in the publication of "Whitmerism Unmasked," after having advertised and endorsed it in the Herald of Nov. 10th 1888, and keeping it all the time for sale at their office, and its being peddled by their Elders, and circulated by one, if not more, of their APOSTLES, and that to, after they evidently KNEW it contained FALSE statements. What a picture to present, and what a position for SAINTS to occupy.

Does any one suppose for a moment, that they would ever have made that disclaimer had that pamphlet not been criticised in the first No. of THE RETURN, and some of its false statements clearly

shown? If others do, we do not. We are sorry to see the votaries of any cause pursue such a course.—Ed

BROTHER ROBINSON: Brother Whitmer and Brother Short have visited us, and spoke three times in school houses, and left a good impression. We were pleased to have them with us: they have increased our joy and love for the brethren. We pray that God will bless you with wisdom and his spirit, that you may send your "RETURN" out in purity, and in truth, that it may enlighten the minds of the honest in heart.

Your Brother in Christ.

SOLOMON THOMAS.

Hillsdale, Iowa, Dec. 11, 1888.

[NOTE. This letter should have appeared in the last number of THE RETURN, but was overlooked.—Ed.

"DEAR BROTHER ROBINSON: I got THE RETURN, will send 25 cents in postage stamps for it. I would like to have some elder come here, there is not any meeting near here, only Bro. Hall has spoke a few times. I would like to see you. Have read the Book of Mormon through of late; if we would live up to the teachings in it, it would be well with us.

DAVID A. PIERCE.

Harwood, Vernon Co. Mo."

[Will some of the elders please notice the above request, and make them a visit?—Ed.]

A friend in Alabama says: "BRO. ROBINSON: I will enclose you 50 cents in postage stamps on THE RETURN. Before 6 months expires I will forward you the other 50 cents, as we have no order office nearer than Mobile, which is 40 miles across the Mobile Bay; and hope you will be blessed on all sides with your paper, as long as you keep to the truth."

A friend in California says:

"Enclosed you will find a P. O. order to the amount of one dollar, for which, please send a copy of THE RETURN to my address for one year. And also, if you have one of the pamphlets written by David Whitmer, just before his death, we would feel very thankful to you for a copy of it."

A friend in western Iowa writes:

"THE RETURN is received, you may continue to send it to me. If you have the practical part of the church of Christ I am glad of it. According to my idea of it, I have failed to find it either in the Reorganization or in the Utah organization. Except we put works with our faith I fear our faith will not save us."

A friend in Kansas writes:

"I like your first number of THE RETURN very much. It has the *stamp of truth* on every page, and it is a long felt need well supplied. I wish you most hearty success.

A friend in California says:

"I hope you will succeed in your enterprise, we cannot have to much of a good thing. The Latter day Saints need some one to stir them up to renewed zeal and dilligence to put them in remembrance of the covenant they have made to serve God and keep his commandments."

A friend in Montana says:

"Dear friend ROBINSON please accept of post office order, \$1, for THE RETURN for one year."

A false balance is abomination to the Lord; but a just weight is his delight.

Enter not into the path of the wicked, and go not in the way of evil men.

Pride goeth before destruction, and a haughty spirit before a fall.—Proverbs.

"WHITMERISM UNMASKED."

ERRATUM.—Our attention has been called to a typographical error which occured in the first number of the *Return*, in the article headed, "Whitmerism Unmasked," in the quotation from the 10th page of W. P. Brown's pamphlet, which had entirely escaped our notice until we read Elder Willard J. Smith's letter in the "Saint's Herald," for Feb., 23, 1889, in which he charged us with garbling the quotation, by leaving out 19 words.

When we read the statement we thought there must be a mistake somewhere, as we felt sure we had not ordered anything left out of the sentence quoted; therefore, to be certain in the matter, we got the copy of Elder Brown's pamphlet which we sent to the printer, with the sentence marked, which we ordered put in type, and we found no part of it had been ordered out, but that it was to be printed entire. We then got the

first number of the *Return*, and read the quotation by the copy and we found to our surprise, that 19 words had been left out by the printer, which had escaped our notice, as we did not read the proof by the copy as we should have done.

Unfortunately for Elder Smith's side of the question, those very 19 words contain a strong point we made against the *truthfulness* of his pamphlet, as he says in his pamphlet that Elder Brown said, "*brought* the human family back," whereas Elder Brown says *no such thing*, but does say, '*bought* the human family back.' Brought and bought are as different from each other as day is from night. One implies *force*, the other *sacrifice*, Jesus offered himself a living sacrifice for us; we were "*bought* by the precious blood of Christ;" the very thing that Elder Brown was talking about.

To show that it was a mistake of the printer, and not intentional on our part we here give the full quotation from Elder Brown's pamphlet, which we ordered before, together with our comments made at the time upon the principle involved in the very words which we now find were left out of our quotation from Elder Brown's pamphlet. That the reader may know just what the 19 words were which were omitted, we give them in italics in the quotation below.

We thank Elder Willard J. Smith for calling our attention to this typographical error. It was a mistake easy to be made, as the words, "Jesus went to paradise," occurs twice, as will be seen by reference to the quotation here given.

"Any one has the right to organize a church of his own choice and give it

whatever name he chooses, but it will not be the church of Christ. I also object to the name of Jesus as part of the name of Christ's church. Jesus was the son of Mary, Christ was the Son of God. Jesus was laid in the Tomb, Christ went to Paradise. *Christ offered up the man Jesus as an offering and BOUGHT the human family back: Christ went to Paradise without his body.* Spirits can communicate with each other; but spirits and men cannot commune as men do with one another, one or the other must be changed. Christ came and took his body, but it was not the same as it was before it was offered up. The blood, or life of the earthly man was gone; and spirit, the life, the power, the Christ filled every place that the blood had occupied. But He looked the same as before, Identity will always be preserved throughout eternity, but we must, while in the flesh acknowledge the name of Jesus. We must pray to the Father in that name, baptize &c. in the name Jesus. But when we come to the name of the church, it must be called after the Son of God. It is the Church of Christ, no more, no less."

Below we give the comment we made upon the principle involved in those very words which were left out, as will be found by reference to the 14th page of the first No. of THE RETURN.

"Notice, the pamphlet makes W. P. Brown say: 'and *brought* the human family back,' whereas Elder Brown says: *bought* the human family back."

A Relic of Former Ages.

Demorest's Monthly for August.

In the lake region of Southern Florida a canal is being constructed in which a curious discovery has come to light. About four feet below the level of lake Dora a sandstone wall was discovered which led to further investigation that settled the fact that long anterior to Columbus, and perhaps even before the Christian era, a race inhabited Florida far superior in civilization to the Indian. They were a people who dwelt in walled cities, and who used flint weapons in war. Indeed, there are evidences of such a race inhabiting this continent many thousands of years ago. It is depressing to think that over a whole continent a race or races far advanced

in a certain kind of civilization should have melted away before tribes of savages such as the whites found in this country after the discovery of Columbus.

—o—
BE TRUSTFUL.—What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding trust in us? We, who are so mutable, so faulty, irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—*Phillip Brooks.*

—x—
THE AGENCY OF MAN. We believe that every person is responsible for their own conduct, therefore the justice in bringing them into judgment to be judged according to their works. This principle leaves every one free to choose and act for themselves, and they need no leader to choose and act for them; indeed, as we understand it, they can have none. Christ is our lawgiver, and our leader, and will be our judge. He says, "I am the law, and the light; look unto me, and endure to the end and ye shall live, for unto him that endureth unto 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."—Nephi vii:1.

—o—
ERRATUM.—An omission occurred in the list of names of the witnesses to the Book of Mormon, as published on the last page of the February No. of the *Return*, Jacob Whitmer's name was left out through mistake, leaving but eleven names, whereas there should have been twelve.

CONFERENCE NOTICE.

There will be a Conference of the Elders of the Church of Christ, to be held at Richmond, Missouri, commencing at 7 o'clock P. M., on the evening of the First Friday in April 1889. All official members of the church are cordially invited to attend.

SPECIAL NOTICE.

—o—
 We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1.00 for one year.

—o—
 We took the liberty to abbreviate several of the articles and letters which appear in this No. of *The Return*, as they were too lengthy for our limited space, and some for other reasons; we wish our correspondents to bear in mind that we reserve this right, therefore we trust they will not be offended, as we do not wish to offend any, but desire to do that which, in our judgement, will result in the general good.

—o—
 Note.—A continuation of our article on the divine authenticity of the bible will appear in our next No., if all is well.

—o—
THE MEMBERS OF THE CHURCH OF CHRIST hold regular services three times each week, in Robinson's Hall, in this place. Preaching every Sunday morning, at 11 o'clock; prayer and testimony meeting every Sunday at 3 p. m., and every Wednesday evening at 7:30, p. m.

—o—
ELDERS J. J. SNYDER AND C. C. FRISBY are on a mission in Utah. Their Post Office address is Provo City, Utah.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

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*THE RETURN* Is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

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

# THE RETURN.

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

Vol. 1. No. 4.

DAVIS CITY, IOWA, APRIL, 1889.

Whole No. 4.

## The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR,

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### DIVINE AUTHENTICITY OF THE BIBLE.

In the investigation of this subject, we shall necessarily make numerous quotations from the bible, some of which may be of considerable length, containing prophecies and promises to Israel, and also to all the gentile nations of the earth; as the destiny of *all nations* is inseparably interwoven and linked in with the destiny and history of Israel. And shall endeavor to show the literal fulfillment of prophecy in many cases in the past, and speak of some which are now being fulfilled in a marvellous manner, and also of some yet in the future.

And also call the attention of the reader to the marvellous manner in which the Lord has preserved the children of Israel, as a separate and distinct race of people from all others, notwithstanding they have been scattered among all nations, for nearly two thousand years, as *living witnesses*, for him, that there is ONE LIVING AND TRUE GOD. This, evidently, was one of the prime reasons of his entering into covenant with Abraham; and as a sure means to accomplish this end, gave him the covenant of circumcision, with a commandment that: “Every man child among you shall be circumcised, \*\* and it shall be a token of the covenant betwixt me and you, \*\*\*\* and my covenant shall be in your flesh for an everlasting covenant.”

This ordinance of circumcision has been religiously kept by the Jews, according to the commandment given to Abraham, to this day, as their history abundantly proves.

In our former article we briefly traced the history of Israel down to the days of Moses, and left him in the land of Midian, where he married the daughter of the priest of Midian. While Moses was thus sojourning in Midian, the Lord appeared unto him and gave him directions to go down into Egypt and deliver Israel from the cruel bondage and oppression put upon them by the Egyptians, as will be seen by the following quotation from the 3rd chap, of Exodus, from the 1st to the 15th verses inclusive:

“Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here *am* I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egypt-

tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee: and this *shall* be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name forever, and this *is* my memorial unto all generations."

This quotation, especially the statement in the 14th verse, "I AM THAT I AM," strikes at the root of the whole matter, and corresponds perfectly with the saying of Jesus Christ, where he says, "The Father hath *life in himself*;" John v: 26, showing clearly that the God of Abraham, Isaac and Jacob is self-existent; and moreover it is evident that he has all knowledge, and knowing the end from the beginning, and having all power, is perfectly able to bring to pass, and fulfill all that he promises; and inasmuch as he had said unto Abraham, "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them;

and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance;" he must therefore fulfill that promise.

The four hundred years having expired, the time had arrived for the fulfillment of the promise made to Abraham, and the Lord being true to his word, came down and met Moses at the burning bush, as before shown, and commissioned him to return to Egypt and deliver the children of Israel. Moses, knowing that the people would naturally want to know who sent him, asked the Lord what he should tell them; the Lord replied; "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my *Memorial* unto *all generations*."

How is it possible, we ask, to have a more perfect preservative of memory, which the term memorial signifies, than the Lord provided for himself in the miraculous deliverance from Egypt, and preservation of the children of Israel to this day.

The great pyramid of Egypt is a memorial of a great and wonderful work accomplished by some people; but the object for which it was built, and by whom it was built, is lost to the world.

Not so with the memorial God erected to prove to the world that the great I AM, the God of Abraham, the God of Isaac, and the God of Jacob still lives. This great truth is shown to the world whenever we look upon a Jew. The historical and prophetic facts clearly setting this forth we find recorded in the bible, as also many of them in other books, corroborating the statement in the bible, which all help confirm its divine authenticity.

Moses went to Egypt according to the command of God, and there the power of God was made manifest in the deliverance of Israel; but before that was accomplished, they had to have a trial of their faith, as we will see by the following quotation, commencing at the 27th verse, of the fourth chapter of Exodus, and continuing through much of the fifth chapter: and also the eight first verses of the sixth chapter inclusive:

“And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. And Moses and Aaron went, and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did signs in the sight of the people. And the people believed; and when they heard the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three day's journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works! get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and you make them rest from their burdens.

And Pharaoh commanded the same day the task-masters of the people and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. Let there more be laid upon the men, that they may labour therein; and let them not regard vain words.

\* \* \* \* \*

And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily task. And

they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them, The LORD look upon you, and judge; because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil-entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob: and I will give it you for an heritage: I am the LORD.”

We trust the foregoing quotations will not be uninteresting to the reader, as they show the feelings of the people at the time, and also some of the difficulties Moses had to encounter at the first, but the Lord delivered him out of them all, as we will see hereafter.

(TO BE CONTINUED.)

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THE Bible, diamond like, casts its light in every direction; torch like, the more it is shaken the more it shines; herb like, the more it is pressed the sweeter its fragrance.—*Payson*.

## LET NO MAN DECEIVE YOU.

We are told, by some men who profess to be ministers of the gospel, that the honorable men of the earth are to be the sheep whom the Son of man shall set on his right hand, when he comes in his glory, to whom he shall say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," without reference to the fact whether they have obeyed the gospel or not. Now we cannot see it in this light.

We all agree that Jesus Christ is the Son of God, or as he is here called, the Son of man. That the voice of the Father came from heaven, when he was baptized, saying: "This is my beloved Son, in whom I am well pleased." And again, in the transfiguration on the mount, the voice of the Father came saying: "This is my beloved Son, hear ye him." Here we are commanded to listen to the teachings of the Son. And the Son saith, "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."

No language can be plainer than this; therefore we can know when we read the words of Jesus Christ, we are reading the words of his Father, who is God over all, to whom be glory and honor forever, Amen.

Jesus came preaching repentance to the people, telling them, "That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Now we do not think there is any person, who would presume to say there are no honorable men among the scribes and pharisees.

Again, Jesus says to 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." This being born of water and of the Spirit takes place when the man obeys the gospel which Jesus and his apostles preached.

Paul also; speaking of the same coming of the Lord, referred to by Jesus in the 25th chapter of Matthew, shows clearly, the great advantage and blessing to be enjoyed by those who obey the gospel over those who do not obey it, wherein he says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

What language can be plainer than this? We are forced to the conclusion that Paul must have read the words of Jesus as recorded by St. Matthew, from the perfect similarity of the statements. They both speak of the same event.

Matthew testifies that Jesus says: "When the Son of man, shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. \*\*\* Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: \*\* And these shall go away into everlasting punishment; but the righteous into life eternal." Jesus tells us in the 17th chapter of John, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent"

Paul says that when Jesus comes he shall take vengeance on them that *know* not God, and that *obey* not the *gospel*, and that they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

These testimonies are conclusive to our mind, that the righteous, who will be set at the right hand, and called to enter into the kingdom of God, will be those who have obeyed the gospel, as by obedience to it we become in possession of the Holy Ghost, which bears record of the Father and the Son, and by which we can *know* God, for without it we cannot know him.

As further evidence that those at the right hand will be the Saints, those who have obeyed the commandments of the Lord, we make the following quotations from the Book of Mormon. Jacob, the brother of Nephi, speaking on this subject says:

“O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. But behold, the righteous, the saints of the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full forever.”—2nd Nephi vi: 6, 7, Pages 71, 72, Plano Edition.

“Thou art my servant: and I covenant with thee, that thou shalt have eternal life; and thou shalt serve me, and go forth in my name, and shall gather together my sheep. And he that will hear my voice, shall be my sheep; and him shall ye receive into the church; and him will I also receive. For behold, this is my church, whosoever is baptized, shall be baptized unto repentance. And whosoever ye receive, shall believe in my name; and him will I freely forgive: for it is I that taketh upon me the sins of the world; for it is I that created them; and it is I that granteth unto him that believeth unto the end, a place at my right hand. For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place *eternally* at *my right hand*.”—Mosiah xi:15—P. 194.

The following quotation is the instruction Jesus Christ gave when he ministered to the Nephites on this land, after his crucifixion and resur-

rection from the dead, and bears directly upon our subject.

“And it came to pass that he spake unto Nephi, (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he 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 water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, 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, every-where, 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 nowise 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 nowise inherit the kingdom of God."—Nephi, v:8,9. Page 444-5.

"Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name, at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen."—Ether i: last part of 12, page 509.

These scriptures settle the question beyond a peradventure, and we do most earnestly admonish our readers to carefully examine this matter, and please do not suffer yourselves to be lulled to sleep with the vain hope that you will have a place with the sheep at the right hand, without repentance and an obedience to the gospel, which brings the gift of the Holy Ghost, without which we cannot be qualified for that heavenly society. Let no man deceive you.

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*From the Messenger and Advocate  
For March, 1845.*

### REFLECTIONS ON THE DUTY OF MAN.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not

even the publicans the same? And if ye salute your brethren only, what do ye more than others, do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect,—Matthew 5:43—48."

All believers in the scriptures of divine truth will readily acknowledge that Jesus Christ, the Saviour of the world, whose words we have quoted above, was a personage who perfectly understood the principles by which the children of men should be governed in order to become the "children of their father which is in heaven." How few there are of those who profess to be the followers of the meek and lowly Jesus, yes we may say how few of those even who have been legally adopted into the church and kingdom of the Son of God, who duly consider the importance of the injunctions made by our Savior, in the words of our text.

When we consider the character of the person delivering those remarkable sayings, the circumstances under which they were delivered, and the persons to whom they were addressed, and that they contain eternal principles which affect all mankind, we are led to marvel greatly at the apparent little or no attention paid to them by the professing christian world, who claim to be the Lord's disciples, and consequently the children of God.

We learn in the first verses of this fifth chapter, that Jesus, "seeing the multitude, went up into a mountain; and when he was set, his disciples came unto him and he opened his mouth and taught THEM." Here we find our Savior addressing himself to his disciples, who had been willing to take up their cross and follow him, and must, necessarily, have obeyed the gospel of the kingdom which he had been preaching to the world. Among the many glorious and ennobling principles set forth in these instructions, to the disciples, are these words: "ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say

unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you:"

And why this strict requirement, so different from the usages and customs of the world, and even the law of Moses, under which the disciples had been raised and tutored? In the 45th verse we find the answer and the reason why such requirements were made; "That ye may be the children of your Father which is in heaven:"

Is it actually necessary to be governed by such principles as these, after we enter into the new and everlasting covenant by the door; even that of faith, repentance, baptism for the remission of sins, and received the imposition of hands for the reception of the Holy Spirit, are these things yet to be observed, in order to become the children of God? So it appears from the sayings of our Savior on this occasion, for he says, "But I say unto you," [disciples] do these things, "that you may be the children of your father which is in heaven."

Here is a principle set forth worthy the attention of all professing christians. How pleasant and desirable a society governed by them. How different from the order of things which prevail throughout the world. Yet all who attain to the exalted privilege of becoming heirs of God, and joint heirs with Jesus Christ; must let these things be the governing principle of their action, that they may be assimilated into his likeness, and be prepared for his society when he comes to make up his jewels. It is upon these principles that the heavens are governed, and the earth is permitted to stand; for if God was like man, who can never rest or feel satisfied while his enemy has a name or a place among the land of the living, how long since would the heavens have been as brass over our heads, and the earth as iron under our feet, and man would have withered and passed

away like the flower of the morning before the scorching rays of the noon-day sun. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

All people, who profess faith in the Lord Jesus Christ, admit that he came to open a way and an effectual door, whereby man can, through an obedience to his will, be exalted to the right hand of his "Father which is in heaven;" and that our Savior, in making manifest this way of life, was a pattern for us in all things, not only in deed, but in word also;—that the principles which he came to develop, were not only important and necessary, but were fraught with eternal consequences; and that man is placed here in a probationary state, where he can obey those principles, and learn those lessons which are necessary to be learned and practised, to prepare him for that glory which is to be revealed at the coming of the Son of man.

This then being the case, and these things being required by the captain of our salvation, it follows of necessity, that without an observance of those principles, and living in obedience thereto, we cannot become the children of the Most High, in the true sense of the word; for if we are his children then, most assuredly we will be governed by, and observe the laws of his household, that thereby, we may be entitled to his spirit: and Paul has informed us that "as many as are led by the spirit of God, they are the Sons of God." "And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together."

The object then, in becoming the children of God, being to make us

partakers, equally with Jesus Christ, in the glories of eternal life, can it be presumed for a moment that we can attain to that glory, and treat lightly, or disregard those principles which it was necessary for him to observe in order to obtain that high and exalted privilege? (for he says himself. "I came not to do my own will, but the will of him who hath sent me," which clearly shows that whatever be done or taught was agreeable to the will of God, and consequently the law of heaven.) We think not. Let us, therefore, fellow travellers to the unseen world, examine carefully, and see if those principles which are required to govern us in order to constitute us heirs of God, are dwelling in our bosoms, and we actuated thereby; if so, happy are we: Knowing that if the spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead will also quicken our mortal bodies, and we shall have a part in the first resurrection, upon whom the second death hath no power.—E. R.

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### PALESTINE.

"Since I came here, where a large proportion of Jews know Hebrew well, and some can even converse in it, I have given away a good many Hebrew Testaments. I only give them to those that can read Hebrew, and who expresses a desire to possess copies and promise to give them a careful perusal. I could not afford to do otherwise, for it is easy enough for a Missionary to part with books, but not so very easy to procure fresh supplies. He must, therefore, husband his resources; and, moreover, I am not favorable to indiscriminate distribution—my experience forbids it.

It is pleasant to witness the readiness, and at times even eagerness, with which the Jews receive Salkinson's Version *when told that it is the translation of a Hebrew brother*, a great master of the sacred tongue, revised by another Hebrew brother, a no less talented, erudite scholar; and that

the work is, therefore, thoroughly idiomatic, more so than any previous Version.

During the forty years of my Missionary career in Morocco, Algeria, Tunistia, Turkey in Europe and Asia Minor, Gibraltar, Spain, Italy, and other lands, I have been instrumental in disseminating thousands of Hebrew New Testaments, with my own hands, by the agency of colporteurs, and in Scripture Depots, and I do not think there ever was so generally an inclination to receive and read the New Testament, or a more favorable disposition to listen to the message of redeeming love, among the Jews as there is now-a-days. Formerly, it was no rare thing for a Jew to say, no, thank you; it is sinful to read that book. Now I seldom meet with any such objection, *specially when it is explained that it was written by brother Jews*, who sacrificed their lives for the truths they taught; nor is the spirit to controvert and quibble over the facts and doctrines of the Gospel so prevalent as formerly. Speaking generally, I think I may say that never, since Apostolic times, was there a more propitious time for proclaiming the gospel to the Jews. It is indubitably evident that they are getting weary waiting for the promised Messiah; and learning more fully than ever before to distinguish between Protestant or Evangelical Christianity and Popery and other spurious forms of it. It is unquestionably one of the important fruits of missions to them. And if this be so, should not the Church in all its branches be more active and devoted in the work amongst God's ancient people? In the case of the Jews, more than any other people on earth, it is not only winning souls capable of immortality, but also turning active adversaries of the Gospel into friends and fellow-workers, as is abundantly demonstrated by the large proportion of Hebrew converts, who become earnest preachers of the Gospel of the Grace of God." A. BEN-OLIEL.

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## THE RETURN.

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PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, APRIL, 1889.

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THE ELDERS OF THE CHURCH OF CHRIST will please bear in mind that our conference convenes at Richmond, Mo., on Friday evening, the 5th of April, inst., at 7 o'clock. Provision will be made for the accommodation of visiting brethren.

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 WE wish our Subscribers to bear in mind that the only advantage or satisfaction there is in registering a letter, is the fact that a receipt is signed by the party to whom the letter is sent, providing it reaches its destination, and the receipt is forwarded back, to the sender. In case of a Mail robbery, or if the letter should get lost any other way, the government is not responsible for the loss. A Post office order is the safest, for if the letter gets stolen or lost, the government is responsible for the loss, and the cost on a small amount, is only five cents, one half that of a registered letter.

—o—  
 WE WOULD URGE upon the brethren and sisters, members of the church of Christ, to be humble, and cultivate a meek and quiet spirit, which, in "the sight of God is of great price," and to let nothing draw you away from your steadfastness in Christ, knowing that God cannot look upon sin with any degree of allowance. Do not suffer yourselves to be drawn into a *contentious* argument or debate, for Jesus hath said, he that hath the spirit of contention is of the devil, and almost as certain as you suffer yourselves to enter into such a controversy, you partake of that spirit which brings leanness and barrenness of soul. Remember the words of Jesus where he says: "Blessed are ye when men shall revile you,

and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven."

Let us strive to conduct ourselves in such a way as to be worthy to attain unto the heavenly reward, which we cannot do if we render railing for railing; but let us bear patiently all things through which we may be called to pass, that we may become the children of our "Father who is in heaven."

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 ITEMS OF PERSONAL HISTORY  
 OF THE EDITOR.

IT IS SAID, "There is one thing you cannot cheat a person out of, and that is, their experience." This we are sure is true. What a person passes through, that they know for themselves. You need not tell them they never experienced such and such things, when you know nothing about it, neither knew them, or their surroundings.

We commenced to learn the art of printing with Mr. E. A. Maynard, in the "Observer" office, in the city of Utica, New York; in the spring of 1832; afterwards worked under instruction, with Mr. L. L. Rice, in the "Ohio Star" office in Ravenna, Portage Co. Ohio. Remained with Mr. Rice until he sold out his printing establishment to Lauren Dewey, in December, 1833. Mr. Rice afterwards purchased a printing establishment from E. D. Howe, of Painesville, Ohio, among the papers of which, he unwittingly, became in possession, and custodian, of the noted "Spaulding Manuscript Found," which, with other papers, was put away in a trunk and not examined for some fifty years, until Dr. McKosh, President of the Oberlin College of Ohio, was visiting him when they thought they would look over his old abolition papers, and found this Spaulding manuscript, properly certified to.

Mr. Rice was a very amiable christian gentleman, and had a very interesting, pleasant family.

After Mr. Rice sold out to Mr. Dewey, we went to Hudson, Ohio, and worked in the "Hudson Observer" office, a Presbyterian paper, published in the interest of the Hudson College in that place.

In May, 1835, went to Kirtland, Ohio, and obtained a situation in the Latter Day Saints' church printing office, which was conducted under the firm name, of F. G. Williams & Co.. The firm consisted of Joseph Smith, jr. F. G. Williams and Oliver Cowdery. We engaged to work by the month and be boarded by our employers, when we went there we had no faith in their religion, as it was everywhere spoken against, but as we wrote to one of our sisters residing in the state of New York, we considered "Mormon money as good as anybody's money," and were very glad to secure the situation.

We boarded the first two months in the family of Oliver Cowdery, the second two months in the family of F. G. Williams, and the third two months in the family of Joseph Smith jr.. We found them all very pious, good christian people, asked a blessing at the table and all attended to family worship morning and evening. Thus we was glad to see, as we had been accustomed to it from our earliest childhood in our father's home.

We had made a profession of religion when about fifteen years of age, but had not joined any church, as we could not find any that taught the gospel as we read it in the new testament scriptures, and had so stated to our friends when importuned to join their church. We had been raised a baptist of the strictest order of the sect, both parents belonging to that church, and a brother and two sisters having recently united with it, and one brother united with the Methodist church. We had also been importuned by a young friend belonging to the Presbyterian church, to join that church, our reply was, "they all had some parts of the gospel, but none had it all, and we would not join any church until we found one that had it all." We believed in faith and repentance and baptism by immersion, and the enjoyment of the gifts and blessings promised by our Savior as recorded in the last chapter of Mark, and a

consistant christian daily walk as portrayed by our Savior in his Sermon on the Mount. We found a people there who, to our surprise, taught them all; and, to our understanding, practiced them.

The members of the church there in that day all seemed to love one another, and take a deep interest in each others welfare, and it was a pleasure to be with them. It seemed to us that if they met several times a day they would always greet each other with a hearty shake of the hand, and a "God bless you," and all seemed anxious to live according to the teachings of Christ.

All the other hands in the printing office were members of the church, but none of them ever made any attempt at proselyting us. On one occasion when boarding at Joseph Smith's, he said to us, "when you are baptized I want to baptize you," on another occasion, as we were walking together after dinner, from his house to the printing office, he said to us, "you will help me build Zion, wont you?" do not recollect of making any reply at either time.

Our prejudices were such when we first went there, that when the Elders coming into the office and speaking of their success in the ministry which they attributed to the power of truth, as presented by them, we remember to have momentarily stopped from our work, and of mentally saying: "Truth, what do you know about truth." It was not long however, until we became satisfied we were with a people who not only taught, but more perfectly practiced the gospel lessons, than any people we had ever before known, and we began earnestly to look into the matter. Then for a short time, felt an anxiety to believe the old Calvinistic doctrine of election and reprobation in which we had been reared; reasoning thus, if that doctrine be true, and we should lead ever so pious, self denying a life and be a reprobate, we would be consigned to the pit; where-

as, on the other hand, if we were elected if be saved we could lead ever so free and easy a life and yet have salvation. But our heart revolted at the thought, and we dismissed it from our mind.

(TO BE CONTINUED.)

### CORRESPONDENCE.

*Hornick Woodbury Co., Iowa.*

BROTHER ROBINSON:—Please find enclosed one dollar for the subscription of the RETURN, for one year, and if you can, please send me the back numbers. I am a member of the church of Christ. Myself and wife were baptized over a year ago, at Hillsdale, Iowa, by Elder Solomon Thomas, and we have never regretted our adoption in the same. God has greatly blessed us with his spirit when we live worthy to receive the same.

I am one of a family of 12 children now living. They all belong to the Reorganization with the exception of the two younger brothers. I never joined that church it being shown me, in a night vision, that there was a greater light that I should accept some time in the future. I was then but a youth, but when that light dawned upon me, I accepted it, and I feel that I have found a "pearl of great price." The church of Christ is now advocating the same principles which I have believed for a long time past, which are according to the everlasting covenant of our Lord and Savior Jesus Christ.

I have read, and re-read, Bro. David's address, and how any one can read that address and reject it, is more than I can understand. I can read that address with the same spirit that I read Nephi, Alma, and Mormon's writings, also the writings of the Apostles of the Lamb. The spirits seem to agree, and it seems to be the self-same spirit of Jesus Christ himself.

Some time in the future, if I feel so impressed, I may write some for your paper (THE RETURN,) and if you think it worthy of a place in your paper, all right and if not all right. I have read the first No., and I like the spirit of it:

May God bless you with his spirit while endeavoring to spread the gospel of

Christ, through the columns of THE RETURN, is my prayer.—From your Brother in Christ.

W. S. ROBERTS.

### EXTRACTS FROM LETTERS.

A friend in Arkansas, writes:

"Dear Brother.—I was made glad a few days since by the receipt of your letter. I feel that you have begun in the right way. The great sin of Latter Day Saints has been "Priestcraft," and "Organization;" whereas, in former times, the church of God was wherever a number of baptized believers were, with the necessary Elders and helps, and each body was responsible to itself and God alone for its acts, both temporal and spiritual, but the ambition of men have run into "Popery" in every age, through so called "organization," making the Kingdom of God "with observation," contrary to the teaching of Jesus.

May the Lord bless and prosper his work and people, and give us grace and strength to overcome, and endure to the end. And may the church of Christ never again, set up a censor over the thoughts and conscience of men; but having learned that no two men think just alike, be content to obey the gospel, and let each learn his own duty in the fear of God. May the Lord bless you in your effort, and give you wisdom for this important work."

A Friend in New York City, writes:

"I have been greatly interested in your new publication, also in the pamphlet, "An address to all believers in Christ," which you so kindly sent me.

I think you are at work in the right direction, and are doing much to enlighten us respecting Mormonism. The prevailing opinion regarding the Mormons is, that the one and inseparable thing with them, is *polygamy*."

A friend in San Francisco, writes:

"Inclosed, find P. O. order for THE RETURN for one year.

May blessings in abundance flow  
From Heaven above, from earth below  
On you and yours, sincerely prays  
Your humble friend in Gospel grace."

“A friend in Pennsylvania writes: I received another copy of THE RETURN and am pleased with its appearance. May God bring about his desire in his own mysterious way, I must say I have read, or have listened to Bro. David Whitmer’s address to all believers in Christ, being read, and can truly say I believe it to be an inspired work, as the spirit bore witness to that effect. And may God hasten the happy day, when many souls shall flock to the standard of truth and righteousness is my prayer in Jesus name. I am a firm believer in the doctrine of Christ; and belong to his body, and am a living witness of his goodness.”

A friend in Minnesota writes.

E. ROBINSON Pub. of *Return*, Dear Sir:—“I have just received a copy of Vol. 1 No. 1 of RETURN; have read it carefully and am favorably impressed with its contents. Further, will say that I feel a true spirit of charity for what I may believe to be the faults of others, trusting that in due time, by a proper exercise of this charity, (or love) all our differences which have occurred in times past may be harmonized to the edification and general good of the brethren in the Lord. I know myself to be imperfect in works, and also in understanding, but am trusting in God for the increase of those according to the promise.”

A friend in Illinois writes

“Mr. E. ROBINSON, Dear Sir.—Accept my thanks for the copy of THE RETURN sent me. Enclosed you will find one dollar, for which please send the paper one year, and oblige.”

#### THE NEW TESTAMENT IN HEBREW.

It is now fifty years since Professor Franz Delitzsch, of Leipzig, published the first specimen chapters of his Hebrew translation of the New Testament. The work has had a most remarkable career, about eighty thousand copies having been printed since it first appeared about ten years

ago. It has proved to be a great missionary agency in the Jewish settlements of eastern Europe, where the Hebrew is the only literary language employed by about four million Israelites. The friends of the cause are determined not to allow this semi-centennial of such a noteworthy specimen of literature to pass without making an effort to increase still more the usefulness of the work. Signed by pastor and missionary Wilhelm Faber, an appeal has been issued to “the pupils and friends of Franz Delitzsch,” to aid in establishing a permanent fund, the proceeds of which are to be used for the spread of the Hebrew New Testament in the East. The demand for it has been, and is, great among those Talmudic children of Abraham, and the resources of the societies now having the matter in hand are not sufficient to meet this demand. The contributions are to be sent to Professor Delitzsch himself. —*Sunday School Times*.

We distributed large numbers of Hebrew New Testaments during the holidays, and were greatly delighted to see how willingly, and even eagerly, they were received. May they do much good.—*The Hebrew Christian*.

#### EARLY CIVILIZATION.

THE first civilization known in history began in the valley of the Nile. That civilization was based on agriculture, and the agriculture on irrigation. The annual overflow of the Nile turns the barren desert of a rainless clime into the most fruitful land of the world. The climate being almost unchangeable, this singular system of natural irrigation reduces agriculture almost to a mathematical certainty. The Nilometer, measuring the height of the annual flood, foretells the harvest and measures the crop before the seed is sown. To this element of certainty in agriculture is attributed mainly the origin and wonderful development of the ancient civilization of Egypt. The ancient Peruvians had a remarkable civilization, also, in a rainless country. But in marked contrast to that of Egypt, their agriculture resulted from artificial irrigation. A stupendous system of irrigation works turned the slopes of the Andes in-

to terraced gardens. "Agriculture based on irrigation, and independent of the extremes or uncertainties of rainfall, is more under the control of man, and can reach its highest possible condition.

Congress having appropriated \$100,000 for the purpose, the United States Geological Survey will soon begin an inquiry in regard to the feasibility of constructing reservoirs in the Rocky mountain regions, and reclaiming vast acres of arid land by a great system of irrigation works.—*Farm & Fireside*.

(IOWA & MISSOURI STATE LINE RAILROAD.)

**"EBENEZER ROBINSON."**

The above name appears at the head of an article on the first page of the *Saints' Herald* for March 9, 1889, the "Official Paper of the Reorganized church of Jesus Christ of Latter Day Saints. Joseph Smith, Editor, W. W. Blair, Associate Editor."

We deem it due to the public, as also the cause of truth we are endeavoring to represent, that we notice the article referred to. That the reader may have an idea of the spirit and motive which actuated the writer, we here give the article entire. We have put some of the words in small caps or italics to call especial attention to them.

**"EBENEZER ROBINSON.**

We are asked, with comments, by brother L. B. Richmond, of Wells-ville, Kansas, and others, if E. Robinson, the editor of the Whitmerite paper, *The Return*, is the man who proposed to build the "Missouri and Iowa Line Railroad." To all such inquiries we reply, yes; he is the man. And in this connection we may say, we never regarded Mr. Robinson's dismal failure in that project as the result of a dishonest purpose when originating it, neither do we now. We have always thought, and now think, that he really believed he could build the road by subscriptions of individuals along its line and those he might obtain from his friends in other quarters, he hoping at the same time for a grant of land by con-

gress, and, possibly, a subsidy from the same source.

We never had the least confidence in his building the road, and when importuned by him to favor the project and take stock in it, we persistently declined and assured him we had no confidence whatever in it, for it had no substantial financial basis on which to build. We then knew as well as now that railroads could not be built without money or solid and extensive credits—or both—and we knew he lacked both.

We feared for him, and also for our confiding brothers and sisters whom he persuaded to buy stock in his projected road; for we knew if he failed—and we were very confident he would fail—then it would be charged that his motives were bad, his intentions and administration dishonest and that disappointment and heart-burnings would result all around. We know of many in the church, east and west, who put their little sums into stock in his road, or worked on it with the promise of pay in due time, who have blamed the church and denounced some of its leading men because Mr. Robinson made such a bad failure and was still retained and fellowshipped in the church.

Many who read this will bear witness that we told them that Mr. Robinson's venture had no connection with the church, and that the latter nor its officers, were in no wise responsible for either its success or failure. It is nevertheless true, that the church and some of its officers have suffered in reputation from that source, but it was and is unjust and unfair that they should, for that matter was solely a business venture, whatever the motives may have been that actuated and controlled those who projected it.

That Mr. Robinson's judgement in the premises was faulty—very faulty—and that his methods were most unwise and unreliable, we need take no time to argue, for the cold logic of

accomplished facts placed that matter beyond question when, in the final burst up, he failed to pay the stockholders—at least some of them—even one cent on the dollar of their subscriptions. Many then, and some now, think he could and should have paid back their money—in part at least. Of this we are not prepared to speak; but we think that Mr. Robinson, in his *first* design to build the proposed road did not act from dishonest intentions, but from unwise zeal, over anxiety to speculate and make money, and from *false* reasonings and deficient judgment. We have many grounds for this opinion which we do not care to mention now; and we write as we do to answer many questions and suggestions coming to us by letter and otherwise, touching this matter. And in the absence of manifest dishonest intentions, the church authorities could not call Mr. Robinson's conduct into question, and those suffering loss by his efforts at railroad building were and are left to seek redress by the *laws of the land* as our church law requires when it says: "We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed.—D. C. 102, 11."

In reference to the foregoing will say, the Iowa and Missouri State Line Railroad Company was organized on the 4th day of January, 1859, *thirty* years ago, when Ebenezer Robinson was elected President of said Company, to which office he was re-elected each successive year, for ten years, during the existence of the Company.

As such officer it was our bounden duty to labor for the interest of the Company, which we faithfully and honorably endeavored to do, but we know of no law, either of God *or of man* which makes us personally re-

sponsible for the success or failure of said company. The intimation therefore, at the end of the article, where the writer says, "those suffering loss by his efforts at railroad building *were* and *are* left to seek redress *by the laws of the land*," seems untimely, and comes with bad grace, when we take into consideration the fact that we have remained at home, always ready to answer to any charge for a violation of either the laws of the church, or the laws of the land.

We cannot believe that Joseph Smith was author of the above article, although it appears as editorial.

That we were faulty in judgment, we will not pretend to deny, but that we received encouragement from time to time, the following letters most clearly show.

"*Nauvoo, Nov. 17th 1864.*

BRO. EBENEZER ROBINSON,

I am your debtor for a short letter accompanying your article for the Herald, and I write you now to acknowledge this, and to tell you of a most singular dream I had, night before last.

I dreamed and lo, Bro. Ebenezer Robinson was with me and told me that he had something most beautiful and worthy to show me, he went out and in a few moments returned with the handsomest horse I ever saw, a most brilliant dark chestnut color and full of grace and symmetry, and bro. Ebenezer showed to me how kind and gentle, and how well trained and bidable *his* horse was. I watched till bro. Ebenezer rode in triumph away and I rejoiced in my heart that my brother had so great and valuable possession. I said in the morning when I remembered my night vision that it must needs be that the R. R. in which my brother was engaged will succeed, and I will write him this dream: Give my love to all.

I am Yours, JOSEPH SMITH.

We have in our possession the original letter from which the type were set for the foregoing. Some two years later the same person wrote to Frank Reynolds, the civil engineer, who was in the employ of the R. R. company, as follows:

Extract from J. Smith's letter to F. Reynolds.

"*Plano, Ill., Jan. 21st, 1867.*

BR. FRANK REYNOLDS,—Yesterday I was at Sandwich; I went there for the purpose of carrying your last letter to our valued friend, Ebenezer. I had a very pleasant interview with him, and the family of Bro. E. Banta.

\*\* I am very favorably impressed with your enterprise. I am assured by my investigation that you are upon the true style of making roads; and furthermore, I feel confident, that if your road was built and in the hands of the brethren of Israel, much good would result to the "commonwealth" of Zion; hence, I feel that you ought to succeed. I am powerless in a pecuniary point of view, and have only a limited amount of worldly wisdom, but to me there opens a promise of good in the I. & Mo. S. L. R. R., and I most sincerely wish you success.

I regard Bro. Robinson as one of a scarce work, viz: a noble minded man, not only an honorable man of the earth, but an honorable man of Israel.

I am assured Br. Frank, that you must succeed. Be of good cheer, do not let up nor relax your labor till your object is achieved, for to whom attaches success, is the faithful and persevering. I would be pleased to hear from you at any time.

Yours in the work of the last days.

JOSEPH SMITH.

These letters speak for themselves. They undoubtedly express the candid and honest convictions of the writer at the time, for the expression of which we then did, and do now feel grateful.

We have several other documents of a similar character from gentlemen both in and out of the church, but will give only one more at this time.

"TO WHOM IT MAY CONCERN

We the undersigned having examined a part of the work on the Iowa Missouri State Line Railroad which is being constructed under the general management of Brs. E. Robinson and Frank Reynolds, and having made ourselves acquainted with the plan on which said road is proposed to be built, and the great object had in view in its construction, we cheerfully state that we heartily approve of the plan and the work, and believe that it can be made not only beneficial to the country through which it passes, but also result in great good to our people, and we will heartily give it our co-operation and aid

G. A. BLAKESLEE,  
ISRAEL L. ROGERS.

We regret exceedingly the necessity of publishing the foregoing letters and certificate, but the course pursued by the *Saints' Herald* has called them forth, and made it obligatory upon us, in duty to ourself and friends, to make them public. But we confess we cannot see the propriety of introducing such matters into a religious controversy, but if others do they are perfectly welcome to all they can make by it, either here or hereafter.

We were not alone in the Railroad enterprise, as the Board of Directors was composed of some of the best business men and citizens residing along the line, and in Keokuk. Among the number we take pleasure in mentioning the name of Ex-Governor Ralph P. Lowe, who, at the time was one of the *Supreme Judges*, and CHIEF JUSTICE of the State of Iowa. Also Judge Erastus Hoskins,

who was a member of the constitutional convention, and helped frame the first constitution of the State of Iowa, and had formerly been a state Senator in the Legislature of Ohio.

In February, 1870, the I. & M. S. L. R. R. Company consolidated with the Burlington & Southwestern Railroad Company. In the articles of said consolidation the B. & S. W. Company agreed to pay the debts of the I. & M. S. L. R. R. Company, and assumed all its responsibilities.

The act of consolidation was entered into by the unanimous vote of the Board of Directors of the I. & M. S. L. R. R. Co., and also sanctioned by the written consent of  $\frac{3}{4}$  of the stockholders, in amount. We find there are over 400 names of stockholders on the stock book, a small number of whom, in comparison, were members of the church.

The B. & S. W. Company subsequently failed, and the road fell into the hands of the C. B. & Q. R. R. Company.

#### RELIC LIBRARY.

We have received the Prospectus for THE RELIC LIBRARY, devoted to the reproduction of rare and interesting writings connected with the rise and progress of the church of Jesus Christ of Latter Day Saints, (derisively called Mormons;) In three Series. The first Series to contain "the writings of Joseph Smith, the Seer, martyred June 27, 1844." The second Series to contain "Bishop Edward Partridge's History of the persecutions in Missouri, Rigdon's appeal to the Legislature of Pennsylvania, Benjamin Andrew's appeal to the State of Maine, Hyrum Smith on the troubles in Missouri, and other writings on the persecutions in Missouri."

Third Series to contain the writings of Parley P. Pratt.

24 numbers, for two dollars, of 32 double column octavo pages, each No. issued the 1st and 15th of each month, commencing April, 1889. Address,

JOHN K. SHEEN, York, Neb.

The Catholic Directory for 1889, just issued, throws light on the remarkable progress of that church in the United States. The Catholic population now numbers over 8,000,000. There are 8,118 priests—2-008 reg-

ular and 6,110 secular, with 7,353 churches, 2,770 stations, and 1,480 chapels. The orphan asylums are 199, caring for over 20,000 orphans. There are 32 theological seminaries, with 1,570 students; 125 colleges, 549 academies, and 2,799 parochial schools, with 597,196 scholars. There are 13 archdioceses, with 60 sees and 7 vicarates, governed by 13 archbishops and 73 bishops. According to the directory, there are 1,030,000 Catholics in New York and Brooklyn dioceses. In New York and New Jersey alone there are 1,759,656 Catholics.

This rapid growth in population and influence must be recognized by all:—*Jewish Messenger*.

#### MARRIED:—MCCARTEY—DEATON.

At the residence of Bro. and Sr. Gifford, 7 miles S. W. of Belton Cass Co. Mo., on Wednesday, March 13th 1889 Bro. DAVID E. MCCARTEY, 'Sister ETTIE M. DEATON, widowed Daughter of Bro. and Sister Gifford; Elder JOHN C. WHITMER, Officiating.

#### CONFERENCE NOTICE.

There will be a Conference of the Elders of the Church of Christ, to be held at Richmond, Missouri, commencing at 7 o'clock P. M., on the evening of the First Friday in April 1889. All official members of the church are cordially invited to attend.

#### SPECIAL NOTICE.

We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1,00 for one year.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

*THE RETURN* is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

Address E. ROBINSON.

Davis City, Decatur Co, Iowa

# THE RETURN.

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

Vol. 1. No. 5.

DAVIS CITY, IOWA, MAY, 1889.

Whole No. 5.

## The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

Entered at the Post Office at Davis City, Iowa, as second class matter.

### DIVINE AUTHENTICITY OF THE BIBLE.

(CONTINUED FROM PAGE 51.)

We are told in the 6th verse of the 6th chapter of Exodus, that the Lord would bring the children of Israel out from under the burdens of the Egyptians with *great judgments*, and in the 7th and 8th verses he said: “And I will take you to me for a people, and I will be to you a God: *and ye shall know that I am the Lord your God*, which bringeth you out from under the burdens of the Egyptians. And I will bring you in into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord.”

When Moses spake these words to the children of Israel they hearkened not to Moses for anguish of spirit, and for cruel bondage.

The Lord then sent Moses and Aaron in unto Pharaoh again to demand the release of the children of Israel, but told them before they went, saying:

“But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the *Egyptians shall know that I am the Lord*, when I stretch forth mine hand upon Egypt, and bring out the children

of Israel from among them.” Ex. vii: 4, 5.

Moses and Aaron went as commanded, when they found it as the Lord had told them, for when Aaron threw down his rod and it became a serpent, the magicians of Egypt cast down their rods and they became serpents also, but Aaron’s rod swallowed up their rods. Pharaoh’s heart was hardened and he would not let the people go.

Again, when Aaron smote the waters, and they were turned to blood; so also did the magicians. And again when Aaron smote the waters and frogs came forth, so also did the magicians. But when Aaron smote the dust of the earth and lice came forth, the magicians tried their enchantments but could not bring forth lice. “Then the magicians said to Pharaoh, *This is the finger of God*. and Pharaoh’s heart was hardened, and he hearkened not unto them as the Lord had said.” After this we have no further account of the magicians making any effort to compete with the miracles wrought by the hands of Moses and Aaron.

The next plague in order was bringing forth innumerable swarms of flies upon all the Egyptians, but in the land of Goshen, upon the Hebrews, were no flies, as the Lord said to Pharaoh, “And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou *mayest know that I am the Lord* in the midst of the earth.”

After the flies came the plague of the murrain. “And all the cattle of Egypt died: but of the cattle of the children of Israel died not one.”

After the murrain was the plague

of the boils and blains, for "they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Yet Pharaoh "hearkened not to them; as the Lord had spoken unto Moses."

"And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

In the 7th and 8th verses of the 6th chapter of Exodus, the Lord said he would bring the children of Israel out from under the burdens of the Egyptians with great judgments, "and ye shall know that I am the Lord your God."

And in the 5th verse of the 7th chapter, he said: "And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

And in the 16th verse of the 9th chapter he said: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

After the Lord made this declaration unto Pharaoh,

"Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt."

"So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of

Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go and ye shall stay no longer. \* \* \*

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants."

—Ex. ix: 23-28 and 33, 34.

When the Lord sends forth his mighty thunderings, and rains hail mingled with fire, it will quell the stoutest heart, and no wonder Pharaoh confessed his sins, and requested Moses and Aaron to entreat the Lord to have the thunderings and hail to cease. How soon we forget the storm when it clears away and the sky becomes calm and serene again. So with Pharaoh and his servants. But the Lord had a special reason for hardening his heart, as we learn by the following quotation:

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD."

Here we find Moses was commanded to tell to his son, and to his son's son, what things the Lord wrought in Egypt, that they may know how that he is the Lord. No wonder then this saying exists in Israel to this day, "The Lord liveth who brought the children of Israel up out of the land of Egypt." But thanks be to our Heavenly Father, "the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel

out of the land of Egypt; But, 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 this land that I gave to their fathers;" which great work is yet in the future, but the way is being prepared for its accomplishment. But to return to Egypt.

The Lord sent the plague of Locusts in such vast numbers that the land was covered, and the sky darkened with them. Afterwards came the plague of darkness all over the land of Egypt, for three days, so intense that it could be felt; but in the dwellings of the children of Israel there was light.

But notwithstanding all these plagues Pharaoh refused to let the people go, there remained one more visitation, which, in its nature, was calculated to touch the hardest heart. But before this last visitation, the Lord notified the children of Israel to make themselves ready for a speedy departure, for no sooner would this last plague be poured out than Pharaoh would thrust them out all together.

The instruction to the children of Israel how to make the necessary preparation for the journey, we find recorded in the 12th chapter of Exodus, from the 1st to the 17th verse inclusive:

"And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it, according to the number of the souls, every man according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the

evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and you shall keep it as a feast to the LORD throughout your generations; you shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread: for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever."

In this preparation for their departure from Egypt the children of Israel were required to kill a lamb without blemish, and to sprinkle its blood upon their door-posts and the lintels of their doors: thus the blood of this perfect lamb proved a savor of life unto them, and was typical of the perfect Lamb of God, who was to be slain in the meridian of time, whose blood is a savor of life to all who believe on him, and are willing to apply it, by faith, to their never dying souls.

The children of Israel were also required to keep the feast of the passover for all time, as a memorial, as the Lord

commanded them, saying: "and this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." Thus being reminded every year of the wonderful and mighty deliverance wrought for them by the God of their fathers, Abraham, Isaac and Jacob.

(To be continued.)

### APOSTACY.

The Church of Christ has apostatized three times since its establishment on the eastern continent on the day of Pentacost under the new gospel covenant, Namely:

1st Since its establishment on the day of Pentacost on the eastern continent.

2nd Since its organization on this western continent among the Nephites.

3rd Since its organization and establishment in these last days among the American people, in 1829-30.

I propose to give or point out at least the similarity, and in some instances, the identity of the apostacy in the different ages and places, as I see and understand them: hoping thereby to convince the honest ones of the falacy of claiming to be the Church of Christ.

In the first place when we take into consideration that in the short space of about sixty-five years from the time our Savior ascended, when John stood upon the Isle of Patmos, there were but seven churches in all Asia the Lord thought worthy of his notice, whom he called upon to repent and return to their first love. But alas! They did not repent as a church, but continued step by step, into error and transgression until finally they consummated themselves in the Catholic church by changing the name the Savior intended his church to be called, to the Catholic church, and placing man at its head and pronouncing him infallible: Thereby divorcing Christ from it, and raising the middle wall of partition which Christ had torn down and abolished.

This being done we have the Mother of Harlots spoken of in Rev. xvii.

The reader will please bear these things in mind, as I have said I would point out the similarity and identity in some instances, of the apostacy in the different ages and places as I see and understand them. Having said so much in regard to the apostacy of the church on the eastern continent, I will now speak of something pertaining to the church in connection with the apostacy, among the Nephites, on this the western continent, which occurred about the same time the apostacy did on the eastern continent.

Suffice me to say that soon after Christ's resurrection from the tomb on the eastern continent, he made his appearance to the Nephites and organized his church among them, just like his church on the eastern continent, with no high priest, save himself, he being the last high priest, and as "death hath no more dominion over him" he ever lives to intercede for his church. He being seer, revelator and head to his body, the church. No where do we find in their history, the Book of Mormon, under the new covenant gospel where they had a one man leader, a seer and revelator to the church save Christ himself. But alas! The church among the Nephites drifted into error so much, that in three hundred and twenty-six years, the gifts and blessings of the gospel had entirely ceased, "and the Holy Ghost did not come upon any." Book of Mormon ch, 1, par. 2. Mormon, in this same year tried to preach to his brethren the Nephites, but the Lord forbade him to do so.

Mormon, in obedience to the Lord, lay thirty six long years and opened not his mouth to preach to his brethren; seeing them all this long time devouring each other, and drifting on to destruction. Oh, how his poor heart must have bled while looking on and praying for them all this long time. At the end of which time the

Lord said unto him: "Cry unto this people, repent ye, and come unto me and be ye baptized, and build up again my church, and ye shall be spared."

"And I did cry unto this people, but it was in vain, and they did not realize that it was the Lord that had spared them and granted unto them a chance for repentance." Book of Mormon, ch 1, par. 7.

By reading their history to the end we learn of their sad destruction, because they heeded not the cry of Mormon to repent and be baptized and again build up the church of Christ.

While John stood on the Isle of Patmos, the Lord was pleased to leave some evidence for the human family to predicate their faith and hope for a return of the authority to earth. For he says: "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people" etc.

This angel came and left the authority with men, and the church was established in 1829 by this authority, for I am credibly informed that three branches, or more properly speaking, Churches of Christ were established; one at Fayette, N. Y., one at Manchester, N. Y., and one at Colesville, Pa. These churches were organized or established before April 6, 1830. And all moved on well for eight or nine months up to April 6, 1830, when Joseph Smith claimed to have received a revelation from God, making himself God's mouth piece on earth, and the only one to receive and give revelations to and for the direction of the Church of Christ. Sec. 19, Par. 2, reads thus:

"Wherefore, meaning the church, thou shall 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," etc. The church on the eastern Continent was more than nine hundred years in accomplishing what the church did in the short space of nine months on the 6th day of April, 1830, upon this the western Continent.

The church received and accepted this revelation, and in doing so, introduced the dogma of infallibility. Receiving Joseph Smith's words "as if from mine (God's) own mouth," is no less than declaring his words just as infallible as God's words. No less than the church did when it declared the Pope infallible. The church on the 6th day of April 1830, did the very identical thing the church did when it declared the Pope infallible on the eastern continent.

This step by the church in 1830, was the first serious, and proved to be the fatal step. In 1831, High priests were placed in the church, which office was not in either the church on this continent among the Nephites, or the church established on the eastern continent. No where do we find this office in the church under the new covenant gospel recorded in the New Testament, or the New Testament part of the Nephite record.

In May, 1834, the church in conference by vote upon a resolution, changed the name of the church of Christ to the name of the "The Church of Latter Day Saints." This being done, we have a church with Christ divorced from it, and man placed as its head, and his words declared just as infallible as God's words. The reader can see the similarity and identity in the apostacy of the church in the two ages.

The church continued step by step into error and transgression, until it finally landed in the salt land in abominations.

Some time after the church of the eastern continent divorced Christ from it, and placed man as its head, and pronounced him infallible, men began to desire something better...

Such men as Calvin, Luther, Knox and others, renounced a great part of Catholicism and organized other churches, but they did not organize The Church of Christ. They only prove to be the offspring of the *Mother* spoken of in Rev. xvii: ch. The same thing occurred in these last days: Some time after the church divorced Christ from it and placed Joseph Smith as its head, and pronounced his words just as infallible as God's words, men began to desire something better. Such men as Marks, Sheen, Smith, Gurley and others, renounced some of Latter Day Saintism and organized other Churches, but did not organize The Church of Christ. They only prove to bear the same relation to the Utah Church that the reformer's churches do to the Catholic church. Here again is identity.

Were things to continue in this way? No, for the God of heaven had "set up a Kingdom" in 1829 that should "break in pieces all other Kingdoms." It seems I hear some one saying: "If none of these are the church, where is it? "all other kingdoms are not broken in pieces yet, and you say the kingdom to break in pieces all other kingdoms was set up in 1829, if so where is it?" I can better answer this question, after I propound another, Namely:

Where was the church among the Nephites from the time the Lord forbade Mormon to preach to his brethren, to the time he was commanded to "cry unto this people?" We see the gifts and blessings of the gospel had ceased, and "The Holy Ghost did not come upon any." So where was the church? The pure authority was with Mormon, and there was the church, for he cried unto them to come and be baptized. The church was with the authority, and the authority was with Mormon from the time he was forbidden to preach to them, to the time he cried "unto this people," but how much longer I am

not able to say. So I will now answer the question. Where was and is the church of Christ from the time it apostatized in the last days to the present?

David Whitmer stands as the Mormon of latter days, with the pure authority, crying unto his brethren, the Latter Day Saints, to come and be baptized, and build up again the church of Christ. Here is identity again. He that hath an ear to hear, let him hear it. Read his address and see if it is not a similarity and identity with the case of Mormon, the servant of the Lord.

Mormon was silent thirty-six long years, in which time he opened not his mouth to preach to his brethren, but as it were, lay still, beholding his brethren hastening on to destruction. Oh how his poor heart must have bled, while his prayers ascended to God for them, until the Lord said unto him, "cry unto this people," etc.

Any one reading David Whitmer's address, can have but a faint idea how his poor heart must have bled while his prayers ascended to God for them over forty years, until as he says, "The Spirit moves upon me to send forth this epistle unto you," etc. Mormon like. "The Lord said unto me cry unto this people," etc. Here again is identity. Will you hear it O, ye Latter Day Saints!

In this, David Whitmer is identified as the Mormon of Latter Days. He, like Mormon, holding the pure authority in obedience to the Spirit, cries unto his brethren to repent and come back and build up the church of Christ.

Read the history of the Nephites from the time Mormon cried unto them, you see they did not come back and build up the church, but continued on in transgression, step by step until they were swept from the face of the earth.

O, ye Latter Day Saints, will you do the same things? Or will you come back to the pure authority and

be baptized, and build up the church of Christ.

It is clear that the church in these last days has apostatized. And the truth has been hid or covered up for many years, by the falling away of "Mormonism." But thanks to our Father in heaven, there has been an avenue opened by him through his servants, David Whitmer and others, to that truth which is worth all the glittering wealth of this vain wicked world.

Come, O, ye Latter Day Saints, and examine these truths for yourselves, and be ye baptized and build up again *The Church of Christ*, "and you shall be spared." O! do not neglect the call, and like the Nephites, hasten on to destruction.

Remember that the small remnant of Lamanites, with the Lord as their strength, can tread this whole nation under their feet. "He that hath an ear to hear, let him hear." May the Lord help the honest in heart to see and understand and obey the call.

*Temple, Texas.* ELIAS LAND.

### CORRESPONDENCE.

*Belton, Mo., March 18, 1889.*

EDITOR RETURN:—We, the Church at Belton, were favored with another visit from Bro. Page and Whitmer, from Richmond, on the 8th inst. They came humble, and filled with the spirit. Elder Penington from Independence came with them.

On the 10th they baptized and confirmed another Israelite of the house of Joseph, and ordained Bro. Blythe to be an Elder. They spoke twice at the school house, with quite a good feeling. They staid about a week, and we had several good meetings of the church; some were interested in the confirmation, as it was the first time that they saw the whole law of God complied with. And we had a powerful meeting too.

The last time that Bro. Whitmer spoke, he spoke from the 8th chapter of the Acts of the Apostles, in connection with the 5th chapter of

James, upon the ordinance of laying on of hands for the healing of the sick, he delivered as powerful discourse as we ever heard.

Well, Bro. Robinson, we rejoice day by day, that God has called after us, and has shown us the truth as it is in Christ Jesus. And this we know that the same Gospel, with the same gifts and blessings, as in the days of the Apostles, are again restored to the children of men, and that with the same authority from Jesus Christ the Righteous.

And this we know, that as we live so we are used by God the Eternal Father, for the accomplishment of his divine purposes. Oh! the Glories of the Gospel of Christ. We can say with Bro. Land, "that we are persuaded that; neither heights, nor depths, nor powers, nor principalities, nor things past, nor things present, nor things to come," can separate us from God our Eternal Father."

Brethren, then let us so live that we may have the Spirit of Christ, that guides us into all truth and righteousness; and that we may be fitted and prepared, by the all cleansing power of God, that we may come forth in the first resurrection, heirs of God, and joint heirs with Jesus Christ, our elder Brother.

May the Love of God lead and guide you, and us, and all the honest in heart, that are in Christ, Amen. Yours in Bonds,

D. E. McCARTHY.

(From the *Saints' Herald*.)

HILLSDALE, IOWA, March 15th.

*Brother Dancer*:—I had thought not to take the *Herald* any longer, but you continued to send it, and there is a good deal of instruction in it, and some pieces from the editors and others that are worth the price of *Herald*. And then again there are some pieces, in my opinion, that nearly covers up the truth. Now to me David Whitmer's Address seems to have an honest face and humble spirit. It seems to be the spirit of

truth and love and the spirit of the gospel of Christ. It is truth I want. The question was asked, "Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord." Isaiah says: "Thy eye shall see the king in his beauty; for the Lord is your judge, The Lord is your law giver. The Lord is your king, he will save you." Now, brethren, I believe these things to be true. It is not because I have any feelings against any of the brethren or sisters in the Reorganization, but it is a very honest difference as to whether you are right or we are right. I do not know. It is a matter of belief with me. I do not want to put any person between me and God, but Christ. The voice of God said in the Bible and Book of Mormon, "this is my beloved Son, in whom I am well pleased. Hear ye him." And Christ said, "I am the true vine; my Father is the husbandman. Abide in me, and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." So you see, if we expect to get sap, or spiritual food, it must come through Christ; for he has said so. "As the Father has loved me, so have I loved you. Continue in my love. If ye keep my commandments, and abide in my love, even as I have kept my Father's commandments and abide in his love." So you see the nearer we can come to Christ and keep his word, God and Christ will love us and we will love one another. Now, I pray for you, brethren, that God will show both you and me how to worship him aright, and I hope there will be no feelings between you and us. Whatever inviteth to do good comes from above; and that which inviteth to do evil comes from be-

neath. Yours truly,

SOLOMON THOMAS.

—o—  
*Drum Creek, Kan., March 23, 1889.*

"DEAR BROTHER IN CHRIST:—I have felt several times to write a few lines in honor of the glorious Gospel that we have obeyed, the Gospel of Christ, and I rejoice to know of its being onward, for it is the power of God unto Salvation to all who will believe.

We are here, few in number in the Church, being only four. Our desires are to live humble, and more faithfully that we may be more worthy of that Holy Name we have taken upon us; my prayer is for the welfare of Zion, and that this glorious Gospel may be built up on the sure foundation, Jesus Christ himself the chief corner stone.

We rejoice in the coming forth of THE RETURN, and we pray that the writers may be inspired from on high, by the guidance of the Holy Spirit. That truth, glorious truth, be their motto and breastwork. I was baptized near Richmond, Missouri, by Brother John C. Whitmer also my sister at the same time. I rejoice that we were ever drawn, by the spirit, to visit Father Whitmer, and there to obey the glorious Gospel. My desires are to ever press forward, and my prayer is that we may be kept humble, and that we may be worthy of being raised in the first resurrection. I ask an interest in the prayers of all the faithful.—Ever your sister in Christ,

CHARLOTTE DEOP.

—o—  
 NOT MANY WISE CALLED.

"For you see your calling brethren, how that 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 this 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." 1st Cor. i: 26-29.

# THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, MAY, 1889.

—To our friends who request personal answers to their letters, we wish to say that we trust they will not feel that we wish to slight them, or be disappointed, if they do not all receive answers, as we have so many duties and cares pressing upon us, that it is almost an impossibility for us to answer all our friends with personal letters. We will try to reach the most, if not all your questions in due course of time, in *THE RETURN*.

## OUR LATE CONFERENCE.

Among other items of business transacted at our conference at Richmond, Mo., on the 6th of April ult., will be found the following resolution, which passed by a unanimous vote:

“Resolved, That all Elders in the church of Christ are equal in authority, and are authorized to build up the church wherever their lot may be cast.

The beauty and truthfulness of this position is apparent, when we take into consideration the fact that our Savior, after his resurrection from the tomb, when he appeared unto the Eleven, gave them commandment and authority, all alike, one equal with the other, making no distinction one above the other, but commanded *them all*, saying: “go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.”

Greater power and authority can no man have than to administer the ordinances of salvation to his fellow men. This power and authority Jesus conferred upon those eleven men, who were called Elders, and they had authority conferred upon them to ordain other Elders, who, in like manner, were authorized to administer the same ordinances of the same gospel, to *their* fellow men, bringing the same results of salvation to those believers unto whom they administered, which salvation is the greatest gift of God, to man.

Every Elder, who has been ordained by one having this authority, holds and enjoys this power and authority equal with his fellow servants.

Again, we find when Jesus ministered to the Nephites on this land, he chose twelve, “and he gave unto them power to baptize,” and said unto the multitude, “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.” Here there is no distinction made between these twelve, but all hold equal authority, and are not chosen to lord it over God’s heritage, but are to be the servants of the people.

Again, in these last days, the Lord conferred the same authority upon Joseph Smith and Oliver Cowdery, both alike, equal in authority one with the other. They soon after ordained Martin Harris and David Whitmer to the same authority. That they, were *equal* in power and gifts, will be seen by reference to the following extract from a revelation given through Joseph Smith jr., to Oliver Cowdery, David Whitmer and Martin Harris, which reads as follows:

“Wherefore you have received the *same* power, and the same *faith*; and the same *gifts*, like unto him;” [Joseph Smith, jr.]

Here we have the third testimony that the Lord had ordained and appointed his Elders equal in authority and power. First in Palestine; second, in this land among the Nephites, and third and last, in this last dispensation.

This strikes at the root of the dogma, and we may say, heresy, that we must obey the counsel of our file leader. Our leader is Christ. If we are not *one* in him, we think it is evident we are not in the gospel. We believe the passage of that resolution will bear good fruit, after the honest hearted spiritual minded, Latter Day Saints get to see it, and begin to meditate and reflect upon it. We believe it is strictly true, and in accordance with the mind of the Holy Spirit. May the Lord bless his servants, and give us light from heaven that we may clearly understand the true points of doctrine, and be able to set them forth in plainness before our fellow men.

This resolution places the responsibility of every person's conduct where it belongs, upon themselves.

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ITEMS OF PERSONAL HISTORY  
OF THE EDITOR.

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(Continued from page 59.)

After having conclusively settled in our mind that the Calvinistic doctrine of election was not a safe one to risk the salvation of our soul upon, we then went to work in earnest, searching the scriptures, and praying fervently to our Heavenly Father to be pleased to show us the truth as it was with him, as it was the truth, and the truth only, that we wanted.

It was not long until our Heavenly Father condescended to manifest to us clearly, by his peaceful spirit, that the gospel, as set forth in the New Testament Scriptures and Book of Mormon, which was taught by this people, was true. Straight-way upon receiving this testimony, we felt an intense desire to be baptized, but told no one our feelings.

At dinner that day, (Oct. 16, 1835,) Joseph Smith, jr. finished his meal a little before the others at the table, and went and stood in the door-way, (the door being open, it being a warm pleasant day,) with his back to the door jamb, when we arose and went and stood before him, and looking him in the face said, "do you know what I want?" when he replied, "No, without it is to go into the waters of Jordan." We told him that was what we wanted, when he said he would attend to it that afternoon. We then went to the printing office together, he to his council room which adjoined the printing room where we worked, and

we to our work in the printing office. We worked until well on to the evening, feeling very anxious all the time, for it seemed that we could not live over night without being baptized; after enduring it as long as we could, went to the door of their room, and gently opened it, (a thing we had never presumed to do before.) As soon as Mr. Smith saw us he said, "yes, yes, brethren, Brother Robinson wishes to be baptized, we will adjourn and attend to that."

We repaired to the water, (the Chagrin river which flows through Kirtland,) and, after a season of prayer, Brother Joseph Smith, jr. baptized us by immersion, and as we arose from the water it seemed that everything we had on left us, and we came up a new creature, when we shouted aloud, "Glory to God," Our heart was full to overflowing, and we felt that we had been born again in very deed, both of water and of the spirit.

In going up from the water Brother Joseph Smith said to the brethren, "I am not afraid of Brother Robinson ever denying the faith." We thank our Heavenly Father that a doubt of the truth of the glorious gospel of our Lord and Savior, Jesus Christ, which we then obeyed, has never found lodgement in this poor heart from that day to this, (April 25, 1889,) for one single moment. Our soul rejoices in it still, and we trust it will, by his grace assisting us, while our Heavenly Father gives us breath.

The principles of the gospel, as presented to our understanding, and which we received and obeyed, were, faith on the Lord Jesus Christ

repentance of all our sins, baptism in water by immersion for the remission of sins, and the gift of the Holy Ghost, which qualifies us for the gifts and blessings promised by our Savior in the last chapter of Mark's gospel, where he says:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We were taught by that people that all these precious gifts and blessings can be enjoyed by the believers in this age of the world, as in former ages, we believed these things with all our heart, and after more than fifty years experience we can certify to the truth of the same.

It is by virtue of teaching this gospel, with the signs and blessings following, which gives the Elders of *all the factions* of the church their success.

These signs and blessings have followed, and been enjoyed by the honest hearted, pure minded members of the Brighamite, or Utah church, of whom we verily believe there are thousands. Several very remarkable, well authenticated cases of healing are on record in their public journals, where the parties have followed the instruction given by the apostle James, in the 5th chapter and 14th and 15th verses of his Epistle, where he says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

We can testify, in truth, that these gifts and blessings were enjoyed by members of the church in Elder Rigdon's organization; and he used to take it as a

sure sign that his organization was correct, and approved of God. We did not view it in that light, but believed, as Peter expressed it in the case of Cornelius, "He that feareth God and worketh righteousness is accepted of him;" and that these things are individual matters, for Jesus says: "He that believeth and is baptized shall be saved. \*\* and these signs shall follow *them that believe*. This was, and is our faith.

We are credibly informed that these signs and blessings were enjoyed by members of Elder J. J. Strang's organization, and we believe the testimony.

We also believe the same is true of the members of Wm. Bickerton's, Granville Hederick's, Lyman Wight's, and other organizations.

But to return to Kirtland.

The first Sunday after our baptism, we were confirmed a member of the church by the laying on of the hands of the elders, and for the gift of the Holy Ghost, as anciently practiced, as recorded in the 8th and 19th chapters of the Acts of the Apostles, but experienced no perceptible change at the time, having received the birth of the spirit at baptism.

Not long after this an incident occurred which caused us to go to our heavenly Father for his protection and guidance. Brother Oliver Cowdery called us into his office, (the council room of the first presidency, spoken of before,) and said they would settle with us, and that they could get along without our services longer; however, if we would stay for eleven dollars per month we could do so. This surprised us very much, as it was the first intimation we had received that our services were not needed. The first thought was to leave and go to Columbus, Ohio, where printers were in demand and wages far greater than at Kirtland, but we did not wish to go where we would be deprived of church privileges. We told Brother Cowdery we would let him know, and returned to our work setting type as before, but our heart was full, and we looked to our heavenly Father with all the feelings of our soul, and, dropping our face upon

our hands, as we stood at the case, said: "Father what shall I do?" In an instant the answer came in words clear and distinct, "Stay and be happy." We went directly to Brother Cowdery and told him we would stay.

Not long after this, another incident occurred which tested the truthfulness of the teachings of Jesus, and the happy effect of obedience to the gospel had upon our own heart.

James Carrell, foreman in the printing office, became exceedingly angry at us, and charged us with having told something about him which we had not told, and was innocent of the charge as a babe, but could not make him believe it. The more we protested our innocence the more angry he seemed to get, until, as we were walking by the side of the imposing stone in the middle of the room, and he behind us, something said to us, "he is striking at you," when we instantly dodged our head forward just in time to save the force of the blow, but he struck us in the back of the neck with sufficient force to knock our hat off, when we turned and smiled at him. We did not feel one particle of anger. He turned and walked the other way. We went to our work as usual. Just before sundown he came to us and said he wished we would take a walk with him. We went together to a field not far away, when he told us he "dare not let the sun go down on his wrath," and that when he struck us and we turned and smiled at him, it whipped him the most severely he ever was whipped in his life, and begged us to forgive him, with tears and weeping. We cheerfully forgave him all, and was thankful at the result. It gave us a practical demonstration of the truthfulness of the teachings of our Savior where he commands us to render good for evil, and it should be like "heaping coals of fire upon their heads." (To be continued.)

We trust the members of our church will not be so vain as to think we are the only people in all the earth who are entitled to the consideration and blessings of the Lord.

It took Peter some time to learn the

great truth that "he that feared God and worked righteousness was accepted of him." Notwithstanding our Savior had given him his charge to go "into all the world and preach the gospel to every creature," yet he clung to his Jewish tradition that none but Israel could be favored with the glad tidings of the gospel, until the Lord impressed it upon him by an open vision, repeated three times, and an outpouring of the Holy Ghost upon Cornelius and his household.

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RELIC LIBRARY.

We have received the first No. of the "Relic Library," published by John K. Sheen, of York, Neb..

This No. contains a reprint of the life of Joseph Smith from his early childhood up to May 1829, written by himself. Also a brief preface and a few short foot notes. It seems to be the intention of the publisher to embody in one volume, all the writings of Joseph Smith, a work which we have wished, for several years past, to see done by some one.

Mr. Sheen is the son of the late Elder Isaac Sheen, who was the first Editor of the "Saints' Herald." He furnishes 24 Nos. of 32 double column pages each, for two dollars.

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(From the Messenger and Advocate,  
of 1845.)

Is it true that we have given us in the person of Jesus of Nazareth, a perfect example of obedience to the principles of eternal salvation? By imitating the pattern which he has left us by treading the path which his footsteps have hallowed, who was the way, the truth, and the life, we can enter the holiest of all whither the forerunner hath for us entered.

Although it is necessary we should make our ingress by the door, "into the sheepfold, that we may be constituted legal heirs according to the promise—that is not all which is requisite to secure the "inheritance of the saints in light." It is not enough that we yield obedience to the first principles of the doctrine of Christ, unless we go on unto perfection, "by

patient continuance in well doing unto the end."

The standard of excellence which is erected by the Savior, is nothing short of the perfection of Deity. "Be ye perfect, even as your Father who is in heaven is perfect." This implies the renunciation of all evil, and the advocacy and practice of all good. We are at once directed to God as the source of unmixed good. "The works that I do," remarkable declaration, "are the works which I have seen my Father do." In acting then upon the principles which you see do govern me in my life you can become perfect even as your Father who is in heaven is perfect, and this is the only road that leads thereto.

It is recorded of Jesus Christ, that "he was tempted in all points like as we are, yet without sin." Do we ask by what principle did he overcome? Hear his answer, "resist the Devil, and he will flee from you." There is one principle which we must think, more than any other means in our power, conduces to our victory over the Devil, and all his works—watching, unto fasting and prayer. In what condition did the Son of God encounter that memorable onset of Satan, in the wilderness? And how gloriously did he triumph on that principle. How remarkably he admonished his disciples to the performance of this duty or means of victory.

To those who have diligently perused the sacred records, we would ask, in what condition, and under what circumstances, do we find men in every age, and in every clime, seeking and obtaining power with God and power with man, by the out-pouring of the Spirit of God; so that no power save that of God, could withstand them?

Go thou and do likewise.

#### EXTRACTS FROM LETTERS.

A friend in western Iowa writes, "Dear Brother.—I received THE RETURN, For which I am thankful; it has been the means of opening my

eyes so I can see the true plan of redemption, and the many 'isms' that have been taught since the rise of the church of Christ. I am satisfied if we are ever to become one it is through the teachings of the two Books. I send you the subscription, for THE RETURN as I do not wish it stopped." I remain as ever in the bonds of peace.

—o—  
Rogers, Ark., March 23rd, 1889.

ELDER E. ROBINSON,

Dear Brother,—THE RETURN is before me, and two or three extra copies for this month. I will try to place them to good use. I would not do without it for many times its price. I believe it will be the means of doing great good, if it continues in the same spirit in which it has started.

I also believe that the small beginning which has been made is destined to grow and spread over the earth until every nation shall hear the pure gospel preached by the Elders of the Church of Christ, devoid of all the "machinery" and "system" which mark the churches of men, and which bind the soul, and blind the eyes, until men lose sight of the worship of God in their admiration for, and devotion to, their "system" or "Organization." All this is contrary to Christ. In Him all are equal, and each one is responsible to Him, for the way he performs what *Christ*, (not his superior brother) tells him to do.

I notice the conference appointment for Richmond. I should be glad to meet with the brethren, but my affairs will not permit it. May the Spirit of peace meet with you all, and may all clearly understand the danger of attempting to enact laws, or placing fixed construction upon laws given in the scriptures, for the governing of the members of the church. The scriptures are plain on all points on which Christ desires unalterable rules, and those which he has left without positive statement, may

safely be left to the judgment of the individual if all seek his guidance, and if they do *not* seek this, all the anactments of the universe will not prevent them from error. May the Holy Spirit guide us into all truth and keep us unto "that day."—Your Brother,  
C. A. WICKES.

—o—  
A friend in Idaho writes:

Bro. E. ROBINSON: I have just got your paper called THE "RETURN" I am very glad to see it for I think it is a sign of much good for "Latter Day Saints." I did not know a word about your paper until I received it out of the Post Office. The doctrine to be taught every where is the one taught by our Savior. I am sorry that our time has been spent or wasted away by following men that pretended they had great authority, they did lead us away from Christ, instead of confirming us in His doctrine. We have had too much of the doctrines of men. I send you a Dollar to pay for your paper; please send the back numbers all."

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SYNOPSIS OF CONFERENCE  
MINUTES.

Pursuant to call, the Elders of the Church of Christ met in conference in Richmond, Mo., on Saturday the sixth of April, 1889.

Upon motion of Bro. E. Robinson, Bro. John C. Whitmer was unanimously chosen Moderator, and Bro. D. E. McCarty, Clerk of Conference.

Opened by prayer by the Moderator. After which the Moderator made some appropriate remarks, and gave information with regard to the call for this conference; upon which question short speeches were made by brethren E. Robinson, W. P. Brown, Geo. Adams, P. A. Page, D. E. McCarty, John Short, and G. W. Gifford, all expressed themselves satisfied with the call.

At this point Elder Francis Miller arrived from Carrollton, Carroll Co. Mo.

The remainder of the forenoon was spent in free discussion upon

matters pertaining to the welfare of the church.

Adjourned for one hour, benediction by Bro. E. Robinson.

One o'clock P. M. Conference convened. Opened by prayer.

The Subject of faith and doctrine came up, when Bro. W. P. Brown moved that we, as the Church of Christ, accept the Bible and Book of Mormon, as our Standard of faith and authority. Carried unanimously.

Moved by W. P. Brown and seconded by Bro. E. Robinson, That the Elders have the privilege of discussion, but to try and avoid all contention. After some discussion it was unanimously carried.

Upon unanimous vote the following resolution was passed.

*Resolved*, That all the Elders of the church of Christ are equal in authority, and are authorized to build up the church wherever their lot may be cast.

Short speeches were made upon the church paper, and Bro. E. Robinson was sustained in the work done, and the paper was endorsed by all the brethren present.

Upon motion of Bro. W. P. Brown, seconded by Bro. John Short, Brethren E. Robinson, Geo. Adams, and John C. Whitmer were appointed a committee with authority to call and appoint the next conference, and to attend to other church matters.

The Spirit of Christ prevailed, and all personal differences that hitherto have existed between Bro. W. P. Brown, Jno. C. Whitmer and P. A. Page, were amicably settled, and the best of feeling prevailed, and all brethren were recognized each by the other, as the representatives of the church of Christ.

After prayer—  
Conference adjourned *Sine die*.

Preaching services on Friday and Saturday evenings and Sunday A. M. Social and sacrament meeting Sunday P. M.

JOHN C. WHITMER, *Moderator*.  
D. E. MCCARTY, *Clerk*.

**HUMILITY.**

A converted skeptic was asked how he felt in reference to the resurrection and other truths about which he had caviled. "Oh, sir," he replied, "two words from Paul conquered me, 'Thou fool! Do you see this Bible?' taking up a beautiful copy of the Scriptures, fastened with a silver clasp. "Will you read the words upon the clasp that shuts it?" His friend read, engraven on the silver clasp, "Thou fool!" "There," said the owner, "are the words which conquered me. It was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool, and thenceforward I determined I would have my Bible clasped with those words. I will remember that I am a fool, and God only is wise."

**IMMEDIATE RESULTS.**

We are not to measure power by results. Our work often seems to depend upon our success. If we are successful, we are stimulated to more work; if we are unsuccessful, we are discouraged. We often hear it said that if we were only filled with the Holy Ghost, men and women would be converted. You remember that Peter was filled with the Holy Ghost, and he preached his sermon on the day of Pentacost, and secured three thousand souls. Men say, if we were filled with the Holy Ghost people would run and cry, "What shall we do?" But Stephen was filled with the Holy Ghost, just as really as Peter, and all he got was three thousand stones! One man got three thousand souls, and another three thousand stones. But Stephen did not live to see what he got. He got the stones, but soon after he got Saul of Tarsus, who really found the beginning of his Christian life in those words of Stephen, which cut him to the heart, and which sent him, thoughtful and troubled, down to Damascus; so, out of Stephen came Paul, or, in another sense, we may say that out of the grave of Stephen rose the Apostle Paul. Let us not be discouraged or overmuch encouraged by the immediate results of our work.—*G. F. Pentacost.*

"Cease to do evil, learn to do well."

**A DISCOVERY IN DAKOTA.**

St. Paul (Minnesota) dispatch:— Parties from the Dakota bad lands arrived in St. Paul yesterday with the bodies of five mummies which were discovered in a cave in that section. Wm. Allen, of Buffalo Gap, D. T. started out on a prospecting tour last fall. He began to sink a shaft and had got down about twenty-five feet when he discovered a cave or cavern about twenty feet square, which had once opened on the side of the mountain. When his eyes became accustomed to the darkness he was horrified to see, huddled together in one corner of the cave, the bodies of five persons, supposed to have been Anglo-Saxon. The bodies were those of a man, woman and three children. They were shriveled up to less than half the size of ordinary human beings. The flesh on the bones was as hard as that of mummies. The hair was still on the heads and the finger nails were perfect and very long. When the bodies were brought to the surface, the hair fell off, but in every other respect the bodies had not been affected by the atmosphere.

The theory of Allen and his companion is that these persons took refuge in the cave years ago, and that a land slide or flow of lava from the mountain hermetically sealed its mouth, leaving the prisoners to die horribly of starvation.

Col. J. H. Wood of this city, has received the bodies, which are dried up, not petrefied, and are in a remarkable state of preservation. Scientific men who have seen them say they belong to a race that existed 2000 years ago. The withered collection will be sent to the Smithsonian Institute at Washington.

The growth of the Indian school at Carlisle Barracks, Penn., has been from eighty-four pupils in 1879 to only six short of 500 at the present time. The Indians now in the school represent thirty-eight different tribes,

and the ages of the students range from 7 to 24 years. The Apaches have 50 representatives, the Sioux 88, the Arapahoes and the Cheyennes 24 each, the Omahas 22 and Pueblos 89.—*Kansas City Journal.*

#### SOUTHERN IOWA.—FRUIT.

The fruit trees in our town, and vicinity, are perfectly loaded and white with blossoms. The prospect at the present writing, April 25, is very good for an abundance of fruit the coming season. After residing in this county for 34 years, we must say we consider that Southern Iowa and Northern Missouri possess as many, if not more natural advantages, for a pleasant and quiet home, than any country with which we are acquainted. We have always felt contented here, and have no wish or disposition to change it for any other.

It is a good grain country, where proper care is taken; but its strong point of excellence is its perfect adaptation to the tame grasses. Stock raising is the easiest, and in our judgment the best way for a farmer to realize the greatest results for his labor. This country is well adapted to that business, as it is a natural blue grass country, equal, we believe, in every respect to the noted blue grass country of Kentucky, yet land and improved farms are cheaper here, we believe, than any other part of the United States. We may have space to speak more on this subject hereafter. ED.

*From the Richmond, Mo., Conservator.*

#### DIED.

At her home in Richmond, on Monday evening February 25th, at 9:15 o'clock, Mrs. Julia A. Whitmer, in her seventy-fifth year, of paralysis.

The deceased was the widow of the late David Whitmer, whose death we were called upon to chronicle just thirteen months previous. Deceased was born on the 7th day of February, 1815, in the state of New York, and was married on the 9th day of January, 1831, to David Whitmer. She moved with her husband to Missouri in an early day and finally settled in Richmond where she has since resided. She leaves two children surviving her, David J. Whitmer and Mrs. Julia Schweich both of whom reside in Richmond. Funeral services were held at the residence on east Main street, Wednesday morning at 10 o'clock af-

ter which the remains were conveyed to the city cemetery and placed beside those of her husband. Her relatives and friends have the deepest sympathy of our people, in their affliction.

#### SPECIAL OFFER.

Any person sending us *five dollars* at one time, we will send *ten copies* of THE RETURN, monthly, for twelve months, commencing with the January No. 1889, (No. 1.) If the party sending the money wish it, and will send us the names, we will mail their papers to ten different individuals, and to different Post Offices, if necessary, and pay the postage.

Our object is to increase the circulation and usefulness of our paper.

Any of our present subscribers, who have paid \$1, or less, can avail themselves of the benefits of the above offer, by sending us *four dollars*, or an amount sufficient to make it *five dollars* with what they have already paid.

ERRATUM.—On the ninth line from the bottom of the last column of the 57th page of the April No. of THE RETURN, instead of Dr. McKosh, read Jas. H. Fairchild.

#### SPECIAL NOTICE.

We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1,00 for one year.

THE MEMBERS OF THE CHURCH OF CHRIST hold regular services three times each week, in Robinson's Hall, in this place. Preaching every Sunday morning, at 11 o'clock; prayer and testimony meeting every Sunday at 3 p. m., and every Wednesday evening at 7 30, p. m.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

THE RETURN is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

Address E. ROBINSON.

Davis City, Decatur Co, Iowa

# THE RETURN.

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

Vol. 1. No. 6.

DAVIS CITY, IOWA, JUNE, 1889.

Whole No. 6.

## *The Return.*

PUBLISHED MONTHLY AT \$1,00 A YEAR.

Entered at the Post Office at Davis City, Iowa, as second class matter.

### DIVINE AUTHENTICITY OF THE BIBLE.

(CONTINUED FROM PAGE 68.)

In our last article we brought the account of the dealings of God with the Egyptians down to the eve of the departure of the children of Israel out of Egypt. That event was so memorable as to be the commencement of a new era with the Hebrews, as the Lord said to Moses, "This month shall be unto you the beginning of months, it shall be the first month of the year to you."

On the evening before the departure, "Moses called for all the elders of Israel, and said unto them, draw out and take unto you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. \* \* And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they." Ex. xii: 21, 22 and 28.

That night "at midnight the Lord smote all the first born of Egypt," so that "there was not a house where there was not one dead."

"And Pharaoh rose up in the night" and called for Moses and Aaron, and said, "Rise up and get you forth from among my people,

both ye and the children of Israel; and go and serve the Lord as you have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men. And the people took their dough before it was leavened; their kneading troughs being bound up in their clothes upon their shoulders." Ex. xii: 31-34.

Thus were they thrust out of Egypt in great haste. They had gone down to Egypt a small handful, seventy and three souls, including Joseph and his two sons, where they had sojourned four hundred and thirty years, and now they came out a mighty host, "about six hundred thousand on foot, that were men, beside children. "Evidently not less than one million five hundred thousand, including men, women and children, notwithstanding the Egyptians had sought their destruction by ordering their male infants to be killed at their birth.

By this we see with what care our heavenly Father watches over his people, and fulfills the promise made to Abraham, that his seed should become innumerable for multitude.

When they started on their journey out of Egypt, towards the promised land, the Lord went before them by a cloud by day and a pillar of fire by night. They had not proceeded far on their journey until the Lord notified Moses that Pharaoh's heart was hardened, and that he would pursue them with his army, which he did. And when he "drew nigh, the children of Israel were sore afraid, and said unto Moses, Because

there were no graves in Egypt, hast thou taken us away to die in the wilderness?"

"And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord which he will shew to you to-day: for the Egyptians whom ye see to-day, ye shall see them again no more forever."

"And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them: but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; \* \* and the waters were divided. And the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea. \* \* \* And Moses stretched forth his hand over the sea, and the sea returned to his strength;" and Pharaoh and his host were drowned, "there remained not so much as one of them." Read the fourteenth chapter of Exodus.

All the acts of the Lord in his dealings with the Egyptians in this matter, were marvellous and wonderful in the extreme, but to one thing we wish to call the readers attention, the pillar of the cloud when between the camp of the Egyptians and the camp of Israel was *darkness* to the Egyptians, but the same cloud was light by night to the Hebrews.

Our space forbids our noting many of the wonderful dealings of God with the children of Israel in their journeyings and wanderings in the wilderness. Suffice it to say they were a hard hearted, stiff necked people, repeatedly murmuring against Moses and the Lord, until the Lord became exceeding wroth

with them, and swore in his wrath "they should not enter into his rest," and commanded Moses to say unto them:

"As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb, the son of Japhunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years." Num. xiv: 28-33.

According to this word of the Lord the children of Israel were led forty years in the wilderness, until all, who were over twenty years of age, except Caleb and Joshua, had died. They were fed with manna from heaven, angels' food, and their garments did not seem to wax old, but remained good during the whole time.

Because of the hardness of their hearts, and the blindness of their minds, the Lord gave them, through Moses, the law of carnal commandments, which, we understand, was *all fulfilled* in Christ, and he instituted a *better code*, the gospel covenant.

Just before Moses was taken from them he was shown many things which would befall Israel in future generations, and also many things pertaining to the gentile nations, in which the people of this generation are deeply interested, inasmuch as we are living in the age in which Moses predicted great and marvellous things should take place.

In the 28th chapter of Deuteronomy he sets forth the blessings which

would be enjoyed by Israel when obedient to the commandments of the Lord; also the great and wonderful cursings which should come upon them through disobedience. All of which has come to pass to the letter, so far as the time has arrived for their fulfillment.

Many things spoken of by Moses in the 28th and succeeding chapters of Deuteronomy, relate not only to Israel, but to the gentiles as well, as will be seen by the following quotation of the 9 first verses of the 30th chapter of Deuteronomy:

“AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses, upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work

of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.”

Since the coming forth of the Book of Mormon, this great and marvellous work of the restoration of the Jews to the land of their fathers, has commenced, and will continue to go forth until all that has been promised them of the Lord, concerning that matter, “will be fulfilled, and the government of Palestine restored into their hands. When that takes place we understand the *death knell* of every gentile nation on earth will be sounded; for Jesus hath said: “Jerusalem shall be trodden under foot of the gentiles until the times of the gentiles be fulfilled.”

[To be continued]

#### SUGGESTIONS To The ELDERS.

WE wish to urge upon our young elders the importance of following strictly, in their ministrations, the instruction and pattern given by our Savior. On the subject of baptism he says:

“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 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 manner 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.” Nephi v: 8.

On the subject of the gift of the Holy Ghost, we find this recorded in St. John's gospel.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus,

and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Who soever sins ye remit, they are remitted unto them; and who soever sins ye retain, they are retained. John xx: 19, -23.

John does not say that Jesus laid his hands upon them, but that he "breathed upon them; and saith unto them, *Receive ye the Holy Ghost*:" which words we believe should be used in the ordinance of laying on of hands for confirmation.

That the apostles practiced laying on of hands for the gift of the Holy Ghost, we find recorded in the 8th chapter of Acts, as follows:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost." Acts viii: 14-17.

Again in the 19th chapter of Acts we have another example, as follows:

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts xix: 5, 6.

To his disciples on this land Jesus gave the following instruction:

"THE words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost.—*Moroni ii:1*

Here we see Jesus refers to his apostles in Jerusalem, and commanded the twelve disciples whom he chose among the Nepites, to do likewise, but nowhere does he call them apostles.

On the subject of administering the sacrament of the Lord's supper, we have the following instruction in the 4th and 5th chapters of Moroni, in the Book of Mormon, Page 534, Plano edition.

"THE manner of their elders and priests administering the flesh and blood of Christ unto the church. And they administered it accordiding to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it. And they did kneel down with the church, and pray to the Father in the name of Christ, saying, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

THE manner of administering the wine. Behold, they took the cup, and said, O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

We deem it strictly essential that the above words be used in the prayer in blessing the bread and wine, nothing varying as we understand by Moroni's testimony, that they were given by the commandment of Christ.

They are exceedingly comprehensive, referring first to the great sacrifice made for us, and then a renewal of our covenant by witnessing to our heavenly Father that we are willing to take upon us the name of his Son, and always remember him, and keep his commandments which he has given us, that we may always have his spirit to be with us. Our Savior, speaking to the Nepites on this subject, says: "If ye do always remember me, ye shall have my spirit to be with you."

As to the point of time in the meeting when the ordinance should be attended to, is clearly set forth in the example set by Jesus, both in the New Testament and Book of Mormon.

Matthew, Mark and Luke all agree that it was at the end of the feast, as Luke expresses it, "after supper." Matthew and Mark both testify that after Jesus administered the bread and wine unto them, they "sang a hymn and went out."

When Jesus instituted the ordinance with his disciples on this land, it was near the end of his services for that day. Therefore we do not believe that it is according to the mind of the spirit, or will of the Lord that it should be attended to at any other time in the course of the meeting. It was also attended to at the close of the meeting in the early days of the church in this generation.

*Manner of administering the Emblems.*

This, to our mind, is an important consideration. In the example set by our Savior, as recorded by Matthew, Mark, Luke and Paul, in the New Testament, we find that Jesus "took bread and blessed and brake it," before he gave it to his disciples to eat.

The testimony in the Book of Mormon is, that Jesus "took bread and brake and blessed it" and gave to his twelve disciples to eat, and *after* they had eaten he commanded them to give to the multitude to eat. Also the wine he gave first to the disciples to drink, and after they had drank, he commanded that they should give to the multitude.

By this we learn that those who are authorized to administer those sacred emblems, should partake first of the same, and that the bread should be broken by the elder or priest who officiates, and not leave it for the members each to break for themselves.

In this act of taking the sacrament, we renew our covenant with our heavenly Father, and inasmuch as we do it with a broken heart and contrite spirit, repenting of all our sins, thus partaking worthily of these sacred emblems, we believe our sins are forgiven and blotted out; for Jesus said, "this is my blood of the new

testament, which is shed for many for the remission of sins. Mat. xxvi: 28.

Our article will be incomplete without speaking upon the subject of receiving members into the church, and upon church government. We cannot do this any better than by quoting the 6th chapter of Moroni, for therein he sets forth these subjects with clearness, so that a child can comprehend them.

"And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and 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, and 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."

Here we are told "none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him unto the end."

We understand this act of baptism to be the principle of adoption, by which we are adopted into the family of our

heavenly Father, he having ordained this law, consequently in observing it we change our name; for example, suppose the candidate's name should be Thomas Jefferson, the officiating elder or priest, after singing and prayer, at the water's edge, takes the candidate by the hand and says to him, "Thomas, are you willing to take upon you the name of Christ, having a determination to serve him to the end." and when he says "yes," then lead him into the water and immerse him, as instructed by our Savior, and quoted in the commencement of this article. In this act the candidate enters into covenant with his heavenly Father that he is willing thus to change his name, and take upon him the name ordained of the Father, even the name of Christ, by which his children shall be called, and also that he will "serve him to the end;" and as a token and witness to his heavenly Father of his sincerity and earnestness in this matter, he goes down into the water and is buried with Christ in baptism, and comes forth in likeness of his resurrection, upon which condition his heavenly Father has promised him a remission of his sins and the gift of the Holy Ghost, by which he can cry "Abba, Father." After this he is no longer known, Spiritually, as Thomas Jefferson, the name Jefferson having been changed to that of Christ, the name by which the saints will be called in the last day.

#### ALL THINGS COMMON.

A good friend in western Iowa, a believer in the latter day work, has written to us different times, urging the importance of the church of Christ adopting the principle of common stock, before it can attain to perfection, or be qualified to present the gospel to the house of Israel. Arguing that when the gospel was taken to the gentiles by the Jews, the church in Jerusalem had all things common. And also when the church on this land was established by the personal ministrations of our Savior to the Nephites, that they had all things common.

We admit the correctness of the statement in the Book of Mormon, but we must bear in mind their circumstances were very different from ours. There, all the people who had been spared from the great destruction which came upon the inhabitants of the land at the crucifixion of Christ, embraced the gospel and became members of the church, "and they had all things common among them, every man *dealing justly*, one with another."

The church also, at Jerusalem, when under the immediate influence of the Holy Ghost, as poured out at the day of Pentecost, "had all things common," as it is written: "And the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." Acts iv: 32.

This church at Jerusalem is the only church on all the eastern continent, of which any mention is made in the New Testament, of their having all things common, that we have been able to find: therefore we do not consider the principle of common stock essential to salvation.

A portion of the church of Christ in our day, tried the experiment of having all things common, as we will see by the following extract, which we copied on the 7th day of April last, when in Richmond, Mo. from the early church history, written by John Whitmer, the church historian, about the affairs of the church in January and February, 1831, in Kirtland, Ohio. On page 11 of said history, he says;

"About these days Joseph, the Prophet, and Sidney arrived at Kirtland, to the joy and satisfaction of the Saints. The disciples had all things common, and were going to destruction very fast as to temporal things, for they considered, from reading the scriptures, that what belonged to a brother belonged to any of the brethren, therefore they would

take each others clothes, and other property, and use it without leave; which brought on confusion and disappointment, for they did not understand the scriptures."

Joseph Smith, in his history, speaking of the same time, says:

"The latter part of January in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February. \* \*

The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some had strange notions, and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation."

We do not consider the church in any condition to enter into such an order of things at present. Possibly it may be, "when the Lord brings again Zion, and her watchman see eye to eye," but we do not understand that to be the order of things in the millennium, for we are plainly told, "every man shall sit under *his own vine and fig tree*, and there shall be none to molest or make him afraid."

—o—  
— Baron de Hirsch has given 120,000 florins per annum for Austria and an equal amount for Hungary, to be distributed among the tradespeople who, by timely and substantial relief, might be saved from ruin. This munificent gift of nearly £20,000 a year is totally distinct from the foundations by the baron for the promotion of general and technical education, and is not to be confined to Jews.—*Jewish Messenger*.

## MOSES AND CHRIST.

OR CHRISTIAN AND JEW.

*The old time hatred between them disappearing.*

The great mass of Hebrews abroad—in lands that assure them civil and religious freedom—cherish no more that oldtime hatred. They speak and write a good word for their Christian brethren. One of the most eloquent tributes to the worth of the Christian missionary movement in savage lands came from the pen of a rabbi—it was Stein, of Frankfort—in the pages of a German review. It was another rabbi—Joel, of Breslau—who wrote a little work on heathen attacks on Christianity, to show how Jew and Christian have suffered similar persecution in the early centuries from ignorance and intolerance. It is true, Graetz, smarting under the sense of historic wrong done his race, is not very sympathetic to Christianity. But, without exception, representative Israelites in every field, save a few coarse grained Jewish papers, are not averse to recognizing Christianity's merits. In education, in charity, the Jews' motto is "without distinction of creed." The advanced school of Jewish thought raises the flag of universalism.—*Jewish Messenger*.

—o—  
The wonderful change from the past in Japan is almost incredible. There are 20,000 communicants connected with the various missions, and they increase by 500 a month. This is the best of all the wonderful advancement in the country. Twenty years ago there was no Japanese public journal; now there are more than 500 periodicals daily and weekly papers and monthly magazines and reviews, and nearly all these publications are favorable to the Christianization of Japan.—The Living Church.

—The foregoing is another proof in favor of the Book of Mormon, as it states that immediately upon its coming forth the work of the Father should commence among the nations in bringing to pass his "marvellous work and a wonder." Ed.

## THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, JUNE, 1889.

—Some kind friend in California sent us a list of over 400 names to whom we will send sample copies of *THE RETURN*. Wish the friend had furnished us their own name, so we could have sent them a personal note of thanks. Presume it was one of our several subscribers in that state. Whoever it is we thank them kindly, and trust their generous act will be instrumental in saving some honest souls from error.

—We purpose to take up the subject of high priests, priests, tithing, the order of Enoch, polygamy, baptism for the dead, and other important subjects, in due course of time, the Lord willing. We wish to be in his hands as clay in the hands of the Potter, and hope to do according to his will.

—We notice in the minutes of the general conference of the Reorganized church held in St. Joseph, Mo., commencing April 6, 1889, the statement, that Ebenezer Robinson had been expelled from the branch of the church to which he belonged.

Seeing that notice in the *Saints' Herald* was the first intimation we had ever received that we had been *expelled* from the church. No officer, or member of the Davis City branch of the church have ever notified or told us that such was the case. One thing is certain, there never has been *one legal step* taken in that direction, according to the law of the church in the New Testament scriptures, or Book of Covenants, as we read them, we therefore pronounce the statement incorrect.

—We wish our subscribers to give us notice whenever *THE RETURN* fails to reach them, and we will mail them another with pleasure, as we wish them to have a full set. We have back numbers which can be furnished to old or new subscribers.

—We have on hand several lengthy articles sent us for publication, which our limited space precludes our publishing.

### ITEMS OF PERSONAL HISTORY OF THE EDITOR.

(Continued from page 76.)

In addition to the papers and hymn book which were being printed in the office, there were also being printed the first edition of the book of Doctrine and Covenants, having on its title page these words, which we copy from one of the books printed at that time, now lying before us.

“Doctrine and Covenants of the church of LATTER DAY SAINTS: carefully selected from the revelations of God, and compiled by Joseph Smith junior, Oliver Cowdery, Sidney Rigdon, Fredrick G. Williams, (*Presiding Elders of said church.*) Proprietors. Kirtland, Ohio. Printed by F. G. Williams & Co. for the Proprietors. 1835.”

On the 17th day of August, 1835, a general assembly of the church convened in the lower part of the temple, to hear the report of the compiling committee of said book, and determine, by vote, whether they “accepted and acknowledged it as the doctrine and covenants of their faith.”

After the only two members of the committee, who were present, viz: Oliver Cowdery and Sidney Rigdon, had reported, several official members of the church, Presidents of quorums, arose, one after another, and testified to the truth of the book, and they and their quorums “accepted and acknowledged it as the doctrine and covenants of their faith.” Afterwards the question was put to the whole assembly and carried, unanimously.

We attended that meeting, and

noticed that a majority of those voting did so upon the testimony of those who bore record to the truth of the book, as they had neither time or opportunity to examine it for themselves. They had no means of knowing whether any alterations had been made in any of the revelations or not.

Neither Joseph Smith jr. or Frederick G. Williams, were present at this general assembly, as they had gone to Michigan.

The church had been engaged for nearly two years in building a temple, and were making great efforts to complete it sufficient to have it dedicated, as upon that occasion they believed a great endowment, from the Lord would be conferred upon them, having so understood some of the revelations upon the subject. Several official members of the church residing in Missouri, had been called to Kirtland to be present on that occasion, to wit; David Whitmer,—John Whitmer, Edward Partridge, W. W. Phelps, George M. Hinkle, Elisha H. Groves, George Morey, and others. These brethren were frequently in the printing office, which gave us an opportunity to get acquainted with them.

On the 13th day of December, 1835, we were united in wedlock with Miss Angeline Eliza Works, a member of the church. We immediately commenced house-keeping, when we commenced family prayer morning and evening, and asking a blessing at meals, which practice has been continued in our family to this day. Our companion was a spiritually minded woman, and one of great faith, which was a great help to us. We were taught these duties by the

Elders of the church, as well as our own promptings, and were blessed and prospered of the Lord.

As the time drew near for the dedication of the temple, the brethren and sisters seemed anxious to humble themselves, and have their hearts prepared to receive the rich and choice blessings of heaven, the anxiously looked for endowment.

On Sunday the 27th day of March, 1836, previous notice having been given, the members of the church began to assemble in the temple before 8 o'clock a. m. and by 9 o'clock the house was crowded full, so that the doors were ordered closed. It was estimated there were 1,000 people present. Services commenced by reading the 96th and 24th Psalms, and singing hymn "Ere long the veil will rend in twain," and prayer by President Sidney Rigdon, after which he delivered a powerful sermon of two hours and a half duration, from the 20th verse of the 8th chapter of Matthew.

The exercises lasted until past four o'clock p. m. with a short intermission of about 15 minutes at noon.

We now quote from the March, (1836) No. of the "Latter Day Saints Messenger and Advocate" giving an account of the proceedings of the meeting.

"The P. M. services commenced by singing a hymn. President J. Smith jr. then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being *equal with himself*, acknowledging them to be *Prophets and Seers*. The vote was unanimous in the affirmative in every instance. Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a manifest dissenting sentiment.

President J. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church the Lord would bless them: yea, in the

name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until *that city or that house, that rejects them, shall be left desolate.*"

He then offered the dedication prayer, which occupies over seven columns of the "Messenger and Advocate."

"President Smith then asked the several quorums separately and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affirmative.

The Eucharist was administered. D. C. Smith blessed the bread and wine and they were distributed by several Elders present, to the church.

President J. Smith jr. then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

President F. G. Williams bore record that a Holy Angel of God, came and sat between him and J. Smith sen. while the house was being dedicated."

*We did not see the angel*, but the impression has evidently obtained with some, that we did see the angel, from the fact that different persons, strangers from abroad, have called upon us and expressed gratification at meeting with a person who had seen an angel, referring to the above circumstance. We told them they were mistaken, that we did not see the angel, but that President F. G. Williams testified as above stated. We believed his testimony, and have often spoke of it both publicly and privately.

"President Hyrum Smith, (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it. That it was the Lord's house built by his commandment and He would bless them.

President S. Rigdon then made a few appropriate closing remarks; and a short prayer which was ended with loud acclamation of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen! Three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten inter-

preted and gave a short exhortation in tongues himself; after which, President J. Smith jr. blessed the congregation in the name of the Lord, and at a little past four P. M. the whole exercise closed and the congregation dispersed."

Elder J. M. Grant, prophesied there would be a railroad built from Kirtland to Jackson county, Missouri within ten years. There is no railroad to Kirtland to this day.

The official members of the church met in the temple and attended to the ordinance of washing and anointing each other with oil in the name of the Lord, and washing each others' feet. The number of official members were so great that several days and nights were occupied in these exercises. But not having yet been ordained, we were not present at any of them.

April 6, it being the sixth anniversary of the organization of the church, "agreeable to the laws of our country," in commemoration of which the church in Kirtland met in the temple and held a prayer meeting.

On the 30th of April we were ordained an elder in the church, and enrolled in the first quorum of 70, several others were ordained at the same time. The next forenoon, May 1, those elders who had been ordained the day previous, and several others, met in the temple to attend to the ordinance of anointing and washing of feet, after which we waited upon the Lord in prayer and fasting until evening, when we partook of consecrated bread and wine, and tarried all night still waiting upon the Lord, and rejoicing in him. Some testified of having the visions of heaven opened to their view, others enjoyed the spirit of prophecy, and prophesied of many great and glorious things which were yet in the future, all of which have not yet come to pass. For our part we did not have any of those gifts bestowed upon us on that occasion, but we rejoiced greatly, and felt to "praise the name of the Lord of hosts, because

he was restoring to the children of men in these days the ancient order of things, and opening the way for the gathering of Israel." Thus we wrote in our journal at the time.

Some brethren expressed themselves as being disappointed at not receiving more and greater manifestations of the power of God, but for our part, we had found the pearl of great price, and our soul was happy and contented, and we rejoiced greatly in the Lord. And we wish now to say to our friends and all the world, after these years of experience, that the PEARL OF GREAT PRICE is in this Mormon problem, and notwithstanding Satan has sought to overwhelm it with his machinations and corruptions, yet it will shine forth gloriously in a day to come, and prove a blessing to the pure and the good.

In the latter part of May began to make preparations to go on a mission to preach the gospel to our fellow men, feeling the great importance of the salvation of precious souls.

On the 2nd day of June, 1836, took leave of wife and home, and with valise in hand, started out on foot, without purse or scrip, (leaving the last penny at home,) being only twenty years and eight days old, trusting solely on the Lord. Went to Richland county Ohio, was absent from home five weeks. Held some twenty meetings and baptized four persons.

A remarkable case of healing which occurred on that mission is worthy of mention.

There was a brother in the church by the name of Kelley, who had a son some ten or twelve years old, who had been subject to fits from early childhood. They would seize him at any moment, and were as apt to throw him into the fire or into the water, as any other place, so that it was unsafe to leave him alone. His parents wished to have him administered to according to the in-

struction given in the New Testament, by James, where he says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing with oil in the name of the Lord: and the prayer of faith shall save the sick." James v: 14, 15.

Elder George A. Smith, Joseph Smith's cousin, had come and was with us a few days, and we were together at the time. Before attending to the ordinance of anointing, we went by ourselves into a solitary place and had a season of solemn fervent prayer. We returned to the house, and calling the family to order, knelt before the Lord and had another season of prayer, when we arose and anointed the lad with olive oil, which had been consecrated and set apart for the purpose of anointing the sick, after which we laid our hands upon his head and asked our heavenly Father, in the name of the Lord Jesus Christ, to be pleased to rebuke the evil spirit, and heal the lad, according to the promise of our Savior, in Mark 16: 18, and left him in the hands of the Lord. He was perfectly restored from that very hour, and troubled no more with that sore affliction. We saw his father over forty years later, who told us his son never had another fit after he was administered to that time, whereas, before they were of such frequent occurrence that it was unsafe to leave him alone. That he was now residing in Nebraska the head of a family.

(To be continued.)

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#### CORRESPONDENCE.

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Hillsdale, Iowa, March 17, 89.

BRO. ROBINSON; I want to write you a dream that I had about 16 years ago. I dreamed I was in a very large vessel, it seemed we were going to start to cross the ocean, but it seemed we lost our course and were going up a dirty slough; we finally got into the mud so it was difficult for the vessel to move. A

great many passengers got off, myself with the rest. We would step from one rock to another and keep up with the vessel, till we came to a very fine house, on the side of the slough: A young man came out of the house, he seemed to own a share in the vessel. Says he, "this is our house, this is doubting castle." He invited the passengers all in to dinner. We all went in, but found the house was empty; nothing but the walls. A little girl came to me, she was dirty and ragged; she told me that Mr. Shepherd had seven wives and other ones had 6-8-5-8-4. I went out onto the vessel and told the captain that I was not going any further with him, but if he got over safe I would like him to write and let me know. I thought then I looked towards the east and saw a vessel about 2 miles away it seemed to be pumping water over a dam for this vessel to float in.

I awoke, and told my wife the dream. We went to sleep again and I dreamed I was in another vessel; it seemed to be a very fine vessel. I was very anxious to do something on this vessel, but did not know what to do. I would ask the Captain what I could do, from time to time; he would tell me that there was nothing to do, that I could rest myself. I would tell him that I was not tired, and I would like to do something to help along. One of the brethren in the reorganized church said that I was nervous. I told him no I was not nervous, but I wished to do something to help along, so the Captain told me I might go up on the deck and help in a grist mill. I thought I went to the door but it was locked, and I thought I saw a woman with large brass keys, very bright; she told me one of these keys would unlock the door, so she gave me one, and I unlocked the door; when I stepped outside of the door I saw the head of the vessel nearly straight up in the air, and the stern was way down in the water; I appeared to be

in about the middle of the vessel, and the water was but about four feet from us, and I said Lizzie, to the person that gave me the key, this vessel is going to sink, for it is not loaded right, and I awoke again and told that dream to my wife.

We went to sleep again. I dreamed I was on another vessel, I thought to look at it from the outside, it was an old vessel, all grown over with moss, and when I went into it, it was the most beautiful vessel that I had ever seen; everything so strong and so clean, so that I went to the door to see if I could see my wife, and I saw her at some distance from us, she seemed to be wading in the water up to her knees, after a flat boat. I thought I called to her at the top of my voice, and told her to come to me; I also told her though this looked like an old mossy vessel, it is the most beautiful vessel inside that I had ever seen. I thought she came in and as I was showing her the beauty of the vessel and its strength I awoke.

I had these three dreams all in one night. Now brethren, I have seen the interpretation in full, and I feel to thank God, in the name of Jesus Christ, for the blessings that I have received from his hand. Your Brother in the church of Christ.

SOLOMON THOMAS.

Harwood, Mo. April 15. 1889.

Dear Brother E. Robinson.

I was very thankful to get THE RETURN. I like to read them and am glad to see the truth spreading.

I was baptized in Pennsylvania by John Lane, moved to Illinois in 1865 and then was among the reorganized church and joined them. After I had joined them, went to the conference and saw they were not agreed. I got some of their books but wanted the old books, just as they were in the beginning, for I told them that the new ones were not right.

After I went home they called me to account for going against the new books. They wanted that I should acknowledge that the new books were right. I told them I never could, for they were wrong. So they cut me off.

I still wanted the truth; I looked to God for knowledge and he showed me the difference in the Reorganized Church of Latter Day Saints and the Church of Christ. In the first place, God showed the straight and narrow path that leads to life everlasting; and that path is unalterable by man, neither can it be reorganized by man. And then God showed me the Reorganized Church and they were trying to have it just like the Church of Christ, but they failed in the material. They were building it out of sticks and trying to imitate the straight path that Jesus Christ had laid down for the Saints to follow. The path that Jesus Christ has laid down went straight to the New Jerusalem, but the Reorganized Church stopped in a gulf before they got to the New Jerusalem. I saw the same Elders that I knew, at work on it trying to mend up the broken places. They were carrying sticks to place along to make it smooth.

Well Dear Brother in Christ I will close by telling you that we had ought to have the Book of Mormon just as it was printed in the beginning.

Your Brother,  
JOEL HALL.

—o—  
*Fenelon Falls, Ont. Mch. 30. '89.*

Dear Bro. ROBINSON.

Three copies of THE RETURN have now reached me, and by them we have a fair sample of what our Church organ is like, improving no doubt as time goes on. I am very well pleased so far with it, and we all have every reason to be thankful to Almighty God for the good work he has started, in using you as an instrument in His hands to further the true gospel with its pure authority. The extra copies of the issues

of THE RETURN, which you so kindly send me, are eagerly devoured by those I have sent them to, and have been conducive of doing much good. In the locality where I met Elder W. J. Smith last July, they have been the means of laying bare that gentleman's hollow sophistry and the spirit by which he tried to prove me a Brighamite. I have had an invitation to go and preach the word in the very heart of the settlement of Latter Day Saints where he made some converts in Monmouth, the food they got not seeming to satisfy only temporary, they are now thirsty, for the water which Christ said unto the woman of Samaria, "But whosoever drinketh of the water that I shall give shall never thirst."

I am also glad and thankful to God that you are steadily drawing out of the *Saints' Herald* the truth to many occurrences of ages gone by. I do not think that the mistake in "Whitmerism Unmasked" of Dr. Mc Lellin's baptism would have been corrected had they not been forced to it by the unmistakable proofs you published. \* \*

Praying our Father in the name of the Lord Jesus Christ that he may push his work by means of some humble and honest hearts, till all shall know Him even from the least unto the greatest.

Your brother in the Gospel,  
A. S. StGEORGE.

—o—  
**Martyrdom of the Apostles.**

Saint Peter was crucified at Rome, with his head downward. When coming to the place of execution, he requested to be crucified with his head downward, as he felt he was not worthy to be crucified as his Savior was, after having denied him.

Saint Paul was beheaded at Rome, 3 miles outside the city.

Saint James the Great, was beheaded at Jerusalem. His accuser repented and confessed to him on the way to the execution, when James said to him, "Peace, my son, peace be unto thee, and pardon of thy faults." Whereupon he publicly confessed christianity, and was beheaded with James.

Saint Philip was bound to a pillar, and

crucified, at Hiropolis, in Phrygia, in upper Asia, after being severely scourged.

Saint Bartholomew was put to death at Albanople, in great Armenia.

Saint Matthew suffered martyrdom at Nadabar, a city of Ethiopia.

Saint Thomas was the Disciple who could not believe the testimony of his brethren that Christ had risen, and declared he would not until he felt the prints of the nails and thrust his hand into his side. See the condescension of Jesus, for when Thomas was present afterwards at Christ's appearing to them, he said to Thomas "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing."

After the ascension of our Savior, Thomas preached the gospel in Judea until the dispersion of the christians from Jerusalem, when he went to the Medes, Persians and other Asiatic nations, preaching the word. When in Persia it is said he met with the magi, or wise men, who had taken that long journey at our Savior's birth to come and worship him, whom he baptized, and took with him as his companions and assistants in propagating the gospel.

At Maliapour the metropolis of Coromandel, near the mouth of the Ganges, he began to erect a place for divine worship, till prohibited by the idolatrous priests and Sagamo, prince of that country. But after performing several miracles, the work was suffered to proceed, and Sagamo himself embraced christianity, whose example was followed by great numbers of his subjects. This alarmed the priests and they resolved to put him to death. Not far from the city was a tomb where St. Thomas often retired for private devotions, here the priests and their armed followers pursued him, and shot him with darts while at prayers, and one of the priests run him through with a lance. His body was buried by his disciples in his church.

St. James, the Less, "our Lord's brother," believed to be Joseph's son by his first wife, "whom St. Jerome styles Escha, and adds, that she was the daughter of Aggi, brother to Zacharias, the father of John the Baptist.

He was a just and good man, and performed faithfully his trust, having charge of the church at Jerusalem. His enemies, the High Priest, Ananus the younger, and Scribes and Pharisees, took counsel and persuaded him to go with them to the top of the temple, and "tell us what is the instruction of the crucified Jesus." To which the Apostle answered with a loud voice, "Why do you inquire of Jesus the Son of Man? He sits in heaven, at the right hand of the majesty on high, and will come again in

the clouds of heaven." The people below hearing this, glorified the blessed Jesus, and openly proclaimed, "Hosannah to the Son of David."

The Jews, seeing this, threw him from the pinnacle of the temple; this not killing him poured a shower of stones upon him while he was praying for them, and one of them took a fuller's club and completed the work of death.

Josephus makes mention of the martyrdom of St. James in c. 9, Book 20 of his antiquities in these words: Ananus the High Priest, "assembled the Sanhedrim of judges and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned."

Josephus had previously spoken of Christ in c. 3, B. 18 in the following terms: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him first did not forsake him, for he appeared to them alive on the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him, and the tribe of christians, so named from him, are not extinct at this day."

—o—  
*Jewish Spectator:* "We talk about miracles, but the nearest approximation to a miracle on record in the annals of mankind is the superhuman wisdom of the founders of this republic, who, in the face of all history, and in defiance of the prevailing sentiment and practice of the whole world, framed out of their own minds and consciences a civil code in which they ignored their own creed, the church and all her dogmas, and made the government a purely secular institution. This they did, not because they were irreligious men, but because they believed that a political government should have no more to do with the religious faith and practice of the people than a railroad company, but should confine its functions to the affairs of this world exclusively."

## An Unseen Angel.

Soft fell the tender shades of eve, the  
 coming night o'ertelling;  
 Afar and near rose sweet and clear the  
 organ's song upswelling;  
 To other ears a wordless hymn; to mine,  
 attuned to sadness,  
 Each note was full and running o'er with  
 loving praise and gladness.  
 With weary heart and tired feet I crossed  
 the sacred portal,  
 Weary of sin and tired of toil, the com-  
 mon lot of mortal.  
 Down through the aisles the music roll-  
 ed, from out the organ ringing.  
 The angel met me at the door, a joyous  
 message bringing—  
 "Give thanks, the Lord our God is good,  
 His mercy faileth never.  
 Be glad, oh heaven, and sing, oh earth,  
 our God is God forever!"  
 "I am too tired to sing," I said, "I have  
 no thanks to render,  
 Life's path is cold and hard to tread, my  
 feet are sore and tender.  
 Where friendship's torch should constant  
 burn, it shows but fitful flashes:  
 The gold I grasp to rust will turn, the  
 fruit is only ashes.  
 They have the less of care to bear whose  
 life is soonest ended."  
 Sweet with the organ's solemn roll the  
 angel's answer blended—  
 "Envy thou not the quiet dead, nor cov-  
 et thou their sleeping.  
 Bear bravely thy appointed lot, thy  
 faith and honor keeping,  
 And hold this blessed truth in mind, for-  
 get its beauty never,  
 Whether life smiles or darkly frowns,  
 our God is God forever."  
 "I am so sick of sin," I said, "and sin is  
 all surrounding.  
 The good I would do do I not, because  
 of sin abounding.  
 I reach toward the higher life, my soul  
 for freedom longing,  
 My feet are struggling in the mire where  
 base desires are thronging.  
 What need is there of sin to be? Why  
 spurn I not its proffers?  
 The very bitterness of death is in the cup  
 it offers."  
 Still underneath and far above the organ's  
 solemn pealing  
 The angel's tender melody unto my  
 heart came stealing—  
 "Behold the cross! O tired soul, lay  
 down thy heavy burden!  
 Seek here the strength oft promised as  
 true faith's unfailing guerdon."  
 "I have no faith," I said, with tears.  
 "Why should I cease from crying?  
 Within the clasp of these sad years my  
 darling dead are lying.  
 Why are they gone while I am here? My  
 grief is just and holy."

The angel sang still sweet and clear,  
 still lovingly and lowly—  
 "Thy dead are safe in God's own care, O,  
 sad soul, cease thy wailing.  
 Earth hath no guardians anywhere so  
 loving, so unfailing.  
 The Lord is very pitiful unto His chil-  
 dren's sorrow,  
 This grief is for thine earthly day—what  
 joy the heavenly morrow!  
 O, sing the Father's grace to thee, whose  
 mercy failing never,  
 Gives unto thy beloved sleep—then sin-  
 less life forever."  
 I bowed my head in bitter pain that  
 strove with deep contrition  
 "Father," I cried, and with the word my  
 heart broke in submission.  
 I saw the love, I saw the grace, I saw  
 the tender beauty  
 That shineth from the Father's face along  
 the path of duty.  
 The angel's voice was hushed awhile, and  
 all the people singing  
 Sent up to God a noble hymn with thank-  
 ful praises ringing:  
 And when the solemn words of prayer  
 rose over heads all bended,  
 The doubts, the fears, the care, the tears  
 and weariness were ended;  
 And all the happy paths of peace within  
 my heart rang ever,  
 "Give thanks! Our Father is our God,  
 whose mercy faileth never."  
 —Nancy Patton McLean.

## EXTRACTS FROM LETTERS.

Bro. A. P. Smith writes from  
 St. Louis, Mo. under date of May  
 13, 1889, and says:

"Bro. John C. Whitmer and Bro.  
 Short were here and baptized two,  
 Bro. Wm. Pond and Bro. E. Hols-  
 worth, and there are at least four  
 more here who have expressed a de-  
 sire to do likewise."

A friend in Idaho writes:

"Bro. E. ROBINSON: I have just got your  
 paper called "THE RETURN" I am very  
 glad to see it for I think it is a sign of  
 much good for "Latter Day Saints." I  
 did not know a word about your paper  
 until I received it out of the Post Office.  
 The doctrine to be taught every where is  
 the one taught by our Savior. I am sor-  
 ry that our time has been spent or wasted  
 away by following men that pretended  
 they had great authority, they did lead  
 us away from Christ, instead of confirm-  
 ing us in His doctrine. We have had too  
 much of the doctrines of men. I send you

a dollar to pay for your paper; please send the back numbers all."

Bro. D. E. McCarty of Belton, Mo. writes:

"Bros. Whitmer and Short came home with us and baptized a sister into Christ, we had a glorious meeting, there are more at the door; pray for us that we may be humble and worthy of the blessings of heaven. May the Love of God the Father, guide and uphold you is the prayer of your Brother, Amen."

A friend in California writes:

"Elder E. ROBINSON, Dear Bro. Inclosed please find P. O. order for one dollar, for which send the RETURN for one year, to the following address: \* \*

I rejoice and praise the Lord, for the publication of THE RETURN, and do hope to see it become enlarged and more frequent in its visits. Your answer to the article in the *Saints' Herald*, on Robinson's R. R. was a stunner to them, and in their efforts to throw discredit upon you, and your judgment, did themselves and cause more injury than they can ever hope to repair; at least it will appear so to all thinking minds, and those who are not blinded with prejudice. Ever praying for the triumph of truth &c."

#### GOD IN SMALL THINGS.

We do not have to go as far up to see the power of God in the tapestry hanging around the windows of heaven, or in the horses and chariots of fire with which the dying day departs, or to look at the mountain swinging out its sword-arm from under the mantle of darkness until it can strike with its cimeter of lightning. I love better to study God in the shape of a fly's wing, in the formation of a fish's scale, in the snowy whiteness of a pond lily. I love to track His footsteps in the mountain moss, and to hear His voice in the hum of the rye fields, and discover the rustle of

His robe of light in the south wind. Oh! this wonder of divine power that can build a habitation for God in an apple blossom, and tune a bee's voice until it is fit for the eternal orchestra, and can say to a fire-fly: "Let there be light;" and from holding an ocean in the hollow of His hand goes forth to find heights, and depths, and lengths, and breadths of omnipotency in a dewdrop, and dismounts from the chariot of midnight hurricane to cross over on the suspension bridge of a spider's web. You may take your telescope and sweep it across the heavens in order to behold the glory of God; but I shall take the leaf holding the spider and the spider's web, and I shall bring the microscope to my eye, and while I gaze and look, and study, and am confounded, I will kneel down in the grass and cry: "Great and marvellous are Thy works, Lord God Almighty!"—*Dr. Talmage in N. Y. Observer.*

#### SPECIAL OFFER.

Any person sending us *five dollars* at one time, we will send *ten copies* of THE RETURN, monthly, for twelve months, commencing with the January No. 1889, (No. 1.) If the party sending the money wish it, and will send us the names, we will mail their papers to ten different individuals, and to different Post Offices, if necessary, and pay the postage.

Our object is to increase the circulation and usefulness of our paper.

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ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

*THE RETURN* is published monthly, at \$1 per year, payable in advance.

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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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DAVIS CITY, IOWA, JULY, 1889.

Whole No. 7.

## *The Return.*

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DIVINE AUTHENTICITY OF  
THE BIBLE.

(CONTINUED FROM PAGE 83.)

No. 5.

IN our last article we spoke briefly, and in a general way, of the blessings and curses pronounced by Moses upon Israel, and stated that the gentile nations were interested in the same. We think it will be well to be more explicit on this part of our subject, inasmuch as the gentile nations are to receive the same curses which have been endured by the Jews, but not for the same length of time, for the Lord has said he will cut his work short in righteousness.

That we may have a faint idea of some of the curses which are to be visited upon the gentiles, we will here quote some which Moses predicted should come upon the children of Israel, if they should become disobedient, not regarding the commandments of the Lord.

"Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he hath

consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish. And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." \* \* \*

"And the LORD shall scatter thee among all the people, from the one end of the earth even unto the other: and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among the nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deut. xxviii:

Both the blessings and the curses, predicted by Moses, have been fulfilled to the very letter upon Israel, up to the present time.

It is a matter of astonishment, to see with what brevity, and yet with what clearness, and accuracy, Moses foretold, and wrote the future history of Israel for more than three thousand years from his day; which shows conclusively, that the spirit which dictated the matter for him was divine, as he had no power to bring to pass either the blessings or curses which have come upon them, according to their history, which has been kept from his day to the present.

This being true, it stands us in hand, as gentiles, to note carefully

the scenes which are now transpiring, as we are entering upon the last scenes spoken of by Moses.

The Jews are returning to Palestine in great numbers. It is said there are already in that land, more Jews than returned from the Babylonish captivity. The former and latter rain is restored, and the land has become fruitful again, as in former years, just as predicted by Moses.

Thus we see God has, in a marvellous manner, preserved the children of Israel, and is now restoring them back to the land of their forefathers, in literal fulfillment of the promise he made through Moses and the prophets, thereby using them as *living witnesses* for himself, and the truthfulness of the DIVINE AUTHENTICITY of his word, THE BIBLE.

Isaiah also, speaking on this subject to Israel, says:

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. \* \* \*

"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and besides me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" Isaiah, 43: 6, 7 and 10-13.

Inasmuch as the Lord is at work, let us humble ourselves before him, and seek, through obedience to his commandments, to be worthy to stand in our lot in the time of the end; and when we see his judgments and calamities poured out upon the nations, remember it is in fulfillment of the promise made to Moses where he said:

"And the LORD thy God shall put all these curses upon thine enemies and on them that hate thee, which persecuted thee."

When the Lord sets his hand to fulfill *his word*, who can annul it?—Surely not man with his puny arm. Then when we read the teachings and promises of the Lord in the bible, let us bear in mind his word is divine, and that he is able, and will fulfill all that he has promised therein.

(FOR THE RETURN.)

### COMING EVENTS.

"THEN shall ye return and discern between the righteous and the wicked between him that serveth God and him that serveth him not," Mal. 3: 18.

The writings of Esdras says: "The day cometh when the transgressor shall be esteemed great among the children of men, and they who work wickedness shall be exalted: then shall the righteous mourn and the saints shall be afflicted, for the power of the ungodly shall increase unto the destroying of that which is right among the people of the Lord, yet all shall not be turned from the right way, neither shall the power of the transgressor continue: but they shall be confounded and brought low, and they who have exalted themselves shall be cut off by pestilence, and by their own hands shall one who leadeth astray the people of the Lord be destroyed."

In this land shall be many evils by which the people shall be scourged and afflicted even for the space of many years, until all who desire to live in peace and to keep the commandments of the Lord, shall be constrained by these judgments, to gather together in the land of peace, and build up the kingdom which shall continue to increase until all the nations of the wicked and ungodly are consumed, and their power destroyed: then shall the saints possess the earth, even all the lands that have long been possessed by the unrighteous; for in every nation shall be found a remnant, whose desire shall be peace and righteousness, and these

shall go forth and possess the earth after the nations of the wicked are overthrown, then shall the just laws of God extend even to the ends of the earth.

These things shall come to pass in the time which the Lord has appointed for his great work to be accomplished; and the work of the Lord, which he requires of his servants, is to establish truth and righteousness in the earth, by which all false doctrines and unjust laws of men shall be confounded and brought to nought.

Therefore, let all who are the servants of the Lord, be faithful, and labor continually to accomplish this work. Let them observe all the commandments of the Lord, and not transgress, for he that teacheth righteousness must himself be righteous; and he that leadeth the people of the Lord must observe all his commandments or he shall not be suffered to stand; therefore take heed, all ye who are called upon to labor in the work of the Lord, lest ye be found breaking any of his commandments, that he has given unto the Saints, for the Lord calleth upon none to do this work who do not desire righteousness, or who do not desire to keep all the commandments he has given.

Therefore whosoever is found breaking any of the commandments, and will not observe them, ye may know that he is not called of God to labor in his work, for none but those who are saints can accomplish this work. Therefore let all take heed lest they be found in transgression, for the transgressor shall not stand among the people. But the saints, and the righteous shall be supported, and preserved, and by the power of God shall be able to confound those who rise up to oppose them. Before them the wicked and ungodly shall not be able to stand; for the righteous, and those who are saints, shall not be overcome by the wicked. Neither shall the ungodly have pow-

er over them after they have commenced this work, but the wicked and ungodly shall have power over those who will not receive the truth, for they shall not be preserved from the power of their enemies if they will not answer when the Lord calleth upon them. The obedient shall prosper, but the rebellious Satan shall have full power over.

Therefore let those who are called upon hearken unto the word of the Lord, for a day cometh speedily when the earth shall be filled with tumults and violence such as they have not known since the world began. And in every land shall there be war and contention, and in every city shall the power of the destroyer be made manifest, and among every people shall be great destruction. And the land of Joseph shall be filled with war and contention, and many shall be destroyed by earthquakes and tempests. All these things shall come speedily, at a time when they look for peace and happiness, behold desolation and misery.

Their rulers shall not be wise unto the salvation of the people. The valient men shall not be able to defend them, for their enemies shall be in their own midst. They in whom they repose confidence shall tear them in pieces; shall destroy their cities, and slay the inhabitants with the sword. Then shall the power of the nation be wasted, and their riches destroyed by their own hands,

JAMES COMPTON.

*Attica, Wis. May 15, 1889.*

#### CORRESPONDENCE.

*Magnolia, Iowa, May 21, 1889.*

Brother E. ROBINSON;

I am taking THE RETURN; and think the name very appropriate. There is *great* need of the people returning and following the teaching of Christ. I have been a member of the reorganized church for over twenty-five years. For quite a number of years I have been dissatisfied, and think there is some heresy taught

a long with the gospel. I have discovered that the book of Doc. and Covenants teaches a doctrine that is not in accordance with the gospel of our Savior. The new testament says, "Though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The order of Enoch, that the book of Covenants teaches is something that I cannot find in any of Christ's teachings.

The book of Mormon tells us that after Christ has risen from the dead, "The words which he shall speak unto you, shall be the law which ye shall do." Christ never taught the order of Enoch to the Nephites. He taught the pure gospel, and said any thing more or less was not of God. The time has come that we must "watch as well as pray," and "take heed lest we be deceived."

I have lately had my attention drawn to an Indian woman, by a letter written by her and published in a paper. I saw by her letter, that she had the gift of language. I was anxious to learn something about her, and I wrote to her asking her several questions about herself. I asked her if she had ever read a book called the book of Mormon; I also told her it is a history of her people. She answered my letter and said she was a full blooded Chocktaw and had been civilized. She said she liked to read and was a great lover of poetry. She said that she had never seen the book I spoke of, that she would like to read it. She also stated in her letter that she had often felt as though she had a work to do some time in life, but guessed it was only an empty dream.

I sent her my book of Mormon and wrote her some poetry and sent with it. After she got the book and read part of it she wrote to me and said, the poetry was good, and very appropriate.

Yours for truth.

CHARLOTTE LOCKLING.

### The Book of Mormön.

Blessed book speed on thy journey  
To the Indian maiden's home,  
Tell her of her fallen people,  
Why from place to place they roam.  
Tell her that her ancient lineage  
Reaches Abraham of old  
She descended from that Joseph,  
Who was into Egypt sold.  
Speak of father Lehi's blessing,  
Of the choice and chosen seer,  
That the Lord among his brethren  
In the latter days would rear.  
Who will work great restoration,  
Through his faith by God upheld,  
And will never be confounded  
For the Lord will be his shield.  
He'll a wake the house of Israel,  
To God's truth he them will bring,  
Then restore their ancient blessings  
They with peace and joy will sing.  
Tell her it's just the dawning  
Of a bright and fairer day  
That the gospel light is shedding  
Forth it's grand triumphant ray.  
And she has a blessed mission,  
If the truth she will believe,  
And can spread it to her people,  
That its light they may receive.  
That a knowledge of their fathers,  
Long since lost they may regain,  
How they were of chosen Israel,  
Brought across the troubled main.  
How this is their land of promise,  
Heritage from God's own hand  
Blessed with every earthly blessing,  
Choice o'er every earthly land.  
How it's theirs by God's appointing,  
By the aid of gentile hand,  
To build up a holy city  
That in righteousness will stand.

CHARLOTTE LOCKLING.

Belton, Mo. June 3, 1889.

EDITOR RETURN: I just returned a short time ago, from Vernon Co. this state, where I have been preaching. I preached five times, Bro. Hall spoke once. We used two different school houses, three times at each place, the Lord working with us. A good deal of prejudice was removed and the hearts of the people were opened and they are now calling for more preaching. Will go again as soon as the spirit moves us to go.

While there, had a long talk with a Lamanite of the Wichita Tribe. I asked him what were the traditions of

his people concerning his ancestors; and he replied: "Well sir, we think that our forefathers came from Egypt, when and how we dont know, and we believe that we are of Israel." Then he sang that old fashioned Hymn entitled "O where are the three Hebrew children?" in the Indian Language, and then sang it in the English language. I wish that every Elder in the church of Christ, would have the same experience that I had while he was singing that hymn. The manifestation in itself being enough to convince any one of the truth of the Book of Mormon.

The work here is onward, and we are having grand meetings every week, the Lord working with us, some are investigating and are near the door.

Bro. let us so live that we may find favor with God the Father, for he is the same yesterday, to-day, and forever, and as we live so we are used for the accomplishment of his righteous purposes. May the love of Christ lead and guide us and all the Israel of God, into all truth and righteousness, Amen.

Yours for the Rescue of the Truth,  
D. E. McCARTEY.

Carrollton Mo. April 27, 1889.

BRO. ROBINSON, THE RETURN, is ever welcome and is truly a great help to me in my isolated situation, being the only member of the church of Christ living here. Having anchored to the Rod of Iron, I am trying to war a good warefare on this line.

How plain and precious the truth as it is in our Lord Jesus Christ, contained in the two sacred books, the Bible and book of Mormon. I can say in the spirit of Paul "my heart's desire and prayer to God is, that Israel may be saved," and also my brethren, the Gentile race, according to the flesh.

There are some members of the reorganized church strongly entrenched in the tradition of their fathers. Sectarian influence is very strong, but more tolerant than formerly. I feel to say in my heart O Lord now hasten the day when the

bands of error will be broken and the honest in heart will be numbered with the children of God. I remit for subscription of RETURN by P. O. order, and may God bless you in your labors for truth.

FRANCIS M. MILLER.

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JOHNSTOWN, Pa. CALAMITY.

Since our last issue, our country has been visited by a calamity that is appalling. Johnstown, Pa. a city of some 30,000 inhabitants, has been practically wiped out of existence, with a loss of some 8,000 or 10,000 lives, some estimate the number far greater, all done in less time than it takes to write the tale of horror, caused by the mighty flood.

There had been a great rain storm, and in addition to which a large reservoir of water covering several square miles of ground, in some places 100 feet deep, had broken through the dam which held it, and came pouring down the mountain valley, almost in a solid body, the first wave of which, some who saw it, say was from twenty to thirty feet in height, sweeping every thing before it.

The people had no warning except one man who came down the street, riding a bay horse, spurred to his utmost speed, shouting at the top of his voice, "Run for your lives to the hills, Run to the hills." The people run out of their houses in amazement. Some laughed and thought he was a maniac, while others heeded the warning, and fled to the hills and were saved. Noble hero! in his effort to save other peoples' lives, *lost his own*, for, as he turned across the railroad bridge the mighty wave overwhelmed him, and the horse and his rider were swept away.

Several other towns in Pennsylvania, together with a large number of lives were also destroyed, as the storm extended over portions of New York, Pennsylvania, Maryland and Virginia; and many of the valleys in the mountains in those States were inundated, and thousands of farms submerged and crops destroyed.

We had not finished the recital of the details of those calamities, until the sorrowful news came over the wires that the main business portion of the city of Seattle, Washington Territory, was destroyed by fire, consuming millions of property, and some lives. Also a cyclone in China, in which some 10,000 lives were lost.

Reader, we are expecting such things, for we are sure we are living in the *hour of God's judgments*. John, the revelator, in his vision on the Isle of Patmos, in the book of revelations, in the 14th chapter and 6th and 7th verses says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

That the gospel has been restored, and is clearly set forth in the Book of Mormon, and the authority to administer its sacred and holy ordinances, was conferred upon Joseph Smith, jr. and Oliver Cowdery, on the 15th day of May, 1829, by an angel from heaven; since which time these awful calamities by floods, storms, tempests, cyclones, fires, railroad accidents and earthquakes, have greatly increased in the world, and we firmly believe they will continue to increase until it be fulfilled, as spoken by Isaiah the prophet:

"BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this word."

*From the Hebrew-Christian.*

#### Conference on Jewish Missions.

THE Conference was opened on Wednesday morning, Oct. 31st, 1888, with a meeting for prayer, praise and testimony. At this meeting several Hebrew converts embraced the opportunity to testify for Jesus Christ, the true Messiah. At the conclusion of this service, the address of the morning was delivered by the Rev. W. H. Walker, on "The special claims of the Jew upon Christians at the present time."

Rev. Mr. Gallagher, of the Reformed Episcopal Church, in a few sentences, expressed his sympathy with the views of Mr. Walker regarding the worldly condition of the Church of God at the present time.

On Wednesday afternoon the Conference resumed, and the first half hour was spent in prayer, praise and testimony.

The Rev. Dr. Wilson, in addressing the Conference, said:

I have come over simply to say God bless my brother Freshman, and God bless him in his work! From the pressure of my own work I have been unable this year to come to the convention before now. Coming down in the car, I just glanced over the programme of subjects and speakers, and thanked God for both and felt, well, I will just run down and say God bless Mr. Freshman and his people. If there is one who needs a hearty grasp of the hand and a bright cheery word it is the minister of God to the ancient people of Israel. There is no field in the world to-day more difficult to work in and more trying to the faith, patience and love of the minister of God than the work among Israel. I say to you, my brother, God speed you, because you are doing God's work in God's way by holding up the crucified Son of God. While I think there is no one who can understand the days of depression that must come to my brother in this work, there is also a joy in doing this blessed work of God with

which no stranger intermeddled. There is nothing on the face of the earth to-day to be compared with this direct mission work of bringing "Jesus Christ and Him crucified" face to face with any people. I do not now disparage the regularly organized work of our larger churches, or despise the educational work of the Gospel and the training of the young, but I do want to magnify the other side of the truth, viz., the direct personal power of the Holy Spirit to convict men of sin and point them to Jesus Christ as a present saviour. That is the only Gospel worth preaching, it is the only Gospel that is going to convert men and make them children of God.

My last word is one of strongest sympathy. We have to-day in our little converted lager-beer saloon, night after night, men and women standing up on their feet, who were the very slaves of the devil for sixteen or twenty-five long years. If you have much to do with that kind of work you can bear witness to the truth of what I say, that there is no joy this side of the throne of God so pure and sweet as to see the face of a drunkard shine like the face of an angel, to see a man who for sixteen years made his wife's home a hell, standing on his feet, with his face shining with the glory of God, praising God and living for God. It is for this reason we praise God and stand here to say to my brother, God speed you, and give you grace to go right forward and preach to this dear people, whether they be Jew or Gentile, nothing but "Jesus Christ and Him Crucified."

#### The Jews Wanning.

"What Baron Hirsch, the Jewish philanthropist who gives \$40,000,000 to his people, says about the association of the Jews with the Christians I believe to be correct," said a prominent Hebrew merchant. "I know it by experience, When I was young in Germany, we were ostracized and kept in a part of the town known as the Jews' quarter. This system kept us together. Like the traveller on whom the wind of persecution blows, we wrapped more closely around us the cloak of our faith, but when the sun of tolerance shown on us, and equal rights were granted, our numbers have decreased, and the cloak has dropped from our shoulders. Inter marriages with Christians are now common, especially in the west. It was only recently that one of our prominent rabbis complained that many Jews, in the present day, have no religion whatever, and are drifting from the faith of their forefathers, neither observing Saturday or Sunday as a Sabbath. This class, he said, were like the blank leaf between the Old and New Testaments. I know, for a fact, that since my youth the most orthodox Hebrews of the present day are not as strict in their religious observance.—*Jewish Messenger*."

Let this sunshine enter your home, and it will bring radiance and cheer and vigor and good health. It is a purifier, warding off mould, moisture, gloom, depression, and disease. It should be admitted to every apartment of the house, and make welcome at all times. It is a strong preventive to the disorders that visit shaded and musty places. It brings health and happiness that cannot be obtained from any other source. It is nature's own health-giving agent, and nothing can be substituted for it. It has no artificial counterpart. It does not only touch the physical body, but reaches the mind and soul and purifies the whole existence of man. It may fade a carpet or upholstery, but it will bring color to the cheek, light to the eye, and elasticity to the step.—*Jewish Messenger*."

It is observed by Hufeland that the more a man follows nature, and is obedient to her laws, the longer he will live; the farther he deviates from these, the shorter will be his existence.

# THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, JULY, 1889.

## ADMONITION.

We wish to say to the writers for THE RETURN, that it is important we be careful what we say, and how we say it, for words are powerful things, and we are writing as for eternity. Words when printed, remain for men to look upon when we are gone. Words when spoken, are indelibly recorded, for Jesus says: "all things are written by the Father," and, "by thy words thou shalt be justified, and by thy words thou shalt be condemned, for every idle word that men do utter, they shall give an account thereof in the day of judgment."

Words spoken or written, are the cause of all the wars and contentions there are in the world. And Jesus says, "he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention;" therefore, as we do not wish to be numbered with the children of the wicked one, let us be careful that we do not give place to his spirit in our hearts, for "out of the abundance of the heart the mouth speaketh."

The admonition given by the angel of the Lord to Joseph Smith, jr., in the commencement of the coming forth of the marvellous work of the Lord in these last days, when he told him that "unless he labored with an eye single to the glory of God, he would not accomplish the work assigned him," is just as obligatory upon us to-day, as it was upon Joseph at that day, for we are told "no one can assist in this work, except he shall be humble, and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care."—Doc. and Cov. Sec. xi:4.

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As this number commences the second half of the first volume of our paper, we would call the attention of those subscribers who have paid for six months, to

the fact that the time of their subscription has expired, but we hope they will be willing to continue on our list. We will try and make our little sheet as interesting as possible, and trust, as one correspondent expresses it, that it "will improve" as it progresses.

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## ITEMS OF PERSONAL HISTORY OF THE EDITOR.

### No. 4.

#### INCLUDING SOME ITEMS OF CHURCH HISTORY NOT GENERALLY KNOWN.

Immediately upon our return home from the mission spoken of in our last article, we discovered a great change had taken place in the church, especially with many of its leading official members.

A spirit of speculation was poured out, and instead of that meek and lowly spirit which we felt had heretofore prevailed, a spirit of worldly ambition, and grasping after the things of the world, took its place. Some farms adjacent to Kirtland, were purchased by some of the heads of the church, mostly on credit, and laid out into city lots, until a large city was laid out on paper, and the price of the lots put up to an unreasonable amount, ranging from \$100 to \$200 each, according to location.

We were sorry to see this order of things, as we felt it would tend to evil instead of good. But having received an assurance of the truth of the gospel, and having an anxiety to warn our fellow men to flee from the wrath to come, and make their calling and election sure, through obedience to the gospel, we therefore, made arrangements to take a second mission.

When at home we worked in the printing office as usual. The hands in the office were the same as formerly, to wit: James Carrell, foreman, Don Carlos Smith, (Joseph Smith's youngest brother, who was president of the Quorum of high priests,) Solomon Wilber Denton, who was a member of the high priest's Quorum, and Samuel Brannan, who has since figured so extensively in San Francisco, California. We may have occasion to make mention of each of these hereafter.

A brother in the church, by the name of Burgess, had come to Kirtland and stated that a large amount of money had been secreted in the cellar of a certain house in Salem, Massachusetts, which had belonged to a widow, and he thought he was the only person now living, who had knowledge of it, or to the location of the house. We saw the brother Burgess, but Don Carlos Smith told us with regard to the hidden treasure. His statement was credited by the brethren, and steps were taken to try and secure the treasure, of which we will speak more fully in another place.

On the morning of the 25th of July, 1836 we left Kirtland to go on a mission to Oneida county, N. Y. (our native county) to present the book of Mormon, the restored gospel to our relatives and friends in that country. We were accompanied by our companion as far as Cayuga county, N. Y. where her father resided, near the city of Auburn, where she remained visiting with her parents and friends, while we went farther east to prosecute our mission.

When we parted with our companion we left with her what money we had, as we felt that we were then starting out on the Lord's errand, and that it was our bounden duty to go just as Jesus had commanded, without purse or scrip, having no fears but that the Lord would provide, by putting it in the hearts of the people to entertain us with necessary food and lodging, which, we are happy to say, was done.

We called first upon our youngest sister, Asenath, who was nearly two years our senior. (The writer being the youngest of twelve children, ten of whom were then living.) She was married to a Mr. John Brown, and living in Vienna township, Oneida Co. They were pleased to see us. Spent three or four days with them, held a meeting in the School house in their neighborhood. Conversed freely with them and their neighbors upon the coming forth of the Book of Mormon, and the great work of the last days, untill, to our great joy, our sister expressed faith in the same.

We now quote from our journal kept at the time.

"Tuesday, Aug. 9, in the afternoon left there to go to Charles E. Tinker's my brother-in-law, who married my sister Mary. They lived in West Leyden, Lewis Co. \* \* Found them in good health, but who expressed themselves as feeling very badly because I had joined the Mormons, as they called them. Remained with them until Friday noon. They continued very much prejudiced, and really bitter in their feelings all the time, which so marred my enjoyment with them that I concluded I would go and see my brother Joseph, who lived in the township of Boonville, Oneida Co. some five miles from my sister's, and if he should express the same bitterness of feeling, I would leave my testimony with them, and turn to strangers."

"Friday afternoon, Aug. 12, 1836, went to my brother, Joseph's. They seemed pleased to see me; we soon had a pleasant conversation on the subject of religion, in which he manifested a deep interest. In the evening, before retiring, he asked me to pray with them, which I did, and enjoyed a good degree of the Holy Spirit. After I finished my prayer he commenced praying, and thanked the Lord for the privilege of meeting with me once more, and above all, that the Lord had called me to preach the gospel. When he came to touch upon that, his soul seemed to be filled with the love of God, and he broke out with the exclamation: "*I believe, yea I do believe* thou hast called my youngest brother to preach the gospel," and it seemed as though language was too feeble to express the gratitude of his heart. The Spirit of the Lord rested upon us with power, and we had a joyfull time together.

#### A VISION.

"While my brother was thus at prayer I had an open vision. I saw a beautiful female, perfect in form and features, who seemed to be a little taller than the average female, standing erect, upon a platform elevated some eight or ten inches above the floor, but notwithstanding her beauty and perfect symmetry in form, she was full of sores from the crown of her head to the soles of her feet. I marvelled and wondered within myself, is it possible the church is so corrupted."

We remained on this mission some ten weeks, during which time we baptized our brother, Joseph L. Robinson, and our sister Asenath Brown, and three others, and returned to our home in Kirtland, O. in October.

On our return home we went to work in the printing office as heretofore.

We soon learned that four of the leading men of the church had been to Salem, Massachusetts in search of the hidden treasure spoken of by Brother Burgess, viz: Joseph Smith, jr. Hyrum Smith, Sidney Rigdon and Oliver Cowdery. They left home on the 25th of July, and returned in September. They were at Salem, when we had that vision of the woman full of sores, on the evening of the 12th of August, at my brother Joseph's.

•Joseph Smith jr. in his history, as published in the 15th vol. of the "*Millennial Star*," pages 821, & 822 says:

"On Monday afternoon, July 25th, in company with Sidney Rigdon, brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, and at seven o'clock the same evening, we took passage on board the steamer *Charles Townsend*, S. Fox, master, at Fairport, and the next evening, about ten o'clock, we arrived at Buffalo, New York, and took lodgings at the "*Farmer's Hotel*." \* \*

From New York we continued our journey to Providence, on board a steamer; from thence to Boston, by steam cars, and arrived at Salem, Mass. early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting, occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, Religious superstition, bigotry, persecution, and learned ignorance.

I received the following—

*Revelation. given at Salem, Massachusetts, August 6th, 1836.*

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I

have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality! therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, inasmuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in the regions round about; and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, &c. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin, and I will order all things for your good, as fast as ye are able to receive them. Amen.

Thus I continued in Salem and vicinity, until I returned to Kirtland, some time in the month of September."

We were informed that Brother Burgess met them in Salem, evidently according to appointment, but time had wrought such a change that he could not, for a certainty point out the house, and soon left. They however, found a house which they felt was the right one, and hired it. It is needless to say they failed to find that treasure, or the other gold and silver spoken of in the revelation.

We speak of these things with regret, but inasmuch as they occurred we feel it our duty to relate them, as also some of those things which transpired under our personal observation, soon after.

Failing to secure the Salem treasure, and no demand for city lots, with their debts pressing heavily upon them, it evidently seemed necessary that some ways and means should be devised to extricate themselves from their present embarrassments. To this end a Banking Institution was organized, called the "Kirtland Safety Society" as we see by the following quotation from the history of Joseph Smith jr. as published on the 823rd page of the "Millennial Star."

"On the 2nd of November the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a Banking Institution, to be called the "Kirtland Safety Society."

President O. Cowdery, was delegated to Philadelphia to procure plates for the Institution; and Elder O. Hyde, to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation, which was presented at an early period of their session, but because we were "Mormons," the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus Elder Hyde was compelled to return without accomplishing the object of his mission, while Elder Cowdery succeeded at a great expense in procuring the plates, and bringing them to Kirtland."

As stated above, Orson Hyde failed in securing a Bank Charter, but Oliver Cowdery returned with Kirtland bank bills printed to the amount it was said, of *two hundred thousand dollars*, which would be worthless unless some way could be devised by which they could be used. To meet this emergency, the following action was had, which we quote from Joseph Smith's history, as found on page 843, "Millennial Star."

"Minutes of a Meeting of the Members of the "Kirtland Safety Society," held on the 2nd day of January, 1837.

At a Special Meeting of the Kirtland Safety Society, two-thirds of the members being present, S. Rigdon was called to the Chair, and W. Parrish chosen Secretary.

The house was called to order, and the object of the meeting explained by the Chairman; which was—1st, to annul the old constitution, which was adopted by the Society, on the 2nd day of November 1836; which was, on motion, by the unanimous voice of the meeting, annulled. 2nd, to adopt articles of agreement, by which the "Kirtland Safety Society" are to be governed.

After much discussion and investigation, the following Preamble and Articles of Agreement were adopted by the unanimous voice of the meeting.

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandizing, do hereby form ourselves into a firm or company for the before-mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said Firm, we individually and jointly enter into and adopt the following articles of agreement.

Here followed 16 articles of agreement, of which the 14th article reads as follows:

Art. 14th. "All notes given by said Society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes."

At the conclusion of the articles of agreement, Joseph Smith jr. proceeds to say:

"In connexion with the above articles of agreement of the "Kirtland Safety Society," I published the following remarks, to all who were preparing themselves, and appointing their wise men, for the purpose of building up Zion and her Stakes, in the January number of the *Messenger and Advocate*—

"It is wisdom, according to the mind of the Holy Spirit, that you should call at Kirtland, and receive

counsel and instruction upon those principles that are necessary to further the great work of the Lord, and to establish the children of the kingdom, according to the oracles of God, as they are had among us; and further, we invite the brethren from abroad, to call on us, and take stock in our "Safety Society;" and we would remind them also of the sayings of Isaiah, contained in the 60th chapter, and more particularly the 9th and 17th verses, which are as follows—"Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from far, their silver and their gold (not their bank notes,) with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. For brass I will bring gold, and for iron I will bring silver, and for wood, brass; and for stones, iron. I will also make thy officers peace, and thine exactors righteousness." Also 62nd chapter, 1st verse—"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. J. SMITH, jr."

Joseph Smith, jr. was elected Treasurer, and Sidney Rigdon was elected Secretary.

In accordance with the foregoing arrangements, quite a large number of the bills were brought into the printing office, and the word *anti*, in very fine type, was printed before the word Bank, and the syllable, *ing*, also in fine type, was printed after the word Bank, thus making it read, "Kirtland Safety Society Anti Banking Co.," in which form the bills were signed by Joseph Smith jr., Treasurer, and Sidney Rigdon, Secretary, and put into circulation as bank bills.

We wish our readers to bear in mind that these things have nothing to do with the gospel, but they seem to show us the weakness of poor human nature, and how easily men can be led astray when they cease to listen to the counsel of God; but are

left to follow the dictates of their own will and carnal desires. The fruit of such conduct is exceedingly bitter, and the results most disastrous, as we will see further on.

We do not believe the members of the church generally knew the object of those brethren visiting Salem, and we did not know of the Revelation given at Salem until recently, when we saw it in the *Millennial Star*.

(To be continued.)

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*From the San Francisco Herald.*

## DISCOVERY OF RUINED CITIES IN CALIFORNIA.

The great basin between the Colorado and the Rio Grand is an immense table-land, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canyons. The country is barren and desolate, and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the tableland. Altho' he had frequently met with crumbling masses of masonry, and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more

than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, altho' only the northern angle, with walls 15 or 18 feet long, and 10 feet high, were standing. These walls were constructed of stone, well built. All the south end of the building seemed to have been burnt to cinders, and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any implements of the ancient people. Here he found a number of hand-mills, similar to those still used by the Pueblos and Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long, and ten inches wide, the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resis-

ted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila.

Captain Walker continued his journey, and noticed several more ruins a little off his route next day, but he could not stop to examine them. On this side of the Colorado he has never seen any remains, except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires. The mill discovered proves that the ancient race once farmed; the country, as it now appears; never could be tilled, hence it is inferred it must have been different in early days. They must have had sheep, too, for the representation of that useful animal was found carved upon a piece of pottery.

The description given above, particularly concerning the cause of the destruction of the cities and inhabitants, and the desolations of the country, coincides most remarkably with the account, in the Book of Mormon, of the great and fearful destructions, by fire, flood, whirlwind, earthquake, which came upon the people and the land at the crucifixion of the Lord Jesus Christ. Cities were burnt by fire from heaven, and the whole face of the country was changed. How wonderfully this agrees with the description given by Captain Walker—"It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of

them almost cindered, others glazed, as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it." Surely those who reject this last message of mercy, connected with the Book of Mormon, in which is made known the dealings of God with a great people, for centuries upon the American continent, will fall under great condemnation, for everything conspires to establish the fact that the work is of God. Let the reader peruse the following paragraphs from the Book of Mormon, for his own satisfaction—

"And behold, that great city Jocabugh, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."—Book of Nephi iv. 2, 6, 7.—*Milennial Star*.

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ELIAS LAND,—DEFENSIVE.

*Bro. E. Robins*: In *Herald* for March 23rd, 1889, under the heading of "ELIAS LAND" is the following:

"If we are and were rightly informed, *this same Elias Land* was cut off from the Reorganized church because of his *adulterous conduct*. We were *officially notified* of this at the time of his expulsion, but out of compassion for all concerned we did

not publish *the fact*." I emphasize some words so as to call attention to them.

In *Editorial Items of Herald* Nov. 26, 1887, will be seen that the Editor gives notice of "*this same Elias Lands*" withdrawal from the Reorganized church. In Dec. following this notice, on December the 4th, just nine days after the notice given in the *Herald* of my withdrawal, S. W. Simmons, president of Elmwood branch, and priest C. C. Holcombe came to my house in Temple with a faint show of laboring with me for *apostacy* from the Reorganized church and handed me the following: I copy verbatim.

"Dec. 4th 1887"

"Elmwood Branch charges vs Elias Land Specifications as follows; first apostacy by withdrawing from the church of Christ its priesthood and authority and authority refusing to be governed by its Authority"

(Signed) S. W. SIMMONS Pres

I frankly told them, as they well *know*, that I could not plead guilty, as I had never belonged to *the church of Christ*; but that I had withdrawn from the Reorganized church of Jesus Christ of Latter day Saints. Mr. Simmons remarked, "Well, I represent that church and will write to that effect." So he made three unsuccessful attempts to write the name of his church, and on the fourth trial succeeded in getting up the following: I copy verbatim.

"Dec. 4th 1887."

"Elmwood Branch charges vs Elias Land as follows Apostacy from the reorganized church of Jesus christ of Latter day Saints by withdrawing from its priesthood & authority & refusing to be governed by its authority"

(signed) S. W. Simmons Pres

I heard nothing more from it until January 3rd when priest C. C. Holcombe handed me the following citation: I copy verbatim.

"Elmwood Branch January 2d 1888 Elder Elias Land Temple Texas,

Dear Bro. this is to notify you to appear before the undersigned Elders as a court chosen by the Branch on Friday January the 6th 1888 to answer to the charges said body hold against you for apostacy"

(Signed) H. L. Thompson court  
S. W. Simmons

I paid no attention to the matter, and heard nothing more from it until some time in Feb. or March I met Elder H. L. Thompson in Temple, he shook hands with me and laughingly said, "We flopped you out." This is the only notice I have ever had of my being 'flopped' out as they call it.

Mr. Editor of the Herald. You have made a grave and malicious statement, hurtful to yourself and your officials only, and I defy you and the whole official fraternity of your church to produce other charges than herein given and show that I was *cut off* if cut off at all, for anything else. ELIAS LAND.

Temple, Texas.

#### INDIAN PUPILS.

The transformation in human nature that may be brought about through education was shown by the despatch in yesterday's *Sun* about the celebration at the school for Indian boys and girls in Carlisle, Pa. Many of the 600 young Indians in this institution were brought to it from the wild tribes in which they were born, and yet within a few years they have been trained in such a way as to draw out traits and powers of which they did not seem to be originally possessed. They are taught not only the ordinary branches of knowledge, in learning which they show rare intelligence and aptness, but they enjoy the advantages of the industrial branch of the institution, in which they learn to work as carpenters, blacksmiths, shoemakers, printers and at other trades. At the anniversary just held by the school, they showed the results of their literary and industrial training; they delivered essays and orations; they were seen working at their trades; they

made practical display of their musical skill; they gave a calisthenic exhibition in the gymnasium; they furnished evidence that they knew how to demean themselves at a public feast, and when the diplomas were presented to the members of the graduating class, there was pride in the face of every graduate. This instruction at Carlisle for Indian children, which was established ten years ago, has shown how far the savage beast may be soothed through the process of education.—*N. Y. Sun.*

#### EXTRACTS FROM LETTERS.

Elder JOHN C. WHITMER writes, under date of May 29, 1889:

"I went to Belton since conference, and baptized sister Sarah Frazee. We found the church in good condition; the spirit of God was with us in great power. We left them all rejoicing in the Lord. There are others, I think, who will soon obey the gospel of Christ in that vicinity.

I baptized two in St. Louis, and there were five more nearly ready. I received a good letter from them since our return home. Brother Short and I went to Parksville, Platte Co. Mo. to see sister Mary Bingo; she had a very sick child. The child received the blessing of God. His mother was greatly strengthened in the faith of Christ.

Give my love to all the church of Christ with you, and the brethren at Lamoni. I am thankful to God our Savior, that you all are receiving the blessings of God; and my prayer is that he will watch over his children, and preserve them from all evil. Pray for me that I may so live that I may be worthy to know my duty to my God, and to my brethren, at all times. From your brother in Christ."

Elder J. J. Snyder writes from Provo City, Utah, June, 13th: "Bro. E. ROBINSON: We receive THE RETURN regularly, and read each issue with glad hearts, for the truth contained therein. May God bless it. We have now 15 members here, and the power of God is with us. The power being made manifest, not only by the *fruits*, but also by the signs promised. The gift of tongues, prophecy, healing, etc. being in our meetings often.

May the Lord be with all his people in mighty power. Yours in Christ.

A friend in Alabama writes:

"Bro. E. ROBINSON,—You will find enclosed 50cts. in stamps for THE RETURN, another six months, and will continue to take it as long as it keeps on the side of

truth, and does not fall into some of the pernicious habits of *The Herald*, debating and abusing, trumpeting their own self-righteousness to the world. If we accept Christ as our pattern pray do let us try to follow as near as we can."

A friend in Utah writes:

"E. ROBINSON, Esq. Dear Sir.—Enclosed you have 50cts. worth of stamps, I shall be pleased to receive THE RETURN as heretofore.

My opinion of your labor is, that your publications are calculated to do good.

My humble opinion is that we need no middleman between us and Christ.

I know for myself that he is all the scriptures represent Him to be, He is our everlasting High Priest and Intercessor. I need not write you any more, success to your undertaking."

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#### A word with our Friends.

When we commenced the publication of THE RETURN we knew no better way to get it introduced, and that the people might know of its character, and our object in its publication, than to send it to parties throughout the country, whose names we could obtain, with a SPECIAL NOTICE that those who *did not* wish to become subscribers could notify us by "returning the paper, or by sending a postal card, or a letter, and we would erase their names from the list.

Accordingly we sent out quite a large number, some of whom responded by sending 25cts, some 50cts and some \$1, each. Some few, (compared to the whole number,) returned the paper, or sent a postal card or a letter, stating their objections, and that they did not wish to become subscribers. In such cases we have intended to erase their names unless some friend had paid the subscription for them, which is the case in some instances. But a large majority of those to whom we have sent the paper regularly, have not been heard from.

As this number commences the second six months, or last half of the year, we thought we would call the attention of those persons to the fact, and request them to be pleased to let us hear from them, by their kindly and justly sending us postage stamps for the numbers already received; or what would be better, send \$1 for the year.

We trust this notice will be sufficient, and that our friends will promptly respond, as we do not wish to continue sending our paper to those who do not wish it.

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—ELDER E. H. GURLEY, and family, took the cars at this place, for their new home in Calpello, Mendocino Co. California, on Tuesday, the 25th of June. Their many friends here regret to see them go, but we know Iowa's loss is California's gain. May the rich blessings of heaven attend them wherever their lot may be cast.—EDITOR.

#### SPECIAL OFFER.

Any person sending us *five dollars* at one time, we will send *ten copies* of THE RETURN, monthly, for twelve months, commencing with the January No. 1889, (No. 1.) If the party sending the money wish it, and will send us the names, we will mail their papers to ten different individuals, and to different Post Offices, if necessary, and pay the postage.

Our object is to increase the circulation and usefulness of our paper.

Any of our present subscribers, who have paid \$1, or less, can avail themselves of the benefits of the above offer, by sending us *four dollars*, or an amount sufficient to make it *five dollars* with what they have already paid.

#### SPECIAL NOTICE.

We send this number of our paper to several parties who are not subscribers. If they do not desire to continue it they can notify us by returning it, or by sending a postal card, or letter, that they do not wish it, and their names will be erased from our list. If they should wish to continue it for three months, they can do so by sending 25 cents, or 50 cents for six months, or \$1.00 for one year.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

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THE RETURN Is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

Address E. ROBINSON.

Davis City, Decatur Co, Iowa.

THE RETURN.

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

Vol. 1. No. 8.

DAVIS CITY, IOWA, AUGUST, 1889.

Whole No. 8.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR,

Entered at the Post Office at Davis City, Iowa, as second class matter.

EXTRACT, From David Whitmer's Address.

DEAR READER;

Part first of this pamphlet is a brief address to those who have not read the Book of Mormon, and who are not conversant with the denominations that believe in that book.

Part second is an address to all believers in the Book of Mormon.

There are three distinct denominations that believe the Book of Mormon to be the word of God;

First; *The Church of Christ.*

Second; *The Reorganized Church of Jesus Christ of Latter Day Saints.*

Third; *The Church of Jesus Christ of Latter Day Saints.*

The last named is the church in Salt Lake City; they believe in the doctrine of polygamy, while the two first named churches do not believe in that doctrine. I am an elder in "the Church of Christ." We believe in the doctrine of Christ as it is taught in the New Testament and the Book of Mormon, the same gospel being taught in both these books. The Bible being the sacred record of the Jews who inhabited the eastern continent; the Book of Mormon being the sacred record of the Nephites (descendents of Joseph, the son of Jacob,) who inhabited the western continent, or this land of America. The Indians are the remnant of that people, who drifted into unbelief and darkness about 350 years after Christ appear-

ed to them and established his church among them, after finishing his mission at Jerusalem. We believe in faith in Christ, repentance and baptism for the remission of sins, and the gift of the Holy Ghost. We believe in the laying on of hands as it was practiced in the days of the Apostles. We believe in the resurrection of the dead and eternal judgment. We also believe in the Words of Christ when he said, "*These signs shall follow them that believe.*" Our belief concerning the order of offices in the church, etc., will be found in Part Second of this pamphlet. THE CHURCH OF CHRIST holds to the original doctrine and order that was first established upon the teachings of Christ in the written word, in 1829, when the Lord set his hand the second time to establish the true gospel upon the earth and recover his people, which is in fulfillment of the prophecies in the Bible. We denounce the doctrine of polygamy and spiritual wifeism. It is a great evil, shocking to the moral sense, and the 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 in these words. "*Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.*" * * * * * For there shall not any man among you have save it be one wife; and concubines he shall have none: For I the Lord God, delighteth in the chastity of woman." (Book of Mormon, page 116, chap. 2, par. 6.) We do not indorse the teaching of any of the so-called Mormons or Latter Day Saints, which are in conflict with the gospel of our Lord and Saviour Jesus Christ, as

taught in the New Testament and the Book of Mormon. They have departed in a great measure from the faith of the CHURCH OF CHRIST as it was first established, by heeding revelations given through Joseph Smith, who, after being called of God to translate his sacred word, the Book of Mormon, drifted into many errors and gave many revelations to introduce doctrines, ordinances and offices in the church, which are in conflict with Christ's teachings. They also changed the name of the church. Their departure from the faith is also according to prophecy. "*Now the spirit speaketh expressly that in the LATTER TIMES some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.*" (1 Tim. iv;1.) On account of God giving to Joseph Smith the gift to translate the plates on which was engraved the Nephite scriptures, the people of the church put too much trust *in him—in the man*—and believed his words as if they were from God's own mouth. They have trusted in an arm of flesh. (Jeremiah xvii;5) "*Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.*" They looked to Joseph Smith as lawgiver; we look to *Christ alone*, and believe only in the religion of Jesus Christ and not in the religion of any man.

The doctrine of polygamy was not introduced until about 14 [11 ED.] years after the church was established; but other doctrines of error were introduced earlier than this. I left the body in June, 1838, being 5 [3] years before polygamy was introduced.

Joseph Smith drifting into errors after translating the Book of Mormon, is a stumbling block to many, but only those of very weak faith would stumble on this account. Greater abominations are recorded of David in the Bible, than is recorded to-day of Joseph Smith; but do you reject the Psalms **on this account?**

Do you reject the Proverbs because Solomon was a polygamist? Stop and think, you who are hasty to condemn. If you desire to know whether or not the Book of Mormon is true, read the book and investigate it, for Christ has promised that he who seeks in the right way shall find the truth of all things. We are commanded to "*Prove all things; hold fast that which is good.*" (1 Thes. v:21.)

The Reorganized Church of Jesus Christ of Latter Day Saints, believe that Joseph Smith was a true prophet up to his death, and accept his revelations in their Book of Doctrine and Covenants. The revelation to practice polygamy is not printed in their Doctrine and Covenants. They do not believe in the doctrine of polygamy. The Church of Jesus Christ of Latter Day Saints (the church at Salt Lake City) believe that Joseph Smith was a true prophet up to the time of his death, and accept his revelations which they have published in their Book of Doctrine and Covenants. In this book is the revelation on polygamy.

It is also a stumbling-block to those who desire to investigate as to the truth of the Book of Mormon, to see the believers in that book divided; but the divisions have been brought about by the revelations of Joseph Smith. We, the Church of Christ, who accept only the Bible and the Book of Mormon as the rule and guide to our faith, agree on the doctrine and gospel of Christ. The Book of Mormon comes forth claiming to be the scriptures of the tribe of Joseph, written by holy men of God, which record has been kept pure. It claims that when the Bible was written by the tribe of Judah (the Jews,) it was plain to the understanding of men; and that many plain and precious things have been taken from it by a great and abominable church; and that on this account the Gentiles stumble over the true doctrine of Christ. The

Book of Mormon comes forth claiming to make plain the doctrine of Christ as taught in the New Testament; and it does make it so plain that a child can understand it. To all who are without prejudice, the Book of Mormon is the key to the understanding of the Bible. As I have stated, all who take it and the Bible alone as the guide to their faith, agree on the doctrine of Christ.

—:o:—
ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

—
No. 5.
—

INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

While these temporal matters, spoken of in our last article, were being attended to by some, others did not neglect the spiritual things of the church.

There was a family by the name of Newcombe, residing about one mile south of the temple in Kirtland. His wife's brother, (a man we should judge about thirty years of age,) was a raving maniac of the most violent kind. He had to be kept chained in an out house by himself, and clothed with strong coarse clothing, for when he could, he would tear his clothing from him. He would also rave and rage exceedingly whenever any person came near him excepting his sister, Mrs. Newcombe, she had control over him. We saw him different times, but it was a distressing sight.

In the latter part of November or in December, 1836, several brethren took his case in hand, and went to brother Newcombe's and commenced to fast and pray for power over the evil spirit, and deliverance for the man from his power. Joseph Smith Sen., (father of Joseph Smith, jr., the translator of the Book of Mormon,) had charge, assisted by brethren John P. Green, Oliver Granger, and others. They continued in fasting and prayer for three days and nights, with occasionally, one at a time, taking a little respite, when brother Smith, sen. told them to bring the man into the room where they were, **which** they did.

They laid their hands upon him in the name of the Lord Jesus Christ, and rebuked the evil spirit by which he had been bound, when the man wilted down, and became as a little child. Brother Joseph Smith, sen, ordered them to take the chains from off him. He was healed, to the great joy of all, and they felt to render thanksgiving and praise to our heavenly Father, to whom be glory and honor forever and ever, Amen.

The man continued sane and well, and during the winter attended church with the family at different times. It was customary in the church in those days to give an invitation and opportunity for any one who wished to unite with the church by baptism, to make it manifest by rising to their feet. This invitation was given at the close of the morning sermon each Sunday. One Sunday in March, 1837, this man who had been healed, sat next to me at my right hand in the same pew with me, in the temple in meeting, and when the invitation for baptism was given out, he arose, and was afterwards baptized.

During the winter we assisted in printing the second edition of the Book of Mormon.

In the early spring, a singular circumstance transpired. A brother from Canada, who was stopping at brother Truman O. Angel's, became very much exercised, spiritually, and fasted and prayed, as we were told, for several days, when one morning, just after daylight he came out of the house and passed along near where we lived, hallooing at the top of his voice, warning the people and the nations to repent and prepare for the things which were coming upon the earth. The people came running together to see what was the matter, thinking perhaps there might be a house on fire. We remember of seeing brother Joseph Smith, jr. come in haste with a water bucket in his hand, and when he learned the cause of the outcry, turned back, and walking with his head down, seemed to be in deep thought, and have a heavy heart, but Brigham Young came with a raw-hide whip, and whipped the man back into the house.

Heretofore there had been some individual church trials, which would naturally occur among a people as numerous as the church had become, and some individuals had denied the faith. There had not been any general dissension however,

but a universal oneness seemed to prevail until after the Banking Institution had been established.

During the winter and spring of 1837, a great split occurred between a number of the leading Elders of the church. Frederick G. Williams, one of the first Presidency, Martin Harris, David Whitmer, Luke and Lyman E. Johnson, Parley P. Pratt, Wm. E. McLellin, John F. Boynton, (the five last named were members of the Quorum of the twelve apostles,) Roger Orton, one of the seventy, and a number of others, including S. Wilbur Denton, printer, a high priest, who testified of having seen a great vision, during the time of the washings and anointings the preceding March; these all objected to the course being pursued by brother Joseph Smith, jr. and the church, but we asked no particulars with regard to the matter, thinking that all things would be reconciled in a short time, and church matters move along as heretofore. One thing we felt sure of; the gospel was true, and that truth and righteousness would ultimately prevail, the saints be gathered, Zion redeemed and established in everlasting strength; and we believed the church was the medium through which this glorious result would be brought about; therefore looked upon all who opposed or who did not agree with Joseph Smith and the church, as weak in the faith, or dissenters from the faith. But the disaffection continued and, if anything, grew stronger.

Early in April we began to settle our affairs preparatory to moving to Far West, Caldwell county, Missouri, where the members of the church were gathering.

On the morning of the 17th of April, 1837, we took leave of our friends at Kirtland, Ohio, and started on our journey for Missouri. Travelled by team to Wellsville, a town on the Ohio river, where we took passage on a steamer for St. Louis, where we changed to a Missouri river steamer and landed at Camden, Ray Co. Mo. which is the nearest landing to Far West, forty miles distant.

Arrived at Far West about the 7th of May, where we found several of our

Kirtland neighbors and brethren who had preceded us.

The town had been laid out and commenced to be settled only the August before our arrival, consequently was only about nine months old, yet it already contained several hundred inhabitants. It was settled almost exclusively by members of the church.

The division in the church extended to Missouri. Several of the brethren who were disaffected with brother Joseph Smith jr. were living in Far West, but we adhered to him, feeling that it was necessary to do so in order to retain a standing in the church, and knowing the gospel to be true, we prized a standing in the church as above price, besides, we had a dream soon after reaching Far West which helped settle the matter in our mind.

We dreamed we saw a long piece of hewed timber apparently about 14 inches square, elevated upon blocks the right height for the master workman to lay off the frame work, and brother Joseph Smith, jr., standing by it with a square and scratch awl in his hands laying out the work. After receiving this dream we felt confirmed in our desire to remain with and work for the church, notwithstanding our better judgment taught us the city lot speculation and Bank business was contrary to the spirit of the gospel. Darkness and confusion followed these transactions as will be seen by the following proceedings of the High Council, which we copy from the history of Joseph Smith, as published in the "Millennial Star," vol. 16, page 10, as follows:

"Minutes of a High Council held in the Lord's House, in Kirtland, Monday, May 29th, 1837, ten o'clock A. M.

Isaac Rogers, Artemas Millet, Abel Lamb, and Harlow Redfield, appeared as complainants against Presidents F. G. Williams and David Whitmer, and Elders Parley P. Pratt, Lyman Johnson, and Warren Parrish. Sidney Rigdon presiding.

COUNSELLORS.

John Smith, John Johnson,
 Jared Carter, John P. Green,
 Noah Packard, Oliver Granger,
 Joseph Kingsbury, Samuel H. Smith,
 Joseph Coe, Martin Harris,
 Gideon Carter, W. Woodstock,

President Rigdon then read the following complaint—

“To the Presidency of the Church of Latter Day Saints—We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F. G. Williams, and also with Elders Lyman Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council should be assembled, and we should have an investigation of their behaviour, believing it to be unworthy of their high calling—all of which we respectfully submit.

“ABEL LAMB,
 “NATHAN HASKINS,
 “HARLOW REDFIELD,
 “ARTEMAS MILLET,
 “ISAAC ROGERS.

“Kirtland, May, 1837.”

Elder W. Parrish then stated that the declaration just read was not in accordance with the copy which they received, of the charge preferred against them.

A resolution was then offered and carried, that three speak on a side.

The Council was then opened by prayer, by President Rigdon.

After a short address to the Counsellors, by President Rigdon, President F. G. Williams arose, and wished to know by what authority he was called before the present Council; that according to the Book of Covenants, he ought to be tried before the Bishop's court.

After some discussion between Presidents Rigdon and Williams, President Rigdon gave his decision that President Williams should be tried before the present council.

President David Whitmer also objected to being tried before the present Council.

President Williams then expressed a willingness to be tried for his conduct, and if this was the proper tribunal, he would be tried before it, but still thought it was not.

President David Whitmer objected to being tried before the present Council stating that he thought the instructions in the Book of Covenants, showed that this was not the proper authority to try him.

Counsellor Green gave it as his opinion that the present Council was not the proper authority to try Presidents Williams and Whitmer.

President Rigdon then submitted the case to the Counsellors.

Counsellor John Smith then put the question to the Council for a decision, in substance as follows—Have the present Council authority, from the Book of Covenants, to try Presidents Williams and Whitmer? A majority of the Council decided that they could not conscientiously proceed to try Presidents Williams and Whitmer, and they were accordingly discharged.

After one hour's adjournment, the Council sat again at one o'clock, p. m. Sidney Rigdon and Oliver Cowdery presiding.

Counsellor John Smith stated that he had selected three High Priests to sit in the Council to fill vacancies, and asked the Council if they accepted the selection he had made. Council decided in the affirmative.

On motion of Warren Parrish, the Counsellors were directed to sit as they were originally chosen, or according to the form in the Book of Doctrine and Covenants as far as possible.

Resolved, that three speak on each side.

Counsellor Martin Harris motioned that President F. G. Williams take a seat with the Presidents.

After much discussion as to the propriety of his sitting, motion car-

ried, and President Williams took his seat.

Elder P. P. Pratt then arose and objected to being tried by President Rigdon, or Joseph Smith, junior, in consequence of their having previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said.

President Rigdon then stated that he had previously expressed his mind respecting the conduct of Elder Pratt, and that he had felt and said that Elder Pratt had done wrong, and he still thought so, and left it with the Council to decide whether, under such circumstances, he should proceed to try the case.

After much discussion between the Counsellors and parties, President Rigdon said that, under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks left the stand.

President Oliver Cowdery then said, that although he might not be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of Elder Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The Council and assembly then dispersed in confusion.

W. F. COWDERY, Clerk.

These proceedings were had in a little over one month after we left Kirtland.

We present these things to show that the course pursued by Joseph Smith jr. and some of the heads of the church was contrary to the clear and express command of the Lord, and that David Whitmer and others had good reason for entering their protest, and withholding their influence from such an order of things.

The foregoing action of the High Council at Kirtland, clearly shows that they were devoid of the spirit of the Lord, consequently any act of theirs, while in that condition, could not affect the spir-

itual standing of any person whom they might profess to deal with.

The High Council at Far West seemed to be in a similar condition, judging from the following proceedings had by them.

We quote from the history of Joseph Smith as published in the 16th volume "Millennial Star," commencing on the 115th page.

Minutes of the proceedings of the Committee of the whole Church in Zion, in General Assembly, at the following places, to wit: At Far West, February 5th, 1838, Thomas B. Marsh, Moderator, John Cleminson, Clerk.

After Prayer, the Moderator stated the object of the meeting, giving a relation of the recent organization of the Church here and in Kirtland. He also read a certain revelation given in Kirtland, September 3rd, 1837, which made known that John Whitmer, and W. W. Phelps, were in transgression, and if they repented not, they should be removed out of their places; also read a certain clause contained in the appeal published in the old *Star*, on the 183rd page as follows: "And to sell our lands would amount to a denial of our faith, as that is the place where the Zion of God shall stand, according to our faith and belief in the Revelations of God."

Elder John Murdock then took the stand and showed to the congregation, why the High Council proceeded thus, was, that the Church might have a voice in the matter; and that he considered it perfectly legal according to the instructions of President Joseph Smith, junior.

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been labored with, that a committee of three, of whom he was one, had labored with them. He then read a written document, containing a number of accusations against the three Presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer, in using the monies which

were loaned to the Church. Also David Whitmer's wrong in persisting in the use of tea, coffee, and tobacco.

Bishop Partridge then arose and endeavoured to rectify some mistakes of minor importance, made by Elder Hinkle; also the Bishop spoke against the proceedings of the meeting, as being hasty and illegal, for he thought they ought to be had before the Common Council, and said that he could not lift his hand against the Presidency at present. He then read a letter from President Joseph Smith, junior.

A letter was then read by T. B. Marsh, from William Smith, who made some comments on the same, and also on the letter read by Bishop Partridge.

Elder George Morey, who was one of the committee sent to labour with the Presidency, spoke, setting forth in a very energetic manner, the proceedings of the Presidency, as being iniquitous.

Elder Grover, also, being one of the Committee, spoke against the conduct of the Presidency and Oliver Cowdery, on their visit to labour with them.

Elder D. W. Patten then spoke with much zeal against the Presidency, and in favour of Joseph Smith, junior, and that the wolf alluded to, in his letter, were the dissenters in Kirtland.

Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints were liable to follow. He said that it was a hellish principle, and that they had flatly denied the faith in so doing.

Elder Elias Higbee sanctioned what had been done by the Council, speaking against the Presidency.

Elder Murdock stated that sufficient had been said to substantiate the accusations against them.

Elder Solomon Hancock pleaded in favour of the Presidency, stating that he could not raise his hand against them.

Elder John Corrill then spoke against the proceedings of the High Council, and laboured hard to show that the meeting was illegal, and that the Presidency ought to be had before a proper tribunal, which he considered to be a Bishop and twelve High Priests. He laboured in favor of the Presidency, and said that he should not raise his hands against them at present, although he did not uphold the Presidents in their iniquity.

Simeon Carter spoke against the meeting as being hasty.

Elder Grover followed brother Carter in like observations.

Elder Patten again took the stand in vindication of the cause of the meeting.

Elder Morley spoke against the Presidency, at the same time pleading mercy.

Titus Billings said he could not vote until they had a hearing in the Common Council.

Elder Marsh said that the meeting was according to the direction of brother Joseph, he therefore considered it legal.

Elder Moses Martin spoke in favor of the legality of the meeting, and against the conduct of the Presidency, with great energy, alleging that the present corruptions of the Church here, were owing to the wickedness and mis-management of her leaders.

The Moderator then called the vote in favor of the present Presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps, was unanimous, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith, junior, came up. * * * *

The High Council of Zion met in Far West, on Saturday, March 10th, 1838, agreeable to adjournment; * *

A charge was then preferred against William W. Phelps, and John Whitmer, for persisting in unchristian-like conduct.

Six Counsellors were appointed to speak, viz., Simeon Carter, Isaac Higbee, and Levi Jackson, on the part of the accuser; and Jared Carter, Thomas Grover, and Samuel Bent, on the part of the accused; when the following letter was read by brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner—

“Far west, March 10, 1838.

“Sir—It is contrary to the principles of the Revelations of Jesus Christ, and his Gospel, and the laws of the land, to try a person for an offence by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision before hand, or in his absence.

“Very respectfully we have the honor to be

“DAVID WHITMER, } Presidents of
“W. W. PHELPS, } the church of
“JOHN WHITMER, } Christ in Mo.

“To T. B. Marsh, one of the travelling counsellors.

“Attested, OLIVER COWDERY, clerk of the High council of the church of Christ in Missouri.

“I certify the foregoing to be a true copy from the original.

OLIVER COWDERY, } clerk of the
 } High c'nc'l.”

All the effect the above letter had upon the council, was, to convince them more of the wickedness of those men by endeavoring to palm themselves upon the church as her Presidents, after the church had by a united voice, removed them from their presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God, and the church of Jesus Christ; therefore the council proceeded to business.

A number of charges were sustain-

ed against these men, the principal of which was for claiming \$2000 church funds, which they had subscribed for building an house to the Lord in this place, when they held in their possession the city plot, and were sitting in the presidential chair; which subscription they were intending to pay from the avails of the town lots; but when the town plot was transferred into the hands of the Bishop for the benefit of the church, it was agreed that the church should take this subscription from off the hands of W. W. Phelps and John Whitmer; but in the transaction of the business, they bound the Bishop in a heavy mortgage, to pay them the above \$2000, in two years from the date thereof, a part of which they had already received, and claim the remainder.

The six counsellors made a few appropriate remarks, none of whom felt to plead for mercy, as it had not been asked on the part of the accused, but all with one consent declared that justice ought to have her demands.

After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men in claiming the \$2000 spoken of, which did not belong to them any more than any other person in the Church, it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter-day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The Council was then asked, if they concurred with the decision; if so, to manifest it by rising; when they all arose.

The vote was then put to the Congregation, which was carried unanimously.

The negative was called, but no one voted.

Brother Marcellus Cowdery arose and said he wished to have it under-

stood that he did not vote either way, because he did not consider it a legal tribunal. He also offered insult to the High Council, and to the Church, by reading a letter, belonging to Thomas B. Marsh, before giving it to him! and in speaking against the authorities of the Church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus Cowdery, until he make satisfaction; which was seconded and carried unanimously.

THOMAS B. MARSH,	}	Presidents.
DAVID W. PATTEN,		
EBENEZER ROBINSON,	}	Clk. of High Council.

TO BE CONTINUED.

[Selected.]

REALMS OF THE BLEST.

We speak of the realms of the blest,
Of that country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!

We speak of its pathways of gold,
Of its walls decked with jewels
most rare;
Of its wonders and pleasures untold;
But what must it be to be there!

We speak of its service of love,
Of the robes which the glorified wear;
Of the church of the first born above;
But what must it be to be there!

—:o:—

THE atmosphere is rife with reports of murders, floods, fires, railroad disasters, accidental shooting, ravishings and every species of crime and outrage. The record is simply appalling. Whither is the world tending?—*Independence (Mo.) Gazette.*

—:o:—

A cyclone in Hungary, Transylvania, and Rukovinia Saturday, swept over several thousand square miles of territory. Hundreds of persons were killed, the crops were destroyed, and enormous damage was done to houses and churches. The districts of Grosswondein, Szegelein, and Mohacs were completely ravaged.

—Verily, the Lord is fulfilling his word.—EDITOR.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, AUGUST, 1889.

—On the first and second pages of this issue will be found an extract from Elder David Whitmer's Pamphlet to which we wish to call the readers attention, as it briefly gives the items of our faith, and also portrays the main differences between the church of Christ and the Utah and Reorganized churches of Latter Day Saints.

—:o:—

NEW JERUSALEM.—We wish to repeat what we have heretofore said, the gospel of our blessed Lord and Savior, Jesus Christ, is true; and that our heavenly Father will fulfil all he has promised in the bible and book of Mormon; and will add, that ere long a New Jerusalem will be built on this land, by the remnant of the sons of Jacob, the seed of Lehi, assisted by the believing gentiles. Therefore we, gentiles, need not flatter ourselves that we are to take the lead in that glorious work, but only to be helpers, if found worthy to have any part in the matter.

We become Israel by adoption; by being grafted into the vine. Which is greater, the graft, the branch, or the stock that bears it? Let us, gentiles, consider this matter, and not arrogate to ourselves that which does not belong to us.

Read the 11th chapter of Romans, and also the 10th chapter of Nephi, in the latter part of the book of Mormon.

—:o:—

Secret Combinations.

Scientists have made the statement that two distinct races of civilized people have inhabited this country in ages long since past. They have come to this conclusion by the discoveries made in the ruins of the ancient cities, fortifications, canals and highways discovered in many parts of North and South America.

The Book of Mormon gives a brief, but clear and distinct account of these two

racess; that the first came from the tower of Babel at the time of the confounding the language, as it is stated in the bible, that, "from thence did the Lord scatter them abroad upon the face of *all the earth*."—Gen. xi:9.

The second race came from Jerusalem six years before the destruction of that city by Nebuchadnezzar king of Babylon.

Both races had prophets of the Lord among them from time to time, who gave them the word of the Lord, and who also spoke concerning this land of America, that it is a choice land above all other lands, and that God had *decreed* that whatsoever nation doth possess it shall serve God, or shall be swept off when they were ripened in iniquity.

Now, that these two civilized races have been swept off, is evident from the fact they are not here, but they have left many evidences of their skill and proficiency in the arts and sciences, especially when competent civil Engineers have pronounced the engineering skill displayed in some of their works to be superior to the engineering skill of the present day.

There was a cause for the destruction of these races of people. Moroni, the last prophet of the last race which was destroyed, (the Nephites,) speaking of secret combinations, says:

"And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, 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 the Lord will not suffer the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn 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, because of this secret combination which shall be among you, or woe be unto it because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. 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; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them and cast them out from the beginning. Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.—Ether iii: 13.

We were led to contemplate this subject briefly, in view of the fact of the formation of such a multitude of secret combinations all over our fair land; and we ask ourselves the question, if secret combinations caused the destruction of the two preceding civilized races, who have lived upon this land, is it not reasonable to conclude that the same cause will produce the same effect? We think it is.

We saw a statement made in the Chicago Daily Mail, that the Founder of one

of the secret societies which has been organized within the past few years, which has boasted of having SEVERAL HUNDRED THOUSAND members, said that he was not entitled to any credit for the beauties of its working formula, or ceremony, as he received it from the spirit world.

We think iniquity abounds to an alarming extent when secret combinations and trusts are formed to control the price of the very food we eat. It is time that we, as Americans, gentiles that we are, began to look about us and examine the ground we stand upon. We verily believe we are nearing the verge of an upheaval, a volcano, which will engulf millions of people, if these secret combinations and trusts continue to increase in numbers for a few years more as they have in the past ten or fifteen years, until they get above the control of Congress, the government of our land.

The direct tendency of all such secret combinations is to destroy the freedom of the people, for the moment a man enters into an oath bound covenant to obey the orders of the society to which he attaches himself, he resigns his agency into the hands and keeping of that society, and is no longer a free man. The formation, therefore, of these secret combinations lays the axe at the root of the tree of liberty, and will ultimately, unless checked in their course, bring to pass the destruction of the freedom of the people of the land where they gain an ascendancy above the government.

Reader, let us examine this subject carefully, and turn altogether from every evil way, that we may be found worthy to stand and be protected in the day of visitation and wrath, which will come as a whirlwind, as expressed by the word of the Lord through Jeremiah, the prophet. He says:

“Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter day ye shall consider it.”—Jer. xxx:23,24.

DEPARTURE,

In the Prospectus for THE RETURN we commenced by saying, “Realizing there has been a departure from the plain and pure doctrine of Christ;” then, in an editorial we stated we wished first, to show what the doctrine of Christ is, and afterwards show the departure therefrom. In conformity with that thought we presented the doctrine of Christ, the gospel, in a few brief articles, which, if not as elaborate as they might have been, are nevertheless true.

In this, and some preceding numbers, we are showing some of the departures from the pure doctrine of Christ, but it is not as agreeable to pen these as it was to write the first; yet, inasmuch as these things have occurred, we feel it our duty to present them, that those coming after us may be able to shun the shoals and rocks on which others have foundered.

We all know the visit to Salem, Mass., after some other person's treasure, the city lot speculation, the Kirtland Bank business, where an effort was made to evade the laws of the land, as also changing the name of the church, were all great departures from the pure doctrine of Christ. And what adds to the sinfulness of these proceedings, is the fact that they were led by Joseph Smith, jr., the man whom the “Saints' Herald” continually tells us was the “choice seer,” and that he done God's work, and have placed him as occupying a position next to Jesus Christ, of whom the Editor says, there has “been no greater for the last eighteen hundred years.”

In translating the Book of Mormon he done God's work, but, according to his own revelations, he was often sorely rebuked and chastised while he was doing it. In July, 1828, the Lord said to him: “Though a man may have many revelations, and power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follow the dictates of his own will and carnal desires, he must fall, and incur the vengeance of a just God upon him.”—Doc. and Cov. 2:2.

In July, 1830, after the translation was finished, he received this strict command:

“Thou shalt devote *all* thy service in Zion; and in this thou shalt have

strength. * * And in temporal labors thou shalt *not* have strength, for this is NOT THY CALLING."—Doc. and Cov. 23:4.

Again in August, 1831, he was told:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—D. C. 58:5.

Notwithstanding these direct commands, yet he entered with avidity into temporal matters, thus disregarding God's commands, and setting at nought his counsels.

He was looked upon by the church as being a great prophet, seer and revelator, and they were commanded to receive his word as from "God's own mouth," therefore it was hard to make them believe he could do any thing wrong; but these acts spoken of above, and some others, were so flagrant that Frederick G. Williams, David Whitmer and others, could not endure it, therefore they drew off, when a course of prosecution was commenced against them in the High Council at Kirtland, and followed up in Missouri.

God was not in these acts, for his "paths are straight and his course is one eternal round."

We have other things to relate hereafter, which we devoutly wish had never transpired, but we cannot undo the past, neither can we alter it. But we hope to profit by the things we have experienced, and never again be led to trust in man, or make flesh our arm, for a great curse is pronounced upon those who do, which curse is resting upon the Latter Day Saints to this day.

Had there been no departure from the plain and precious doctrine of Christ, as presented in the church of Christ when it was first organized in 1829, and as contained in the New Testament and Book of Mormon, there would to-day be no polygamy in the church at Utah, neither would there be the doctrine of tithing as held and taught by the church in Utah, or by the Reorganized church, by which their Priesthood is fed and pampered. The people would not be told, as they are now by the Reorganized church, that

unless they pay *their money*, their tithing, and have their names on the Bishop's book they "*cannot have salvation.*"

These heresies would have been unheard of, but there would have been a pure and a mighty people, rejoicing in the Lord, and in the liberty of the gospel wherein our heavenly Father doth make his children free.

—:~:~:~:—
WHOSE MEMORY IS IN FAULT?

JUDGE YE.

In the "*Saints' Herald*" of July 6, we find the following, which we quote entire, and then make our statement and leave the public to judge.

"BELOW will be found a letter which needs no extended explanation. When we read Ebenezer Robinson's statement in the *Return* we thought it strange if the officers of the Davis City branch had not taken legal steps in his case as he charged. Mr. Robinson is now far advanced in years, and the infirmities of age, including feebleness of memory, may in a measure, unfit him for a clear and exact statement of facts; and it remains therefore for all to exercise that charity which "thinketh no evil" and conclude that his statement, which the letter below officially contradicts, was not *designed* to be untrue.

—
DAVIS CITY, Iowa, June 17th, 1889.
Editors Herald;—I notice in the June number of the "*Return*" that E. Robinson says that he was not legally dealt with before he was expelled from the church. I wish to affirm that he was, even after the same manner that others were dealt with while he was branch president, which like proceedings aforesaid he pronounced as being legal. In March, 1888, he was labored with by the branch officers, following which the charge of apostacy was preferred and an Elders Court was convened, he being duly notified of the same. I was one of the said court. He was found guilty and was suspended from church privileges and fellow-

ship, being given time to see his error. In March, 1889, the branch president, Bro. W. N. Abbott, made a final call upon him, and asked if he did not feel willing to return to the church. He replied, "No, never." Thereupon the branch took action and expelled him from membership.

Your brother,
OLIVER J. BAILEY.

In the first place, no branch officer ever labored with us "in March, 1888." It was not until the 13th of April, 1888, that we united with the church of Christ; up to that time we retained a membership in the Davis City branch of the Reorganized church unquestioned.

In uniting with the church of Christ we practically and really withdrew from the Reorganized church, as we could not legally belong to both at the same time. That it was so understood by the officers of the Davis City branch is evident from the fact that one Sunday, in the latter part of June, or in the fore part of July, 1888, Charles M. Hinkle, teacher, and R. J. Harmon, deacon of the branch, called upon us, and introduced their business by saying: "Brother Robinson, why did you withdraw from the Reorganized church?" We made reply, and in the course of the conversation some words of disputation passed between us. This was the only effort at laboring with us, and we certainly felt that it was not done in the spirit of meekness as required in the gospel. Jesus commands *two* visitations.—Mat. xviii:15,16.

About three weeks after this, on the morning of the 21st of July, 1888, Bro. R. J. Harmon handed us a paper containing the following:

Davis City, Iowa, July 17th, 1888.

We the undersigned Teacher and Deacon of the Davis City Branch of the Church of Jesus Christ of Latter Day Saints do hereby charge Bro. E. Robinson with apostatizing from the faith of the Church of Jesus Christ of Latter Day Saints thereby bringing reproach upon the Church in this vicinity. We therefore in behalf of said branch, ask and demand of the President of said branch that he

call a court of Elders that the above named defendant may be dealt with according to law.

C. M. HINKLE, Teacher.
R. J. HARMON, Deacon.

The above is a charge preferred, or complaint to be filed with the President, when it becomes his duty to give the defendant an official notice of the charge, together with the time and place of trial, which notice should be served a few days before the trial, so the defendant can prepare for trial. This failed to be done in our case. On the margin of the paper containing the above charge, some person wrote the following words:

Bro. E. Robinson you are hereby notified to appear before a court of Elders in answer to the charge of apostacy, Sat. July 21st, at 8 P. M. at the North School-house.

These words have neither name, date, or place where written, attached to them, therefore they are anonymous, and in no sense a *legal* notice. Therefore, when Elder Bailey says that we transacted business after that manner when branch President, he states that which *is not true*.

Remember, the paper was handed us on the very day set for the trial. That evening, at 8 o'clock, went to the school house, but found no one there. It was near 9 o'clock P. M. before the Elders came. After opening the meeting, Eld. O. J. Bailey read the charge as above, and included the names of five others, and proceeded to try the six altogether, without asking if we were ready for trial, or whether we plead guilty or innocent. He called for the witnesses in the case, when Bro. Charles M. Hinkle testified to several things which the defendants should have said, some of which we, individually, never had said. Bro. Harmon confirmed Bro. Hinkle's testimony, in a few words, whereupon the Elders were about to render their decision as we thought, when some one said "Bro. Robinson is present and perhaps he may want to speak." Permission was then given us to speak, when we arose and said: "I am not here to answer to any charge, but simply to see what you do, and how you do it." The Elders after

consultation, decided that the charges were sustained, and that the defendants be suspended.

We then and there demanded a certified copy of the proceedings, which Elder O. J. Bailey promised that we should have. But no copy has been furnished us to this day.

In March, 1889, Bro. W. N. Abbott came into the printing office where we were at work correcting a page of type for our paper. After standing by us a short time said, "Return, Return to what! the Reorganized Church?" We replied, "No, never." He had not intimated that he came on branch business, therefore his remark surprised us.

If the foregoing proceedings were *legal* judge ye.

—:o:—

What does this mean?

A gentleman handed us a small handbill which commences thus: "Tent Meetings. Will be held by the Reorganized church of Jesus Christ (called Latter Day Saints,) in the park at Davis City, Iowa, continuing from Friday, August 2d to Sunday, 11th," and pointing to the words "(called Latter Day Saints)" in parenthesis, said: "*What does this mean?*"

We confess we were surprised. It made the impression that they wished to convey the idea that 'Latter Day Saints' is not their name, but an appellation not belonging to them. Such an impression is not correct, for their church is incorporated under the name and title of the "Reorganized Church of Jesus Christ of Latter Day Saints;" and the title page of the first edition of their book of Covenants reads: "Book of Doctrine and Covenants of the church of Latter Day Saints." Also, on the temple in Kirtland, is the inscription cut in stone and embedded in the front wall: "Built by the church of Latter Day Saints," a continuation of which church these people *claim* to be.

We noticed some time ago they had dropped the name "Latter Day Saints," from the blanks for their branch reports, but confess it took us by surprise to see the intimation made by them, that it is not their name.

—:o:—

☞ BACK NUMBERS of the *Return* for sale. Price, 10 cents each, \$5 per 100.

From the Hebrew-Christian.

The Jews in Palestine.

AN ADDRESS,

By the Rev. H. FRIEDLANDER, formerly of Jerusalem, delivered at the Conference on Jewish Missions held in the Hebrew-Christian church, 17 St Mark's Place, New York City, Oct. 31, 1888.

The Jews of Palestine are somewhat like the Jews of New York, not a homogeneous people, but rather a collection of people representing almost all parts of the earth. A right knowledge of their origin, therefore, will throw a flood of light both on the difficulties and possibilities of doing any gospel work amongst them.

We begin with those who have been the longest established in Palestine. They are known under the name of Spanish Jews; but they have never been in Spain and do not know anything about it, although they speak the language of Spain. Their ancestors, some four hundred years ago, were driven out from Spain, and of those exiles, that are considered to have counted hundreds of thousands, a mere handful came to Palestine and were allowed to settle there. This handful of Spanish Jews that at the present day has no manner of connection with Spain, forms somewhat more than the third part of the Jews of Jerusalem, and have clung to the language carried away by their forefathers from Spain. But their Spanish shows no trace of the changes that have come over the language in Spain. They have blended various customs from Spain with the habits and customs of the people amongst whom they have been established for four centuries. The people who form the government of Palestine are the Turks, who have some very attractive habits, to which the Spanish Jews have taken very kindly.

The Turk is Eastern in all his politeness; he is very fond of a clean white dress, and is child-like in many of his ways. All these things have passed to the Jews whom we call the Spanish Jews. They are also good linguists. A knowledge of many languages is valuable here, but is at a discount in Palestine, where many people can speak more than six languages, but, I am sorry to say, cannot think a single sentence in one of them.

These Spanish Jews will receive you with true Eastern hospitality and grandeur of manner and never say an unkind word to you. You can speak to them of the Lord Jesus Christ with the greatest freedom. They will listen to you and consent to everything you say, and if you are inclined to ask them to accept the New Testament, they are only too glad to accept what you give them and if you repeat your visit you will find they have read it. All this is delightful to the missionary who has had, perhaps, some rough experiences amongst the Jews of Europe, but, I am sorry to add, it is all nothing but Eastern politeness. They have become so thoroughly identified with these Eastern manners that you never can distinguish between what is really meant and what is mere politeness. Here is a field consisting of some seven thousand Jews, more or less, amongst whom any missionary might freely go in and out. Here he will be able to deliver his message and always be welcome. They are where they are because of very cruel persecution on the part of Christians.

Much more interesting to us, as regards their origin, are the German Jews. They have never seen Germany, but speak German, and hail from Russia, Poland, Roumania, all parts of Austria, Hungary, etc. They have a very remarkable history as to their being in Palestine. It is the land of their choice. The Spanish Jews when allowed to settle in Jerusalem, were restricted to three

hundred families, but about fifty years ago, the Turkish government issued a little order removing the restriction. Then there began a very remarkable movement in those parts of Europe where the Jews are not ashamed of being Jews, where, however degraded, they are proud of their nationality. Amongst this people there arose great searching of heart as to why they should not return to the land of their fathers, and they felt they would be failing in their duty did they not return to Palestine. It was a fearful journey from southeast Europe, for traveling fifty years ago was not what it is to-day, and yet there were men amongst these Jews who could not be prevented by any outward hindrances. They sold their possessions, took their pilgrim-staff in their hand, started with whatever they had realized, and took their wives and little ones with them, simply because they were anxious to go to a place where they could freely exercise the rites of their religion. That was their view of life. They said, we have done enough for this world; now we want to devote the rest of our time to religion alone. These Jews deliberately turned away from the gains of this world and went to Palestine for the express purpose of living unto others as they understood it. They had a zeal for God, but it was not according to knowledge. These German Jews have not brought with them any recollections of Christian unkindness. They devote themselves wholly to religious exercises and develop a perfect genius for inventing things that they think will be well pleasing to God. They have made great efforts in the direction of free education and free libraries, which they keep in good order. But, on the other hand, if you try to bring the Gospel to them, you will find that you must not so much as hint at the possibility of their having to revise their religious position, for sometimes it is as much

as your life is worth. To go in and out amongst this people is a trial of no mean kind. I have often been told, when asked to speak at missionary meetings, to say some good things to encourage the people. I think that sets the world up-side down. What do *you* want to be encouraged for? You have nothing to discourage *you*. It is *these* people that want to be encouraged. It is encouraging to you to tell you of these difficulties. It is encouraging to you to wrestle with your God, that He should remember those who have to do missionary work among these German Jews.

The third section of the Jews are the latest comers. They are those who have been driven out by fire and sword from Russia and Roumania. They may be considered more accessible than either Spanish or German Jews to the preaching of the Gospel, but they have been there too short a time for any one to speak of that with great confidence. These refugees from Russia mark a very remarkable period as to the position which Palestine occupies in the minds of the Jews. Previous to their arrival, Palestine was looked upon as a country very far off indeed, but persecution has caused Palestine to become a real factor in Jewish life. These refugees did not go there willingly, but by sheer compulsion, and I have no doubt whatever that the return of these Jews to Palestine will hereafter be marked as the beginning of the return of the Jews as a nation. In the time of the Babylonian exile the return also was not performed in one day. But whatever that work in Palestine may seem to mean, this is a work that has the victory sure. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto Me every knee shall bow, every tongue shall swear."

—:o:—

The Return is published monthly by E. ROBINSON, at \$1 a year, in advance.

CORRESPONDENCE.

Soda Springs, Idaho, June 21 '89.

BROTHER ROBINSON: Please send on THE RETURN for June.

I love the spirit of the little paper, and hope to follow out the same. Your own experience in early days, will always prove to be the best.

Resist not evil, but overcome evil by its opposite, is the gospel. How can we love all men, even our enemies, on any other principle? "If I be lifted up," said Jesus, "I will draw all men unto me." Let that mind be in you that was in Christ Jesus, who "humbled himself and was obedient unto death."

I was reading a portion from Elder Whitmer's Address, last evening, to a friend, where he speaks of Bro. Joseph's experience, while engaged in translating the records of Nephi, how at times he became spiritually blind, through the flesh being weak, and the mind being drawn aside from the path of duty, and to look on the things of earth rather than heavenly, which things are seen by faith, not by our senses.

To live by the faith of the Son of God, the same spirit of faith by which Abraham offered up his son Isaac, and by which Noah, being warned of God, prepared an ark—by the same spirit of faith can we do the will of our Father in heaven, and thus become sanctified through the truth, and be one in Christ Jesus, who is the head over all to the church; the pillar and ground of the truth.

I enclose my subscription for THE RETURN, one dollar. My aim is to prove all things by the only safe course:

"I am the way, the truth and the life. * * Follow me and you shall not walk in darkness, but shall have the light of life. * * You shall overcome, as I have overcome, because I go to the Father."—JESUS.

Yours in hope.

JAMES BOWMAN.

THE RETURN.

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

Vol. 1. No. 9.

DAVIS CITY, IOWA, SEPTEMBER, 1889.

Whole No. 9.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR,

Entered at the Post Office at Davis City, Iowa, as second class matter.

EXTRACT,
From David Whitmer's Address.

Continued from the 115th page.

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, practicing those things in the name of Christ, and thereby brought reproach upon the name "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 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 by 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 Morom 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 work's 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, nor 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." (Mate. 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 booth the houses of Israel, for a sin 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 time." The prophecies which foretell the coming forth 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 wise 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 Thummin," 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. Leviticus 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 choose 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 man.

"Neither are your way 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 their wise men shall perish, and the understanding of their prudent men shall be hid." But the meek and lowly in heart

will not understand the Lord's way of working. "For the wisdom of their 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.) John, in his vision on the Isle of Patmos, of "things which must be hereafter," saw "Another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell ON THE EARTH." (Rev. xiv : 6.) In Isaiah xi : 11, 12, it is prophesied as follows: "and it shall come to pass in that day (dispensation) that the Lord shall set his hand again the second time to recover the remnant of his people * * * and he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah (the Jews) from the four corners of the earth." The coming forth of the Book of Mormon is only a preparatory work for the great and "marv'lous 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.

:o:

Blessed are the peacemakers; for they shall be called the children of God.—JESUS.

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 5.

INCLUDING SOME ITEMS OF CHURCH HISTORY NOT GENERALLY KNOWN.

(CONTINUED FROM PAGE 121.)

In our last article we gave the proceedings of the High Council in Kirtland, O. that were had on the 29th of May, 1837, and also of the High Council of the church in Far West, Mo., on the 10th of March, 1838; at both of those places David Whitmer and Oliver Cowdery took part. They moved from Ohio to Missouri in the summer or fall of 1837.

On the 7th of Nov. 1837, at a general assembly of the church at Far West, David Whitmer was chosen President of the church in Missouri, (a place he had formerly filled, before he went to Kirtland to be present at the dedication of the temple,) and John Whitmer and W. W. Phelps were chosen to be his counsellors; these three to constitute the three Presidents of the church in Zion, as it was called, and Oliver Cowdery was chosen clerk.

Notwithstanding these men were appointed to these positions yet the disaffection continued, until "at a meeting of the High Council, the Bishop and his council, February 10th, 1838, it was moved, seconded and carried, that Oliver Cowdery, W. W. Phelps and John Whitmer stand no longer as chairman and clerk to sign licenses." And on the 10th of March, further action was had in the cases of Presidents Phelps and John Whitmer, as given on the 120th page of the August No. of THE RETURN.

On the 14th of March, 1838, Joseph Smith, jr., arrived at Far West, with his family, and on the 4th of April Sidney Rigdon also arrived with his family.

Joseph Smith, jr., was held in very high esteem by the masses of the people, members of the church, and looked upon as being invested with powers and qualifications far above all other men, being, as they thought, a great prophet of God, like unto Moses, and that like Elisha, he

could tell their actions, and almost their thoughts, when absent from them. They rejoiced to think they were permitted to live to see the day when prophets and apostles were restored to the earth again, therefore there was great rejoicing when he arrived among them, as will be seen by the following extract from a letter written by him after his arrival, copied from page 130, 16th vol. Millennial Star.

“Far West, March 29th, 1838.

To the Presidency of the church of Jesus Christ of Latter Day Saints in Kirtland.

Dear and well beloved Brethren-- Through the grace and mercy of our God, after a long and tedious journey of two months and one day, I and my family arrived safe in the city of Far West, having been met at Huntsville, one hundred and twenty miles from the place, by my brethren with teams and money, to forward us on our journey. When within eight miles of the city of Far West, we were met by an escort of brethren from the city, viz: Thomas B. Marsh, John Corrill, Elias Higbee, and several others of the faithful of the west, who received us with open arms and warm hearts, and welcomed us to the bosom of their society. On our arrival in the city we were greeted on every hand by the Saints, who bid us welcome to the land of their inheritance.”

We now quote from the history of Joseph Smith, jr., as found on page 131 of the 16th vol. Millennial Star.

“Far West, April 6th, 1838.

Agreeable to a resolution passed by the High Council of Zion, March 3rd, 1838, the saints in Missouri assembled in this place, to celebrate the anniversary of the church of Jesus Christ of Latter-day Saints, and to transact church business, Joseph Smith, junior, and Sidney Rigdon presiding.

The meeting was opened by singing, and prayer by David W. Patten, after which President Joseph Smith, junior, read the order of the day. * * *

The meeting then proceeded to business. George Morey was appointed Sexton, and Dimick Huntington assistant; John Corrill and Elias Higbee, Historians; George W. Robinson, General Church Recorder, and Clerk to the First Presidency; Ebenezer Robinson, Church Clerk and Recorder for Far West, and Clerk of the High Council; Thomas B. Marsh, President pro tempore of the Church in Zion, and David W. Patten and Brigham Young, his assistant Presidents.

After one hour's adjournment, meeting again opened by David W. Patten. The bread and wine were administered, and ninety-five infants were blessed.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.”

We have preserved, and have before us at the present writing, the original minutes of the above meeting as taken down at the time.

It will be seen, that at this meeting Thomas B. Marsh, David W. Patten and Brigham Young were appointed Presidents over the church in Missouri, although David Whitmer still retained his membership in the church, and no charge had been preferred against him except at Kirtland, when the High council broke up in confusion. He had been spoken against in the meeting at Far West, on the 5th of February, by Elder George M. Hinkle, in these words: “David Whitmer's wrong in persisting in the use of *tea, coffee and tobacco,*” as will be seen by reference to the proceedings of that meeting as published on page 118 of the August number of THE RETURN. On that occasion the three Presidents (David and John Whitmer and Phelps,) were voted against, which proceeding evidently, was illegal. Of its legality however, we may speak more fully hereafter.

John Whitmer had been appointed by revelation to write and keep a regular history, and record of the church. as will be seen by the following:

“*Revelation to Joseph Smith, jr., and John Whitmer, given March, 1831.*

1. Behold it is expedient in me

that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

2. And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Olive Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen."

In conformity with the above command and appointment, he had kept the church history and record, but now it was desirable to have possession of them but he refused to give them up whereupon the following remarkable letter was sent to him, which we copy from the history of Joseph Smith, jr., as found on page 133 of the "Mil. Star," in which the writers seemed to consider their judgment superior to that expressed in the foregoing revelation.

Mr. J. Whitmer: Sir: We were desirous of honoring you by giving publicity to your notes on the history of the church of Latter Day Saints after making such corrections as we thought would be necessary, knowing your incompetency as a historian, that writings coming from your pen, could not be put to press without our correcting them, or else the church must suffer reproach. Indeed, sir, we never supposed you capable of writing a history, but were willing to let it come out under your name, notwithstanding it would really not be yours but ours. We are still willing to honor you, if you can be made to know your own interest, and give up your notes, so that they can be corrected and made fit for the press; but if not, we have all the materials for another, which we shall commence this week to write.

Your obedient servants,

JOSEPH SMITH, jr. { Presid'ts of the
SIDNEY RIGDON, { whole ch'rch of
{ Lat'r-d'y S'tnts
Attest, E. ROBINSON, Clerk.

No attention was paid to the foregoing letter by John Whitmer, as, perhaps, he thought he would not be justified in thus surrendering the work which had been assigned him by revelation. The record was subsequently obtained however, and brought to our house, where we copied the entire record into another book, assisted a part of the time, by Dr. Levi Richards.

On the 11th of April charges were preferred against Oliver Cowdery, and his trial came off on the 12th; and on the 13th charges were preferred against David Whitmer and Lyman (E.) Johnson, and their trial was had the same day, as will be seen by the following quotation from page 133, 16th vol. "Mil. Star."

"April 13th, the following charges were preferred against David Whitmer, before the High Council at Far West, in Council assembled:

1st. For not observing the word of wisdom.

2nd. For unchristian-like conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, junior.

4th. In neglecting the duties of his calling, and separating himself from the church while he had a name among us.

5th. For signing himself President of the church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council.

After reading the above charges, together with a letter sent to the President of said Council (a copy of which may be found in Far West Record, book A,) the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the church of Jesus Christ of Latter-day Saints.

The same day three charges were preferred against Lyman E. Johnson, which were read, together with a letter from him, in answer to the one recorded in Far West Record, Book A. The charges were sustained and he was cut off from the church."

The above is the *only* trial ever had in David Whitmer's case. The character of the charges speak for themselves. If a failure to keep the word of wisdom was a test of fellowship at the present day, how many members in all churches of the Latter Day Saints, can be found, who use neither *tea, coffee or tobacco?* But notice, the Council do not say they either expell or cut David Whitmer off, but, "the Council considered the charges sustained, and consequently *considered* him (David Whitmer) no longer a member of the church of Jesus Christ of Latter Day Saints." There is no account that we can find, of the church ever lifting their hands against him, which is required to be done by the law.

That these trials and proceedings were illegal, and without spiritual force or virtue, is evident from the manner they were conducted.

In the first place, there is no record of their being labored with as the law of Christ demands, which says:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Mat. 18:15, 16, 17.

That the above is the law for the church, we quote from the book of Doctrine and Covenants.

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according

to these things, shall be saved, and he that doeth them not shall be damned, if he continues."—D. & C. 42:16.

The only mention made of any attempt to labor with these men, was made in the meeting on the 5th of February, more than two months before their trial.

The practice of appointing a committee to go and visit several men as a body, does not comply with the commandment of our Savior, as we understand it. Neither can a trial be considered *legal* where the court are prejudiced, and have expressed an opinion, as had the Presidents and Counsellors done in the case of these men. See the statements made by them in the meeting of February 5, as found on the 118th page of the Aug. number of THE RETURN. Therefore any action taken against David Whitmer, or others, dictated by such an influence and spirit, could not, in the least, affect their spiritual standing before the Lord.

Thus we are fully convinced, from a careful examination of the records, and our personal knowledge of the proceedings, that David Whitmer *never was legally* expelled from the church.

Had these prosecutions of David Whitmer and others satisfied the authorities and members of the church, we would not be called upon to record other scenes enacted, and outrages inflicted upon them, which would disgrace a barbarous people, to say nothing of would be saints; but we leave the unpleasant recital until we reach it in the regular course of events.

In the meantime, that our readers may have as correct an idea of the situation of affairs in the church as possible, we make further quotations from the history of Joseph Smith, jr., giving some of the revelations which he received those days, as found on page 147, 16th vol. "Mil. Star." wherein he says:

"I received the following—
Revelation, given at Far West, April 17, 1838.

Verily thus saith the Lord, it is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandise, that he may perform a mission

unto me next spring, in company with others, even Twelve, including himself, to testify of my name, and bear glad tidings unto all the world; for verily thus saith the Lord, that inasmuch as there are those among you who deny my name, others shall be planted in their stead, and receive their Bishoprick. Amen."

Also I received the following—

Revelation, given to Brigham Young at Far West, April 17, 1838.

Verily thus saith the Lord, let my servant Brigham Young go unto the place which he has bought, on Mill Creek, and there provide for his family until an effectual door is opened for his family, until I shall command him to go hence, and not to leave his family until they are amply provided for. Amen.

I received the following—

Revelation, given at Far West, April 26, 1838, making known the will of God concerning the building up of this place, and of the Lord's House, &c.

Verily thus saith the Lord unto you, my servant Joseph Smith, junior, and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your Counsellors who are and shall be appointed hereafter; and also unto you my servant Edward Partridge, and his Counsellors; and also unto my faithful servants, who are of the High Council of my Church in Zion (for thus it shall be called), and unto all the Elders and people of my Church of Jesus Christ of Latter-Day Saints scattered abroad in the world; for thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-Day Saints. Verily I say unto you all, arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion, and upon her Stakes, may be for a defence, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth."

Let the city Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy; therefore I command you to build an house unto me, for the gathering together of my Saints, that they may worship me; and let there be a beginning of this work, and a foundation and a preparatory work, this following summer; and let the beginning be made on the 4th day of July next, and from that time forth let my people labor diligently to build a house unto my name, and in one year from this day let them recommence laying the foundation of my house; thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not any thing remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of an house unto my name; but let an house be built unto my name according to the pattern which I will show unto them. And if my people build it not according to the pattern which I shall show unto their Presidency, I will not accept it at their hands; but if my people do build it according to the pattern which I shall shew unto their Presidency, even my servant Joseph and his Counsellors, then I will accept it at the hands of my people. And again, verily I say unto you, it is my will that the city of Far West should be built up speedily by the gathering of my Saints, and also that other places should be appointed for Stakes in the regions round about, as they shall be manifest unto my servant Joseph, from time to time; for behold, I will be with him, and I will sanctify him before the people, for unto him have I given the keys of this kingdom and ministry. Even so. Amen."

The next day, after receiving the above temple revelation, Joseph Smith, jr.,

commenced writing the church history, and continued to write from time to time, besides attending to other duties, as will be seen by the following extracts from his history.—“Mil. Star,” pages 148-51.

“April 27th. This day I chiefly spent in writing a history of this church from the earliest period of its existence, up to this date. * * *

Monday 30th. The First Presidency were engaged in writing the church history, and in recitation of grammar lessons, which recitations at this period, were usually attended each morning before writing.

May 1st, 2nd, 3rd, and 4th, 1838. The First Presidency were engaged in writing church history, with administering to the sick on the 3rd, and receiving a letter from John E. Page on the 4th. * * *

Sunday May 6th. I preached to the saints, setting forth the evils that existed, and would exist, by reason of hasty judgment, or descisions upon any subject given by any people, or in judging before they had heard both sides of the question. I also cautioned the saints againts men who should come amongst them whining and growling about their money, because they had kept the saints, and borne some of the burden with others, and thus thinking that others, who are still poorer, and have borne greater burdens than themselves, ought to make up their loss, &c. I cautioned the saints to beware of such, for they were throwing out foul insinuations here and there, to level as it were a dart, at the best interests of the Church, and if possible to destroy the character of its Presidency. I also gave some instructions in the mysteries of the kingdom of God; such as the history of the planets, &c., &c.; of Abraham's writings upon the planetary systems, &c. * * * * *

Saturday, May 12, 1838, President Rigdon and myself attended the High Council, for the purpose of presenting for their consideration some business relating to our pecuniary concerns.

We stated to the Council our situation, as to maintaining our families and the relation we now stand in to the Church, spending as we have for eight years, our time, talents, and property, in the service of the Church; and being reduced as it were to beggary, and being still retained in the business and service of the Church, it appears necessary that something should be done for the support of our families by the Church, or else we must do it by our own labors; and if the Church say to us, “help yourselves,” we will thank them, and immediately do so; but if the Church say, “serve us,” some provision must be made for our sustenance.

The Council investigated the matter, and instructed the Bishop to make over to Presidents Joseph Smith, junior, and Sidney Rigdon, each, an eighty-acre lot of land from the property of the Church, situated adjacent to the city corporation; also appointed three of their number, viz, George W. Harris, Elias Higbee and Simon Carter, a committee to confer with said Presidency, and satisfy them for their services the present year; not for preaching, or for receiving the word of God by revelation, neither for instructing the Saints in righteousness, but for services rendered in the printing establishment, in translating the ancient records, &c., &c. Said committee agreed that Presidents Smith and Rigdon should receive —\$ as a just remuneration for their services this year. * * *

The above named committee reported to the High Council, at a subsequent meeting. but the sum agreed upon is left blank in the history, as printed. The amount they asked for was ELEVEN HUNDRED DOLLARS each per annum.

The question was warmly discussed by the members of the Council until near sundown. George M. Hinkle bitterly opposed it, as the church had always been opposed to a salaried ministry. A majority of the Council however, favored the measure, so that when the vote

was called, *eleven* voted for it, and *one* against it. But when it was noised abroad that the Council had taken such a step, the members of the church, almost to a man, lifted their voices against it. The expression of disapprobation was so strong and emphatic, that at the next meeting of the High Council the resolution voting them a salary, was rescinded.

We were present, and acted as clerk of the Council at both meetings, therefore know whereof we affirm.

A few days after the High Council refused to give a salary to Joseph Smith jr. and Sidney Rigdon, the TITHING revelation of July 8, 1838, was given, in which the poor are not mentioned. But more on this subject hereafter. We now give further quotations from the history of Joseph Smith jr. in which he says:

“Friday 18th. I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Parridge, E. Higbee, S. Carter, Alanson Ripley, and many others, for the purpose of visiting the North Country, and laying off a Stake of Zion; making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We travelled to the mouth of Honey creek, which is a tributary of Grand River, where we camped for the night. * * * * *

Saturday 19th. This morning, we struck our tents, and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson’s Ferry. Grand River is a large, beautiful, deep, and rapid stream, during the high waters of spring, and will undoubtedly admit of steam boat navigation, and other water craft; and at the mouth of Honey Creek are a splendid harbor and good landing.

We pursued our course up the river, mostly in the timber, about eighteen miles, when we arrived at Colonel Lyman Wight’s who lives at the foot of Tower Hill (a name I gave it in consequence of the remains

of an old Nephite Alter or Tower), where we camped for the Sabbath.

In the afternoon, I went up the river about half a mile to Wright’s Ferry, accompanied by President Rigdon, and clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Davis county, township 60, range 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHAM, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the Prophet.”—Mil. Star, page 152 16th vol.

TO BE CONTINUED.

THE RETURN.

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E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, SEPT. 1889.

EDITORIAL.

The extracts we are publishing from the history of Joseph Smith, jr., show conclusively, there has been a great departure from the plain and pure doctrine of Christ. A careful perusal of them must, in our judgment, thoroughly convince every candid, thinking mind, that the course pursued by the leading men of the church, in those days, was not in accordance with the peaceful and heavenly teachings of the Lord Jesus, and his disciples, as set forth in both the New Testament and Book of Mormon.

Jesus says, “Ye cannot serve God and Mammon.” Paul says, “to be carnally minded is death. but to be spiritually minded is life and peace.” According to this history the carnal strongly predominated over the spiritual; but, unfortunately, we have not reached the worst features of their conduct. But some may say, “Why tell these things?” Our reply is, we feel forced to do it; that if we should hold our peace “the very stones” as it were, “would cry out.”

It has been pressed upon us, by the *Saints' Herald*, almost constantly, for years, that Joseph Smith was the "choice seer" spoken of in the Book of Mormon, and that he done God's work. Now we know these works spoken of in his history, are not the works of our heavenly Father, the Father of our Lord and Savior Jesus Christ, because they are not in accordance with his written word, nor of the spirit of the glorious gospel of peace. We therefore, feel called upon to continue the history, trusting it may be the means of opening the eyes of some honest souls, and be instrumental in causing them to RETURN to the plain and precious gospel of Christ, which is the only principle that will save us in the kingdom of our God and his Christ.

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CHRIST THE TRUE VINE.

It cannot be impressed upon our minds too strongly, the purity of the character of our blessed Lord and Master, Jesus of Nazareth, the true vine. Those who are branches of that vine must partake of its holy nature in order to bring forth its precious fruit.

Jesus says, "I am the true vine, and my Father is the husbandman." By this we learn we are under the direct watch care of our heavenly Father all the time, and that his eye is constantly upon us; and Jesus says in another place, "All things are written by the Father," therefore, there will be no necessity of calling witnesses in the day of judgment, for every person's record will be plain and open, when the books are opened, and "the dead shall be judged out of those things written in the books according to their works."—Rev. 20:12.

These things being ordained of the Father from the beginning, he made them known to the children of men by his own voice, by the ministering of angels, which he sent into his vineyard, and also by the Holy Ghost, for "Holy men of God spake as they were moved by the Holy Ghost."—2nd Peter 1:21. In the meridian of time, he sent his Only Begotten Son, to show the children of men the way of life, which he presented not only by precept but by example. He

said, "whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27.

He led a life of purity, of meekness and lowliness of heart, of forbearance and forgiveness, and said, "if ye forgive not men their trespasses neither will your Father forgive your trespasses."

Beloved brethren and friends, let us strive to follow the example of our blessed Lord and Savior, Jesus Christ, so that when our books are opened in the judgment, all our evil deeds may have been blotted out through the blood of the Lamb, and we stand approved in the presence of the judge.

CORRESPONDENCE.

A friend, a member of the Reorganized Church, who is a subscriber to our paper, and takes a great interest in its welfare, sends us the following:

In Bohn's edition of the history of the Scandinavians, written by a French author, it is stated that the Danes had a king named Dan, and then after him one named Half-Dan, and that the formea changed the name of Cimbria to Denmark, or Danmark, about the ninth century; that Jutland is derived from Yot-land or rota-land. (If it is not Assyrian, it must be Hebrew.)

The Book of Esdras, written in the East, makes the tribes of Israel be beyond the North sea. Such names as Danube, Dneister, Dneiper, Don, manifest traces of the half tribe of Dan that was located at the extreme north of Palestine. There are a great many Jews in Denmark. The Danes are noted for their long hair. Danish pirates colonized Normandy. Jacob, after blessing Dan, paused and said: "I have waited for thy salvation, O Lord."

Records state that the tribe of Judah founded a colony in Spain, and the tribe of Benjamin in Austria, about the time of the destruction of Jerusalem. Missionaries tell us there are Jews in Hindostan with crisp hair and skin as black as jet, and some in Saxony with light com-

plexion and flaxen hair. Charlotte Elizabeth (author of the "Prince of the House of David,") wrote to prove that the Irish were descendants of the tribe of Gad. Bancroft, in the 5th vol. of Native Races, says there are Indian tribes in South America who have had the rites of baptism, circumcision, and the purification of women at childberth, long before the Catholic missionaries went among them. Mr. Campbell, the principal of the Indian college in Virginia, said publicly that the Narvajoës were the Jews of the Indians. They live adjacent to the Pimos, at the junction of the Gila and Colorado rivers. There are Indians at San Bernardino who have a strongly marked Jewish Egyptian physiognomy, such as Ephriam and Manasah must have had. The names (patronymics) of a great many persons, both in Europe and America, who make no claim to be Israelite, are evidently of Jewish origin; as Deisraeli, Asher, Ahrens, Jacobson, Jacobs, Smith, from Schmidt.

Let us come to figures. About a million and a half Israelites entered Canaan, 400 years before David and 200 years before the siege of Troy, a people predicted to multiply. When the narrow limits of Palestine are considered, and the deserts surrounding it, and that Tyre and Sidon were great harbors, and that population ordinarily doubles in a century, that there were 700 years to the captivity, that the people were innumerable in the time of Solomon, that David's army out of ten tribes numbered a million and a half soldiers, that the Lord had a special motive for not numbering them, that much pasture for cattle for sacrifices were required, the conviction forces itself that Trojans and Greeks may have been of Israelitish and Pelasgian blood. The Philistines were probably Phonicians from Egypt, of whom was Sappho.

When the Greeks defied Xerxes the latter exclaimed, "Who are the

Greeks!" The oracular spirit that left the Temple may have settled at Delphi on the ground of consanguinity. The siege of Samona lasted three years, affording ample time for those living at the coast to take shipping for Europe. Duneden was the ancient name for Edinborough. Dune signified "hell." Irish may have some etymology with Erse and Norse. Gesemas, the Hebrew grammarian, mentions many words in Latin, Greek and the modern languages of Europe, derived from Hebrew. Wright's Greek Lexicon affords abundant instances. It is difficult to suppose that any but a God-blessed race could be at the head of the enlightened civilization of the world, as is the Anglo Saxon at this day, whose claims hung in the balance during the wars of Napoleon.

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CALPELLA, MENDOCINO Co., CAL.

August 4, 1889.

Dear Bro. Robinson:—On the 2d of July we arrived at our new home, six miles north of the above address. We had a successful journey, a brief outline of which will be in the Lamon Patriot, by request of the editor. We spent nearly two days in San Francisco, as we arrived there on the following Sunday after bidding you good bye, at 11 a. m. San Francisco is a fine city—wealth and the sin of intoxicants everywhere apparent. Leaving the city Tuesday at 7:40 a. m., we crossed in a nice steamboat to Liburon, where we took the train, and up the valley and through the tunnels we went to Ukiah, our county seat.

We have received one copy of THE RETURN, and we thank you for your liberal commendation given. Trusting that with God's help we shall ever prove worthy of the esteem expressed. The spirit of THE RETURN suits us quite well. The labor of love for the gospel truth is a glorious work. My heart yearns for Israel. My eyes fill with tears as

a retrospective thought from 1829 to 1889, as I read the history, and again from the days of Christ down. Oh! "what shall the harvest be?" "Who shall abide in the tabernacle?" When I consider the beauty, the consistency, the completeness of the gospel of the "New Covenant," (New Testament) given by and under the special supervision of the only High Priest and leader prophet of the christian dispensation—its author, Christ Jesus—I wonder, that apparently good men and women of ordinary intelligence, who have been made to "drink of that spiritual rock," can be led off, to the acceptance of other would be prophets and high priests. For in view of the fact that Jesus *is the* prophet like unto Moses, that Moses prophesied of, who gave all that his Father commanded him, and we may well connect, "all things that pertain unto life and Godliness," and having chosen certain witnesses and qualified them to bear witness, not only in "Jerusalem, Judea and Samaria," but to the uttermost parts of the earth; and in view of the farther fact that Paul declares with direct reference to Christ, "For such an High Priest became *us*," (the church of Christ) "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Therefore, *no other kind* of an high priest would become the church of Christ, for none else could be like Christ in that perfect mantle of holiness. Therefore, I am compelled to conclude, beyond the peradventure of a doubt, that those people who acknowledge a leader prophet or an high priest, (or high priests,) *are not* the church, or people of the New Testament pattern, but have set up another kingdom, another church, have and are preaching another gospel. Therefore, Christ is not their "living head," but in form they represent the image of the beast, that came up out of the earth.

Let it be remembered that the New Testament gospel covenant is the only covenant of Christ, given for the salvation of Adam's posterity. Or in other words it is the only church covenant that he has authorized this side of "the uttermost parts of the earth."

It will be apparent to all that while we remain in this life, we can not, consistently or otherwise, deal with any other covenant than the one Christ gave us, being assured that he, unlike man, is the same always. So what he gave, as made manifest by the original witnesses, whom he chose and endowed with power to bear witness of, to "the uttermost parts of the earth," whatever others may do, I am constrained to contend for the covenant given by Christ, within the bounds of "the uttermost parts of the earth," knowing that he is true and that his words will judge us, those that he had ("I have") spoken; and that he will be with us only so long as we "teach all things, (or abide in the doctrine of Christ) whatsoever he has ("I have") commanded you.

Is it not true? Is it not clear scriptural teaching, that any other law, precept, or rule of action than that given in the code of Christ, which constitutes one of the two primary causes of his advent, would be subversive of his plan? Yes, and though the builder may conceive in his heart an adoration for Christ, yet he would be building but "wood, hay and stubble" on that foundation.

There is a special promise only to those who "abide in the doctrine of Christ." The New Testament is God's universal standard of that doctrine, sent by him to the uttermost parts of the earth. All other records, should they agree with it identically, can only be of a secondary or local character, and they must agree. They must not add to, nor diminish from the spirit of the New Testament-covenant, either in

spirit nor one iota in essence. The New Testament remains the standard. That spirit manifestation, through whatever channel, that feels to drop this covenant and accept of some modern revelation—so-called or theory—and leads the soul to reject the testimony of the one for the Covenant of Christ, is woefully deceived. It matters not what one may have believed in the past, the only question that should ever be uppermost is “what is the truth?” I remain your Brother for the “one Faith.”

E. II. GURLEY.

NOTE.—The Book of Mormon does agree perfectly, in spirit and essence, with the New Testament Scriptures. The gospel, as set forth in both records, is precisely the same, nothing varying. It was given by the same blessed Lord Jesus, first to the Jews at Jerusalem, and after his crucifixion and resurrection, to the Nephites on this land, whom he visited, as he told his disciples at Jerusalem, “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.—EDITOR.

A friend in Alabama writes:

“I have just received the July RETURN and I like it so much, and will as long as our Elders do not go to debating on the truth, or any church tenets. Bible truth does not spread by debates. If Appolos waters God will give the increase. Let them follow the Master's example, and what he told them to do, and the church will be right all the time. I find the best way to disseminate the christian religion, is to practice what we profess. I believe if every professing christian in America would practice all they profess there would not be an infidel or unbeliever in the country over twelve years old, all would be members of some church.”

Bro. Robinson, what do you think of keeping Sunday? I have read the New Testament through twice hunting up the Sabbath question. I find that Paul

preached 59 Sabbaths, and twice he speaks of preaching all night until the dawn of the first day. He also tells them to select seven just men to gather up and bring all things for the comfort, and church business on the first day: at least that is the substance, if not the words, inferring not to do such things on the Sabbath, or Saturday.

Christ tells them not to let their flight be in the winter or on the Sabbath day. In Genesis we learn God ended his work on the seventh day, and rested and blessed and sanctified it. This is certainly the best proof that this is the day. God would not have two such days, at least the bible does not give but one.

In Revelations John says that only they who keep the commandments of God, and the faith of Jesus, will be found in the first resurrection. John says he had a vision on the Lord's day. What day is that? If the first day of the week is the Lord's day Paul would not have transacted his church business on that day. Oh yes, you will say, James tells us to submit to the powers that be, to obey the laws of man. Yes that is true. Paul says we should obey God rather than man.

History, and the early fathers say, Constantine, in 325 A. D. after he united church and state, and was made Pope, and called himself the vicegerent of Christ on earth, adopted the heathen sun worshipers day, which was the first day of the week. Shall we obey this man of sin?

The Lord's day is only spoken of twice in the New Testament. It speaks of the Sabbath more than 60 times. The first day 3 times. But the first day is never spoken of as a day to observe, only as I would speak of any day of the week.

Now, Bro. Robinson, I am in earnest. I want you to write, or print in THE RETURN, upon this question; tell us how you understand these things. I want information.

I do wish some of the Elders in Christ's church would come here and preach.

Yours in the bonds
of christian love.”

NOTE—Other parties have requested us to give our views on the Sabbath question, which we purpose doing in a future number of THE RETURN.—ED.

EXTRACTS FROM LETTERS.

The following extract is taken from a letter written by a brother who is an entire stranger to us, but who we understand, has been ordained an elder in the church of Christ.

To ELDER E. ROBINSON:

Dear Brother:—I find that my RETURN does not come to hand so soon as it ought to do. I only got the August number to-day, it being eight days late. I do not know to whom lays the fault, so do not blame any person in particular, but yet it is very annoying to have the paper kept back for so many days.

I like THE RETURN well, and believe it is getting in a good work, in opening up the eyes of the people to the knowledge of what was done by those, who, in the early days of the church laid claim to be its leaders. There are also one or two items that I think would interest all your readers.

The first one is a concise report of the onward work of the different elders of the church—in fact they ought to be glad to make report to you at least once in three months. Then *we*, who read THE RETURN, would know something of the onward progress of the church. *Now we know nothing.*

The second item is a report of the doings of all conferences of the elders of the church of Christ, for where there is no report given, it shadows forth a *secret combination*, a thing or course which is condemned by the prophets of God in the Book of Mormon. Now in speaking of these items, I do not wish it to be inferred that I am finding any fault with you, as Editor; my only desire is to see the power of THE RETURN increased, I may just as well also inform you that nothing is being done here in forwarding the work of God, and to tell the honest truth, I am doing nothing myself, and therefore I am just in as much fault as the

rest, and perhaps more, as I am aware that nothing ought to hinder us in the work of God. Yours in sincerity.

We approve of the suggestion that the elders in the church write for THE RETURN, a statement of their labors, at least as often as once in three months.

If there are any elders who are not doing anything, we respectfully but earnestly, request them to make an effort, without further delay, and get the use of school houses in their vicinity, which we presume can be obtained in almost every locality.

If you cannot get school houses, or public halls, we recommend holding meetings in private houses, or in groves, or streets in cities, and let your light shine, and we feel assured you will receive a great reward.

Remember, the Master is coming ere-long, when he will call his servants to give an account of their stewardship. Read the 25th chapter of Matthew.

It is important that our daily walk corresponds with our teachings.

We will commence by reporting our little church here in Davis City, of thirteen members, (ten here and three in Lamon,) which hold our meetings regularly, three times a week. Preaching at 11 o'clock a. m. on Sunday, and prayer meetings: Monday afternoon and Wednesday evening. We have peaceful quiet times, and enjoy ourselves very much.

With regard to the paper being late, as spoken of in the letter, we have this to say, we do not feel bound to have it printed by the first of each month. If it is out by the 15th, or even any time in the month, it fills all we have promised.

There has been but one conference of the Elders of the church since THE RETURN has been published, the proceedings of which are printed.

—:—:—

A friend in Minnesota writes:

BRO. E. ROBINSON:—I received THE RETURN for August this morning, but the July number has failed to reach me, and if you have back numbers on hand, please send me

the July number, for I want to keep them complete.

I am very much interested in reading THE RETURN, and hope you will continue to print it. I like to hear the back history and doings of the church brought to light, as I get a better understanding, and am better prepared to act now. I also take a great interest in the affairs of the gathering of the Jews, and any items in regard to them I watch with very close attention, as that is one of the signs or proofs of the near approach of the Savior, as well as the great and terrible tempests, storms, cyclones, fires and all other wickedness, and the great abominations practiced continually before the face of the Lord, all over the whole face of the earth.

Respectfully.

:o:

A friend in Kansas, who signs himself "An Old Latter Day Saint," a perfect stranger to us, sends the following for publication. We may possibly have something to say on the subject when we get to it.

"EDITOR OF THE RETURN: Sir: I see in our (Saints') Herald a fling at you for some remarks you should have made in relation to tithing. What you said I know not, but I read what the Herald says, and will say a few words. It is possible that you said something that called for the wrath of the man who wrote that article in the Herald of Aug. 24, but I see no use of his spinning out a long yarn on the law of tithing, or of explaining what is done with it when paid, for we have the books and can read the law on tithing just as well as the man who wrote that harangue.

Again, he need not tell us what they do with the tithing when paid, the Bishop's report satisfies us who are fed and who are not fed. All one has to do is to turn to the debt and credit as published in the Herald by the Bishop; there we find Elder E. K., Wm. K., E. C. B., and others charged up with so many

dollars and cents on the money list. Therefore, we do not see what, but guilt or malice led the Herald to send such a fling at the RETURN. Hit birds flutter. You must have told the truth.

The Herald seems to claim that Ebenezer knows this and that. Yes, he knows pretty near as many years and as much as the Lamoni writer. W. W. Blair need not tell us what the tithing is used for: we know just as well as he does, having read the report."

:o:

EGYPTIAN AND BABYLONIAN EXCAVATIONS.

At the last meeting of Victoria Institute of London, Prof. Sayce read a paper full of interest to all who are watching the work of exploration now so actively going on in the East. The professor announced, that from a thorough examination of recently discovered archives, he was able to state that literary intercourse was not unknown fifteen hundred years before Christ. In fact he asserts that that age was marked with considerable "bookishness," and that literary intercourse between Babylon, Egypt and the smaller states of Palestine, Syria, Mesopotamia, etc., was quite free. He announces two startling conclusions, as follows: Babylonia was the diplomatic language of that day; and a tablet library will yet be found by the excavators, belonging to that period. It may be said in this connection, that the latest tablets found give strong proof of the historical accuracy of the pentateuch.

In connection with the foregoing it should also be noted, that Egyptian wax portraits have lately been discovered and collected, so accurate in detail, and so perfect in finish, that doctors have been able to detect the existence of dropsy in the persons whose portraits these are.

Thus is the prehistoric age of science being gradually brought to view; and thus will the prehistoric age, marked by innocence in the beginning, and by revelation, knowledge, arts, sciences, heavenly wisdom, etc., be finally revealed, to the dismay of the very skeptics who have hunted for these evidences with which to overthrow truth.—*Independent (Lamoni) Patriot.*

:o:

JERUSALEM.

Thirty thousand out of the 40,000 people in Jerusalem are Jews, and the Israelites bid fair to again become the predominant people in Palestine.

The Turkish government, which has for ages prohibited them from living longer than three weeks at a time in the holy land, is, under the influence of the foreign government, relaxing its restrictions, and at present the Jews are coming to Jerusalem by the hundreds. They are engaging in business, and they now control a great part of the trade of Jerusalem. Some of them feel that the day when the prophecy of the bible, that they shall again inhabit their land, shall be fulfilled is at hand, and one curious tribe from southern Arabia claims to have received a revelation that they must leave their desert country and come back to Palestine. These Jews have lived in Yemen Arabia for the last 2,500 years. They are of the tribe of Gad and they left Palestine 700 years before Christ was born. They are bringing with them many valuable old documents which prove their origin, and not a few of them are engaged in agriculture near Jerusalem. The persecution of the Jews in Russia and Austria is driving many of them to Jerusalem and there are large numbers of Polish and Spanish Jews in that city.—Chicago Times.

—o—

BACK NUMBERS.

A friend has ordered us to send a few packages of the back numbers of THE RETURN to different Postmasters, with a request that they distribute them to such patrons of their office as they think will take an interest in the "Mormon problem." As we have a good supply of back numbers on hand, this is an excellent way to circulate them, and let them be doing a good work, as that is their mission.

Different parties have written to us expressing gratitude for the information and knowledge brought to them through the medium of our paper, and express a wish for its welfare. To such, and all others who wish to see truth and righteousness prevail, and feel a willingness to aid in the good work, they can do so by ordering our paper sent to their friends, or ordering packages sent to be distributed as above.

We will send *twenty-five* copies of the back numbers, (all of one number, or of different numbers, as the sender may order,) postage paid, for \$1. Or *twelve* copies for 50 cents, mailed to different individuals, if the sender should wish.

—o—

NIGHT AND DAY ARE THINE.

The day is Thine—

The long bright summer day,
From the first dawning light till evening closes,
And all its merry birds and blooming roses,
And all its golden beauty bid us say,
The day, O Lord, is Thine.

The night is Thine—

The long dark winter's night,
Hushing our birds to sleep, our flowers concealing,
But, by its hosts of glowing stars revealing
Through the deep sky. Thy glory and Thy might,
The night, O Lord, is Thine.

And life's brief day

Is also Thine, when we
Must work, while light doth last, for our dear Master,
Oh! that our sluggish feet could travel faster,
And we with readier service give to Thee
Our life's fast-fleeting day!

That darker night

Is also Thine, O Lord,
When Thou sweet sleep to Thy beloved givest.
For while Thy needs must die, Thou ever livest,
And o'er Thy dear ones keepest watch and ward,
Till darkness ends in light.

—o—

Blessed are the pure in heart: for they shall see God.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

THE RETURN Is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

Address E. ROBINSON,

Davis City, Decatur Co, Iowa.

THE RETURN.

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

Vol. 1. No. 10.

DAVIS CITY, IOWA, OCTOBER, 1889.

Whole No. 10.

The Return.

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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 6.

INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

(CONTINUED FROM PAGE 137.)

It is with a sorrowful heart that we recount the scenes enacted by the church in Far West, Mo. in June and July, 1838.

After having gone through with the form of a trial by the High Council, in which the cases of David and John Whitmer, Oliver Cowdery, W. W. Phelps and L. E. Johnson were disposed of, and Joseph Smith and Sidney Rigdon had written that unfeeling letter to John Whitmer, unbecoming gentlemen, much less professed saints, and after having that remarkable revelation stating that Far West was holy ground, (as published in the Aug. and Sept. numbers of THE RETURN,) a society was organized by the church members, at first called, "The Daughter of Zion," afterwards, "Danites," (or from which came the secret order called "Danites,") to be governed by the following purported Bill of Rights and Articles of organization:

BILL OF RIGHTS OF THE DAUGHTER OF ZION, AND ARTICLES OF ORGANIZATION.

"WHEREAS, in all bodies laws are necessary for the permanent safety and well being of society, we, the members of the society of the Daugh-

ter of Zion, do agree to regulate ourselves under such laws as in righteousness shall be deemed necessary for the preservation of our holy religion and of our most sacred rights, and the rights of our wives and children. But to be explicit on the subject, it is especially our object to support and defend the rights conferred on us by our venerable sires, who purchased them with the pledges of their lives and fortunes and sacred honors. And now to prove ourselves worthy of the liberty conferred on us by them in the providence of God, we do agree to be governed by such laws as shall perpetuate these high privileges of which we know ourselves to be the rightful possessors, and of which privileges wicked and designing men have tried to deprive us by all manner of evil, and that purely in consequence of the tenacity we have manifested in the discharge of our duty towards our God, who had given us these rights and privileges, and a right in common with others, to dwell on this land. But we not having the privileges of others allowed unto us, have determined like unto our Fathers, to resist Tyranny, whether it be in Kings or in people. It is all alike unto us, our rights we must have and our rights we shall have in the name of Israel's God.

ARTICLE 1st.

All power belongs originally and legitimately to the people, and they have a right to dispose of it as they shall deem fit. But as it is inconvenient and impossible to convince the people in all cases, the Legislative powers have been given by them from time to time, into the

hands of a representation composed of delegates from the people themselves. This is and has been the law in both civil and religious bodies and is the true principle.

ARTICLE 2nd.

The Executive power shall be vested in the President of the whole church and his counsellors.

ARTICLE 3rd.

The Legislative powers shall reside in the President and his counsellors, together with the Generals and Colonels of the society. By them all laws shall be made regulating the society.

ARTICLE 4th.

All offices shall be during life and good behavior, or to be regulated by the law of God.

ARTICLE 5th.

The society reserves the power of electing all its officers with the exception of the Aids and Clerks which the officers may need in the various stations. The nomination to go from the Presidency to his second, and from the second to the third in rank, and so down through all the various grades, branch or department retains the power of electing its own particular officers.

ARTICLE 6th.

Punishments shall be administered to the guilty in accordance to the offence, and no member shall be punished without law, or by any others than those appointed by law for that purpose. The Legislature shall have power to make laws regulating punishments as in their judgement shall be wisdom and righteousness.

ARTICLE 7th.

There shall [be] a Secretary whose business it shall be to keep all the Legislative records of the society, and also to keep a Register of the names of the members of the society, also the rank of the officers. He shall also communicate the laws to the Generals, as directed by laws made for the regulation of such business by the Legislature.

ARTICLE 8th.

All officers shall be subject to the commands of the Captain General given through the Secretary of war. And so all officers shall be subject to their superiors in rank, according to laws made for that purpose.

Having thus established a military organization within the church, and being exceedingly zealous, were ready to carry out any measure directed, and being determined to rid the community of the presence of the dissenters, therefore, a manifesto was issued, contrary to both the laws of God and the laws of the land, ordering peaceable citizens from their homes, and driving them out of the county, compelling them to flee for their lives.

The following is the first part of the manifesto, or order, notifying the parties to leave the county within three days, or suffer the consequences:

"Flyr West, June, 1838.

To Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps and Lyman E. Johnson Greeting: Whereas, the citizens of Caldwell county have borne with the abuses received from you at different times and on different occasions until it is no longer to be endured, neither will they endure it any longer, having exhausted all the patience they have. We have borne long and suffered incredibly, but we will bear nor suffer any longer, and the decree has gone forth from our hearts and shall not return unto us void. Neither think, gentlemen, in so doing we are trifling with either you or ourselves for we are not.

There are no threats from you, no fear of losing our lives by you, or any thing you can say or do will restrain us, for out of the county you shall go and no power shall save you, and you shall have three days after you receive this our communication to you, including twenty-four hours in each day for you to depart with your families peaceably, which you may do undis-

turbed by any person. But in that time, if you do not depart, we will use the means in our power to cause you to depart, for go you shall.

We will have no more promises to reform as you have already made, and in every instance violated your promise and regarded not the covenant which you had made, but put both it and us at defiance.

We have solemnly warned you, and that in the most determined manner, that if you did not cease that course of wanton abuse of the citizens of this county, that vengeance would overtake you sooner or later, and that when it did come it would be as *furiosus as the mountain torrent* and as *terrible as the beating tempest*. But you have affected to despise our warnings and to pass them off with a sneer a grin or a threat, and still pursued your former course.

Vengeance sleeps not neither doth it slumber; and unless you heed us this time, and attend to our request, it will overtake you at an hour when you do not expect it and at a day when you do not look for it, and for you there shall be no escape; for there is but one decree for you which is, *depart, depart*, or else a more *fatal calamity shall befall you*."

* * * * *

The italics are ours.

The above manifesto was signed by 83 determined men. Among the names we recognize some of the members of the High Council, and others holding high positions in the church, including that of Hyrum Smith, one of the first Presidency.

The parties heeded the warning, and left in haste late one afternoon in June, a detailed account of which we give as follows: taken from the 9th page of the "*Ensign of Liberty*," published by W. E. McLellan in March 1847.

"All things seemed to admonish them they only could have safety in flight. Consequently near sunset, David, Oliver, John and Lyman, bid farewell to their youthful wives, and

their little-children, their homes and firesides, and with heavy hearts, and solemn step they left that people who had been enlightened and bro't together, to a great extent, by their labors and "testimony." but alas! who had now fallen, and become their bitterest enemies, and high handed persecutors. After these men, the "witnesses of truth," had taken an affectionate leave of their innocent families, resigning them into the hands of the Father of lights, they left "the city of their homes" and began to wend their way across those extensive prairies lying south of Far Wsst.

But the darkness of night soon coming on, and being comparative strangers to the way, they directly lost their path. Pensive, mournful and solemn, see them wander they know not where. * * Ah! see that man who sat day after day, week after week, and month after month, and wrote the pages of the Book of Mormon, from the mouth of Joseph Smith, jr., as he translated by the inspiration of Heaven, the words of the holy prophets, who lived and wrote upon this beloved American continent. Yes, see him and his partners in tribulation, wander as the prophets of old; because they had borne a faithful testimony against wickedness in high places. * *

But onward see those men wander until the light of a new day broke in upon that part of the earth, and meeting a stranger he points them to the road that will lead them to an old and tried friend's, who lived about twenty-five miles from Far West. With joy mixed with sorrow, he received them. * * Here they found a home from the "pitiless storm," and remained and refreshed themselves for some days, until their friends had succeeded in bringing to them their families."

Thus they escaped with their lives; having wandered all night without food or shelter, having been driven from their homes by professing SAINTS.

The church, having entered into an independent organization, and taken the law into their own hands, and having driven out these men, (three of whom were witnesses to the Book of Mormon,) and having been commanded by revelation to commence building the temple on the 4th of July, and intending to make a formal *Declaration of Independence*, as did our fore-fathers, extensive preparations were made to have a grand celebration on that day.

A tall liberty pole was raised on which floated the "stars and stripes." A stand was erected for the officers and orator of the day, large enough also to seat several distinguished visitors. An excavation had been made the year previous, for the temple, on the public square, and four large stones had been prepared for corner stones, which were to be laid on that day. Of this celebration Joseph Smith, jr., in his history, speaks as follows, on page 181, 16th vol. Mil. Star.

"July 4th, was spent in celebrating the declaration of Independence of the United States of America, and also in the saints making a declaration of Independence from all mobs and persecutions which have been inflicted upon them, time after time, until they could bear it no longer; * * also in laying the corner stones of the house of the Lord, agreeable to the commandment of the Lord unto us, given April 26, 1838.

Joseph Smith, junior, was President of the day; Hyrum Smith, vice President; Sidney Rigdon, Orator; Reynolds Cahoon, Chief Marshall; and George W. Robinson, Clerk.

The order of the day was splendid. The procession commenced forming at ten o'clock, A. M., in the following order; 1st, the Infantry; 2nd, the Patriarchs of the church; the President, vice President, and Orator; the twelve Presidents of the Stake, and High Council; Bishop and Council; Architects, Ladies and Gentlemen, and the Cavalry in rear.'

After the corner stones were laid President Rigdon delivered the oration, from which we make the following extract:

"It is not because we cannot, if we were so disposed, enjoy both the honors and flatteries of the world, but we have voluntarily offered them in sacrifice, and the riches of the world also, for a more durable substance. Our God has promised us a reward of eternal inheritance, and we have believed his promise, and though we wade through great tribulation, we are in nothing discouraged, for we know he that has promised is faithful. The promise is sure, and the reward is certain. It is because of this, that we have taken the spoiling of our goods. Our cheeks have been given to the smiters, and our heads to those who have plucked off the hair. We have not only when smitten on one cheek turned the other, but we have done it again and again, until we are wearied of being smitten, and tired of being trampled upon. We have proved the world with kindness, we have suffered their abuse without cause, with patience, and have endured without resentment, until this day, and still their persecutions and violence does not cease. But from this day and this hour, we will suffer it no more.

We take God and all the holy angels to witness this day, that we warn all men in the name of Jesus Christ, to come on us no more forever, for from this hour. we will bear it no more, our rights shall no more be trampled on with impunity. The man or the set of men, who attempt it, does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us and them a war of extermination, for we will follow them, till the last drop of their blood is spilled, or else they will have to exterminate us: for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed. Remember it then all MEN.

We will never be the aggressors, we will infringe on the rights of no peo-

ple; but shall stand for our own until death. We claim our own rights, and are willing that all others shall enjoy theirs.

No man shall be at liberty to come into our streets, to threaten us with mobs, for if he does, he shall atone for it before he leaves the place, neither shall he be at liberty to vilify and slander any of us, for suffer it we will not in this place.

We therefore take all men to record this day, that we proclaim our liberty on this day, as did our fathers. And we pledge this day to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure, for the last nine years, or nearly that. Neither will we indulge any man, or set of men, in instituting vexatious law suits against us to cheat us out of our just rights, if they attempt it we say we be unto them.

We this day then proclaim ourselves free, with a purpose and a determination, that never can be broken, "no never! no never!! NO NEVER!!!"

At the conclusion of the oration the vast multitude shouted, Hosanna! Hosanna!! Hosanna!!! three times, in confirmation of the declaration of Independence made by the speaker. But to show the displeasure of our Heavenly Father, as we verily believe, a few days after, a thunder storm arose, and passing over the place, a shaft of lightning struck the liberty pole and rived it into more than a thousand atoms. This struck dismay into the hearts of some, but we were told at the time, that Joseph Smith, jr., walked over the splinters and prophesied that as he "walked over these splinters, so we will trample our enemies under our feet." This gave encouragement to the fearful and timid.

Is it possible, we ask, that the acts of such a people, under such influences, and dictated by such a spirit, could affect the spiritual standing of any but themselves? We answer, No.

We think we have clearly shown from the records, that the action taken by the

church, in relation to David Whitmer, was *illegal*, and a violation of both the law of God and the law of the land, therefore, could not affect his spiritual standing in the least degree, but he retained his priesthood in full force and virtue, which he held equal with Joseph Smith, jr., according to the book of Doctrine and Covenants, for it says expressly: "Wherefore you [David Whitmer, Oliver Cowdery and Martin Harris] have received the same POWER, and the same FAITH, and the same GIFT like unto him;" [Joseph Smith, jr.]—D. C. 15:3.

We now dismiss that part of our subject and turn to another.

It will be remembered that on page 137 of the September number of THE RETURN, we gave an account of the High Council at Far West, in June, rescinding the vote which had previously passed, granting a salary to Presidents Joseph Smith, jr., and Sidney Rigdon, which left them without a salary. Therefore, four days after their declaration of Independence, Joseph Smith, jr., inquired of the Lord "how much thou requirest of the properties of thy people for a tithing?" notwithstanding it was already stated in a revelation in the book of Doctrine and Covenants what the Lord required of his people for a tithing, and he received the following

TITHING REVELATION:

"*Revelation given at Far West, Mo. July 8, 1838.*

In answer to the question, O Lord show unto thy servants how much thou requirest of the properties of thy people for a tithing?

1. Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and, after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever,

for my holy priesthood, saith the Lord.

2. Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.—D. C. 106.

There is no mention made of the poor in this revelation, and being personally acquainted with the circumstances under which it was given, we never could feel that the Lord ever gave it for the good of his people, neither can we believe it after seeing its practical workings for fifty years. We verily believe, if the Lord had anything to do with it, it was upon the principle set forth in the 14th chapter of Ezekiel; they evidently had "set up an idol in their hearts," and the Lord answered them "according to their idols."

We feel sure that had the High Council at Far West, carried out the resolution, and paid Joseph Smith, jr. and Sidney Rigdon, the salary they asked for, of eleven hundred dollars each per year, we never would have seen this tithing revelation. The church had been in existence over eight years, and had seen its purest, happiest days before that was given.

That was not the only revelation given on that day, as we learn by reference to the history of Joseph Smith, jr., for, on pages 183-4 of the Millennial Star, he says:

"Also I received the following—
Revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, Zion, July 8, 1838.

Verily thus saith the Lord unto my servant William Marks, and also

unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth; let them awake, and arise, and come forth and not tarry, for I, the Lord, command it; therefore if they tarry it shall not be well with them. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord, for what is property unto me, saith the Lord? Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord; for have I not the fowls of heaven and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord.

Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion.

Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.

Let my servant N. K. Whitney, be ashamed of the Nicholatine band, and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-ahman, and be a Bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

And again, I say unto you, I remember my servant Oliver Granger,

behold, I say unto him, that his name shall be had in sacred remembrance from generation to generation, for *ever* and *ever*, saith the Lord. Therefore let him contend earnestly for the redemption of the First Presidency of my church, saith the Lord, and when he falls he shall rise again, for his sacrifice shall be more sacred unto me than his increase, saith the Lord; therefore let him come up hither speedily, unto the land of Zion, and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people; therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him for ever and ever.

And again, verily I say unto you, let all my servants in the land of Kirtland remember the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the money changers in mine own due time, saith the Lord. Even so. Amen”

“Also I received the following—
Revelation, given at Far West, July 8, 1838.

“Show unto us thy will, O Lord, concerning the Twelve?”

Answer.

Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the places of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name. Let them take leave of

my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who are fallen, and be officially notified of their appointment.”

The members of the church soon began to bring in their surplus property, as tithing, when, on the 18th of July the following Revelation was received:

“*Revelation given July 18, 1838, making known the disposition of the properties tithed as named in the Revelation of July 8.*

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a Council composed of the First Presidency of my Church, and of the Bishop and his Council; and by my High Council; and by mine own voice unto them, saith the Lord. Even so. Amen.

On July 26, the following disposition of the property was ordered by the Council.—Mil. Star. page 204, 16th vol.

“Thursday 26th. The First Presidency, High Council, and Bishop’s Courts assembled at Far West, to dispose of the public properties of the Church in the hands of the Bishop, many of the brethren having consecrated their surplus property according to the Revelations.

It was agreed that the First Presidency should keep all their properties that they could dispose of to advantage, for their support, and the remainder be put into the hands of the Bishop or Bishops, according to the commandments.

TO BE CONTINUED.

—:—:—

INDIAN SCHOOL.

The Indian school at Carlisle, Pa. has the oldest pupil of any educational institution in the United States. He is more than 60 years of age. Crazy Head is his name, and

he was once chief of the Crow nation. He was a bold warrior and an able ruler. He is anxious to learn the ways of white men, and is now receiving instruction in blacksmithing. During the coming winter he will attend school. He is a man in vigorous health, and has a more refined face than is often found in his race. He is docile and patient, and there is something almost pathetic about his longing to learn the customs of civilization before he dies.—*Pipe of Peace.*

RAILWAY TO JERUSALEM.

THE British Consular Agent at Jaffa, in his last report on the trade of his district, states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for 71 years. It is stated that a company has been formed in England and France to carry out the scheme, and that the engineers are soon expected to undertake the work.

The carriage road between Jaffa and Jerusalem has been greatly improved. The Government sold last year the income from the toll of the road for £2,085, as compared with £1,812 the year before last, which shows an increase in the traffic.

The Jewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about 2,000,000 vines and promising well. The colonists are good laborers, nearly all their land is cultivated. The greater part of them are Turkish subjects, and are all subject to the laws of the country.—*Hebrew-Christian.*

JERUSALEM has yielded to the progressive tendencies of the age. The uneven and dangerous condition of its roadways has given place to excellent paving in the principal streets. The approaches to the city from Bethlehem and Hebron have been widened.—*Id.*

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, OCT. 1889.

—We devote a considerable space in this number of our paper, to incidents in church history, which have transpired under our personal observation, which we trust will not only be interesting to many of our readers, but will enable them to have a better understanding of the true position of the church in those days.

We are certain that our heavenly Father did not dictate by his holy spirit, or mark out the course pursued by the church, although we are satisfied a large majority of the actors, at the time, felt justified. But the Lord would not look placidly on and see his faithful witnesses driven from their homes, at the peril of their lives, without having retributive justice meted out to their persecutors, as Jesus hath said, "the same measure that you mete shall be measured to you again," therefore a fearful retribution hung over our devoted heads, which, when it came, was as "furious as the mountain torrent, and as terrible as the beating tempest," as will be seen in our next number.

The Sabbath.

We have been asked by different parties to give our views on the Sabbath question. In so doing we do not deem it necessary to go into an extended examination of the opinions and arguments of ancient and modern writers on the subject, as our limited space forbids that, besides, we see nothing gained by it. We will therefore, only endeavour to give briefly, our opinion, or views upon the subject.

We believe our heavenly Father had two special objects in view in instituting the Sabbath.

First: He being the builder of the human frame, the body of man, that machine which has to do the manual labor,

to provide food to keep it in running order, knew that it required stated rests, at short intervals, in order to keep it in anything like good working condition, therefore set the example, and rested on the seventh day, and evidently instructed man to do the same, knowing that by so doing his body, his frame work, would become recuperated, and be filled with fresh vigor, fully prepared for six more days of toil and labor: and that by continuing to repeat the operation every seventh portion of time, the machine would live out its allotted time with apparent ease: whereas, if it did not have these frequent stated rests, would soon become disqualified for labor.

Second: Our heavenly Father, knowing the wiles of satan, and the proneness there would be in man to forget God, instituted the Sabbath, as thereby man would have a continual reminder, that there is one living and true God, whom he should reverence and serve.

Now, that the portion of time between the going down of the sun on Friday night, and the going down of the sun on Saturday night, is the precise seventh portion of time God sanctified when he rested, we have no means of knowing, unless he should choose to reveal it.

The Lord commanded the children of Israel not to gather manna on the Sabbath day, thus establishing with them, the portion of time which he designated the Sabbath, and gave them a strict command to observe and keep it holy, with a terrible penalty attached to a violation of that command, even to be stoned to death.

But how do we know that the hours between the going down of the sun on our Friday night, and the going down of the sun on Saturday night, is the precise seventh portion of the time then designated? There have been two miraculous displays of the power of God since that day.

First: In the days of Joshua, when he commanded the sun and moon to stand still. "So the sun stood still and hasted not to go down for a whole day."—Josh. 10:13.

Second: In the days of Hezekiah, king of Judah, when he was sick, nigh unto

death, and wept and prayed to the Lord.

"Then came the word of the Lord to Isaiah, saying,

Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.—Isaiah 38:4-8.

It is very evident to our mind, that the Jews measured their time by the rising and setting of the sun, therefore, inasmuch as the time of the rising and setting of the sun has been changed a whole day at one time, and ten degrees at another time, therefore it is clear to our mind, that the twenty-four hours kept by the Jews, as the Sabbath, are not the seventh part of time which was allotted to the children of Israel as the Sabbath, consequently, any other twenty-four hours, if kept sacredly unto the Lord every seven days, is just as acceptable unto him, in our humble opinion, as any other twenty-four hours.

Our Savior observed the Sabbath day, which may be considered as establishing the time; but inasmuch as he knew the hours had been changed, it confirms us in our opinion that there can be no more virtue in keeping the twenty-four hours between Friday night and Saturday night, than keeping the twenty-four hours of the first day of the week. By keeping Sunday we not only rest, and are reminded there is one living and true God, but also, that his beloved Son, Jesus Christ, rose from the grave on that day.

If any given twenty-four hours are required to be kept by all the inhabitants of the whole world, at the same moments of time, it would be a physical impossibility, and have it the same day of the week with all.

there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

But wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.

But to be learned is good, if they hearkened unto the counsels of God. But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures: wherefore their treasure is their God. And behold, their treasure shall perish with them also. And wo unto the deaf, that will not hear: for they shall perish. Wo unto the blind, that will not see: for they shall perish also. Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Wo unto the murderer, who deliberately killeth: for he shall die. Wo unto them who commit whoredoms; for the shall be thrust down to hell. Yea,

wo unto those that worship idols: for the devil of all devils delighteth in them. And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins.

O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal.

O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth: for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken.—Second Book of Nephi, 6:7-15.

CORRESPONDENCE.

APOSTACY.

‘BOOK OF DOCTRINE AND COVENANTS.’

No 1.

Besides the book bearing the above title, is a little book called, “A book of commandments,” a few copies of which are still in existence, like the first number of the *Saints Herald*, has escaped the ravages of time.

This little book was printed by and under the authority of a council of “The Church of Christ” in 1833, which council was “Continued” on the first of May 1832, after the church had pronounced Joseph Smith’s words just as infalible as God’s word and gone into many errors. I quote from an article written by Robert M. Elvin under the head of, “BOOK OF COMMANDMENTS,” in the *Herald*, August 30th 1884, and he quotes from, *Millennial Star*, Vol. 14, p. 163, as follows: “Our council was continued on the

first of May, (1832) when it was ordered that three thousand copies of the Book of Commandments be printed, the first edition," etc.

In this order we see the authority for printing the revelations in a book: which Bro. Whitmer in his "Address" says: "The spirit of God came upon me and I prophesied to them in the name of the Lord: that if they sent those revelations to Independence to be published in a book, that the people would come upon them and tear down the printing press, and the church would be driven out of Jackson county." Address, p. 55.

In the spring of 1833 the revelations were printed in the "Book of Commandments" and many were distributed among the members of the church, "Address" p. 55. In order to show that this is correct I quote from the same article in the Herald, Elvin says; "In a letter dated June 25th 1833, and signed Joseph Smith Jr. Sidney Rigdon, F. G. Williams and addressed to W. W. Phelps and others in Zion," etc. etc. "In the same letter on p. 450 some mistakes are noted as follows:"

"The following errors we have found in the commandments as printed: Fortieth chapter, tenth verse, third line; instead of 'corruptible,' put 'corrupted.' Fourteenth 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.'

In those quotations are shown: First; that the revelations were ordered to be printed. Second; Notwithstanding Bro. Whitmer's prophecy, they were printed in a book. And third: that the heads and leaders accepted them as correct with the exception of *only four little typographical errors*. The reader will please note this and then take Bro. Whitmer's "Address," and behold the additions,

subtractions, the twisting, subvertings and changes they made in those revelations when they compiled the "Book of Doctrine and Covenants in 1834-5.

Bro. Whitmer prophesied in the name of the Lord, "that if they sent those revelations to Independence to be published in a book, the people would come upon them and tear down *the printing office*, and the church would be driven out of Jackson Co.

Robert Elvin says in his article in the same Herald; "On the 20th of July 1833, the printing office at Independence with the contents thereof, including nearly the entire issue of the book, was destroyed by the mob."

Thus, Mr. Elvin, perhaps uncautiously records the fulfillment of Bro. Whitmer's prophecy, which was uttered in 1832, concerning the destruction of the printing press at Independence, Mo.

The subsequent history of the church further shows that the church was *driven* out of Jackson County; Thus literally fulfilling Bro. Whitmer's prophecy.

The fulfillment of this prophecy in connection with the proofs adduced by Bro. Whitmer from the revelations through the stone, in themselves should be sufficient proof to convince the most skeptical, that those revelations should not have been published, much less, making them law to the church, and that Bro. Whitmer was right in protesting against their publication in a book. And further, that Joseph Smith Jun. Sidney Rigdon and the council was wrong in ordering and having them so published.

I sincerely believe with Bro. Whitmer, and others, that those revelations, and so-called revelations from God should not have been printed, and that the course pursued by the heads and leaders of the church, met the disapprobation of the only true and living God. And farther, that the church should not have compil-

ed and printed the Book of Doctrine and covenants, in which is shown by comparison, the changes, additions and subtractions from the early revelations as printed in the "Book of Commandments" which the heads and leaders accepted as correct, except *only four little Typographical errors*, as shown by Elvin's quotation from *Millennial Star*, in *Herald* for Aug. 30th, 1884.

It is strange, very strange, that the heads and leaders of the church accepted the revelations, as printed correct, in the Book of Commandments, and then, in only two or three years after, compile another Book from it and changed, twisted, added to and subverted the sense and meaning of the revelations they accepted as correct, with the exceptions of *only four little typographical errors*. The destruction of the press, and the exit of the church, as foretold, should have been sufficient warning.

ELIAS LAND.

—:o:—

Hillsdale, Iowa, Sept. 22, 1889.

DEAR BRO. ROBINSON:—We are very thankful that we have the privilege of hearing from you in *THE RETURN* once a month, and also from the rest of our brethren and sisters, the children of God. The greatest trouble I have, I never get ready for *THE RETURN* when it comes, I have not got done reading the first number yet; it is spiritual food for me. If there is anything in this world that I love more than another, it is the gospel of Christ in its purity and in truth.

A brother says the elders of the church ought to be glad to make a report to you once in three months, then we, who read *THE RETURN*, would know something of the onward progress.

Now, Bro. Robinson, I feel very thankful to my God when he influences my brothers, and my sisters, to write to you of God's goodness to them, and of his tender mercies, and of his long suffering, to the

children of men, here upon earth; and that God's promises are being fulfilled, that he has made to the children of men. God never has deceived us, nor he never will deceive us, but all things will work together for good to them that love and serve him.

When I saw the report of the Elder's Conference, the sixth of last April, it made my heart warm within me, with love to God for his goodness, and to my brethren for adopting such laws, that God has given in his scriptures for the government of the church of Christ.

Brethren, I have seen nothing in brother David's address, nor in the items of the Editor of *THE RETURN*, but what I heartily endorse. * *

Bro. Robinson, I started on a little mission last March; I told them when I got there, I was looking after the "lost sheep of the house of Israel." I talked to them the principles of the gospel. Several persons seemed glad to hear what I had to say. Some of them came last Sunday and made us a visit, and seemed very favorable to the church of Christ. One young lady asked for baptism, and I appointed next Sunday to go and administer the ordinance of baptism, if it is the will of God. I think perhaps there will be more go down into the water. There are four families there, all of whom like brother David Whitmer's "Address." One of them bought twelve copies of it. He also subscribed and sends herewith \$1 for *THE RETURN*, and wishes all the back numbers.

Your brother in Christ,

S. THOMAS.

—:o:—

Rogers, Bell Co. Texas, Sept. 1889.

BRO. E. ROBINSON:—I have been taking *THE RETURN* ever since it commenced its publication, and have been investigating and trying to find the church of Christ, which I felt satisfied, of necessity, must be without the errors of Latter Day Saints. I have now found it, and do thank God for the light, peace and consolation I have, and am receiving daily.

I was baptized on the first day of this month, and, O how thankful I am, that God gave me courage, and strength, to take the step in the face of opposing priestcraft; and that he has been with me in my trials, and has led me to see the truth as it is in Christ. I have never heard a discourse from one of the elders, except I attended and heard the debate between W. P. Brown, and A. J. Moore, at Rogers, and I have been dissatisfied with the Reorganized church ever since, as being the true church. But now I am satisfied I am in the Church of Christ, and free from the errors of Latter day saints.

O that all the Latter Day Saints would read and investigate with honest hearts and ask God to give them light and understanding, and he would do it, and then they could see their errors as I did; then they would take the right step and come into the Church of Christ, and be with me, and enjoy the peaceful influence of God's Holy Spirit.

My prayer is that every honest heart may find rest with God, and then they will lay aside man and manism and be led by the Spirit of Christ. They would not have to look to poor erring man as their seer and high priest, but would look to Christ, the last high priest, who is the author and finisher of our faith. May God help the honest ones to see and obey the truth is my prayer.

E. L. THOMPSON.

—:—

A friend in Idaho writes:

E. ROBINSON: *Dear Brother*:—You will please retain that small amount (\$1) for the good we hope for in chasing darkness from the minds of those who love the light as it is in Him in whom there is no darkness, for he exemplified, in all he did, and taught, the love of God to our fallen and lost condition; that we might become sons of God, and heirs with him of all things,

If we say we abide in him we ought also so to walk, even as he walked; then shall we overcome even as he overcame, and is now exalted a Prince and a Savior,

to give repentance to Israel, notwithstanding they had cast him out, and gave their voice that he be crucified, while the Gentile ruler confessed there was no cause to justify him in condemning him to such a death, and proposed to set him free. "When the light that is in thee becomes darkness how great is that darkness."

You say the reason why you write of things that have come under your observation, that you wish had not occurred, but that you feel so to write, not to make money, but as a duty you owe to God and his people; that they may be forewarned of danger.

If we look not at the things temporal, then all we do or suffer for Christ, is gain. I seek to be found in Christ, looking "unto Jesus the author and finisher of our faith, who endured such contradiction" we are appointed to suffer. "Let us then arm ourselves with the same mind that we may reign with him."

As we sow, so shall we reap: if we sow to the flesh we are to reap corruption. If we follow the spirit, that leads to tell the truth, we confess our sins, and wherein we went wrong; not for our own sake alone do we confess our faults, but rather for the truth's sake, that confidence in each other may ever continue, and our love to God increase, who has taught us, that he who confesses and forsakes shall be forgiven, while he who covereth shall not prosper. *It is a favor from God* to make us understand our errors that we may repent.

I am thankful that Elder Whitmer wrote his last testimony to all believers in Christ, and to those also who believe in the records of the Nephites, (Book of Mormon,) which I am now reading daily, with much profit to my own soul.

Dear brother, continue to write as the pure love of God leads you for the good of souls, that we may not fall into error, or go into forbidden paths.

Nephi believed his father Lehi's testimony of his visions, while some of his brothers did not believe; and he prayed that he might see and know by the Holy Ghost, the things his father had seen. So may we, if we follow in the only path which leads to life everlasting; keeping

the commandments, for they are indeed just and true. We forsake our love when we transgress, if we do not repent. It is the perfect law of love that converts the soul, accompanied by the spirit of truth.

May we be faithful in the truth, so will the word of God dwell in us richly, in all wisdom and spiritual discernment.

Brother Whitmer could love Brother Joseph with the love of God, and under its divine guidance, speak and write of the mistakes and errors that came into the church from time to time. By trusting too much in man, rather than in Christ, the darkness was not so easily discerned at the time.

That which pertained to a lower dispensation was easily introduced, or added to that which is perfect. Perhaps without any evil intent, as in the days of the apostles, some in their zeal wished to have the gentile saints circumcised, and keep the law of Moses.

My desire is that we may so walk before God, and stand complete in his will, doing good in the only name to sinners given, that the power of Christ may be manifested in all his true disciples.

Yours in hope.

A friend in Illinois, under date of Sept. 20, 1889, writes:

BROTHER ROBINSON:

I had two papers handed me to read by a lady who lives not far from my place of residence. She has been taking the "Saints' Herald," but since reading Brother Whitmer's address, and a couple of pamphlets published by W. P. Brown, she is thoroughly convinced something is wrong with that people.

The papers she handed me to read are published by you, (THE RETURN.) I also have been reading the papers I speak of, and endorse them all, and feel confident all persons at all acquainted with what is termed Mormonism, by the world at large, cannot help but see there has been a departure from the doctrine of Christ, and some grave errors introduced and brought into the church. But thanks be to Almighty God, the gloom of darkness that has been so long pervading the minds of the people, is giving way, and God's marvellous light has commenced

to shine in the hearts of the pure and upright.

I have no doubt, my dear Brother, of the truths set forth in the address of Brother Whitmer, W. P. Brown's works and THE RETURN, published by yourself. But God is using you men as instruments in his hands to help bring about his marvellous purposes. And as for myself, I can say in all truth and soberness, when I first read the address of brother Whitmer, truth seemed depicted in every word; everything therein contained, stamped love and truth in my heart with a feeling indescribable. So with all the publications I have read respecting the church of Christ.

I think God's angels accompanies the works I have read of the church of Christ. The same angel that rolled back the stone from the door, and sat upon it, and told the women to go quickly, and tell his disciples. The angel was there witnessing to the women of the resurrection of the crucified Redeemer of the world. So I think God has witnesses always along, bearing testimony of his great and grand truths; and he or she that is earnestly seeking truth, will find it, while those that are after the riches and honors of this vain world, ultimately will sink into irretrievable ruin, and be shut out of the kingdom of heaven, being debarred of having part in the first resurrection.

I enclose one dollar for THE RETURN one year, desiring your little paper may soon be enlarged, and fully prepared to withstand all the attacks of the combined powers of satan, and all his co-laborers, for surely the Son of God gained the victory over death, hell, and the grave, and is coming to reign on the earth, and all other powers will be brought low, and sink to rise no more.

Yours in Christ,

N. B. Please send all back numbers of THE RETURN, for I take great consolation in reading them, and hope to see the day when all opposition to the truth may forever be put down.

Elder Elias Land, of Temple, Texas, under date of Sept. 14, writes:

"I Baptized one more of the Latter Day Saints, the head of a family, on the 1st inst., who rose at his con-

firmation, and testified to the goodness of God, and his sure promise, when we enter into Christ; also the light and satisfaction he then enjoyed, which he had never experienced before. May God bless the church, I asked in the name of Christ. Amen."

—:X:—

—Two more numbers completes the first volume of *THE RETURN*. We trust our friends who have received our paper regularly, and have not paid, will please bear in mind that paper and printers' ink costs money. and that printers must have food and raiment. Also those subscribers who have paid 25 cents, or 50 cents, (of which there are quite a number,) will please remit the remainder of the subscription price. A word to the wise and the good is sufficient.

We are sending to some personal friends and to some who have written to us, saying they would like to have our paper, but have not the means to pay for it. From such we do not ask any pay. Those who find this pencil mark, **x** on their paper or wrapper need not pay.

—:X:—

From the Davis City Advance.

DAVIS CITY, IOWA.

As this number of the *ADVANCE* will come into the hands of many not acquainted with the location of our thriving town, a few remarks as to location and natural advantages, we think will be of interest.

The village is located on Grand River, which furnishes water power for one of the finest mills in this part of the state. There is a water power up the river about two miles, also one about the same distance down the stream.

The soil in this locality is a dark loam, with clay sub-soil and produces excellent crops. It is in the center of the blue grass region and is especially adapted to the raising of stock.

Most any kind of fruit does well. There are quite a large amount of apples shipped from here every year. Peaches are raised to some extent but are not considered to be profitable; all

small fruits can be grown in abundance.

As to timber there is plenty, wood selling for \$2.00 per cord. Over 100 car-loads of coal props, several car-loads of posts and some piles were shipped from this station last winter. There are several good stone quarries near the village, and quite an amount of building stone and sand is shipped from here every season.

We want some manufacturing enterprise here: a brick yard, canning factory, cheese factory, lime kiln, tub and pail factory, and many others could do well here.

We invite all who are looking for a place to locate, to correspond with some of our advertisers, or what would be better, come and see our country, we can assure you a hearty welcome.

We think that real estate can be bought cheaper, in Decatur county than almost anywhere in the state.

—:O:—

BACK NUMBERS.

A friend has ordered us to send a few packages of the back numbers of *THE RETURN* to different Postmasters, with a request that they distribute them to such patrons of their office as they think will take an interest in the "Mormon problem." As we have a good supply of back numbers on hand, this is an excellent way to circulate them, and let them be doing a good work, as that is their mission.

—O—

ERRATA.—In the article on the Lost Tribes of Israel, in *THE RETURN* for September, the following errors occur:

For "rota-land" read "iota-land;" for "Samonas" read "Samaria;" for "Hell" read "Hill;" for "formed" read "former."

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

THE RETURN Is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

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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The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR,

Entered at the Post Office at Davis City, Iowa, as second class matter.

THE CHILDREN of ISRAEL.

END OF THE GENTILE NATIONS.

We watch with intense interest, the movements of the children of Israel, and their gathering home to the land of their fathers. That act alone portends wonderful consequences not only to that people, but also to the nations of the earth. Jesus hath said "Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled."—Luke 21:24.

Paul also, speaking on this subject says: "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 fulness of the gentiles be come in."—Romans 11:25. And in another place, when preaching to the Athenians, he says:

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

And 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."—Acts 17: 22-26.

Here Paul declares positively that God "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*." This being true, as we verily believe, then when we read the word of the Lord, as declared by one of his holy prophets, "That he that scattered Israel will gather him and keep him as a shepherd doth his flock;" and when we see that gathering has commenced, and is now taking place; and that the Lord has restored the former and the latter rain to the land of Palestine, after it had been withheld for so many ages; and that the planters have commenced to plant out the vines, in fulfillment of the word of the Lord, where he says: "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things;" which is being literally fulfilled, as we are credibly informed one colony of Jews have planted *two millions of vines* in Palestine.

And when we read of their widening and improving the highways of that land, it reminds us of the commandment of the Lord to Israel, what they should do after their return, viz: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway: gather out the stones; lift up a standard for the people." How literally and beautifully this will be fulfilled when the railroads are completed in the holy land.

In view of all these things which are now transpiring, we rejoice greatly with

Israel, that their God is so faithful, and mindful of his great and glorious promise to them, that he would gather them and plant them in the land of their fathers, and "restore their judges as at the first, and their counsellors as at the beginning." But that joy for Israel is mingled with a degree of sadness and sorrow for the gentile world, when we read the fearful declaration made by the same God, where he says:

"Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."—Jeremiah 30: 10-11.

Seeing the Lord is literally fulfilling his word to Israel, and is bringing him back from his long captivity, and planting him again in the land of his fathers; so, in like manner, we may look for a certainty, for a literal fulfillment of his word where he says: "though I make a *full end of all nations* whither I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure;" consequently, when we see the government of the land of Palestine restored to the Jews, then we may know of a surety, "the times of the gentiles will be fulfilled," and we may look for a FULL END of all gentile nations soon to follow, as their "*set time*" will have come.

This being the unalterable decree of our heavenly Father, we know of but one way of escape for us, gentiles, and that is, by being adopted into Israel through obedience to the gospel of our Lord and Savior, Jesus Christ, by which we may become Abraham's seed, and heirs according to the promise.

—:or:—

Blessed are the merciful, saith Jesus.

COMMUNICATIONS

The Sabbath.

Under the article, "Callendar," in the British Encyclopedia, it appears that the week of seven days is as old as man. Dio Cassius says Saturday was the first day of the week with the Egyptians at the time of Israel's bondage. (Note—The term Slaves, or Slaves, was no doubt given to stragglers of Israelites in Europe, on account of their bondage in Egypt. Russia, the north country of Joseph's revelations, now comprises most of them.)

Egyptians began the day at midnight followed by Romans and Europeans, with the exception of Ptolemy and the astronomers who began it at noon. The Chaldeans began it at sunrise. It does not appear why the Jews began it at sunset. At the creation, to which the fourth commandment mainly refers, the evening and day began at noon. In John's gospel the afternoon is called evening. John 20:19. John uses Jewish, (three watches,) Matthew Roman time.

The passover was to be completed on the Sabbath, symbolical of Christ's resurrection. The paschal lamb, (Jesus Christ,) was to be slain between the evenings, (Heb.) the latter of which formed a part of the true Sabbath and began at noon. The Jewish idea of two evenings on the same afternoon is very paltry, as the twilight must have been very short. If the day began at sunset, which of these evenings was a part of the Sabbath? The Jewish Sabbath has special reference to deliverance from the bondage of Egypt, the Christian Sabbath to deliverance from the bondage of sin and death, both being seventh part of time Sabbaths, not the creation Sabbath of the fourth commandment, God foreseeing the future wickedness of the Jews may have withheld the true Sabbath from them. How could

those who kept the true blessed day, crucify Christ? who, being the paschal lamb of the ancient church, ought to rise on the Sabbath kept by Adam and Eve before the fall, and complete the typical passover. The creation Sabbath would be from noon on Saturday to noon on Sunday; our interval to midnight is an eighth part of time, and shows a mistake made by the Egyptians, or previously, in beginning the day.

In Daniel's prophecy the day, in Hebrew, is called an evening-morning. It might be argued that the wording of the fourth commandment will admit of any seventh part of time, but it cannot allow the day to begin at midnight. The everlasting covenant referred to by Isaiah, and to which baptism properly initiates, can be no other than the decalogue, written and signed by the finger of God.

I. L.

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APOSTACY.

'BOOK OF DOCTRINE AND COVENANTS.'

No 2.

It will be remembered that in number 1, that the order for printing the revelations in the Book of Commandments germinated and came forth from a council of The Church of Christ: Not a council of The Church of The Latter Day Saints, nor The Reorganized Church of Jesus Christ of Latter Day Saints, for neither of these Churches existed as such at that time, in 1832.

But it was The Church of Christ; which was going off step by step into error and transgression.

The most serious error was in ordaining Joseph Smith Jr. prophet, seer and revelator to the church, and declaring his words just as infallible as God's word,—Sec. 19, D. & C. And the second most serious error was in ordaining High Priests in the church under the new covenant gospel, which met the disapprobation of

a just God, which was manifest in allowing the devil to seize the first ones ordained to that office in June, 1831. See "Address" p. 64.

This happened *about* a year before the order to print the revelations in a book was issued, and when this order to print the revelations was complied with, "the people came upon them and tore down the printing press and drove the church out of Jackson County:" thus fulfilling David Whitmer's prophecy uttered when under the influence of the spirit of God. The reader will remember that this was "*The Church of Christ*," going off into Apostacy.

At Kirtland, Ohio, May, 3, 1834, in a conference of Elders of this same Church of Christ, "which was organized in the township of Fayette, Seneca county, New York, on the 6th of April, 1830," in which conference a "motion was made by Sidney Rigdon and seconded by Newel K. Whitney, that this church be known hereafter by the name of *The Church of The Latter Day Saints*," which motion passed by unanimous voice, and the conferences and churches abroad were recommended, in making out and transmitting minutes of their proceedings, to make and transmit them in that name. See THE RETURN for January.

Now dear reader, to illustrate, I will suppose your name to be Mr. Kay: You find the lady of your choice and you and her enter into a contract, you make certain promises upon condition, and the promise, condition, and all things pertaining to your wedded life are reduced to writing, etc. The licenses are procured, and the ceremony is performed.

Now you are a family and Mr. Kay is the head of that family, and the lady, whatever her name may have been before, is now called Mrs. Kay. You now launch out upon a new life. You live happily together for eight or nine months, and Mrs. Kay concludes that there is a Mr.

Smith, I would like to have him to rule and govern me, and I will take his words and be governed by him instead of Mr. Kay. So Mr. Smith seeing that Mrs. Kay puts so much confidence in him, that he begins to usurp the place of Mr. Kay and presents other thoughts, rules and conditions to govern the household of Mr. Kay, and among them are, that she Mrs. Kay, must take Mr. Smith's words as if from Mr. Kay's "mouth in all patience and faith." Mrs. Kay indorses what Mr. Smith says. So in the course of time Mr. Smith and Mrs. Kay carry out some of the rules, or laws that Mr. Smith has introduced to govern the house of Mr. Kay.

Mr. Kay shows his disapprobation of such a course, by chastising Mr. Smith and Mrs. Kay from time to time. But Mr. Smith and Mrs. Kay for the love and affection she entertains in her bosom for Mr. Smith, pays no attention to those timely chastisements, and goes on in their own course; and in a few years Mr. Smith and Mrs. Kay take their seat in council together, and while in council they form a resolution to throw off the name of Kay and take another name, and she ever thereafter goes by this new name. She has all her business transactions done in this new name; all her letters, communications and business transactions and proceedings made out in this new name: in fact all things are done in and under this new name.

Now dear reader, would you not think, and have reasons to believe that Mrs. Kay had deserted you, and forfeited her right to your protection and an interest in your bountiful wealth, and the luxuries she was intitled to when you were first wedded? I think so.

This is just what the church did after the angel brought the authority, and the church was established in 1829. On the 6th of April, 1830, she accepted Joseph Smith's words just as infallible as God's words, and

in 1831 the Lord showed his displeasure when they ordained high priests. And in 1833 when the Book of Commandments was printed, he showed his displeasure in allowing the mob to destroy the printing office and driving the church out of Jackson County, Mo.

The Church of Christ sit in council with Joseph Smith, as its moderator in May, 1834, and while sitting there in council, she resolves to throw off the name of Christ, and take a new name. She then rises up and dismisses the name of the church of Christ, and thereafter goes by the name of, "The Church of the Latter Day Saints." She then makes and compiles the "Book of Doctrine and Covenants," prints and indorses it in 1835.

Some may wish to know, and ask the question: Where is the church of *Jesus Christ of Latter Day Saints*? She is not in existence yet; I will show in my next number 3, who she is, and where she germinated from, by a continuation of this comparison or illustration of Mrs. Kay. But the reader will please remember that it was "*The Church of Christ*" that was going off step by step into error and transgression up to May the 3d, 1834, when she sits in council with Joseph Smith, as its moderator, in which council she threw off the name of Christ and took the name of "The Church of the Latter Day Saints."

What is known now as The Reorganized Church of *Jesus Christ of Latter Day Saints*, did not exist as such, for many years after the church of Christ, as a body, cast off the name of Christ and took an other name. So please await number 3.

ELIAS LAND.

During the Coremaugh flood thirty-two locomotives, some of them weighing 91,640 pounds, were tossed about like corks, 23 of them being conveyed an average distance of 1347 feet down stream, one going 4844 feet, the shortest trip being 480 feet.

CORRESPONDENCE.

Provo City, Utah, Oct. 14, 1889.

DEAR BROTHER ROBINSON,

PUBLISHER OF THE RETURN.

I feel impressed to write a statement of affairs in the church of Christ here in Utah, and I do not know that I could occupy the present time any better than to communicate with you, in regard to the welfare of our souls here.

First of all, we are thankful for THE RETURN, it is doing good. It as well as David Whitmer's Pamphlet; they both help to forward the work here. David's Pamphlet has done most of the preaching so far in this land. It led me to find the truth, thank God. Twelve souls have been baptised up to date. I was baptised on the 21st day of Dec. 1888, in Provo River, by Bro. C. C. Frisby. I was the first fruit of this land, and my wife was next baptised a few days afterwards, by Bro. John Snyder.

I can say that the Lord did acknowledge this work, by baptising me with the Holy Ghost and Fire, while the Heavens were open to me, and I saw and beheld my Redeemer and a multitude of Angels; the power of God came upon me at the same time in a great measure; it was to me as a consuming fire or element, which words fails me to describe; and when it left me again, I felt weak in my body. Now this was done while at a meeting in my abode here in Provo, and it was the first time in my life that I ever experienced such a power and sensation, which I know came from God, because it was made known to my understanding at the same time.

Brethren, no man knoweth the things of God, but by the spirit of God: I can say from that time, up to the present time, that I have had peace and joy in my soul, and have often experienced or felt the self same power upon me, and the Lord

God has shown me many things since.

We are three Elders here in Utah at the present time. Bro. John Snyder and Bro. Pollard and myself, and also Bro. Christian Neilson, a priest, we as well as him are all laboring spiritually and temporally, and doing all that we can for the building up of the Kingdom of God here in this land. We have done some preaching in private houses, some in the streets and on the high ways to travelers. We have had many trials and tribulations to meet, yes even false Brethren amongst us, but we have trusted in God, and prayed for his spirit to be with us, and our desires have been heard and answered, and the cunning plans and snares and shrewdness of Lucifer has been frustrated, for he surely tried to overthrow the work here. We thank God for our deliverance.

We are babes as yet, and have need of milk, we feel as though we were the least of you all; we are all studying law at the present time, (I mean the law of God) we are preparing ourselves for the gospel work which must be preached to every nation on earth black and white before the end comes. * *

I exhort my Brethren, as well all men, to read the scriptures for yourselves, and put your trust in God, and not in man. Read the prophets, they testify of the Stick of Ephraim, or the Book of Mormon, and also of the gospel of Christ as set forth in the New Testament part of the Bible, and the Stick of Ephraim.

I will further state that the Book of Commandments of 1833, has been reprinted in 1884, by the Salt Lake Tribune, and can be had at the small sum of 25 cents each.

I will now close my statement, and ask God our eternal Father, to bless you all with his Spirit, that it may always abide in you, and lead and guide you in to all truth as it is in Christ, is my prayer. Amen.

Your Bro. in the church of Christ.

OLIVER GOODMAN

Hillsdale, Iowa, Oct. 13, 1889.

DEAR BROTHER ROBINSON:—Saturday, two weeks ago, went over to Bro. Hoyt's, and found them all well. We had a meeting and the spirit of God warmed our hearts within us with love one for another. Bro. Hoyt bore as humble a testimony as I ever heard, and his determination was to put away from him all sin and evil, and follow the example that Christ set, as recorded in the bible and in the record of the Nephites. Sister Hoyt was overcome with joy and happiness to hear her children bear testimony to the goodness of God to them. The holy spirit of God was upon us that we all felt to weep for joy.

Young sister Hoyt was not baptized that Sunday that we expected, as Bro. Hoyt had made up his mind to go into the water first, and set the example to his family; and sister Hoyt had a sister that was desirous of being baptized, and they put it off for one week.

The next Saturday they came over to my place, and I led down into the water four of God's humble children; and, Bro. Robinson, you don't know how I felt; they appeared to be more humble than I was, and I really did not feel worthy to administer the ordinance. I suppose I must have felt somewhat like John when Christ came to him to be baptized.

I ordained Bro. Hoyt an elder because he was so humble, and understands the principles of the gospel better than I do, and it appears to be his desire to bring souls unto Christ.

There are two more families that belong to the reorganized church, who believe Bro. David's pamphlet, and have invited us very cordially to come and talk to them. Also two ladies from Nebraska, belonging to the reorganization, that have received benefit from the ordinance of laying on of hands. They wrote us that they are coming to see us, and

are going to bring a child to be administered to, the distance of sixty miles. So you see God is moving upon the hearts of his people to receive the gospel.

Your Brother in Christ,
SOLOMON THOMAS.

—:o:—

Belton, Mo. 10, 3, 1889.

EDITOR RETURN—Dear Bro.—I have just returned from Vernon Co. this state, where I have been preaching for some time. I preached first from Rev. 19:10, then following up the same principle, preached five successive sermons on the Book of Mormon, and this great latter day work. Being blessed with great power and inspiration in presenting the work that we know to be true, to the people. And since I came home am doubly convinced that this work is true and belongs to the Lord our God, to whom be the glory, the power and dominion both now and forever, amen.

Brethren, let us be alive to the duties that we owe to our God and our Redeemer, and not fall into the lethargic condition, into which the whole world seems to have fallen. Let us awake to a sense of our duty, and fulfill the purposes of our divine calling, for as the Lord God of heaven and earth does work with us in power and inspiration, then we have the double assurance that we are called of him, and that the work is the Lord's.

Brethren, as we are called in these the latter days, to proclaim unto the children of men, the plain truths of the new and everlasting covenant, let us so live that we may be worthy to be used by God, the Father, for the accomplishment of his righteous purposes. Let our first consideration be the "kingdom of God and his righteousness," for as we do this then the temporal things of life are added unto us. Brethren, this must be our consideration or we die. For our brother Paul tells us, "That to be carnally minded is death, but to

be spiritually minded is LIFE and PEACE.”

Oh! the glorious truths as contained in the revealed word of God. Who is it that can comprehend the goodness, the greatness, the love, the power of our Eternal Father? Can they be comprehended from a carnal stand point? No: then we must be humble followers of the meek and lowly Jesus to understand these things, to whom be the honor and the praise both now and forever. Amen.

Yours in the bonds of peace.

D. E. M'Cartey.

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Newton, Kansas, Oct. 16, 1889.

TO ELDER E. ROBINSON, EDITOR OF RETURN:—Dear Brother;—I have much pleasure in being able to state to all whom it may concern, that on last Sabbath, all differences and misconceptions, which was between Bro. W. P. Brown and myself, have been settled, to the mutual satisfaction of all present, which resulted in Bro. Brown, and the members of the church, rising, and giving *to me the right hand of fellowship*.

And now, dear Brother, it becomes my duty, as a member of the church of Christ, to acknowledge to the whole church, any faults I may have committed against Bro. Brown and express my sorrow for the same.

My great fault was in writing to several of the church members, things I ought not to have written, concerning Bro. Brown, during the last 18 months; and the only excuse I can offer, is, my mind was in a *continual state of suffering*, from what I considered *wrongful charges*, but which I now know, gave me no warrant for writing, or saying ought to hurt the feelings of Brother Brown; and to all the members of the church I desire to record my heartfelt sorrow for anything that I have written against my Brother, and I ask the forgiveness of them all.

I am also extremely grieved, that I allowed myself to be led to write

to a person outside of the church, who has proved himself in the Saints' Herald, No. 52, vol. 35, page 826, a betrayer of the worst and baser kind. I will not take up your valuable space, to answer him, for the day will surely come, when I shall meet him FACE TO FACE, then I shall be able, “with the good spirit of God *aiding me*,” to give him a most *effective answer*, to all he has said against myself, and others in the church. For the present I will only say, I trust the whole church will forgive my weakness, in writing to an outsider, anything against my Brother.

And now, in conclusion, I wish to state for the knowledge of *all, both inside and outside* of the church of Christ.

In answer to the editorial remarks in Herald No. 52, vol. 35, page 826 of December 29th, 1888, (I did not see that paper until yesterday,) about the authorship of “Pamphlet No. 3, of the disclosures of the Errors of Mormonism.” That Pamphlet was *all* written, EVERY WORD OF IT, before I got to Newton, and the *only part* I had in the matter, was to *write, or copy it all over* again, so as to get it in shape for printing. I did *not add or take away* one sentence of that book. It was all Bro. Brown's composition, from the first to last page, so let the honor be to whom it is due, it does not belong to me. And now, dear Brother, I will end this letter, and subscribe myself, as feeling goodwill to all the brotherhood of man, and malice toward none.

GEORGE F. ROBINSON.

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Oct. 17, 1889.

EDITOR OF RETURN:

Dear Bro. Robinson I have been a reader of your paper from its first printing. I am well pleased with it, for it is written in a spirit of love and meekness, a spirit we should all strive to cultivate so that we might

be more like our blessed Master Christ himself.

A few of us here meet together on the sabbath to read a portion of the holy scriptures and have singing and prayers and the Lord blesses us oftimes with a goodly portion of the holy spirit. But as we live so we do receive. The nearer we live to God, the greater our blessings, My desires are to continue faithful ever clinging to that rod of iron neither turning to the right hand nor to the left, but ever by the assisting grace of God pressing onward.

On Sabbath, the fifteenth of Sept. my husband and I met with Brother W. P. Brown, and the few there, that have taken upon them the name of Christ. The meeting was at Bro. Brown's house, and he administered the holy sacrament, and each rose as they felt moved by the spirit, and bore their testimony to the goodness of God to us his children, and I can truly say the blessings of the Lord was with us.

Brother Brown has been at quite an expense in fitting up and making a good comfortable room, to hold meetings in. It is over his store room, and he run up a good stairway from the outside. He intended to seat the room with chairs, and there he intends to preach, and show clearly to the minds of all who will come and hear him, the blessed truths of this glorious gospel as taught in the new Testament and Book of Mormon. May the Lord give him strength of body and his holy spirit to guide him into all truth.

Ever praying for the welfare of God's children, and that we may each be worthy of a part in the first Resurrection.

Your sister in Christ.

—:o:—

An Elder in the Reorganized church, under date of October 28 '89, writes:

"E. ROBINSON, DEAR BRO. I wrote to you some time ago to stop "THE RETURN" which was sent to my address, sending you 50 cents to pay

for six months; you did not stop the paper. Now I write you again, this time not to discontinue the paper but to continue it. Please send me the back numbers for May, July and September, as I desire to keep a complete file.

I am much interested in your personal history, hope you will continue it, am also changing my mind considerable in regard to Latter Day Saintism. Send me also Bro. David Whitmer's address, for which I enclose stamp. If you desire to have THE RETURN circulated among the Saints in this country you can send me back numbers, and I will see that they are put in the hands of those who are likely to read them. I hope you will find many readers for your little paper.

Yours for truth.

—:o:—

Sound Advise.

[Lord Coleridge.]

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first-rate books than you can ever master; and in the second place, you cannot read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends—books affect character; and you can as little neglect any other moral duty that is cast upon you.

—:o:—

Who is free? The man who masters himself. Who is powerful? He who can control his passions.

The devil speaks for a person in a passion.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, NOV. 1889.

EDITORIAL.

—When we commenced publishing our personal history, we did not anticipate occupying the space we are doing, but when we come to examine the records, and the material at our command, we find so many things that we think will be of interest to our readers, that we seem to be making but slow progress.

Notwithstanding our apparent slow progress, we have omitted several incidents that we believe would be interesting to many readers, but thought best to pass them by for the present, lest we become tedious.

Judging from the tenor of letters we are receiving, not only from members of our church, and elders and members of the Reorganized church, but also from gentlemen holding high official positions in other states, we find our effort is being appreciated; we therefore purpose continuing it, hoping it may be a record worth preserving, and be instrumental in doing good, as that is our earnest desire.

—:o:—

—We rejoice greatly to learn from Elder Solomon Thomas' letter, that bro. Homer C. Hoyt has united with the church of Christ. We became acquainted with brother Hoyt when he was a young man, living in his fathers' family, near Boonville, Oneida county, N. York, when on a mission to that state, in the summer of 1836. He was a sober, exemplary young man, of goodly parentage. They united with the church of Latter Day Saints in that place. It is good to be associated with old and tried friends. May the Lord bless him and his household, together with all Israel, is our earnest desire and prayer.

—o—

—We feel gratified and very thankful for the reconciliation which has taken place between brethren W. P. Brown

and George F. Robinson. The misunderstanding that had existed between them has been a source of grief to us. We always feel sorry to see our brethren at variance one with another. Our experience has taught us that all men are mortal, and that we need not look for perfection in any, that we are all subject to like passion as other men, and to err is human, but we must forgive each other, as we hope for forgiveness, for our heavenly Father has established a fixed law, that is immutable, as revealed by his Son, Jesus Christ, when he said:

“For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—Mat. 6: 14-15.

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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 7.

INCLUDING SOME ITEMS OF CHURCH HISTORY NOT GENERALLY KNOWN.

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(CONTINUED FROM PAGE 151.)

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We make further quotations from the history of Joseph Smith, jr., from the fact that we were personally acquainted with, and present during many of the scenes spoken of, therefore, the relation of them here answers a threefold purpose.

First. They relate incidents in our personal experience, a knowledge of which no man can defraud us.

Second. They give our readers a better idea of the true condition of things in the church in those days, than they could have without a relation of those scenes.

Third. They will enable the reader to more readily judge of the spirit which actuated the First Presidency in the part they took in these transactions, they themselves being witnesses.

At the council held on the 26th of July, 1838, as given on page 151, in the Oct. No. of THE RETURN, the following resolutions were passed:

"Moved, seconded, and carried unanimously—

1st. That the First Presidency shall have their expenses defrayed in going to and from Adam-ondi-ahman, equally by the Bishop of each place.

2nd. That all the travelling expenses of the First presidency shall be defrayed.

3rd. That the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally, but this is to be done under the inspection of the First Presidency.

4th. That the First Presidency shall have the prerogative to say to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction." * *

Thus the First Presidency were to have their travelling expenses paid, in addition to the 80 acres of land adjoining the city plat, given to each, and the surplus tithing given them; also they reserved the right and prerogative to dictate to the Bishop who, of their eastern creditors, he should pay, "inasmuch as they, [the eastern people,] consecrate freely" to the church funds. Consecration is not tithing. We further quote from the history of Joseph Smith, jr., as found on page 204, 16th vol. Millennial Star.

"Saturday 28th. I left Far West for Adam-ondi-ahman, in company with President Rigdon, to transact some important business, and to settle some Canadian brethren in that place, as they are emigrating rapidly to this land from all parts of the country.

Elder Babbit with his company from Canada has arrived, and brother Turley is with him.

Sunday 29th. Elders Kimball and Hyde preached at Far West, having just returned from England.

Monday 30th. The Circuit Court sat in Far West, Judge King presiding.

I returned this evening from Adam-ondi-ahman to Far West, with President Rigdon.

Tuesday 31st. Attended the Circuit Court a while, and received a visit from Judge King."

The church having procured a press and type, the 3rd No. of the "Elders' Journal" was printed at Far West, in this month of July. (Two numbers had been printed at Kirtland, Ohio, before the printing office was burned there.) Joseph Smith, jr., editor, Thomas B. Marsh publisher, who employed the writer hereof as printer. We printed four numbers during the summer, when we were compelled to desist on account of the mob, and the press was taken down and the type hastily boxed and buried, in the night, and a haystack put over it.

It will be remembered with what assurance the declaration of Independence, was made on the 4th of July, in which it is declared:

"That mob that comes on us to disturb us, it shall be between us and them a war of extermination, for we will follow them, till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed. Remember it all MEN."—S. Rigdon's oration.

Let it be distinctly understood that President Rigdon was not alone responsible for the sentiment expressed in his oration, as that was a carefully prepared document, previously written, and well understood by the First Presidency, but Elder Rigdon was the mouth piece to deliver it, as he was a natural orator, and his delivery was powerful and effective.

Several Missouri gentlemen of note, from other counties, were present on the speaker's stand at its delivery, with Joseph Smith, jr., President, and Hyrum Smith Vice President of the day, and at the conclusion of the oration, when the President of the day led off with the shout of Hosanna, Hosanna, Hosanna, and joined in the shout by the vast multitude, these Missouri gentlemen began to shout hurrah, but they soon saw that did not time with the other, and they ceased shouting.

A copy of the oration was furnished the editor, and printed in "The Far West," a weekly newspaper printed in Liberty, the county seat of Clay county. It was also printed in pamphlet form, by the writer of this, in the printing office of the Elders' Journal, in the city of Far West, a copy of which we have preserved.

This oration, and the stand taken by the church in endorsing it, and its publication, undoubtedly exerted a powerful influence in arousing the people of the whole upper Missouri country.

Little did they think when driving David and John Whitmer, Oliver Cowdery and Lyman E. Johnson out of Caldwell county, that the words of Jesus, where he said, "the same measure that you mete shall be measured to you again," would be so soon fulfilled upon their own heads, and brought about, in a great measure, through their unwise and wicked words and actions. Let the cause be what it may, it soon came "as fierce as the mountain torrent, and as terrible as the beating tempest."

We mourn when we think of these transactions, they were so different from the teachings of our blessed Lord and Master. But our heart-felt regrets will not undo the past, but a relation of these experiences may deter others from being drawn into such a snare.

In less than thirty-five days after that boastful and daring declaration was made what would be done if a mob should come upon us again, a mob commenced their wicked and outrageous treatment upon some of our brethren at the election at Gallatin, in Davies county, as will be seen by the following quotation from the history of Joseph Smith, jr., as found on page 229, of the 16th vol. Mil. Star.

"Tuesday morning, August 7th, 1838. A report came to Far West, by way of those not belonging to the Church, that at the election at Gallatin, yesterday, two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be interred; that the brethren were prevented from voting, and a majority of the inhab-

itants of Davies County were determined to drive the Saints from the county.

On hearing this report I started for Gallatin, to assist the brethren, accompanied by President Rigdon, brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection; and the command was given to George W. Robinson.

On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our council. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes.

Wednesday 8th. After spending the night in counsel at Colonel Wight's, I rode out with some of the brethren to view the situation of affairs in that region, and, among others, called on Adam Black, Justice of the Peace, and Judge elect for Davies County, who had some time previous sold his farm to brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in Davies county. On inter-rogation, he confessed what he had done, and in consequence of this violation of his oath as magistrate, we asked him to give us some satisfaction so that we might know wheth-

er he was our friend or enemy, whether he would administer the law in justice; and politely requested him to sign an agreement of peace; but being jealous, he would not sign it, but said he would write one himself to our satisfaction, and sign it, which he did, as follows—

‘I, Adam Black, a Justice of the Peace of Davies county, do hereby Certify to the people *coled Morrin*, that he is bound to *support* the Constitution of this State, and of the United State, and he is not attached to any mob, nor will attach himself to any such people; and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

ADAM BLACK. J. P.

Hoping he would abide his own decision, and support the law, we left him in peace, and returned to Colonel Wight’s at Adam-ondi-ahman.

In the evening some of the citizens from Mill Port called on us, and we agreed to meet some of the principal men of the county in Council, at Adam-ondi-ahman the next day at twelve o’clock.

The Committee assembled at Adam-ondi-ahman at twelve, according to previous appointment, viz., on the part of citizens, Joseph Morin, Senator elect; John Williams, Representative elect; James B. Turner, Clerk of the Circuit Court, and others: on the part of the Saints, Lyman Wight, Vinson Knight, John Smith, Reynolds Cahoon, and others. At this meeting both parties entered into a covenant of peace, to preserve each other’s rights; and stand in their defence; that if men should do wrong, neither party should uphold them or endeavour to screen them from justice; but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, myself and friends returning to Far West, where we arrived about midnight and found all things quiet.”

We left our work in the printing office and went with the party to Davies county, thinking it to be our bounden duty to aid our brethren in time of distress, and was present at Adam Black’s when he signed that paper given above. The party went with a determination to have him signed such a paper, but it proved to be an exceedingly unwise move.

The election took place on the 6th, Joseph Smith, jr., and party went to Davies county on the 7th, visited Mr. Black on the 8th, and on the 10th four prominent citizens of Davies county viz: Wm. P. Peniston, Wm. Bowman, Wilson McKinney and John Netherton, went before Austin A. King, of Ray county, judge of the 5th judicial circuit, and made oath that “a body of armed men, to the number of one hundred and twenty, have committed violence against Adam Black, by surrounding his house, and taking him in a violent manner, and subjecting him to great indignities, by forcing him, under threats of instant death, to sign a paper writing of a very disgraceful character, and by threatening to do the same to all the old settlers and citizens of Davies county.” * *

The result was, a committee from Ray county visited Far West the next day, and soon after a committee from Chariton county, and the whole upper Missouri country was aroused, as will be seen by the following extract from the history of Joseph Smith, jr., page 245, 16th vol. Mil. Star.

“Saturday, September 1st, 1838.

There is great excitement at present among the Missourians, seeking if possible an occasion against us. They are continually chafing us, and provoking us to anger if possible, one sign of threatening after another, but we do not fear them, for the Lord God the Eternal Father is our God, and Jesus the mediator is our Saviour, and in the Great I AM is our strength and confidence.

We have been driven time after time, and that without cause, and smitten again and again, and that without provocation, until we have proved the world with kindness, and

the world proved us that we have no designs against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates, to sheriffs, to judges, to Government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmured not, but peaceably left all, and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest. Their father the Devil, is hourly calling upon them to be up and doing, and they, like willing and obedient children, need not the second admonition; but in the name of Jesus Christ the Son of the living God, we will endure it no longer, if the great God will arm us with courage, with strength and with power, to resist them in their persecutions. We will not act on the offensive, but always on the defensive; our rights and our liberties shall not be taken from us, and we peaceably submit to it, as we have done heretofore, but we will avenge ourselves of our enemies, inasmuch as they will not let us alone.

Sunday 2nd. The whole upper Mo. is in a uproar and confusion.

This evening I sent for General Atchison, of Liberty, Clay county, who is the Major General of this division, to come and counsel with us, and to see if he could not put a stop to this collection of people, and to put a stop to hostilities in Davies County. I also sent a letter to Judge King containing a petition for him to assist in putting down and scattering the mob, which are collecting at Davies.

Monday 3rd. Nothing of any importance transpired this day, only reports concerning the collection of a mob in Davies County, which has been collecting ever since the election in Davies on the sixth of August last. I was at home most of the day.

This evening General Atchison arrived in Far West.

Tuesday 4th. This day I spent in Council with General Atchison. He says he will do all in his power to disperse the mob, &c. We employed him and Doniphan (his partner) as our Lawyers and Counsellors in Law. They are considered the first lawyers in Upper Missouri.

President Rigdon and myself commenced this day the study of law, under the instructions of Generals Atchison and Doniphan. They think, by diligent application we can be admitted to the bar in twelve months."

This last movement of the First Presidents to become lawyers, and be admitted at the bar, was new to us, as we had not noticed it until the other day, in examining the history.

It is marvelous to see how far they had strayed from the course marked out by the Lord, for them to walk in. In a revelation given to Joseph Smith jr. in July, 1830, he had been told, "In temporal labors thou shalt not have strength, for this is not thy calling,"—D. C. 23:4.

Notwithstanding this positive declaration, how persistently they pursued temporal things, having tried merchandising, city lot speculation, searching after the hidden treasure in Salem, Mass. where Joseph Smith received a revelation, that *all Salem* should be given to them, "with its *gold and silver*," and then banking, all of which had so signally failed them, that they thought it best to get out of Kirtland, Ohio, in haste, as he informs us in his history, that they left that place in the night time, on the 12th of Jan. 1838, riding on horse back 60 miles the first night. See page 114, 16th vol. Mil. Star.

It does seem that all these experiences should have taught them the truthful-

ness of the above declaration, but they seemed to be ready to try a new turn of the wheel of fate, and soon proved the truthfulness of the saying, "man proposes, but God disposes," for, instead of being admitted to the bar, they were soon overcome by their enemies and incarcerated in prison, as will be seen in our next number.

(TO BE CONTINUED.)

—o—
ONE WIFE OR MANY.

Some person has sent us a pamphlet with the above title, for which they will please accept our thanks.

The pamphlet was written by Joseph Smith, with an addenda written by W. W. Blair, Presidents of the Reorganized church of Latter Day Saints, and is for sale at the Herald office at Lamoni, Iowa at 25 cents per dozen.

President Smith shows very clearly, to our understanding, that monogamy, and *not polygamy*, is the Lord's order in establishing the marriage relation between male and female. But where he attempts to make the reader believe that his father, Joseph Smith, and his uncle, Hyrum Smith, were innocent of having any thing to do with helping establish polygamy in Nauvoo, he greatly errs.

His uncle, Hyrum Smith, taught polygamy to *our certain knowledge*, for he taught it to the writer in 1843, to which we made oath on the 29th of Dec. 1873. Our companion, who was then living, joined us in the affidavit, as she was present when he taught it.

There is a good brother living in Lamoni, a member of the Reorganized church, whose word will be taken as readily and believed as firmly as that of any other man in that church, who was living in Nauvoo, Illinois, in the years 1843 and 1844, whom we have heard state on different occasions, that his "father and mother went to Hyrum Smith for their patriarchal blessing, (as he was the patriarch for the church of Latter Day Saints,) and when there Hyrum Smith taught them the doctrine of polygamy, and that when they returned home his mother walked the house and *wrung her hands and wept*, day and night, for several days."

On page 739 of the Saints' Herald for

Dec. 1, 1873, Joseph Smith uses this language, referring to his father and his uncle Hyrum:

"Neither Joseph nor Hyrum, nor their compeers, ever built up polygamy; nor did they ever build up the necessary concomitants thereto;"

He concluded the article with these words:

We have not changed in sentiment, in respect to the mooted questions one shade, nor do we expect to.—So, "if this be treason," make the most of it."

After reading that statement we wrote and sent him the following letter:

Pleasanton, Iowa, Dec. 30, 1873.

Bro. Joseph; I regret exceedingly the position taken in the "Herald" of the 1st inst., on the subject of polygamy, wherein you say, "Neither Joseph nor Hyrum, nor their compeers, ever built up polygamy."

Now, if teaching a doctrine and recommending others to embrace and practice it, is not building it up, then I do not understand the the English language. This your Uncle Hyrum did. He came to our house in Nauvoo, Ill., in the fall, say November and December, 1843, and taught the doctrine to myself and wife, more than once. He also gave me special instruction how I could manage the matter so as not to have it known to the public; and seemed displeased with me when I declined entering into it.

Your father never taught me the doctrine, but I have good reasons, from what your Uncle Hyrum, and others told me, to believe that he did teach it.

This is an unpleasant subject to write upon, but I do feel that you ought to know the facts in the case, for an error, or false position, will not stand the test in the day of trial.

If you will recollect, I told you on one occasion when I was riding with you in your buggy to Sandwich, when we were talking upon this subject, "That your father never taught me that doctrine, but your Uncle

Hyrum did." You asked none of the particulars, and I gave none; so I presume you had forgotten the remark.

Hoping that all things may work together for good to them who love the Lord, and are the called according to his purpose.

I am Respectfully and Truly your Brother in the great work of the last days.

E. ROBINSON.

In addition to these testimonies, the writers of the above named pamphlet have seen copies of affidavits made by several parties who testify that Joseph Smith, jr., taught the doctrine, and the affidavits of other reliable witnesses who testify that the revelation on polygamy was read before the High Council in Nauvoo, in August, 1843, by Hyrum Smith; yet, with all this testimony before them they still persist in the innocence of Joseph and Hyrum Smith in the matter, in proof of which reference is made to a letter of Hyrum Smith's, published in the Times and Seasons of March 15, 1844. We append that letter entire, and let the reader judge of its character. The italics are ours. Where Hyrum had italics we put small caps. We quote from the Times and Seasons.

We certainly feel sorry for, and pity the men who will persist in maintaining a false position against such a cloud of witnesses, knowing that nothing but truth will stand in the Judgement; *then* the "refuge of lies" will be swept away; but they have deliberately chosen their position, and therefore must abide the consequences.

Now comes John K. Sheen's pamphlet, entitled "Polygamy, or The Veil Lifted," in which, among other things, he gives lengthy extracts from a document entitled, "The Elders' Pocket Companion," which he claims was written by "William Smith, one of the Twelve," (a brother of Joseph and Hyrum Smith,) in 1844, the next year after the polygamous revelation was given, which refers, as he claims, to several sections of that revelation: which document, he says came into his father's possession early in 1850, two years before Brigham Young presented the revelation to the church in Utah.

Thus the evidence accumulates. This pamphlet can be obtained, as we understand, by sending 10 cents to John K. Sheen, York, Nebraska.

HYRUM SMITH'S LETTER.

Nauvoo, March, 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man HAVING A CERTAIN PRIESTHOOD may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches FALSE DOCTRINE for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church *unless* he has a *direct* commandment from God to do so. Let the matter of the grand councils of heaven, and the *making of gods*, worlds, and *devils* ENTIRELY ALONE; for *you* are not called to teach any such doctrine—for neither you nor the *people* are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what *you* teach! for the *mysteries* of God are not given to *all men*; and unto *those* to whom they are given they are placed under restrictions to impart *only such* as God will command them; and the *residue* is to be kept in a *faithful breast*, otherwise he will be brought under condemnation. By *this* God will prove his faithful servants, who will be called and numbered WITH THE CHOSEN.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now therefore, I say unto you, you must cease preaching your miraculous things, and let the *mysteries alone until bye and bye*. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of hands

for the gift of the Holy Ghost; teaching the necessity of a strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant, I am

Your obedient servant.

HYRUM SMITH.

—*Times and Seasons*, March 15, 1844.

FAMINE AND FLOOD.

Tales of Horror.

LONDON, Aug. 25.—Dispatches from Egypt say that a famine prevails at Khartoum, Kassala, Tokar and other river towns. The survivors are said to be feeding upon the bodies of the dead. About twenty deaths from starvation daily are reported at Tokar.

SAN FRANCISCO, CAL., Aug. 25.—The steamer *Oceanic* which arrived from Hong Kong and Yokohama brought details to August 10 of the bursting of the Yellow river embankments in the province of Shangtung, July 22. These are that the breach in the river is over 2,000 feet in length and a swift current sweeps through, flooding to a depth of twelve feet, a large extent of the country lying adjacent. Many houses were washed away, and a dispatch from Chefoo stated that the number of persons drowned was too great to be counted. Ten districts are already submerged and it is feared many more in the low lying country south will suffer similar fate.

The latest advices concerning the earthquake at Kumamoto July 28 places the number killed at eighteen and the wounded at nineteen. Fifty-two dwellings were demolished. A telegram dated July 30 stated that fifty-three shocks had been experienced and that they continued to be felt. The inhabitants were sleeping in the open air. The same earthquake was felt in the province of Okukugo. Considerable loss of life

is reported, but no particulars have been received.

—One number more completes the first volume of *THE RETURN*. Will our friends, one and all, please make a special effort to increase its circulation. We purchased new type and material for it, at the commencement, for which we incurred an indebtedness which is not liquidated; we therefore ask our patrons, who have not paid all for the first volume, to please remit at once. One and two cent postage stamps will be received.

We also respectfully request our subscribers to notify us of a renewal of their subscription at an early day, so that we can make arrangements for the second volume, which will be continued right along, if we get sufficient encouragement. If it is not convenient to send the pay for the second volume when you write, do not let that deter you from writing at once, and let us know your conclusion in the matter, and if you do not wish to take it any longer, please write and let us know that. We desire to hear from all those to whom it has been sent.

We purpose to reduce the price of *THE RETURN* to fifty cents a year, just as soon as the subscription list will justify. And now we will send ten copies one year, postage paid, to ten different individuals, nine of whom must be new subscribers, for five dollars, the money to be sent with the list of names.

Friends, please get up all the clubs you can, on these terms.

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.

ELDER DAVID WHITMER'S "Address to all believers in Christ" can be had by sending a 2 cent stamp to D. Whitmer, Richmond, Mo., or to this office.

THE RETURN is published monthly, at \$1 per year, payable in advance.

Money can be sent by Bank draft, Post Office order on Davis City, Iowa, or Express order, at our risk. 1 cent and 2 cent P. O. stamps received in small amounts.

Address E. ROBINSON.

Davis City, Decatur Co, Iowa.

THE RETURN.

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

Vol. 1. No. 12. DAVIS CITY, IOWA, DECEMBER, 1889. Whole No. 12.

The Return.

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CHRIST THE WAY.

Our readers will please bear in mind that our heavenly Father sent his beloved Son, Jesus Christ of Nazareth, to show us the way that leads to life everlasting, to eternal rest and peace. He set the example before us how to enter into, and walk in that way, and said: "He that will be my disciple let him take up his cross and follow me." In another place he says: "I am the way, the truth and the life." Again: "I am the door: by me if any man shall enter in, he shall be saved, and shall go in and out and find pasture."

By these scriptures we learn that we must enter the sheepfold in and through Christ Jesus, by a willing obedience to the gospel, as he willingly obeyed his Father, when he went to John the Baptist and demanded baptism to fulfill all righteousness, because it is the straight gate, (baptism,) that the children of men must pass through in order to enter the "narrow way" which leads to eternal life; for after they pass through that gate, they receive the gift of the Holy Ghost, which introduces them to the Father and the Son, whom it is necessary to know, in order to escape the burning, and obtain eternal life: as we clearly learn by the following scriptures:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

Paul also testifies as follows:

"And to you who are troubled, rest with us, when the Lord Jesus

shall be revealed from heaven, with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;"—2nd Thess.1:7-9.

That knowledge of God and his Christ, comes through the manifestation of the Holy Ghost, as Paul says:

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12, 3.

This manifestation of the Holy Ghost came upon Jesus *after* he was baptized; and Peter, on the day of Pentecost, when preaching to the people, said:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2, 38.

By these and other scriptures, we learn that baptism is essential to qualify us for the reception of the Holy Ghost, by which we can testify that Jesus is the Christ, and become acquainted with our blessed Father who is in heaven, and can truthfully cry, "Abba, Father."

Jesus also taught us the manner of life we should lead after we have entered into the narrow way, in his sermon on the mount. By a careful and faithful observance of the rules and commandments given by Jesus, we receive joy and gladness here, and have a bright hope of a glorious reward hereafter, to which the faithless and unbelieving are strangers.

Now, reader, do not let us, for one moment, flatter ourselves that we can

successfully invent some other way, or neglect to observe and follow the example set by Jesus, or treat lightly the commandments and ordinances given by his Father, and practiced by him, and hope to receive the reward, for if we do we err greatly, and deceive our own souls.

We therefore, renew the warning voice, and say: let us not "render evil for evil," but learn to cheerfully "render good for evil," that thereby, in that sense, we may become perfect as our Father in heaven is perfect. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Knowing these things, blessed will they be that do them.

:-:Z:-

ARTICLE.

On the labor of the servants of God, who are called in these last days, to labor in the vineyard of the Lord, for the last time.

In the book of Mormon, Jacob 3rd chapter 25th verse, we find the Lord called servants and sent them into the vineyard to labor. We find the work of these servants was to prepare the way; therefore this is a preparatory work, to prepare a people among the gentiles that they may be worthy to be saved in the kingdom of God with Israel. This authority is never to leave the earth until all Israel is gathered into one.

The two first servants that were commanded to labor in the vineyard in the 19th century, I understand to be the prophet, Joseph Smith, and Oliver Cowdery. These two brethren were the first servants God ever commanded to begin at the last and graft in, that the last might be first, and the first last. And the Lord also called other servants, and sent them to labor with them in the vineyard of the Lord.

I will now give some quotations from the same chapter and same verse: "graft in the branches, begin at the last, that they may be first, and that the first may be last, and

dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time, wherefore dig about them and prune them, and dung them once more for the last time, for the end draweth nigh and if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow, and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof shall be too strong for the grafts and the grafts thereof shall perish, and I lose the trees of my vineyard."

We see from these instructions they were commanded to keep the roots and the top thereof equal which has not been done, and there has been much bitter fruit produced by these wild grafts which has been grafted in and have not kept the commandments of God, therefore their evil works are rejected of the Lord of the vineyard.

The servants of God are commanded to prune off these wild grafts which have corrupted the vineyard of the Lord with their false doctrines, and priest-crafts of men, not keeping the commandments of God; and through their priest-crafts, have ordained men to offices that God has never called them to fill. By these means they have corrupted the vineyard of God with their false apostles and high priests, which have brought forth much bitter fruit, and so have they corrupted the vineyard of the Lord.

We will now refer to the time when God will begin to graft in Israel, which are the natural branches. (Portion of same verse.) "And the branches of the natural tree will I graft in again into the natural tree; and the branches of the natural tree

will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. And the bad shall be cast away, yea even out of all the land of my vineyard, for behold only this once will I prune my vineyard."

The next verse, where the Lord commanded his servant, this servant is Christ, who calls the servants of God. We will notice in this verse that the servants were few, and the Lord of the vineyard said unto them: "go to and labor in the vineyard with your might: for behold this is the last time that I shall nourish my vineyard: for the end is nigh at hand and the season speedily cometh; and if you labor with your might with me, ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

We will now refer to a part of the 27th verse: "And it came to pass that the servants did go and labor with their might, and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof."

We do not find where these last servants ever ceased to labor until all Israel was gathered into one, and the Lord will crown their labors with eternal life at the right hand of God, in his kingdom.

Read the 1st verse of the 10th chapter of the gospel of Nephi, where the power of God is to come down among Israel; then you will see when the work of the Father will commence in great power. May God, our eternal Father, have mercy upon the honest in heart, that they may come to a knowledge of the truth, that

they may be saved in the kingdom of God, is my prayer, in the name of Jesus Christ, amen.

From your brother in Christ,
JOHN C. WHITMER.

COMMUNICATIONS.

APOSTACY.

'BOOK OF DOCTRINE AND COVENANTS.'

No 3.

In order to comply with my promise made in number 2, I will follow up this woman or church, who in council with Mr. Smith, in May, 1834, cast off the name of Christ, (Mr. Kay,) and took a new name. I promised to do this in order to show who and where the reorganized Church of *Jesus Christ of Latter Day Saints* germinated from.

This woman, or church continues under this new name, receiving council from Mr. Smith as if from the mouth of Christ, (Mr. Kay,) up to 1844, when Mr. Smith is killed unlawfully by a mob. Soon after, this woman's (church's) counsellor was killed, she gives birth to several daughters, and makes her escape from her counsellor's persecutors to Salt Lake, where she puts in practice her abominations without restraint, under this new name, leaving her young daughters behind, without even christening them with a name: However, they soon take shape like their mother, and each one selects a counsellor to lead them.

One selects Mr. Wight, whose counsel led her to western wilds of Texas, where she practices the abominations of her mother, which has been carried out to perfection (?) in Utah.

One more I will mention, which is known as The Reorganized Church of *Jesus Christ of Latter Day Saints*. Soon after her mother escaped to Utah, she takes shape under Mr. Strang as her counsellor, not however, "in all patience and faith." For she soon looks into the Doctrine

and Covenants, compiled by her mother and Mr. Smith her counsellor, and she sees that provisions are made therein for a lineal descent of this counsellorship. And she understands from the teachings of her mother, that young Joseph is to take the place of his father as counsellor to the church. So she falls upon her knees, prays and prophecies that young Joseph, the son of her mother's counsellor is to take the place of his father.

Such a course pursued by her, naturally inspired, perhaps, unconsciously, young Joseph with hope, and, perhaps, aspirations, to be the leader and counsellor of this daughter. So young Joseph "comes to them in 1860" and he is placed in the same relation with this daughter that his father occupied with the mother. He now becomes head and counsellor to the daughter who was born many years after her mother had divorced Christ from her, the only legal husband she ever had.

Some may say, "Well then you look upon the reorganized church as being a bastard! Do you?" I will only say: If truth reveals the fact that she is, then she will have to be such, for she can no more change herself, as she is, to the church of Christ, than a Leopard can change its spots.

To farther illustrate: Suppose this woman, after she divorces Mr. Kay as her husband, in 1834, and she is never legally married to another man, but she has a daughter born ten or eleven years after her separation from Mr. Kay, and this illegitimate daughter calls herself Miss Kay. Now can she in *any sense* successfully claim to be the wife of Mr. Kay? Or can she in any way inherit the bountiful wealth of Mr. Kay? I think I hear the answer coming back from thousands in thunder tones: No, No, Never.

This is just what the Reorganized Church is trying to do. She having germinated from The church of the

Latter Day Saints, who had divorced Christ from her in 1834, and under this new name escapes to Utah in 1846 leaving this daughter, who after a few years, calls herself "The Reorganized Church of Jesus Christ of Latter Day Saints," and is claiming to be the wife, or bride of Christ, or in other word, claiming to be the wife of her apostate mother's husband. What an absurd idea.

O, dear wandering Latter Day Saints: Stop! Think!! and reflect; came back and be baptized and build up again the Church of Christ. —Will you? or will you still cling to the daughter of a woman who had no husband for ten years previous to the birth of this daughter. Let me repeat, dear Latter Day Saints "Stop! Reflect!! And come back to the Church of Christ.

"Wait not till to-morrow's Sun
Beams brightly on thy way;
All that thou calls thine own,
Lies in this word: 'To-day.'"

E. LAND.

—:O:—
GENTILES.

PREPARATORY WORK.

Brethren and sisters in the church of Christ, the discourse of the Apostle Paul, in the 17th chapter of Rom. is worthy of our notice, as we are Gentiles to whom he refers in the 21st ver. For if God spared not the natural branches let us take heed lest he also spare not us. Behold therefore the goodness and severity of God, on them which fell, severity; (the Jews) but toward thee, goodness (Gentiles) if we continue in his goodness, otherwise we also shall be cut off.

First Book of Nephi 3rd chapter. "Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an Olive tree, whose branches should be broken off and should be scattered upon all the face of the earth. Wherefore, he said it must needs be

that we, (the seed of Joseph) should be led with one accord, into the land of promise unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth. And after the house of Israel should be scattered, they should be gathered together again; or, in fine, after the Gentiles had received the fullness of the gospel, the natural branches of the Olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer."

Now the question to be solved, is, what is the fullness? I answer, according to the Book of Mormon, book of Ether first chapter last part, "And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. 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 Christ, the son of God the Father of heaven and of the earth."

Now what has the latter day Gentile church done for the last 50 years, towards building up the church of Christ, according to the pattern given in the Bible and Book of Mormon? Very little indeed; and still the church of Latter Day Saints tell us, that they are building up the church of Christ, and the kingdom of God, according to the fullness of the gospel which they claim to have received. But brethren this is not true. "And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent

and not continue in your iniquities until the fullness comes, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." Book of Ether first chapter, p. 350.

First Book of Nephi 4th chapter, 23rd page. "Behold I say unto you that the house of Israel was compared unto an Olive tree by the spirit of the Lord which was in our father and behold are we not broken off from the house of Israel? and are we not a branch of the house of Israel? And now the thing which our Father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles is that in the latter days, when our seed shall have dwindled in unbelief yea for the space of many years and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles and from the Gentiles unto the remnant of our seed; and at that day shall the remnant of our seed know that they are of the house of Israel. The children of men are the Gentiles which is spoken of in the last days to whom he will manifest himself in body. Second Book of Nephi 11th chapter 71st page. And as I speak concerning the convincing of the Jews that Jesus is the very Christ. It must needs be that the Gentiles be convinced also that Jesus is the Christ, the Eternal God, and that he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost, yea unto every nation, kindred, tongue and people, working mighty miracles signs and wonders among the children of men, according to their faith.

Now the above are a few thoughts concerning the latter day work which is a preparatory work among the Gentiles, to prepare a people for the coming of the Savior to his temple. Malachi 3rd chapter 1st verse.

JAMES COMPTON.

Attica, Green County, Nov. 1889.

“CASA GRANDE.”

SECRETARY NOBLE has transmitted to the Director of the Geological Survey a report by Special Agent Morrison on the condition of the Casa Grande (Great House) ruins in Pinal county, Arizona, with instructions that the necessary steps be immediately taken to repair and protect the ruins, under the authority granted in the act of March 2nd, 1889, appropriating \$2000 for that purpose. Special Agent Morrison says: The front of the main building measures sixty feet and the width forty-three feet. The height of the first story is thirteen feet, second, nine feet, and the third and fourth, eight feet. The greater part of the upper story has disappeared. The walls are between four and five feet thick, and the material of which they are constructed is an almost indestructible concrete, made of fine gravel, sand and cement, closely resembling granolite now used in Washington. The walls, both inside and outside, are plastered with cement, which yet clings to them with wonderful tenacity, that on the inside being as smooth and glossy as the best hard-finish interiors of the present day. The lower story is nearly filled up with crumbling debris and drifting sand of the plain. The holes in which the ceiling timbers were placed are plainly visible, but every particle of wood has been carried away by relic hunters, and the disintegration of the walls has been so rapid of late years that if measures are not immediately taken to strengthen them the entire mass will soon fall into a shapeless ruin. The report further says: For miles around the mysterious Casa

Grande many great mounds, now hardly distinguishable from the desert sands, bear indisputable evidence of having been at some far remote period the abode of busy industries. Mr. Morrison says he is convinced Casa Grande was not used either for religious or warlike purposes. The superiority of the architecture, it having outlived all other structures by which it was surrounded, the numerous small apartments into which it was divided and the elegance of the interior finish, all point to the conclusion that it was the palace of a King or Chief who governed the primitive Americans who inhabited these vast domains ages before Aztec or Toltec. The most ancient of traditions of the Pimas and Papagos, who yet live here where their fathers have lived for centuries, allude to them as “The Ruins.” The earliest historic record we have of Casa Grande was given by the famous Spanish cavalier and explorer, Cabeza de Baca, who discovered it during his journey across the continent about 1537. A few years later the famous explorer Don Francisco de Coronado, Governor of New Galicia, who led an expedition into New Mexico, states that the Pima Indians then (350 years ago) had no knowledge of the origin or history of the town which they believed had existed. It had always been “The Ruins” to them and their ancestors. Father Kino and Monge, who visited there in 1694 also gave an account of other “Ruins” in that vicinity. Father Pedro Faut, in 1777, found them in much the same condition. He describes the main building as an oblong square, facing the cardinal points of the compass. The exterior walls extended from north to south 420 feet and from east to west 260 feet. “We thus see,” says Morrison, “what havoc the storms of 110 years have made and the necessity for immediate action to save this remnant from complete destruction. The ruins are regarded as one

of the most interesting remains of a prehistoric age to be found on this continent."—*San Diego, Cal., Union, Sept. 24, 1889.*

CORRESPONDENCE.

Richmond, Mo., Nov. 18, 1889.

BROTHER ROBINSON;

Sir: I have been reading your paper, it is very interesting. I think it will do a great deal of good, especially among the honest believers in the Book of Mormon.

I wish you to continue the paper, and I will take it again. I expect to try and get up some names for the paper, say 1 or 2 clubs of new subscribers, if I have to take 2 or 3 more myself and send them to some friends that I think will read it.

I think the Lord has prepared the way for his truths to be revealed, and through a man whose word can't be called in question, that they may have so much weight, that the honest in heart will be constrained to stop and think, and give those things more than a passing consideration. These truths must come from one that has been an eye witness, like Bro. David's Pamphlet. From one who had established himself for truth and veracity, that the honest in heart cannot dispute. The honest among the Latter Day Saints must have these truths, that they will have no excuse for trusting in man any more.

May the Lord bless you, and yours, with the Church at your place.

Your Brother in Christ,

P. A. PAGE.

—:O:—

Weaver's old stand, Pa. Nov. 16, '89.

DEAR BRO. ROBINSON: I appreciate your noble, and unflinching effort in setting forth the Gospel; and may God bless you; for I must say, I have felt much of the blessings of God while reading "The Children of Israel, —End of the Gentile Nations," in your November issue.

For the benefit of some, would you please explain if there could be

any doubt, or any mistake, or misunderstanding of the translator, or printer, in the administration of the sacrament, or Lord's Supper. As you are in possession of the manuscripts, or in access to them, would you please give us a little light on the subject, for the benefit of some in doubt as to whether Christ first broke the bread, and then blessed it, or whether he first blessed and then broke it. Not that we think ourselves, there is any particular difference, but for some who think we should first bless and then break. Please look up the original manuscripts and reply in your next issue of THE RETURN.

I remain yours in the love of Christ.

J. L. ARMBREST.

NOTE.—We have not access to the manuscript of the Book of Mormon unless we take a journey of over 150 miles. Any one desiring to learn how any part of it reads, can write to brother David Whitmer, at Richmond, Mo., who has the manuscript in charge for safe keeping, and we presume he will be willing to give the desired information.

With regard to blessing the bread before or after breaking, we cannot see how it can possibly make any difference. According to the New Testament, Jesus, as he was at supper with his twelve apostles, took bread and blessed, and broke, and gave to them. There were, according to the account, only the twelve with him.

In the Book of Mormon account, when Jesus instituted the ordinance of the sacrament among the Nephites, on this land, there were two thousand five hundred persons present, including men, women and children; therefore, it looks to us perfectly reasonable that he would break the bread before blessing it, which, it is stated, he did do; thus showing, as we believe, by these examples, that it does not make any difference, whether the bread is blessed before or after it is broken.

It has been the practice in the church from our earliest acquaintance with it to break the bread before blessing it.—**EDITOR.**

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, DEC. 1889.

EXPLANATION.

SOME REASONS WHY WE WITHDREW FROM
THE REORGANIZED CHURCH.

No High Priests spoken of in the church established by Christ at Jerusalem, or among the Nephites on this land, except Christ himself.

Some persons are disposed to find fault with us because of some of the things spoken of in our personal history, and say: "If he knew of these things why didn't he tell them before."

These persons seem to forget that much of what we are publishing are reprints from documents which have been published to the world years ago, but because they had not seen them, they seem desirous to attach blame to us. Believing they ought to know them, we felt moved upon to republish them, and instead of being blamed, think we are entitled to credit;

The public acts of public men, we are told in the Saints' Herald, are public property, and that truth will ultimately be developed and "made manifest." This we verily believe, for Jesus hath said: "Every secret thing shall be revealed, and that that is whispered in the ear, in the closet, shall be published upon the house tops." When this takes place we ought not to blame those who are called upon to make the revelation, but rather thank them for making the truth manifest.

Some parties write to us and ask: "Why did you leave the Reorganized church?" Another asks: "What have you seen in the Reorganized church that caused you to change your mind, after having borne your testimony to it as much as you have?"

In reply, we say to those who think we bore testimony to the Reorganized church, as a church, they certainly misunderstood us, for we never did believe

it was right in all things. We have always borne a firm, unwavering testimony to the truth of the gospel, as set forth in the New Testament and Book of Mormon, ever since we received a testimony of its truth, and embraced it in 1835. We bear the same testimony to-day. That testimony may have been taken as a full endorsement of the church to which we belonged, when we did not wish to be so understood.

It was several years after we became acquainted with the Reorganized church, before we could bring our feelings to consent to unite with it, and then it was because they taught the first principles of the gospel as we understand them, and had less errors in it than any other *faction* of the church, with which we were acquainted. It is well known that we both publicly and privately spoke against some of its rulings and practices from the first, and consented to them in our official capacity, under protest.

We lived in hopes the errors would be eliminated from the Reorganized church, and that it might yet become worthy to be the Bride, the Lamb's wife; so strong was this hope, that when Jason W. Briggs, Zenas H. Gurley, and others, withdrew from that church we exceedingly regretted the move, believing that by remaining in the church, they might assist in eradicating the errors from it. But when we saw the articles in the Saints' Herald, against David Whitmer, the last glimmer of hope of ever seeing the needed reformation in that church, died out.

Not only that, but those articles also thoroughly convinced us that the office of High Priests has no place in the church of Christ, since the great and last offering made by Jesus Christ, who is the *only* High Priest spoken of in the church, in the New Testament, after the crucifixion and resurrection of Christ.

In the Book of Mormon we have the example clearly set forth, that our Savior paid no regard to the office of High Priest, as had in the church before his crucifixion, for he required Nephi, who previously held that office, to come in at the gate of baptism into the church under the gospel dispensation, and be or-

dained one of the twelve disciples, just the same as the other eleven; and no mention is made of High Priests in the church established by Christ, on this land.

We gave this subject no special thought until since the publication of Elder David Whitmer's pamphlet, as we found the office in the church, when we first embraced the faith, and therefore were too ready to take it for granted that it was all right. But upon a careful examination, we are fully convinced that the office of High Priests, as held in both the Reorganized and Utah churches of Latter Day Saints, is a great error.

The mode of reasoning, and arguments used by the Editors of the Saints' Herald, served greatly to open our eyes on this subject.

The spirit manifested by Elder David Whitmer, in his pamphlet, and also in other writings of his, which we had seen in the Saints' Herald, was so meek and humble, and so perfectly in accord with the spirit manifested by our Lord and Master, Jesus Christ, when here in the flesh, that it made a deep and lasting impression upon our mind. The contrast between his spirit, and that manifested by the Editors of the Saints' Herald, in their review of his writings, was so great that it seemed to us, every person who read them must see it.

At the time of Elder David Whitmer's death we were taking the Chicago "Evening Daily Mail." The paper published on Thursday evening, Jan. 26, 1888, we received on Friday the 27th. On opening the paper we thoughtlessly cast our eyes upon the obituary notices, when we read these words:

"David Whitmer, the last surviving witness of the divine authenticity of the Book of Mormon, died last night, at Richmond, Mo."

When we read this announcement, a thrill passed through us from the crown of our head to the soles of our feet, and these words were impressed upon us: "*You must now buckle on the harness.*" From that moment we knew there was a work for us to do, in connection with the gospel and the church of Christ.

The next Sunday we were constrained to resign our position as presiding Elder of the Davis City branch of the Reorganized church of Jesus Christ of Latter Day Saints.

On the first of April following, we felt directed to visit the brethren at Richmond, Mo.; therefore, on the 5th went to Richmond, and on the morning of the 6th, Bro. David Whitmer took us in his buggy to Elder John C. Whitmer's, who resides on his farm, a mile and a half south of Richmond, where we spent the day in conversation with the brethren. Before leaving, we requested Elder John C. Whitmer to come to Davis City on the following Wednesday, to which he consented; we returned home on the 7th.

On Wednesday Elder Whitmer came according to appointment, and preached in the Union church, in this place, on Thursday evening, the 12th.

Feeling a strong desire to be re-baptized, (which we never felt before since we were baptized in Kirtland, Ohio, on the 16th of October, 1835,) we made application and were baptized by Elder Whitmer, on the 13th of April, 1888, together with six others.

Subsequently we felt directed to commence the publication of THE RETURN, of the merits of which we leave the readers to judge.

—:o:—
CALL FOR ELDERS.

We have calls for Elders from Ohio, from Illinois, from California, and other places. Some write us that they are ready for baptism, and wish to unite with the church of Christ, the first opportunity. Thus the Lord is working upon the hearts of the people.

Elder David Whitmer's pamphlet is as bread cast upon the water, and is already beginning to bring forth fruit to the glory of God. By it, "he being dead, yet speaketh."

Some have written that our little paper has served to open their eyes, for which they feel to thank their heavenly Father. We rejoice at this, for to our blessed Father in heaven is due all the praise; we have tried to say and do only those things

which we felt was dictated by his holy Spirit, or meet with his approval.

To those of our Elders who are situated to answer any of these calls, or labor in the vineyard elsewhere, we wish to say, let us remember that we must labor with an eye single to the glory of God, "having faith, hope, and charity," or we "cannot assist in this work," as the Lord notified the Elders in the beginning of his work in the last days.—D. C. 6. 7.

Remember we are called upon to help prune the vineyard of the Lord for the last time, and that we must labor in gentleness, in kindness, and forbearance, in much long suffering and patience, knowing that by so doing we ourselves will bring forth good fruit, and assist others in so doing, for the Lord of the vineyard to lay up against the season, for the end draweth near.

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ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

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No. 8.
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INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

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(CONTINUED FROM PAGE 174.)
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During the summer of 1838, a settlement was established by the church at De Witt, on the Missouri river, in the lower part of Carroll county, Mo. Two members of the High Council at Far West, viz: George M. Hinkle and John Murdock had moved there.

In the latter part of September a mob began to gather, and threatened to drive the members of the church from that place. The brethren armed themselves in self defense, and on the 2nd of October the mob commenced firing on them, which they repeated on the 3rd and 4th, when the brethren returned the fire.

On the 5th Joseph Smith, jr., left Far West and arrived in De Witt on the 6th, as we learn by the following quotation from his history; page 342, 16th vol. Millennial Star.

"Saturday Oct. 6th. I arrived at De Witt, and found that the accounts of the situation of that place were

correct; for it was with much difficulty, and by travelling unfrequented roads, that I was able to get there, all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, who were only a handful in comparison to the mob by which they were surrounded, in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more. We thought it necessary to send immediately to the Governor, to inform him of the circumstances, hoping, from the Executive, to raise the protection which we needed; and which was guaranteed to us in common with other citizens. Several gentlemen of standing and respectability, who lived in the immediate vicinity, who were not in any way connected with the Church of Latter-day Saints, who had witnessed the proceedings of our enemies, came forward and made affidavits to the treatment we had received, and concerning our perilous situation; and offered their services to go and present the case to the Governor themselves."

A messenger was dispatched to the Governor, who returned on the 9th, as seen by the following quotation from the history of Joseph Smith, jr., page 376, 16th vol. Mil. Star.

"The messenger, Mr. Caldwell, who had been dispatched to the Governor for assistance, returned, but instead of receiving any aid or even sympathy from his Excellency, we were told that "the quarrel was between the Mormons and the mob," and that "we might fight it out."

About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder, and balls, and bodies of armed men had gather-

ed in, to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay, Platte, and other parts of the State, and a man by the name of Jackson from Howard County was appointed their leader.

The Saints were forbid to go out of the town, under the pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses, or other property got where the mob could get hold of it, it was taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents.

Application had been made to the judge of the Circuit Court, for protection, who ordered out two companies of Militia, one commanded by Captain Bogart, a Methodist priest, and mobocrat of the deepest die; the whole under the command of General Parks, another mobber, if his letters speak his feelings, and his actions did not belie him, for he never made the first attempt to disperse the mob, and when asked the reason of his conduct, he always replied that Bogart and his company were mutinous and mobocratic, that he dare not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashly, *Member of the Legislature*, and Cercil (Sashiel) Woods, a *Presbyterian Clergyman*.

General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he should be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no assistance.

We had no hopes whatever, of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we being wearied out, by continually standing on guard, and watching the movements of our enemies, who, during the time I was there, fired at us a great many times. Some of the brethren died for the common neces-

saries of life, and perished from starvation; and for once in my life, I had the pain of beholding some of my fellow creatures fall victims to the spirit of persecution, which did then, and has since, prevailed to such an extent in Upper Missouri; men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love to God, attachment to His cause, and their determination to keep the faith were thus brought to an untimely grave."

The following quotation can be found on page 395 16th vol Mil. Star.

"Seeing no prospect of relief, the Governor having turned a deaf ear to our entreaties, the Militia having mutinied, and the greater part of them being ready to join the mob; the brethren came to the conclusion to leave that place, and seek a shelter elsewhere; and gathering up as many wagons as could be got ready, which was about seventy, with a remnant of the property they had been able to save from their matchless foes, left De Witt, and started for Caldwell on the afternoon of Thursday, October 11, 1838. They travelled that day about twelve miles, and encamped in a grove of timber near the road. * *

No sooner had the brethren left De Witt, than Sashiel Woods called the mob together, and made a speech to them, that they must hasten to assist their friends in Davies County.

"On my arrival in Caldwell, I was informed by General Doniphan, of Clay County, that a company of mobbers, eight hundred strong, were marching toward a settlement of our people in Davies County. He ordered out one of the officers, to raise a force and march immediately to what he called Wight's Town, and defend our people from the attack of the mob, until he should raise the Militia in his and the adjoining Counties to put them down. A small company of Militia, who were on their route to Davies County, and who had pass-

ed through Far West, he ordered back again, stating that they were not to be depended upon, as many of them were disposed to join the mob, and, to use his own expression, were "damned rotten hearted."

Sunday 14th. I preached to the brethren at Far West, from the saying of the Saviour—"Greater love hath no man than this, that he lay down his life for the brethren." At the close, I called upon all that would stand by me to meet me on the Public Square the next day.

Monday 15th. The brethren assembled on the Public Square, and formed a company of about one hundred, who took up a line of march for Adam-on-di-ahman; and here let it be distinctly understood, that this company were Militia of the County of Caldwell, acting under Lieutenant Colonel Hinkle, agreeable to the order of General Doniphan, and the brethren were very careful in all their movements to act in strict accordance with the constitutional laws of the land.

The special object of this march was to protect Adam-on-di-ahman, and repel the attacks of the mob in Davies County. Having some property in that county, and having a house building there, I went up at the same time. While I was there, a number of houses belonging to our people were burned by the mob, who committed many other depredations, such as driving off horses, sheep, cattle, hogs, &c. A number of those whose houses were burned down, as well as those who lived in scattered and lonely situations, fled into the town for safety, and for shelter from the inclemency of the weather, as a considerable snow storm took place on the 17th and 18th. Women and children, some in the most delicate situations, were thus obliged to leave their homes, and travel several miles in order to effect their escape. My feelings were such as I cannot describe when I saw them flock into the village, almost entirely destitute

of clothes, and only escaping with their lives."

From history of Joseph Smith, jr., p. 405 16th vol. Mil. Star.

"During this state of affairs, General Parks arrived at Davies County, and was at the house of Colonel Lyman Wight on the 18th, when the intelligence was brought that the mob were burning houses; and also when women and children were fleeing for safety, among whom was Agnes M. Smith, wife of my brother Don Carlos Smith, who was absent on a mission in Tennessee, her house having been plundered and burned by the mob, she having travelled nearly three miles, carrying her two helpless babes, and having had to wade Grand River.

Colonel Wight, who held a commission in the 59th Regiment under his (General Park's) command, asked what was to be done. He told him that he must immediately call out his men and go and put them down. Accordingly a force were immediately raised for the purpose of quelling the mob, and in a short time were on their march, with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer.

The mob, having learned the orders of General Parks, and likewise being aware of the determination of the oppressed, broke up their encampment and fled."

When President Joseph Smith, jr., preached the sermon, on the 14th, as named in the foregoing quotation, and called for volunteers, there was a ready response. A company was organized on the 15th, and marched to Davies county, under the immediate command of David W. Patten, one of the twelve Apostles, as captain, and Parley P. Pratt, another of the twelve Apostles, as first lieutenant, and the writer hereof in the double capacity as second lieutenant and also, as ensign, for, as we marched into Adam-on-di-Ahman, we served as standard bearer, floating the stars and stripes, in fulfillment, we suppose, of a declaration

previously made by Joseph Smith, jr., who had said, that when he went out to battle, we should be his "standard bearer."

We looked for warm work, as there were large numbers of armed men gathering in Davies county, with avowed determination of driving the Mormons from the county, and we began to feel as determined that the Missourians should be expelled from the county.

We had pledged, on the 4th of July preceeding, that if any mob should come upon us hereafter, it should "be between us and them a war of extermination,** for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed." S. Rigdon's oration.

The church having thus deliberately made their own declaration and threats, and the mob having commenced their work, it now remained to be seen how those threats would be carried out.

Unfortunately for the church, they now felt to act upon that declaration. A company of 60 were detailed to go to the East fork of Grand River, to bring and guard in some families of the church who had settled there, the writer being one of the number.

We made an early start, and by a forced march, reached the place of destination about 2 o'clock P. M. and hurriedly packed the families into wagons and detailed about 10 men to accompany the wagons as guard, the ballance of the company immediately started on our return march, with a determination to attack the camp of the mob that night, if we could find them. They had been encamped near Millport, in Grand River timber, some 6 or 8 miles from Adam-ondi-ahman.

We reached the neighborhood of their encampment about one or two o'clock in the morning, but failed to find them. After exploring in the timber some time, and not finding the camp, marched into Millport, thinking we would undoubtedly find some trace of the mob there, but failed to find them, when we returned to Adam-ondi-ahman, where we arrived just after day light.

Not long after our arrival at our camp in the morning, one of the brethren, who had been detained by the mob through the night, having been released, came in and reported that the mob, anticipating an attack, had changed their location once or twice during the night, which accounted for our not finding them.

As stated in the history of Joseph Smith, jr., as herein quoted, the mob soon broke up and left, together with several Missourians, who now seemed to be aroused to the gravity of the situation. Some lingered, but soon after left in a hurry, for "prairie fires" (as they were termed) became frequent, and with them one, or more, of the Missourians' houses went up in flame and smoke, and settled down in a bed of embers and ashes, fired by the hands of some of those who had pledged to "carry the seat of war to their own houses," &c. A swift retribution however, soon followed.

We further quote from the history of Joseph Smith jr., page 406, 16th vol. Mil. Star.

"It was reported in Far West, today, that Orson Hyde had left that place, the night previous, leaving a letter for one of the brethren, which would develop the secret.

Monday 22nd. On the retreat of the mob from Davies, I returned to Caldwell, with a company of the brethren, and arrived at Far West about seven in the evening, where I hoped to enjoy some respite from our enemies, at least for a short time; but upon my arrival there, I was informed that a mob had commenced hostilities on the borders of that county, adjoining to Ray County, and that they had taken some of our brethren prisoners, burned some houses, and had committed depredations on the peaceable inhabitants.

Tuesday 23rd. News came to Far West, this morning, that the brethren had found the cannon, which the mob brought from Independence, buried in the earth, and had secured it by order of General Parks.

Wednesday 24th. Austin A. King and Adam Black renewed their in-

flammatory communications to the Governor as did other citizens of Richmond.

Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond, and made affidavit before Henry Jacobs, Justice of the Peace, to all the vilest calumnies, aspersions, lies, and slanders, towards myself and the Church, that his wicked heart could invent. He had been lifted up in pride, by his exaltations and the Revelations of Heaven concerning him, until he was ready to be overthrown by the first adverse wind that should cross his track, and now he has fallen, lied and sworn to it, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase.

Orson Hyde was also at Richmond, and testified to most of Marsh's statements.

The following letter, being a fair specimen of the truth and honesty of a multitude of others which I shall notice, I give it in full—

Carrolton, Mo., Oct. 24, 1838.

Sir—We were informed, last night, by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we know the Mormons has had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake give us assistance as quick as possible. Yours &c.

SARSHAL WOODS,
JOSEPH DICKSON.

These mobbers must have had very acute ears to hear cannon (a six

pounder) thirty seven miles. So much for the lies of a priest of this world. Now for the truth of the case. This day about noon, Captain Bogart, with some thirty or forty men, called on brother Thoret Parsons, where he was living, at the head of the east branch of Log Creek, and warned him to be gone before next day at ten in the morning, declaring also that he would give Far West thunder and lightning before next day noon, if he had good luck in meeting Neil Gillum, who would camp about six miles west of Far West that night, and that he should camp on Crooked Creek, and departed towards Crooked Creek.

Brother Parsons despatched a messenger with this news to Far West, and followed after Bogart to watch his movements. Brothers Joseph Holbrook, and —Judith, who went out this morning to watch the movements of the enemy, saw eight armed mobbers call at the house of brother Pinkham, where they took three prisoners (Nathan Pinkham, brothers William Seely and Addison Green,) and four horses, arms, &c., and departed, threatening Father Pinkham, if he did not leave the State immediately, they "would have his damned old scalp;" and having learned of Bogart's movements, returned to Far West near midnight, and reported their proceedings, and those of the mob.

On hearing the report, Judge Higbee, the first Judge of the county, ordered Lieutenant Colonel Hinkle, the highest officer in command in Far West, to send out a company to disperse the mob and retake their prisoners, whom, it was reported, they intended to murder that night. The trumpet sounded, and the brethren were assembled on the Public Square about midnight, when the facts were stated, and about seventy-five volunteered to obey the Judge's order, under command of David W. Patten, who immediately commenced their march on horseback, hoping to

surprise and scatter the camp, retake the prisoners, and prevent the attack threatened upon Far West, without the loss of blood.

Thursday 25th. Fifteen of the company were detached from the main body, while sixty continued their march till they arrived near the ford of Crooked River (or Creek,) where they dismounted, tied their horses, and leaving four or five men to guard them, proceeded towards the ford, not knowing the location of the encampment. It was just at the dawning of light in the east, when they were marching quietly along the road, and near the top of the hill which descends to the river, when the report of a gun was heard, and young O'Banion reeled out of the ranks and fell mortally wounded. Thus the work of death commenced, when Captain Patten ordered a charge and rushed down the hill on a fast trot, and, when within about fifty yards of the camp, formed a line. The mob formed a line under the bank of the river, below their tents. It was yet so dark that little could be seen by looking at the west, while the mob, looking towards the dawning light, could see Patten and his men, when they fired a broadside, and three or four of the brethren fell. Captain Patten ordered the fire returned, which was instantly obeyed, to great disadvantage in the darkness which yet continued. The fire was repeated by the mob, and returned by Captain Patten's Company, and gave the watchword "God and Liberty," when Captain Patten order a charge, which was instantly obeyed. The parties immediately came in contact, with their swords, and the mob were soon put to flight, crossing the river at the ford and such places as they could get a chance. In the pursuit, one of the mob fled from behind a tree, wheeled, and shot Captain Patten, who instantly fell mortally wounded, having received a large ball in his bowels.

The ground was soon cleared, and

the brethren gathered up a wagon or two, and making beds therein of tents, &c., took their wounded and retreated towards Far West. Three brethren were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, one through both thighs, one in the arms, all by musket shot. One had his arm broken by a sword. Brother Gideon Carter was shot in the head, and left dead on the ground, so dejected that the brethren did not know him. Bogart reported that he had lost one man. The three prisoners were released, and returned with the brethren to Far West. Captain Patten was carried some of the way in a litter, but it caused so much distress he begged to be left, and was carried into brother Winchester's, three miles from the city, where he died that night. O'Banion died soon after, and brother Carter's body was also brought from Crooked River, when it was discovered who he was.

I went with my brother Hyrum and Amasa Lyman, to meet the brethren on their return, near Log Creek, where I saw Captain Patten in a most distressing condition. His wound was incurable.

Brother David W. Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, O! do not deny the faith."

How different his fate from that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to brother and sister Abbot, to which was annexed an addenda by Orson Hyde."

The battle of Crooked River was the only one fought during these troubles. We may speak of it and also of the massacre at Haun's Mill, hereafter.—Ed.

(To be continued.)

EXTRACTS FROM LETTERS.

A friend in Idaho writes:

"FRIEND E. ROBINSON: In your last paper you wished to know how many will take the paper for another year. I am interested more in your personal history connected with the church history, than any other part of the paper, and wish you would hand it out to us very liberally; we want all we can get of the truth without any varnish over it, and we want it so soon, soon as possible, for we begin to think that time just now is worth something, after years of nonsense that we have spent under that curse that comes through trusting in man.

There are but few men living now that can and will give us a truthful history of the church in the time of Joseph, the "Seer," therefore, when we find one that will give us a truthful history without partiality, vain policy, and personal advantage, we want to hear or read what they have to say. Let us have all the evidence that is possible on the doings of the leaders of the church from the beginning. Please continue to send the "RETURN." I am your friend."

A friend in Minnesota writes:

"MR. E. ROBINSON; Enclosed find Express order for \$1, to pay for THE RETURN for another year. I hope you will continue to print it. I shall take it as long as you print it, if I live that long."

Elder Elias Land writes:

"E. ROBINSON: In reply to your request in last RETURN would say, you can count me one of your subscribers if you continue THE RETURN. I have been well pleased with it, and am satisfied it has done much good. I would not take \$25 for my volumn and do without it. I hope it will be continued"

—:O:—

GET UP YOUR CLUBS.

Different brethren have commenced getting up clubs for THE RETURN, of 10 for \$5. for which we are thankful, as it shows that an interest is awakened in its behalf. One brother who sent us his club, asks if he can send other names on the same terms, if he should not have 10 to send at the same time. We answer, yes. After any person has sent us a club of 10, nine of which are new subscribers, with five dollars in money, they can then send one or more names at 50 cents each for one year's subscription. Send all the names you can at that rate. They will be thankfully received.

It is the duty of all the members of the church, to make an effort to sustain the press. It is the lever by which the world is moved in these days. We are still somewhat in debt for THE RETURN, and we ask your earnest co-operation to help us pay it all off. We sincerely thank those brethren and sisters who are coming so heartily to our aid.

Please procure all the orders possible for back numbers at 50 cents a set.

Those subscribers who are in arrears please remit, as we are in need of funds to meet our engagements.

Learn to Give.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only they who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love.
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for he by love is known.
Child of God, and heir of heaven,
Let thy parentage be known.
—Lucy A. Bennett in *The Christian*.

DIED, of paralysis, at her home near Pleasanton, Sister Brattan, of the Reorganized Church of L. D. S. Funeral services by Elder Z. H. Gurley, it being the request of deceased, he having baptized her some years ago. Text, Rev. 14: 13.

ELDERS ADDRESS.

J. J. Snyder, Box 1154, Salt Lake City.
E. D. McCarty, Schell City, Mo.

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