

THE RETURN.

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

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The Return.

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ARTICLE.

On the highest offices in the church of Christ, and some of the duties of the same.

BY ELDER JOHN C. WHITMER.

Our Lord and Saviour, Jesus Christ, called twelve apostles at Jerusalem. These twelve apostles Jesus sent first only to the lost sheep of the house of Israel. After Jesus Christ was crucified and arose from the dead, we find this language, when he appeared unto the eleven apostles, (Judias Iscariot had fallen, so his place was vacant,) in Mathew 28th chapter, beginning at the 18th verse: "And Jesus came and spake unto them saying, all power is given unto me in heaven and 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 thing whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." See also Mark 16th chapter beginning at the 14th verse. "Afterward he appeared unto the eleven as they sat at meat, and he said unto them, 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," &c. Luke 24: 49, "And be-

hold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Also Acts of the apostles 1:4-5, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Same chapter, 8th verse: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and in the uttermost part of the earth.

I will now refer to the call of Matthias and his ordination, Acts 1: 21-22, "Therefore 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 the same day that he was taken up from us, must one be ordained to be a witness of his resurrection, 26th verse, and they gave forth their lots; and the lot fell on Matthias; and he was numbered with the eleven apostles."

The 2nd chapter of the Acts of the apostles shows us when they received the promise of the Father, the comforter, the Holy Ghost, which was to guide them into all truth. Acts 2: 24. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and be-

gan to speak with other tongues as the spirit gave them utterance.”

I have now shown the fulfillment of the promise of God unto his servants, after they had tarried at Jerusalem forty days, which undoubtedly they had to do, before they could go forth in all the world to preach the gospel to every creature.

We will now notice the call of Paul the apostle, the Lord did not send some one else to call him, no verily he did not. He came from his Father's throne and called him by his own voice, and made him a witness of Jesus Christ, and an apostle and a minister. Acts 9th chapter 4th and 5th verses. “And he fell to the earth, and 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;” 15th and 16th verses same chapter, “and the Lord said unto him, go thy way; for he is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.” Second Timothy 1st chapter 11th verse “whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles.”

I will now refer to the call of the twelve disciples among the Nephites on this land who are sometimes called the elders of the church; gospel of Nephi, last part of 7th verse, “and when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, hosannah! blessed be the name of the most high God! and they did fall down at the feet of Jesus, and did worship him.”

We will now refer to a portion of the 8th verse. “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 disputation 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, and now behold, these are the words which ye shall say, calling them by name, saying; Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water.” Read all of the same verse.

Ninth chapter same book a portion of second verse, showing how they were baptized; and when they had thus prayed, “they went down to the water's edge, and the multitude followed them. And it came to pass that Nephi went down into the water, and was baptized, and he came up out of the water and began to baptize. And he baptized all those whom Jesus had chosen. And it came to pass when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire.”

I will now refer to Moroni, 2nd chapter. “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."

I will now refer to the 3rd chap. The manner in which the disciples who were called the elders of the church ordained priests, and teachers, After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, in the name of Jesus Christ, I ordain you to be a priest (or if a teacher;) "I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen." And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them."

We find in these scriptures all the offices given in the new covenant in the Book of Mormon, as given by Christ and his disciples, to whom he gave power to establish the church of Christ on this land. The officers are elders, priests, and teachers. The elders were sometimes called disciples; these twelve had authority to administer in all the ordinances of the house of God on this land. As these disciples passed off, other disciples were ordained in their stead, until the church went into the wilderness on this land as she did at Jerusalem.

There were no high priest called, or ordained among the disciples on this land, nor in the church of Christ at Jerusalem. Why were there not? Jesus Christ offered the last sacrifice that ever was offered for the sins of the world, once for all, when he suffered and bled and died upon the cross. And when he arose from the dead, he conquered the last enemy, which is death.

After his resurrection he appeared unto the eleven disciples whom he had chosen and said unto them, all power is given unto me in heaven and in earth, then he commanded

them, to go into all the world, and to preach the gospel to every creature. Judas Iscariot having fallen; before that time his ministry was at an end he was not with the eleven. We find the twelve at Jerusalem were apostles of Christ.

Was there ever an apostle of God the eternal Father on earth? Yes. Jesus Christ the righteous and the only apostle and high priest that ever was sent into the world, who was a witness unto God our eternal Father, and had power on earth to forgive sins.

We will now notice the testimony of the apostle Paul on this subject. Heb. 3rd chapter 1st and 2nd verses. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 7: 21-25. ("For those Priests were made without an oath; but this with an oath by him that said unto him, the Lord swear and will not repent, thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament, and they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood."

I have referred to Paul's testimony in regard to the only one that ever was made a high priest by an oath of the Father and that after the order of Melchisedec, which is after the order of an endless life who ever liveth to intercede for men. Jesus is the *only*, and *last* highpriest in the church of Christ, ever called and ordained of God the eternal Father. Jesus Christ is the only apostle and high priest ever called and chosen of God our Father and sent into the world to save that which was lost. He was an apostle, and witness, of God, our eternal Father, because he

had been with him from the beginning and bore testimony of him. The twelve apostle of the Lamb were commanded to "hear ye him;" he is our only high priest. All power in heaven and in earth being given unto him, therefore he is able to save all who come unto him from the uttermost bounds of the earth: Therefore let us adhere unto him the author and finisher of our faith. Amen.

I will now refer to the revelations St. John 4th chapter and 4th verse. "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold." Twelve apostles at Jerusalem, and twelve disciples on this land, will make the twenty-four elders that "have crowns of gold upon their heads," showing that they have conquered the enemy of all righteousness, and have been crowned for their faithfulness in keeping the commandments of God our Saviour.

Some one may ask then who are these spoken of in revelations second chapter 2nd verse. "I know thy works and thy labours, and thy patience, and how thou canst not bear them which are evil, and thou hath tried them which say they are apostles and are not, and hath found them liars." I understand these are false apostles, deceitful workers, working out their own shame for whom the blackness of darkness is reserved forever; these are they who have been called and ordained apostles by men, and have never seen the face of Jesus Christ nor heard the voice of God. We do not have to look back any further than the century in which we live to see the evil fruit of these man made apostles; this is not God's pattern. May God have mercy on the honest in heart that they may come to the knowledge of the truth that they may be saved in the kingdom of God, is my prayer in the name of Jesus Christ. Amen.

CORRESPONDENCE.

Schel City, Mo. 12,-7,-1889.

EDITOR RETURN:

In looking over the so called religious world, especially over the works of those understanding, or claiming to understand, God's revealed word, we find a great diversity of opinions. And this is the case with men connected with this great latter day work, when inspiration and revelation is within the reach of every man, that is honest in heart, and wants to know the truth as it is in Christ Jesus.

Now Brethren let us look at the religious world. What is the trouble with them? It is the division or application of God's word. For instance, in 2nd Tim. 4:13—"The cloak that I left at Troas with Carpus, when thou comest bring with Thee." Is this scripture applicable to us? Some of our Sectarian Brethren would make applications just as absurd. So must we then, if we would understand aright, find out just what scripture is applicable to us and our situation. Sometimes we accuse others of making use of scripture that does not apply to us nor this generation. In Matt. 6:33-34—"But seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Who or what class of people did our Lord here mean. Did he mean the members of his church? Did he mean when a lay member went to town to get some provisions; buy no thing for the morrow, only get enough for the next meal? Absurd: Christ plainly meant some one when he gave us the above command. Then if he meant the lay members of His church our Bro. Saul did not know what he was talking about, for he tells his son

Timothy, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1st Tim, 5:8. Here there is a flat contradiction of scripture, if we apply both passages to the whole church. Now is there no way by which we may understand who the above scripture is applicable to?

Yes, Blessed be God, the new and everlasting gospel, revealed by the spirit and power of God in this the last dispensation will and must settle ALL points of doctrine. That was the purpose of its revelation that we who would accept the truth, might know, and know for ourselves the truth as it is in Christ Jesus. On page 449 Book of Nephi, 6:1 in the Book of Mormon, (Notice the language) "And now it came to pass that when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and SAID UNTO THEM, take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof." We give the last part of the verse which ends with the same scripture quoted from Matt. 6:33-34. Verse 2nd, same page and chapter, reads thus, "And it came to pass that when Jesus had spoken these words, he turned again unto the multitude." By this we know who the last verses of the 6th chapter of Matt. is applied to. From the decision of the restored gospel, it plainly means the Elders of the church of Christ, and no one else. What if the lay members of the church should live up to the scriptures above referred to? It would bring about confusion and discord, while if we, the Elders of the church would live up to the letter as well as the spirit of this grand law, given by Christ Himself, for the government of his officiating servants, what would be the result? Let Christ answer. "And all these things SHALL be added unto you." You, the Eld-

ers of the church while on letting "the morrow take thought for the things of itself," we would be blessed with the time and the means to answer the many calls made for Elders. And then when standing to declare the word, our minds would be concentrated upon the work of God, and not upon the accumulation of filthy lucre, in which is so much sin and corruption.

Brethren I know it takes a good deal of faith to trust in an unseen power to take care of the loved ones at home while we are out endeavoring to bring souls to Christ, but brethren (I speak to my colaborers) I can testify for one that these scriptures ARE TRUE! And I bear record unto you, my brethren that as I sought to promote FIRST, the interests of the church, and this great latter day work, then was this scripture most literally fulfilled unto me. Food, remnant, and means have been prepared and furnished for the sustenance of our temporal bodies by who? By the Giver of this most supreme law. By first providing for our families as in 1st Tim. 5:8, what man is there would have any time to preach the Gospel?

Now brethren these are facts, let us live closer to the work, closer to our Lord and Master, and we will be enabled to better understand our work, understand the word of God, and understand the workings of the spirit of God.

D. E. McCARTHY

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SIMPLICITY OF THE GOSPEL.

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GOSPEL COVENANT.

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EXALTATION OF THOSE WHO KEEP IT.

When we look at the gospel as presented by our blessed Lord and Master, Jesus Christ, who brought it direct from his Father, and presented it to the world in its pure and unsullied form, we are struck with its simplicity and beauty.

It consists in faith, repentance, and baptism in water for the remission of

sins, and the gift of the Holy Ghost. All who receive the Holy Ghost, through obedience to the gospel, become equal one with the other, and are all entitled alike to the rich and precious blessings pertaining thereto. Jesus prayed to his Father on the night before he was crucified, saying:

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—John 17:20,21.

How beautiful, How God-like. We contemplate this glorious truth with great joy, and gladness of heart, knowing our heavenly Father will hear the prayer of his beloved.

Some sixty or more years after this prayer was offered, John, the beloved disciple, on the isle of Patmos, when in the spirit on the Lord's day, had a glorious vision of the Lord Jesus Christ, who, among other things, said to him:

“Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.—Rev. 3:20,21.

Greater exaltation and glory cannot be bestowed upon mortals. In order to attain such heavenly honor, and enjoy the unspeakable pleasure of a place at the right hand of the Son, we must take upon us his name through obedience to the gospel, which is brought to pass in the following manner:

When a person wishes to obey the gospel and unite with the church of Christ, they repair to the water with the officiating minister, when usually an hymn is sung, and after fervent prayer is offered, the minister takes the candidate by the hand, and calling him or her by name, says: “Are you willing to take upon you the name of Christ, and covenant to keep his commandments the

remainder of your days, his grace assisting you?” and when they answer “Yes,” he leads them down and immerses them in the water, after which, one or more of the elders of the church lay their hands upon the head of each candidate for the reception of the Holy Ghost, and to confirm them members of the church of Christ.—See Acts 8:17 and 19:6.

The covenant entered into at the water's edge, is the *only* covenant required of any of the members of the church; which covenant is renewed every time the member partakes of the sacrament of bread and wine, as we understand it.

In the foregoing covenant the individual expresses a willingness to exchange his or her name for that of the name of Christ, and in the act of baptism they put on Christ, and thus become one in him, as Paul says:

“For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.”—Galatians 3:26-29.

What a contrast to the following remarkable order of things established by Joseph Smith, jr., who is styled the “Choice Seer.” A special organization inside the church to be a permanent and everlasting order for the *salvation of man* and the glory of God, *added to the gospel* with fictitious names given to the members thereof, who were then living, and a terrible penalty attached to all those members who should break the *covenant* which all were required to enter into, who became members of that “United Order of Enoch,” as it was called.—EDITOR.

UNITED ORDER OF ENOCH
COVENANT,

ADDED TO THE GOSPEL.

Notwithstanding we had been familiar with the book of Doctrine and Covenants ever since it was first published in 1835,

yet we never felt the force of the remarkable position taken in the establishment of what professed to be the "Order of Enoch," as set forth in the 77th, 81st, 89th and 101st sections, in that book, until one year ago last winter, when reading them.

On that occasion our eyes seemed to be opened to see, and understand what then appeared to be the heinousness of some of the principles there set forth. And in order that the reader can have an idea of the true character of those principles we here insert all of section 77, except the last paragraph, and take extracts from sections 81 and 101. Plano edition of the book of Doctrine and Covenants.

"Revelation given March, 1832. The order given of the Lord to Enoch, for the purpose of establishing the poor.

1. The Lord spake unto Enoch, saying, Harken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you, from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God; for verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly

things: for if you will that I give unto you a piace in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

2. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, (Newel K. Whitney,) and my servant Gazelam, or Enoch, (Joseph Smith, jr.) and my servant Pelagoram, (Sidney Rigdon,) sit in council with the saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them; wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

3. 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. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-on-di-ah-man; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."—D. C. 77:1-3.

"Therefore, verily I say unto you,

that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, (Oliver Cowdery,) and Shalemanasseh, and Mememson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall *immediately follow*, in your several stewardships, to manage the affairs of the poor, and *all things* pertaining to the *Bishopric* both in the land of Zion, and in the land of Shinebah, (Kirtland.) * *

This order I have appointed to be an *everlasting order* unto you and *unto your successors*, inasmuch as you sin not; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption."—D. C. 81:4-5.

"For I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound, he shall be *cursed* in his life, and shall be **TRODDEN DOWN BY WHOM I WILL**, for I, the Lord, am **NOT TO BE MOCKED** in these things, and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye **CAN NOT ESCAPE** my wrath in **YOUR LIVES**; inasmuch as ye are cut off by transgression, ye **CAN NOT ESCAPE** the buffetings of Satan until the day of redemption."—D. C. 101:1.

The italics and small caps are our.

In those revelations we are told "it must needs be that there be an organization * * and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, * * wherefore a commandment I give unto you, to prepare and organ-

ize yourselves by a bond or everlasting covenant that can not be broken."

If this "Order of Enoch" must needs be established as an everlasting order for these men, and their successors, to remain in the church for the salvation of man, and the glory of our heavenly Father, can salvation come to man without it? And is our heavenly Father to be deprived of that glory due him, in case that order is dissolved and broken up? If so, a fearful doom awaits those who dissolve and break it up.

They were commanded to bind themselves together by an everlasting covenant that could not be broken, and he that should break the covenant "shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be *mocked* in these things;

* Therefore, inasmuch as you are found transgressors, ye *cannot escape my wrath* in your lives; inasmuch as ye are cut off by transgression, ye cannot escape the buffetings of Satan until the day of redemption."

What a fearful penalty is attached to that covenant, to be inflicted upon those who break it. These men broke it.

See the following quotation from the history of Joseph Smith, jr., found on page 35, of the 15th vol. Mil. Star.

"On the 10th of April, (1834,) had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one should have his stewardship set off to him."

If these revelations were given of the Lord, what has become of those men? They themselves dissolved the order, thereby disobeying the commandments given in the revelations, therefore must necessarily be suffering the terrible penalty imposed.

The Reorganized church insists upon the truthfulness of the entire book of Doctrine and Covenants including these revelations, but it is self evident they do not believe them, as they have no such order as here given, in their church, yet they claim to be the *successors* of that church.

If they are not of the Lord what spirit gave them? We answer without hesitat-

ing, they were given by the spirit of man or the wicked one, for our heavenly Father never gave two sets of gospel covenants for the salvation of man, one for the common people, and another for a favored few.

We therefore are free to say these revelations are gross errors.

The following explanation of the fictitious names we quote from the "concordance and reference guide" to the book of Doctrine and Covenants, published by the Reorganized church:

EXPLANATION OF NAMES.

- For Ahashdah read Newel K. Whitney.
- For Baurak Ale read Joseph Smith.
- For Baneemy read Sidney Rigdon.
- For Cainhannoch read New York.
- For Enoch or Gazelam read Joseph Smith, jr.
- For Lane-shine-house read Printing office.
- For Ozondah read Store.
- For Pelagoram read Sidney Rigdon.
- For Shederlaomach read Frederick G. Williams.
- For Shinelah read print.
- For Shinelane read printing.
- For Seth read Joseph.
- For Tahhanes read the tannery.
- For Talents read dollars.
- For Zombre read John Johnson.

ANCIENT BABYLON.

Babylon, the great city of the Chaldeans, was five times as large as the London of to-day. Its walls were as high as lofty church steeples—340 feet above the ground. The palace of Nebuchadnezzar, the destroyer of Jerusalem, was seven miles in circumference. The bed of the great Euphrates was paved with bricks. The palaces and temples were full of wonderful triumphs of painters, sculptor, and of libraries of history, science and letters. The Babylonians were astronomers of great proficiency, considering the age in which they lived, and they watched the movements of the heavenly bodies with intense interest and recorded them with accuracy. The moon was the object of their especial regard, and her changes were noted with unflagging assiduity and recorded in calendars. They called her the father of the sun.—*Ex.*

THE RETURN.

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E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, JAN. 1890.

NEW YEAR.

Wednesday Morning Jan. 1 1890.

A happy New Year to our readers and friends, and to all the world. We rejoice greatly in the goodness of our heavenly Father who has permitted us to see another New Year's day. How many more we may be spared to enjoy matters but little to us. If it be the will of our blessed Father in heaven to call us home, we are striving daily to be ready to answer the call. But if it be his will for us to tarry, we feel to say, amen. "Thy will be done." For our part, we know not the day, or the hour, and it is good and wise that we should not.

Our pilgrimage has been brief and varied, but we have been contented with our lot, feeling that our "lines have been cast in pleasant places."

Great and marvellous have been the changes made among the nations of the earth in our day, especially since the coming forth of the Book of Mormon, and its publication in 1830.

In a spiritual point of view, we look forward with joyful anticipations to the future, being fully assured that our heavenly Father will bring to pass all that he has promised by the mouths of his holy prophets, as recorded in the bible and book of Mormon.

Looking at the world from a prophetic stand point, we view it as nearly ripe, well nigh prepared for the burning.

For centuries upon centuries the tide of emigration, and the cry has been "Westward ho!" But now the west is being filled to overflowing, and great and mighty cities are being built up on the Pacific coast, as in the days of the Jaredite and Nephite nations, who inhabited this land in former ages, before they were destroyed.

The tide of emigration has now set in from Asia Eastward, towards the rising

instead of the "setting sun." But our government is putting up its now strong arm, and saying to this Chinese tide from the west, "Thou must not come." This, to our mind, is contrary to the spirit and genius of our free institutions, and is one indication that we are fast ripening in iniquity. The corner stone on which our national superstructure rests, is the equality of man.

"We hold these truths to be self-evident that all men are created equal; that they are endowed with certain unalienable rights, among which are life, liberty and the pursuit of happiness." Thus declared our fore fathers.

The mighty God of Jacob strengthened their arm when defending that heaven-born truth. Will he sustain their sons in warring against it? We think not.

Another indication that we are nearing the end, is the introduction of the railroad system throughout the world, as it indicates that we are living in the day of the Lord's preparation as Nahum says:

"The shield of his mighty men is made red, the valient men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nahum 2:3-4.

Another sure indication that the end is near, is the return of the Jews to Jerusalem and the promised land. We have many assurances in the scriptures that this will take place immediately preceeding the second coming of the Son of man, but we defer giving them here, as we only intended to extend a friendly greeting to our patrons and friends. May the Lord bless you all.—*Ed.*

—:o:—

A friend in California writes;

"BRO. E. ROBINSON: Inclosed you will find P. O. order for \$1, for which you will please send me THE RETURN another year. I am well pleased with it, and am only sorry it can't come oftner. My desire, and earnest prayers are that I may be worthy a membership of the cause it advocates, at the first opportunity."

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

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No. 9.
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INCLUDING SOME ITEMS OF CHURCH HISTORY NOT GENERALLY KNOWN.

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(CONTINUED FROM PAGE 191.)
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In our last we gave an account of a company of brethren volunteering at Far West, at the call of Joseph Smith, jr. and marching to Davies county, with David W. Patten as captain, who was one of the twelve apostles of the church. We esteemed him very highly, as a good man, and loved him as such. He was brave to a fault. So much so, that he was styled and called, "*Captain Fear-nought*." He seemed reckless of his life, as though it was scarce worth preserving. He had said to us, before there was any indication of a mob, or difficulty with the people of Missouri, "If I dare to do it. I could wish myself dead." We did not feel at liberty to ask him any reason for such a wish, but presume it was on account of those things transpiring in the church, as we did not know of his having any domestic or financial troubles.

An account of the battle at Crooked River, and of his death, we gave in the last No. of THE RETURN, on page 191, as quoted from the history of Joseph Smith jr. He was buried with the honors of war, and at his grave a solemn covenant was made to avenge his death.

The attack upon Bogart, and the mob under his command at Crooked River, added wonderfully to the excitement already existing in Upper Missouri, and created wide spread alarm, on account of the exaggerated statements made with regard to it.

The report went abroad, and circulated like wild fire, "that Bogart, and all his company, amounting to between fifty and sixty men, were massacred by the Mormons, except three," whereas only one of his men was killed.

The brethren lost three killed and several wounded, as heretofore stated. They took one prisoner, who was releas-

ed after the brethren from Far West met them. When he was released he was told to go in a certain direction lest young men seeing him might shoot him. He went in the direction told, but did not escape being shot, as some one shot and wounded him, not fatally however, as he recovered, and appeared as a witness afterwards against the brethren, when on trial in Richmond.

The writer of these papers did not accompany this expedition, therefore was not present to witness any of its scenes, as we declined to go when called upon the night before, consequently were at home, thirteen miles away from the scene of the engagement, when it took place.

After the Governor sent word to the brethren by their messenger, as stated in our last, that "if they had got into a difficulty with the citizens they must fight it out," they felt justified in pursuing the course they did in plundering the store in Gallatin, and burning the houses in Davies county; which action, together with the attack on Bogart's camp, completely aroused the whole upper country.

Rumors came to Far West of mobs gathering in large numbers, and committing terrible depredations against the brethren, the most brutal of which was

THE MASSACRE AT HAUN'S MILL,

a brief account of which we extract from the history of Joseph Smith, jr., found on page 587, 16th vol. Mil. Star, as follows:

"About the time of the battle with Captain Bogart, a number of our people who were living near Haun's Mill, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there, that neither party should molest the other, but dwell in peace. Shortly after this agreement was made, a mob party of from two to three hundred, many of whom are supposed to be from Chariton County, some from Davies, and also those who had

agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner, An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down; that not killing him, they took an old corn cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation."

This was a cold blooded butchery, and shows very clearly the terrible state of feeling existing in the country at the time. The perpetrators of this terrible crime were never called to an account by the authorities of Missouri. Some of them publicly boasted of the part they took in this barbarous transaction.

Eighteen of the victims were buried in one well. Thrown in promiscuously, without shroud or coffin.

A writer in the Missouri "Globe Democrat," over the signature of "Burr Joice," has given a detailed account of this terrible affair, which was published in the "Saints' Herald," of Oct. 22, 1887.

While these were transpiring in Davies and Caldwell counties, messengers were being sent to the Governor with exciting and highly exaggerated statements which induced him to order out a large number of troops, and to issue, Nero like, his

exterminating order, in which he said: "The Mormons must be treated as enemies, and must be *exterminated*, or driven from the state if necessary for the public good," a thing unheard of in a free republican government, such as ours. The innocent should never be punished with the guilty, more than is incidental in the just execution of the law.

We here insert some of the communications sent to the Governor, and his order calling out troops, and also his exterminating order, copies of which were obtained some time afterwards, but at the time, the brethren had no intimation of what was passing with the Governor.

The following letters and Governor's orders are copied from the history of Joseph Smith jr., as found on pages 444, and 446, 16th vol. Mil. Star.

"The following letter will show the state of public feeling in the country,

Lexington, 6 o'clock, A. M.

Oct. 25, 1838.

To Messrs, Amos Rees and Wiley C. Williams.

Gentlemen—This letter is sent on after you on express, by Mr. Bryant of Ray County, since you left this morning. Mr. C. R. Morehead came here on express for men to assist in repelling a threatened attack upon Richmond to night. He brought news that the Mormon armed force had attacked Captain Bogart this morning at day-light, and had cut off his whole company of fifty men. Since Mr. Morehead left Richmond, one of the company (Bogart's) has come in and reported that there were ten of his comrades killed, and the remainder were taken prisoners, after many of them had been severely wounded; he stated further that Richmond would be sacked and burned by the Mormon banditti to-night. Nothing can exceed the consternation which this news gave rise to. The women and children are flying from Richmond in every direction. A number of them have repaired to Lexington, amongst whom is Mrs. Rees. We will have sent from this county since one o'clock this evening, about

one hundred well-armed and daring men, perhaps the most effective our country can boast of. They will certainly give them (the Mormons) a warm reception at Richmond to-night. You will see the necessity of hurrying on to the City of Jefferson, and also of imparting correct information to the public as you go along. My impression is, that you had better send one of your number to Howard, Cooper, and Boone Counties, in order that volunteers may be getting ready and flocking to the scene of trouble as fast as possible. They must make haste and put a stop to the devastation which is menaced by these infuriated fanatics, and they must go prepared and with the full determination to exterminate or expell them from the State *en masse*. Nothing but this can give tranquillity to the public mind, and re-establish the supremacy of the laws. There must be no further delaying with this question any where. The Mormons must leave the State, or we will, one and all, and to this complexion it must come at last. We have great reliance upon your ability, discretion and fitness for the task you have undertaken, and we have only time to say, God speed you.

Yours truly,

E. M. RYLAND.

"The brethren had *not thought* of going to Richmond—it was a lie of whole cloth.

GOVERNOR BOGG'S ORDER FOR TROOPS.

Friday, Head Quarters of the Militia,
City of Jefferson, Oct. 26, 1838.
General John B. Clark, 1st Division,
Missouri Militia.

Sir—Application has been made to the Commander-in-Chief, by the citizens of Davies County, in this State, for protection, and to be restored to their homes and property, with intelligence that the Mormons, with an armed force, have expelled the inhabitants of that county from their homes, have pillaged and burnt their dwellings, driven off their stock,

and were destroying their crops; that they (the Mormons) have burnt to ashes the towns of Gallatin and Mill Port in said county; the former being the county seat of said county, and including the Clerk's Office and all the public records of the county, and that there is not now a civil officer within said county. The Commander-in-Chief therefore orders, that there be raised, from the 1st, 4th, 5th, 6th, and 12th Divisions of the Militia of this State, four hundred men each, to be mounted and armed as Infantry or Riflemen, each man to furnish himself with at least fifty rounds of ammunition, and at least fifteen days' provisions. The troops from the 1st, 5th, 6th, and 12th, will rendezvous at Fayette, in Howard County, on Saturday, the 3rd day of next month (November,) at which point they will receive further instructions as to their line of march. You will therefore cause to be raised the quota of men required of your division (four hundred men,) without delay, either by volunteer or drafts, and rendezvous at Fayette, in Howard County, on Saturday, the 3rd of next month (November,) and there join the troops from the 5th, 6th, and 12th Divisions. The troops from the 4th Division will join you at Richmond, in Ray County. You will cause the troops raised in your Division, to be formed into companies, according to law, and placed under officers already in commission. If volunteer companies are raised they shall elect their officers. The preference should always be given to volunteer companies already organized and commissioned. You will also detail the necessary field and staff officers. For the convenience of transporting the camp equipage, provisions and hospital stores for the troops under your command, you are authorized to employ two or three baggage wagons.

By order of Commander-in-Chief,
B. M. LISLE, Adj.-General.

Governor Boggs' Exterminating Order was issued from—

Head Quarters Militia, City
of Jefferson, Oct. 27 1838.

Sir—Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion county, to raise five hundred men, and to march them to the northern part of Davies, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,
Governor and Commander-in-Chief.
To General Clark.

Great excitement now prevailed, and mobs were heard of in every direction, who seemed determined on our destruction. They burned the houses in the country, and took off all the cattle they could find. They destroyed corn fields, took many prisoners, and threatened death to all the Mormons.

Head Quarters of the 3rd and 4th Div. Missouri Militia, Richmond, Oct. 28, 1838.
To the Commander-in-Chief, Missouri Militia.

Sir—From late outrages committed by the *Mormons*, civil war is inevitable. They have set the laws of the country at defiance, and are in open rebellion. We have about two thousand men under arms to keep them in check. The presence of the Commander-in-Chief is deemed absolutely necessary, and we most respectfully urge that your Excellency be at the seat of ~~war~~, as soon as possible.

Your most obedient servants,
DAVID R. ATCHISON, M. G. 3rd Div.
SAMUEL D. LUCAS, M. G. 4th Div."

In the afternoon of the 30th of October, 1838, a large body of armed men were seen approaching Far West, whom we supposed were mobbers coming to attack the city, as at that time we did not know of the Governor's order calling out the Militia, consequently felt it our duty to make as successful a resistance as possible.

Our men were collected upon the public square, where President Joseph Smith, jr., delivered an address, in which he endeavored to inspire the hearts of his hearers with courage, and deeds of valor, in defence of our families, our homes, and our firesides, in which he made this declaration that if the mob persisted in coming upon us, "We will play h—l with their apple cart."

At the conclusion of the address, our men formed into companies under their respective officers, and marched out of town, on to the open prairie on the south of town, as the army was coming in from the south, and formed in line of battle,

in single column, stretched out as far as we could; by stationing the men several feet apart, so that, to an observer at a distance, we made a very formidable appearance.

Goose creek, a small stream running from the northwest to the southeast, passed nearly one mile south of town. The army that was coming, crossed over this stream and formed in line of battle and marched towards the city. Their army being in the valley, and ours on the high prairie, with the brow of the descending ground and hazle brush intervening, could not see each other, but we could distinctly hear their officers give the word of command.

Their commanding officer, as he came out of the hazle brush, was in full view of our little army of about 300 men, but spread out as we were, appeared to him a host; he immediately ordered a "halt," and soon ordered his army to "right about face," and marched them back to Goose creek, where they went into camp for the night.

Our men returned into the city, and went immediately at work throwing up a barricade on that side of the city, composed of fence rails, house logs, building material, wagons, or any and every thing moveable we could get.

We stationed a guard around the city, and the writer hereof officiated as sergeant of the guard for that night, until four o'clock the next morning. And to show the impression made upon that army by our little band of men spread out to such an extent upon the prairie, we learned afterwards, they estimated our force at 2000 strong, while they had only 1500. With this impression upon their minds, they evidently expected an attack from our men during the night. Four different times during the night, while attending to our guard duties, we heard them give the alarm, and their officers called the men "to arms," which we could distinctly hear in the stillness of the night. We were told they were called "to arms" once after we laid down at four o'clock, making five times during the night.

The sound that came from the camp, after the call "to arms," resembled more

the buzzing of a large swarm of bees when the hive is disturbed, than anything else we can compare it to.

They evidently were very much excited, and we have no doubt, had we made an attack their army could easily have been routed, but we had no such thought; our whole effort was directed in making preparation for self defence.

The next morning their army marched up towards the city, and we repaired to our breast work, expecting an attack. They however, after a short time, withdrew to their camp, and we returned into the city, but to be ready at a moment's notice for any emergency.

Of the imprisonment of Joseph Smith, jr., and others, and of our surrender, we will speak hereafter.

(To be continued.)

CORRESPONDENCE.

Forsyth, Taney Co. Mo. Nov. 24, '89.

Bro. E. ROBINSON: I have been preaching for the last two years about once a month, but the people here were prejudiced that when I began they would hardly listen to me, but their prejudice gradually gave way, so now it is no trouble to get a hearing. I had to contend with the preachers of the different denominations several times, but that had a good effect; the people soon saw wherein they were trying to pervert scriptures of divine truth.

I did not debate with them, but I let them preach first that they might set forth their faith, then I would set forth our faith in Christ and his gospel, by the new testament, as I had to be very careful not to say very much about the Book of Mormon though I know it must be taught; but we must first get the people to believe in their own Book, then if we can get them to believe the gospel of Christ, and in the promises of Christ to those who obey the gospel, and also the prophets in the bible, so they can see that God does reveal his mind and will to those that obey the gospel of Christ, then they are better prepared to receive the evidence

in favor of the Book of Mormon, and the work of the Latter days.

Now I want to say to all who may read this letter, as sure as God rules in heaven and on earth, the Book of Mormon is of Divine origin. God has revealed it to me in such a plain manner, and with such power that I know beyond a doubt in my own mind. Now whether any one can believe me or not, I have heard a voice several times speaking to me. I was privileged to read in the Book of Mormon, while in a vision, the name of the Church of Christ, and a voice said unto me, *and that Book shall lead you to the Church of Christ.*

Brethren and sisters, I know that God knows the secret thoughts and the intentions of our heart, and we must all give an account of all we say, that is not truth, at the great day of God Almighty. As sure as there is a God in heaven, what I have written is truth, and the time is close at hand when God is going to manifest his power in great destructions upon the unbelieving of the gentile nations, in order to bring about his purposes in behalf of the house of Israel; and if the righteous scarcely be saved, where shall the ungodly and unbelievers appear? Now as we are in the Church of Christ, let us work the works of Christ in love and union, with an eye single to the honor and glory of God.

I did not think of writing in this way when I began to write, but God knows what purpose he had in impressing me to write what I have; to God belongs all honor and glory. May God, through Christ, bless the church with great power and great blessings. Amen.

W. C. KINYON.

BRAZIL AND HER BLOODLESS REVOLUTION.

It is difficult to believe that the Empire of Brazil has really become the Republic of Brazil. A "nation shall be born in a day" said the old Hebrew seer, but here we have the fifth nation of the globe, in territorial extent, effecting in a

few hours, and without the sacrifice of a single life, a revolution as great as that which, a century ago, not only drenched France in blood but shook all Europe from foundation to turret. No wonder the representatives of Brazil in New York and Washington cannot bring themselves to believe that such an overturning has actually occurred. It must seem to them like a hideous nightmare, or, rather, more like a Jack Cade madness than a well considered and permanent political reconstruction. Perhaps they are right about it, although all the news from Rio de Janeiro goes to show general acquiescence in the change. The emperor himself, the good Dom Pedro, shows no disposition to thwart the wishes of the people, and the provinces, or states, all concur in the change. The army and navy are said to be on the side of the republic.

We have said that Brazil ranks fifth in area among the nations of the world. Great Britain, Russia, China, United States and Brazil being the five. This vast country extends 2,500 miles from west to east and 5,600 from north to south, with a coast line of 3,700 miles, and a total area of 3,252,029 square miles. It can boast the most extensive tracts of productive soil in one connective body ever united under one government.—*Inter Ocean.*

EXTRACTS FROM LETTERS.

A friend in California writes:

MR. E. ROBINSON: *Dear Sir:*—Enclosed you will find one dollar, for which please send THE RETURN for another year.

We thoroughly enjoy reading the truths contained therein each month, and feel that our reading matter would be incomplete without it. For some unknown reason, the June number did not reach us. Not desiring to lose one of the volume, we would be very much obliged if you would send a copy to the address of," &c.

A friend in western Iowa writes

E. ROBINSON; Dear Bro. You wish to know if I want THE RETURN continued. *Most decidedly, YES;* for I want all the honest in heart to receive the truth, and how can they judge righteously except they hear both sides. Prove all things and hold fast that which is good.

I am thankful for the light I have received. My trust is in the Books containing all things concerning "my Church, my Gospel and my Rock," upon which I must build; not in the precepts of men. You have my

prayers that you may prosper in the good work, that the blessing of truth may come to the honest in heart.

:-o:-

—For the information of those who are calling for the Book of Mormon to be printed from the original manuscript, and for Hymn, and other books, we are not prepared for that kind of work. Book making requires a large cash outlay, which we have not got; our friends therefore, will need to be patient until means are obtained for that purpose.

Some have asked if we would not let them have THE RETURN at fifty cents a year. To such as have expressed themselves unable to pay more we have said yes. But to others who are able to pay we charge the full price. We would be glad to furnish all at fifty cents did the subscription list justify, but it does not. We now cheerfully appropriate *our labor* and part of our funds to pay for the paper and printing, therefore we think all who are able should be willing to pay the dollars so that the burden would not be so heavy upon a few.

In clubs of ten we cheerfully furnish it at 50 cents each.

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.

☞ Any person receiving this number of our paper who do not wish to continue taking it at our published price, will please notify us, otherwise we may continue sending it to them as regular subscribers.

:-o:-

BORN: On the 16th of Dec., 1889, at Schell City, Mo., to Brother and Sister D. E. and E. M. McCartney a daughter.

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."

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ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

No. 10.

INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

(CONTINUED FROM PAGE 207.)

On the 31st of October, 1838, Col. Geo. M. Hinkle, W. W. Phelps, and, we believe, Capt. Arthur Morrison, went out of the city, with a white flag, and had an interview with Gen. Samuel D. Lucas, who was then in command of the army. Gen. Lucas informed them that his army was the state militia ordered out by the Governor, and he demanded the presence of Joseph Smith, jr., Sidney Rigdon, Lyman Wight, Parley P. Pratt, and Geo. W. Robinson, as hostages, (as he states in his report to the Governor,) with the declaration that if they did not come by "one hour by sun in the evening, he would make an attack upon the town."

Col. Hinkle and companions returned to the city, and reported the result of their interview to Pres't. Joseph Smith, jr., and the other brethren named above, who, after a serious, deliberate consultation, concluded to go to the army, but instead of being treated as hostages were taken into custody, and treated as prisoners of war.

Parley P. Pratt, speaking of this transaction, says:

"Col. Hinkle waited on Messrs. J. Smith, S. Rigdon, Hyrum Smith, L. Wight, G. W. Robinson and my-

self, with a polite request from Gen. Lucas, that we would surrender ourselves as prisoners and repair to his camp, and remain over night, with assurance that as soon as peaceable arrangements could be entered into next morning, we should be released. With this request we readily complied, as soon as we were assured by the pledge of the honor of the principal officers, that our lives should be safe; we accordingly walked near a mile voluntarily, towards the camp of the enemy; who, when they saw us coming came out to meet us by the thousands, with Gen. Lucas at their head. When the haughty General rode up to us, and scarcely passing a compliment, gave orders to his troops to surround us, which they did very abruptly, and we were marched into camp surrounded by thousands of savage looking beings, many of whom were painted like Indian warriors. These all set up a constant yell, like so many blood hounds let loose on their prey, as if they had achieved one of the most miraculous victories which ever dignified the annals of the world. In camp we were placed under a strong guard, and before morning, A. Lyman and several others were added to our number.—P. P. Pratt's history of the persecutions.

That night, about sixty of those who had been engaged in the Crooked River battle, made arrangements, and fled on horse back, north to the Indian country of Iowa, thus escaping the vengeance of the authorities of Missouri, which was about to be poured out upon all those who participated in that affair. They were advised to leave, being looked upon as men who had periled their lives in de-

fence of their brethren, and their friends wished them to escape the wrath of their persecutors.

The next morning, Thursday, Nov. 1, the brethren in the city were told that it was deemed advisable to lay down our arms and surrender to the army, which, instead of being a mob, were the malitia of the state, ordered out by the Governor, and acting under legally commissioned officers. And also, that it was the wish of President Joseph Smith, jr., that we should do so.

Accordingly, about 10 o'clock, A. M. we marched out on to the open prairie south of town, where the army was stationed, forming three sides of a hollow square, leaving the north side open, through which our little army marched, and formed a hollow square inside of the square of the army. They had their artillery stationed on the south side of the square, with their guns pointing to the north in such a manner that in case anything should occur, making it necessary to use them, they could rake us fore and aft, without endangering their own men.

Our men were stationed in our hollow square with our faces inward, and at the word of command laid down our guns, and taking off our powder horns or flasks, laid them down also; seeing this Maj. Seymour Bronson passed around the square, and speaking low to the men, told us to take up our powder and bullet accoutrements, as we were not required to give them up, whereupon we took them up, which caused a stir among the soldiers.

When the writer laid his gun upon the ground, and as it lay there, a spirit of much greater strength came upon us than we had enjoyed while carrying it, and we asked our heavenly Father to witness the scene, and to give us grace and strength to keep his commandments the remainder of our days, when a spirit of resignation and calmness filled our soul, and we rejoiced in the Lord.

Our guns were gathered up and taken possession of by the soldiers, which is the last we ever saw of them.

A strong guard were placed around us and we were detained at the place of

surrender until near night, while the main body of the army, now numbering 2500 men, went into the town. They placed a guard entirely around the city, so that persons inside could not go out, or those outside come in without a permit. Some time before sunset, we were marched back into the city and disbanded, after being charged by their commanding officer, that whenever we heard the drum beat on the public square, we must immediately repair to that place and await further orders.

President Joseph Smith, jr., and those brethren taken prisoners with him, were taken to Jackson county, Mo.

On Friday the 2nd, or on Saturday the 3rd, (we do not distinctly remember which day, but we remember the circumstance perfectly well.) the drum beat, and we repaired to the public square, according to previous orders, where the soldiers were formed in a hollow square with a table standing inside, with a deed of trust and writing material thereon, and officers sitting by it, who required each one of us to sign the deed. In this act they informed us that we signed away *all* our property, both *personal* and *real*, to pay the expenses of the war.

Thus, within the short space of four months from the time the church made that threatening boast that if a mob should come upon us again, "we would carry the war to their own houses, and one party or the other should be utterly destroyed," we found ourselves prisoners of war, our property confiscated, our leaders in close confinement, and the entire church required to leave the state or be exterminated.

We admonish all christian people to let this be a solemn warning to never suffer themselves to make a threatening boast of what they would do under certain circumstances, as we are not our own keepers, and we feel certain the Lord will not help us fight any such battles. But to return to our narrative.

On Sunday night, the 4th, our spiritual monitor notified us that, individually, we had not experienced the worst. So strong was this impression that when the drum beat on the public square on

Monday afternoon, the writer declined to go, hoping that possibly we might escape the coming sorrow. But our remaining at home did not avail us, for soon a soldier came and asked if Ebenezer Robinson lived here? We assured him that was our name, when he said: "Gen. Clark wants to see you on the public square." Putting on our cap, started with him, he going behind us with the muzzle of his gun close to our back. We soon met an officer on horseback, to whom our guard said, "I have got him," to this the officer replied, "make him run, d-m him." At this we started out on a brisk trot.

On the public square the soldiers were formed in a hollow square as before, and Gen. Clark and other officers therein. Our guard, taking us inside the hollow square, addressed Gen. Clark, and said: "Here is Mr. Robinson." The General commanded us to step five paces forward. This brought us in line with several brethren who had preceded us. Looking along the line we noticed bishop E. Partridge, Isaac Morley, and several others considered some of the best brethren in the church. This encouraged us, feeling assured they would prove good companions in tribulation. Several other brethren were brought and placed in our company, until they obtained near fifty. They marched us to a hotel, before the door of which two columns of soldiers were stationed, extending out about forty feet from the door, facing each other, with their guns poised so their muzzles were about breast high, between which we marched into the hotel.

After we had been taken to the hotel Gen. Clark made the following speech to the brethren on the public square:

"Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, &c., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops

are removed that now guard the places, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you—

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attend to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands, which I shall exercise in your favor for a season; for *this* lenity you are indebted to *my* clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a non-compliance of a treaty

made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their *fate is fixed*—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh? that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advise is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

After making the above speech on the public square, Gen. Clark came into the hotel and said to us, that we were charged with "treason, murder, burglary, arson, robbery and larceny, and that tomorrow you will be taken to Richmond to be tried for the above crimes." They then took us to a vacant store room that was to serve for our quarters during the night. They then permitted us to go to our homes under guard, to bid our families farewell, and to procure blankets for our bedding, and also have our families furnish our supper and breakfast, as no provision had been made for us by the officers of the army.

The soldier who accompanied the writer to his home, was a very humane man, as he would not enter to witness the parting scene. We soon returned to the store room where they detained us until near noon the next day, our families bringing us our supper and breakfast, but we made no further provision for food, expecting to be supplied from the Quarter-Master's stores of the army, but in this we were disappointed.

Tuesday Nov. 6, we started for Richmond, under a strong guard mounted; we, the prisoners, walked about thirteen miles, when they camped for the night. Having had no dinner, we felt the want of food. The officers of the army having made no preparation for us, our only resort was to get ears of corn, which had been provided for the horses, and roast them in the fire, and eat, which the writer and others did, and we confess it proved a sweet and delicious repast.

(TO BE CONTINUED.)

—o—
DAVID WHITMER'S BLESSING.

We received a few days since, in a letter from Elder W. C. Kinyon, a copy of a "blessing of David Whitmer," in the hand writing of J. L. Traugher, jr., of Forsyth, Mo., as herein given, together with Mr. Traugher's statement with regard to it.

—
BLESSING OF DAVID WHITMER, DELIVERED BY JOSEPH SMITH, JR., IN *Kirtland, Ohio, 1836. Oliver Cowdery being scribe.*

Blessed of the Lord is brother David, for he is truly a faithful friend to mankind; and he should be beloved by all because of the integrity of his heart. All his words are steadfast as the pillars of heaven, because truth is his only meditation, and he delights in it, and shall rejoice in it forever. The Lord God of Abraham, of Isaac and Jacob shall be on his right hand and his left, and shall go before his face, and shall be his rearward, and his enemies shall become an easy prey unto him; for, behold, he it is whom the Lord hath appointed to be the cap-

tain of his host, under the guidance and direction of him who is appointed to say unto the strength of the Lord's house, Go forth, and build up the waste places. A mighty shaft shall he be in the quiver of the Almighty in bringing about the redemption of Zion, and in avenging the wrongs of the innocent. He shall yet stand upon the land of Zion, from which he has been driven, and shall find an inheritance therein, and shall be a ruler in Zion until he is well stricken in years, and shall enjoy an abundance of the precious things of the lasting mountains, and shall have part with his brethren in all the good things of the earth, and shall never want a friend. He shall bring down his adversaries under his feet, and shall walk upon their ashes when their names are blotted out. His name shall be a blessing among all nations, and his testimony shall shine as fair as the sun, and as a diamond, shall it remain untarnished. There shall not be spot upon his character while he liveth, neither his seed after him to the last posterity. He shall not be forsaken, nor his seed be found begging bread. Amen.

On the other side of the sheet containing the above blessing is the following statement:

A FEW ITEMS CONCERNING THE BLESSING OF DAVID WHITMER.

I would state that I have twice seen and read the original of which a copy is found on the other side of this sheet. The first time was Thursday, May 30th, 1878, when David at his house in Richmond, Mo., showed me the manuscript of the Book of Mormon, a printed copy of the Book of Commandments of 1833, and the first edition of Doctrine and Covenants, (1835.) The next time I saw the blessing was Sept. 2nd, 1879. As nearly as I can now remember, David related the circumstances of the delivery of the blessing about as follows:

He was out attending to some bus-

iness for the church, buying provisions I think, and while he was away, some persons had Joseph to inquire for them. After they had received something, Oliver Cowdery asked, "Is there not something for brother David?" With tears running down his cheeks, Joseph answered, "Yes, there is," and proceeded to dictate the blessing found on the other side, which was written by Oliver Cowdery, and by him presented to David when he returned home to Kirtland.

The language of the blessing attests the truth of this statement, as it speaks of David but is not addressed to him as though he were present.

I have no doubt the blessing was delivered and written just as it stands; but till time proves the issue, we have no means of telling how far it is true or false as it relates to the work of David Whitmer.—Sept. 19, 1886. J. L. TRAUGHER, Jr.

The above blessing is being literally fulfilled, where it says: "His name shall be a blessing among *all nations*, and his *testimony* shall shine as fair as the sun, and as a diamond shall remain untarnished." One gentleman in California has already received over thirty copies of Elder Whitmer's pamphlets, some of which he purposed sending to crowned heads in Europe, as he informed us in one of his letters. Thus his testimony is going forth to the nations, and will continue to go, until our heavenly Father has accomplished all his purposes in it.

The Lord sent him to Richmond and *commanded* him to *remain* there, which he did for fifty years, (lacking only a few months,) where he established a character for truth and veracity far above reproach, which he could not have done if he had been moving about from place to place. When his heavenly Father moved upon him by his Holy Spirit to speak, he spoke, and his words are now going to the nations. It would have been useless for him to have spoken sooner. "God's ways are not as *man's* ways."—EDITOR.

COMMUNICATIONS.

SOME REASONS

Why I left the Reorganized Church of Latter Day Saints.

DEAR BRETHREN AND SISTERS: To begin with, my lot, and experience has been something like the man who went to Jericho. Though it was not to Jericho that I went, but it matters not, I have been tried, sick and afflicted in almost all manner of ways, and think I have never taken more than five dollars worth of medicine since I can remember. I have many times fancied that I have seen some who appeared much like the "Levite."

It is twenty-two years ago last Nov. since I was baptized into the Reorganized Church. Most of this time I kept myself aloof, because of a spirit existing among them that I both dreaded and feared, and could not harmonize with. It caused me to stumble and err, for which I have grieved, God only knows how much. They are witnesses against themselves, for I could not say how many I have heard say, "If I were in need I would not go to Latter Day Saints for any favor," "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1st John 3:17, but should a brother be in need it was published in the church, and how much was paid to him.

Their watchmen were crying "all is well in Zion." The Bible and Book of Mormon both tell us, "woe unto them that say all is well in Zion, that Zion prospereth." I saw that secret organizations were tolerated among them. The book of Mormon tells us, repent of your secret organizations, and also that through them governments were overthrown.—Ether, 3: 12, 13.

After brother David Whitmer's pamphlet came out, I read it, and saw nothing in its teachings, or the

spirit of it, that did not harmonize with the word of God, and such a wrangle of abuse at the same time going through the "Herald" that they hurt themselves, in my estimation, more than they did our brother, who has since passed away, and it is according to the teaching of the book of Mormon that he is to stand as a witness against the world at the resurrection of the last day.

Priestcraft is that men preach, and set themselves up for a light unto the world that they may get gain and praise of the world. 2 Nephi, 11, 15, and in the next chapter we are told about those who teach false doctrines, and are puffed up in their pride. How they "rob the poor, because of their fine sanctuaries and because of their fine clothing, and they persecute the meek and poor in heart; because in their pride they are puffed up." I saw that each faction of the church declared themselves to be the Lord's, the same as the churches of the world do, as it plainly is set forth in 12th chapter 1st paragraph, 2nd Book of Nephi.

Feeling that my poor heart had been pierced, wounded and that I had been drifted about by false friends, false doctrines till I hardly knew where to find a place of rest, so I said, I will trust in God, and I will ask him where the church is according to thy mind O Lord God Almighty? Which, when I had done, I saw a vision. I saw Brother David Whitmer wrapped in a vision, with the heavens opened to his view. I then saw him enter the temple with several others, I do not think there were a dozen, but they were all in white; they went as if to receive instructions from Christ. I then saw Christ in the temple and on the west side of or opposite side, I saw Joseph Smith, but he was not in white, and that to him was given a day of probation that he might go out among the people and correct the errors he had adopted. I then saw brother David ministering to a

company of people who were all in white, and he was in white.

As far as Joseph Smith is concerned he is in the hands of a just God, let him rest, I do not believe in talking of his good, nor his bad deeds, or resurrecting him before his time. God will judge him and he is just.

The Latter Day Saints claim they must have an inheritance in Zion, or Christ will not know them when he comes, but nonsense, the Son of God said "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

I feel that I have been greatly blessed since I left the Latter Day Saints. I have had more of the Spirit of God, and the comfortings of his Spirit have been great to me. I have peace and a better hope.

Men may call me great or small, Foes may hate, and friends forsake, It is all the same to me, If I'm in Christ and he in me, This is all in all to me.

Yours in CHRIST:

DIANTHA M. MYERS.

:O:

E. ROBINSON, LEAR BROTHER: * *

In regard to your paper (THE RETURN) please send it, and I will send a dollar for another year in this letter. As respects the merit of your little paper, I have seen nothing in it but bears the marks of truth and justice, and am confident the mighty God of heaven, through his only begotten Son, has again transmitted the gospel to the children of men in these last days, with all the gifts and graces of his Holy Spirit, as poured out through his only begotten Son in apostolic times. However it would seem somewhat strange, at first thought, to some, that men after being so greatly favored with God's blessings, (so much so as to translate his holy words from high heaven,) that they could fall, and run to the excess in evil things that many of the heads of the church have done.

And what more is grievous and heart-rending to God's servants is, that they, in meekness and forbearance, are show-

ing to the Reorganization, and all others in plainness, backed up by unmistakable proofs from the words of our Savior, and some of their own publications, that they have drifted into grievous errors.

Notwithstanding all that is said and done, by the few God has favored with his divine goodness, to show the erring the true light, that they may walk therein, and not stumble, still many spurn it with contempt, and with a sneer reject as a thing of nought, choosing the wealth and wisdom of this world as their god, instead of obeying the mandates of their heavenly King. But God is just, and will reward all according to the deeds done in the body.

All the highhanded works of evil doers and deceivers is to come to an end, and God's truths will burst assunder all the mists and pall of darkness covered over it by the emissaries of the devil, and shine gloriously in the hearts of the pure and honest. All evil and the machinations of the evil designing, God has said in his word, shall be put down, and the faithful and upright that continue to the end, will be saved, and assigned a place at his right hand in heaven.

May God in his great mercy, give you grace, and all others he has entrusted to go forth into this world, with his divine commission, to boldly and fearlessly perform every duty, that the strongholds of satan may be broken down, and Israel gathered home, and our Savior reign in their midst, is the prayer of

Yours, in hope of Immortal Glory.

O. W. BURNS.

::X::

Independence, Mo., 1, 27, 1890.

MR. E. ROBINSON,

Dear Brother: I noticed in the Jan. 25th, No. of the "Saints' Herald" of Lamoni, Iowa, some statements which we have reason to believe are not true, and I thought I would send you the testimony of Bro. David Judy, as it corroborates the facts you have published in your personal history. While we do not agree with you in all points, we are glad to help any one who is trying to show the true situation of affairs as they exist-

ed during the life of Joseph Smith.

Bro. David Judy, was one of the men sent out as a spy to locate the enemy. In THE RETURN you give the name as Judith. The full name is David Judy, and his testimony is as follows: "When Bro. Holbrook and I returned to Far West, about midnight, and made our report, to Sidney Rigdon and Joseph Smith, Rigdon said to Joseph, "What shall we do?" and Joseph walked across the room and back a few times then stopped and said: "Go and kill every devil of them," and still the editor of the *Herald* says that battle was fought without Joseph's *knowledge* or *sanction*. This is only one of the misleading statements in the paper referred to. We are sorry to see men pervert the truth. It looks like it was a wilful deception, trying to be practiced on those who have not the opportunity or ability to detect those false teachings.

We consider the "Items of personal history" worth more to us than the paper costs, and we are taking it in order to have those facts to refer to, and hope you will continue to publish the inside history, and workings of the Church in those days, that the truth may be known. For we believe that the truth will triumph, and prevail over error.

May the God of Grace bless and prosper you in every good word and work is the prayer of your Brother in the Gospel covenant.

C. HALL, Pres.

RICHARD HILL, Bishop,
Of the Church of Christ at Independence, Mo.

NOTE:—The brethren C. Hall and R. Hill are member of the church organized by Elder Granville Hedrick.—EDITOR.

ELDER E. ROBINSON,

EDITOR OF RETURN;

Dear Sir: Enclosed you have one dollar to pay for another year's subscription. I did not receive No. 10. If you sent it some one else got it. Will you be kind enough to send me

that number when you forward the next, I will try and appreciate your labor in your publications, for I am a dear lover of all truth. I am getting to be an old man, in my 77th year.

There are many things among the Latter Day Saints that do not correspond with the former Day Saints. But I have many dear friends among them and it would pain some of them if I were to express all my opinions concerning them. I did belong to the H. P. quorum for many years, but I never appreciated my standing. But this I know for myself, that Christ is the great High Priest and living High Priest to his church, and I cannot see the need of another. I am a disciple of Christ for myself, having a knowledge of his goodness and power.

I love the spirit manifested by Elder David Whitmer, and all he has written and said, I take for truth, and it will not be long before I shall follow him to the Spiritual world.

Accepts of my best wishes and prosperity to your enterprise.
Respectfully your brother in Christ,

JOHN TOONE.

:o:

"House of Representatives, U. S.
Washington, D. C., Jan. 16, 1890.

ELDER E. ROBINSON,

Davis City, Iowa.

DEAR SIR: I take pleasure in acknowledging the receipt of the November number of THE RETURN, which you sent me. The article "One wife or many" I consider unanswerable, and cannot fail to throw new light upon the subject to those who sit in darkness. I have read your "Items of personal history" with so much interest, that I would like the previous and future numbers of THE RETURN, so that I may have the whole history as you give it.

I enclose P. O. Order in your favor for \$1.50, for which please send me the back numbers and THE RETURN for the current year."

Yours truly.

 THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, FEB. 1890.

“SAINTS’ HERALD,” AGAIN.

MISREPRESENTATIONS.

In an article in the “Saints’ Herald” of a recent date, entitled “The Baptist answered,” speaking of the Baptist writer, this language is used:

“If he would be just and fair, and do as he would be done by, he will oppose the Latter Day Saints’ Church on the grounds that their authorized doctrines are faulty and give their history as set forth by unprejudiced, non-partisan, well-informed writers. Such a course would be manly and Christian.

We fear he will give his readers the stale falsehoods of the bigot, the ignorant, the soured and malignant apostate, or the statements of those who seek to hide their own wrong doing by slandering their betters—such writers as Howe, Wife Nineteen and the editor of the *Return*.”

We ask the question, is this language *manly* and *Christian*?

In speaking of the organization of the “Danites” by Dr. Avard, the Editor of the “Herald” says: “and hence a matter of judicial record, that Joseph Smith had nothing to do with organizing, inspiring, or favoring “the Danites;” but that on the contrary, he opposed Dr. Avard in that matter.”

In reply to this, we state that both Joseph Smith, jr., and Sidney Rigdon sanctioned and favored the only organization of “Danites” of which the writer has any knowledge. Said organization was gotten up, as we understood it, for recognition and protection of each other, in case of close engagement with a mob, if there were any other “companies of tens or fifties organized by the brethren for self defence,” aside from those called “Danites,” we knew nothing of it.

Again in the “Herald” it is stated:

“That the prisoner, (Joseph Smith jr.) did not have anything to do with what is called the “Bogart’s Battle.”

On this point we refer our readers to the testimony of David Judy, found on page 216 of this issue of THE RETURN.

Again, the Editor of the “Herald,” in speaking of the oration of Sidney Rigdon says: “will now merely say that Joseph Smith neither inspired, encouraged, justified, or defended it, but condemned its utterance as unwise.”

To show the falsity of this statement, we have only to refer to Joseph Smith’s statement as found in his history, on pages 181 and 182 of the 16th vol. Mil. Star.

“July 4th, [1838] 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. * *

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. * * After which the Oration was delivered by President Rigdon, at the close of which was a shout of Hosannah.”

That our readers may more perfectly understand the full import of that shout of HOSANNAH, that it signified more than a common hurrah, they are again referred to the history of Joseph Smith, jr., as found on page 726. of the 15th vol. Mil. Star, speaking of the closing ceremony of the dedication of the temple in Kirtland, Ohio, on the 27th of March, 1836, the history says:

“President Rigdon then made a few appropriate closing remarks, with a short prayer, at the close of which we sealed the proceedings of the day by shouting Hosannah, hosannah, hosannah, to God and the Lamb, three times sealing it each time with Amen, Amen, and Amen.”

Thus it was distinctly understood by the members of the church, that the shout of *hosannah* given on the 4th of July, was to confirm, endorse, and seal the oration, and other proceedings of the day. Therefore, when Joseph Smith, jr. President of the day, arose in his place, and led off with the shout of HOSANNAH, he was joined in the same by the vast assembly. This shout was repeated three times, and sealed each time by an Amen. In this act Joseph Smith, jr. and the thousands present, heartily endorsed the oration, which was a previously written and carefully prepared document.

Again, the Editor of the "Herald" goes on to say:

"And when the *Baptist* man quotes and cites "Ebenezer Robinson" of the *Return* as a reliable witness that Joseph Smith authorized or favored the Danite organization of Dr. Avard and was one of a number who issued "a manifesto, . . . contrary to the laws of God and the laws of the land ordering peaceable citizens [meaning D. Whitmer, O. Cowdery, John Whitmer, etc] from their homes, and driving them out of the country, and compelling them to flee for their lives," we offer in refutation of that statement certain State documents now in our hands in which it is seen that this same Ebenezer Robinson, associated with Dr. Avard and others issued the said "manifesto," for their names are signed to it. But neither the name of Joseph Smith nor Sidney Rigdon is."

To this we here state that we never said Joseph Smith or Sidney Rigdon signed the manifesto ordering D. Whitmer, O. Cowdery and others, out of Caldwell county; therefore, where the intimation is made that we did, or that we attempted to make Joseph Smith a scapegoat for our sins in this matter, we pronounce both, *utterly false*.

They also give the last paragraph of the manifesto with two names attached, as follows:

"And to crown the whole, you have had the audacity to threaten

us that if we offered to disturb you, you would get up a mob from Clay and Ray counties. For this insult, if nothing else, and threatening to shoot us if we offered to molest you, we will put you from the county of Caldwell; so help us God. Signed:

"SAMPSON AVARD,

"EBENEZER ROBINSON."

And others.

Judging from the foregoing testimony one is led to conclude that the evidence of Ebenezer Robinson is not just the thing to be relied on when he writes against Joseph Smith; and further, it seems he seeks to make Joseph Smith responsible for the very acts that himself and Dr. Avard and others committed, as shown by the documentary evidences here given; and that now, when Joseph is dead and not here to defend himself, this man with his *Return* would make Joseph the scapegoat to bear his sins.

Whoever counselled or did evil in those times are responsible, personally, therefor; but the church, as such, is no more responsible for it than were the early Christians for Peter's attempt to kill the high priest's servant when he cut off his ear with his sword. The church, as such, should be judged by its authorized doctrines and deeds, and not by the unauthorized sayings or doings of some or many of its members or ministers."

In the foregoing quotation they make the statement in such a way that the impression is made upon the mind of the reader that Ebenezer Robinson and Sampson Avard were the prime movers in that manifesto business, in the manner they have associated our names, which they evidently did with the *deliberate* intention of misleading their readers, as they knew our names do not stand together, side by side on that manifesto.

We here state that we had nothing whatever to do with getting up that manifesto. We understood at the time, and ever have believed, and do now most firmly believe, it was gotten up in the

office of the First Presidency. It is a lengthy document, containing over 2000 words. We have no recollection of hearing it all read at the time, as it was presented to us on the street with a request that we sign it. Several brethren had already signed it. We hesitated at first, but being young, and having been instructed that it was our duty to sustain the First Presidency, and feeling assured that it was their wish to have it carried out, therefore we signed it, as did also many others, who undoubtedly, like the writer, sorely regret it. It is among those transactions spoken of in our prospectus, that we devoutly wish had never transpired.

We here append the entire list of names in their proper order, as they appear on the document, adding to some in brackets, their official standing. By this the reader can see whether we are fairly represented in the "Saints' Herald" or not. The names signed to the manifesto, are as follows:

"Samson Avard, Geo. W. Pitkin, [Sheriff of Caldwell County.] Milo Andrus, Ralph Cox, Philo Dibble, D. B. Huntington, George W. Robinson, [General church recorder and clerk to the First Presidency.] Daniel Carn, Ebenezer Robinson, Truman Brace, Amasa Lyman, Daniel Carter, S. D. Hunter, Erastus Bingham, Alexander McRea, Samuel Bent, Israel Barlow, Elisha Averett, Silas Maynard, Owen Rockwell, Elijah Averett, Joseph Clark, Jr., Lorenzo Barnes, Joseph Corley, Levi W. Hancock, Stephen Winchester, John S. Higbee, Isaac Higbee, Chandler Holbrook, Gad Yale, Huntington Johnson, John Leory, George P. Dykes, William C. Gallaher, Anthony Head, Ruhard Howard, George Washington Vourhuse, John W. Clark, Harmon H. Hills, Cyrus Daniels, Jotham Maynard, Benjamin Benson, Squire Bozarth, Timothy B. Font, Daniel Shearer, Sylvester Hulet, Solomon Daniels, William Stringham, Andrew Moore, Newell Knight, James B. Gree, Dwight Hadding, Ezekial Billington, John

Fawsett, John Crush, Rufus Allen, Norvil M. Head, Alfred Gee, Joseph Rose, William Hewitt, Lewis Allen, Hiram Clark, Jared Carter, Harvey Greene, Seymour Bronson, James Hendrix, James S. Allen, Ethan Barnes, Charles C. Rich, John Smith, Harloe Redfield, Joseph Coolege, Edward Leaky, Jackson Smith, Jacob Gates, Sidney Tanner, James Brash-ear, Joseph Holbrook, Nathan Tanner, Wermer Carter, Hiram Smith, [One of the First Presidency.] Nelson Maynard, Philo Allen."

Some of the names are mis-spelled in the copy before us, which we received from the Secretary of State of Missouri.

In this list of names we think every quorum in the church is represented except the twelve apostles and the Bishop and his two counsellors. There is one of the First Presidency, some ten or more High Priests, one or more High Counsellors, one of the Presidents of the Seventies, and several members of the Quorum of Seventy, and upwards of twenty Elders, in addition to those above named, and also several of the Lesser Priesthood. Therefore we feel justified in speaking of these things as the action of the church, compared to which the case of Peter cutting off the ear of the High Priest's servant is no parallel.

In conclusion, if the Editors of the "Saints' Herald" think to make worldly prestige, or add to their spiritual enjoyment by presenting Ebenezer Robinson in a false light, thereby thinking to destroy his influence, we think they will be disappointed in all these. Be that as it may, we forgive them.

:X:
HEBREW-CHRISTIAN WORK.

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VISIT TO JERUSALEM.
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We take great pleasure in presenting to our readers the following extract from the "Eighth annual Report of the Hebrew-Christian work for the year 1889," showing the zeal and faith manifested by our Hebrew brethren when converted to Christ. With what energy they enter into the spirit of the work, and what sacrifices they are willing to make that

they may be instrumental in bringing their brethren, of the sons of Jacob, to a knowledge of their true Messiah, Jesus Christ of Nazareth.

"JERUSALEM."

(By Rev. Jacob Freshman, a converted Rabbi.)

Some months ago, while in conversation with one of our converts, a dear brother, who has since graduated and is now preaching the Gospel, speaking about Jerusalem, long before any one thought that we could or would go there, he said to me, "Mr. Freshman, you dont mean that you can undertake such a journey and especially establish a mission in Jerusalem?" I said, "Why not? God is able to do anything."

And when I look back upon my experiences in this city of New York and remember how wonderfully God brought me into this work, and how marvellously He has led us on and on, truly it seems to me that after what has been accomplished here, anything can be done. Now, behold! it has all come to pass. Is there anything too hard for the Lord? He has taken care of our home and work; He took us to the Holy City, and brought us safely back again. He is leading us in ways we have not known. Wonderful are His dealings with us. Blessed be His name for ever and ever! Amen.

The wish of a life-time has been gratified, and wonderfully has it all come about whereby we are enabled to undertake this missionary journey to Jerusalem. The Lord was pleased to send us the means. When we started we had not sufficient to carry us through, but we trusted the Lord, and He did not disappoint our expectations. As an instance of this, on our return journey we were nearing a place where we intended to remain over, but we had come to the end of our money. I said to my wife: "I wonder what next," when lo, in that very place and hour there was awaiting my arrival a letter

from a dear friend at a distance, in which he wrote:—

"Your traveling expenses must be very heavy, and so I enclose you for that purpose a draft for \$100.00."

The Lord knew about our needs and had this ready for us. How wonderful are His ways! Oh! if we could only trust Him more, He would never dissappoint us.

Our journey was not simply one of curiosity, or for pleasure; though, thank God, we enjoyed much both of these ways. We went mainly to carry the Gospel to "regions beyond."

I am not assuming anything when I say that I constantly endeavored to tread in Pauline lines. I confess that I have not learned Christ in any other way than by being constantly engaged in furthering God's glory and kingdom among men. More than once I left our party at the bazaars, or sight-seeing, to call upon the missionaries at the various places we visited. We went about to propagate our holy Christian faith. We are not idlers, seeking simply to enjoy ourselves, but earnest workers in the Master's vineyard, who have a place in the world, and who believe that the Gospel of Jesus Christ is the only remedy for our fallen humanity, and that "it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

We cannot express our thoughts and emotions while in Jerusalem. At times they were overwhelming. I thank God for all I was permitted to see, for the good health which enabled me to be active every day while in the Holy City. I went constantly among my Jewish brethren, and with a Hebrew Bible in my hand I pointed them to the sayings of one prophet after another, who spoke of the Messiah. Some laughed, some opposed, but I went on with my work. The readers of our little paper, *The Hebrew Christian*, are already acquainted with some of the

facts of our work there. We engaged a missionary to continue the work, and left him in the care of one who promised to look well after our interests. Some weeks ago, however, the new brother left his post for something else, far more agreeable to flesh and blood, than the work of a Jewish missionary. But as the Lord would have it, our good friend, who has our cause in hand, at Jerusalem, was able almost immediately to engage another converted Hebrew, an older and more suitable man. This new brother speaks several languages and is no stranger to us, for we had the pleasure of meeting with him several times while in the Holy City. Indeed he took part in our meetings, and offered prayer in Arabic. He also accompanied us in our visitations and acted as translator for us when we met Jews whose language we could not speak. So we have the pleasure of knowing him personally, and have been interested in the reports he has sent us of what he is doing among the Jews in Jerusalem and vicinity.

OPPOSITION.

Of the bitter opposition we have to bear at the hands of some Jews, we will make no mention. We have come to be regardless of their malice, but their blasphemy against our dear Lord and Master we cannot endure.

One morning, being very much troubled at our sufferings and persecutions, not alone from the Jews, I arose earlier than usual and had a season with God. After pouring out my soul before Him, I rose from my knees confident and happy, and going to my Bible, my eye rested upon the forty eighth verse in the eighteenth Psalm.

“He delivereth me from mine enemies: yea thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.”

Surely this comforting message came to me direct from the Lord.

Our converts also have to endure a great fight of afflictions. Christians do not at all understand the trials which the Jewish convert has to undergo from his own family. A Hebrew young man who was converted in our services a few years ago and whom I baptized, has suffered very much temporarily for his faithfulness as a Christian. His parents and family live in London in good style, and are rich people. At the request of our young friend, Mrs. Freshman and I called upon them while in London. We had great difficulty in finding them; but we did not slacken our search until we had discovered their place of abode. When we called the father was not in. We saw, however, one daughter and one son, who urged us to wait and see their father. The mother also came in, and we had a conversation with her. Words cannot express the joy of the mother's heart when we told her about her boy, without mentioning that he had become a Christian. She was so glad and thankful to us for the interest we had taken in him, that she invited us to stay to dinner and said that she would prepare for us the best room if we would remain in the house.

If you knew *all*,” we said, “you would not do that.” Presently the father came. He, too, was pleased to hear that we knew his son. Then I mentioned to them the fact that I was a Hebrew Christian and that their son had been converted. They became very angry and both the father and mother cursed; and wished their son was dead. The scene can hardly be described: the change from the former joy and thankfulness when they heard of their son to their sorrow and rage when they understood that he had become a Christian. Then I spoke kindly to the mother and told her that it was not the heart of a mother that thus spoke; it was the bitter prejudice and passion of a Jewish heart. But come, said I, look at your own Scriptures, if you

believe your own old Hebrew Bible, you will have to admit that your son is right. Of course there was no further invitation for dinner or anything else. They told us that if their son would come home and renounce his Christianity all would be well.

CORRESPONDENCE.

*32 Classon Ave., Brooklyn, N. Y.
Jan. 1, 1890.*

ELDER ROBINSON:

Dear Brother:— I have been promising myself for some time, that I would write a few lines to the Editor of THE RETURN, expressive of my thanks for the comfort and benefit I have derived from reading your most excellent little Journal. It is so pithy, so pungent, and so lucid, and above all, so fair and reliable, all that opponents say to the contrary notwithstanding. Although I have never seen you, I seem to be pretty well acquainted, for I have for years lived near to men that know you well, in trying and perilous times, and all I ever heard of you while I was in the Rocky Mountains, and from the brethren of the Reorganized Church, all agreed that your veracity was A, One, and that your opportunities for knowing inside Mormonism (and if there is one thing more than another on earth that has an inside and outside that thing is what is known to the world as Mormonism,) have hardly been second to any other man now living.

I honor a man that has the courage of his convictions, and so do all noble souls on earth and in heaven, and the others have no lasting honor to bestow.

I thought I had read pretty much all that had ever been published on the Mormon controversy, pro and con, on this side of the Atlantic, and the other, yet I have read new things, which I know are true things, in your little paper. May God preserve this noble little sheet for many

years, and its Editor, as the right man in the right place.

With true respects, and best wishes,
Yours in Christ,
W. O. OWEN.

—:—

Rogers, Texas, Jan. 28th, 1890.

E. ROBINSON; *Dear Bro.*—

I have just returned from Cook's Point, Burlerson Co., at which place the L. D. Saints kindly let me have the use of their house of worship, reserving the privilege however to reply. I preached six nights in succession, followed by Elder E. W. Nunely, president of the District, and also working under Gen. Conference appointment. The Saints seemed to maintain a good feeling toward me from beginning to end. Bro. Nunely stood up like a man in defence of what he believed to be the claims of his church; and, under the circumstances and claims, did the best he could.

The Saints there seemed to be slumbering when I got there, but the shots fired by "this little gun," as Bro. Nunely called it, awoke them and they commenced to read and inform themselves more, (so I was told.) The results I leave in the hands of God, praying that they may be able to see and comprehend the truth as it is in Christ Jesus. I would say right here, that I never had more light and liberty in all my life, and from that fact I hope for a good result in the end.

May God bless the church I ask in the name of Christ. Amen.

I am as ever, your Bro.
ELLAS LAND.

—:—

Provo City, Jan. 21 1890.

BRO. E. ROBINSON: I last wrote you from Broken Bow, Custer Co. Neb., to send me a copy of THE RETURN to Provo City, Utah. On my arrival here I found THE RETURN, with the familiar voice of many of the true Elders of Israel, awaiting me, to convey the glad news that the good fight of faith had already commenced, to the tearing down the strong

hold of satan. Now in this I do rejoice, for this reason, that we are in exchange of faith, for faith among the faithful in Christ Jesus the Lord. Truly, Brethren, we need not only to form the acquaintance of each other, but we should know what we have each been *taught* to preach.

We need the faith and confidence of the children of God, and if we have not this it is because there is something wrong. Shall we be lords over God's heritage? If there is *false Doctrines* produced by any Elders in the Church of Christ, let us do as the Book of Mormon says, (Old Edition) Chapter 6, par. 7, "And they (the Church of Christ) 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 testify against them before the elders if they repented not, and confessed not, their names were blotted out," all things being incorporated in this verse.

I am delivering a course of Lectures in the Court-house at Provo City, this being the first move in a public sense that has been made here, in a strict way of speaking. *Filthiness* must be laid down, outside the house of God: I do not say that I am better than any other brother, but I hope I am *better* than any brother that says he is called to preach, and will drown his hearers in tobacco juice. I have not been sent to please man, but to declare the gospel, and I will contend for the truth, the whole truth, and nothing but the truth, so brethren I am with you, heart and strength to spend and be spent in the gospel, but as soon as I find that my right eye offend me, I must pull it out, and cast it from me: Brethren to the law and to the testimony, and if we speak not according to this, it is because there is no light in us.

JOHN C. COX.

EXTRACTS FROM LETTERS.

A friend in Iowa writes:

DEAR BRO.,—I received the first number of the second volumn of THE RETURN, and received Light from Bro. J. C. Whitmer's letter.

I have many things to be thankful for, especially the light of Truth as it is in Christ. May our Heavenly Father bless the workers of and for Zion's cause, and that Truth may triumph. The honest in heart clothed with charity, in all meekness and love, and live by the established word of the Lamb, and not listen to precepts of Men, is my prayers.

I enclose one dollar for THE RETURN. May the light of Christ lead you in your good work. I remain yours for Truth.

BRO. ELIAS LAND, writes under date Jan. 30, 1890 from Temple Tex.

Since I came back here, on yesterday the 29th, I baptized one more, a baptist gentleman who was called to take a part in the work and was ordained an Elder. His name is THOMAS J. POLK. He is very humble and in the spirit of the master-

The Lord has been with me in *Power* in delivering the truth. I feel to say that the Lord is at work in this section. May the good work go on to its fullest extent is my prayer. May God bless you in your labor and work.

A KIND VOICE.

In speaking of the power of kindness, Elihu Burritt once remarked of the voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do a work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and

stirs up ill will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

—:~X:~—

An Acrostic.

TO THE MEMORY OF DAVID WHITMER.

Dawn of the morning now is breaking,
A sun in the eastern sky is rising,
Vainly no more shall the sinner watch in darkness,
In the last days has God left the Church his authority
in righteousness,
David Whitmer had held it for fifty long years,
When near unto death the Spirit whispered in his ears
Hence he proclaimed the truth that the honest in
heart might obey,
In answering the Spirit, to the word the truth he did
convey.
Truth is proclaimed that the Latter Day Saints may
no longer stay,
May they all be now saved, to God he did pray.
Ever he did the truth uphold, though persecutions
were often on him blown,
Righteousness and truth will prevail through the good
seed which he has sown.

—A. S. ST. GEORGE.

—o—

ONE hundred and seventeen young Indians belonging to tribes in Dakota, Montana, Nebraska, Wisconsin, Indian Territory, New Mexico and Arizona, having finished a five years' course at the government school of Carlisle, Pa., left for their homes July 8th. Six were regular graduates. All speak English. The young men have had good training as mechanics and farmers while the girls have been well instructed in household duties.

—:~O:~—

EXCELLENT RULES.

Never show your temper, no matter what the provocation.

Never resent a slight.

Never lose your self-poise under trying circumstances.

Do your best to make others happy.

Forget that you have any wishes except when consulted.

Watch every opportunity to be useful to those about you. There are many little ways in which this can be done without appearing obtrusively polite.—N. York Weekly.

OBITUARY.

PIERCE:— At her home 6 miles south of Schell City, Mo. Angeline Pierce, wife of Bro. David A. Pierce, aged 77 yrs. and 21 days. Sr. Pierce died a very sudden death; retiring to bed as well as usual. She awoke about 1 o'clock, called for a drink, and took to smothering and at half past one went to try the realities of an unseen world. She was a firm believer in this grand Latter Day work, which she knew to be true and of God. She came into the work in Tioga Co., Pennsylvania, in 1855. Then went into the Reorganization, then to the Hedrickites, but died firm in the belief and practice of the religion of Jesus Christ. Her house was always open to the needy, and she bore illwill to no man. She died firm in the belief that the position of the Church of Christ was correct. Funeral services conducted by the under signed, assisted by Elder F. Keck of the Reorganization. A goodly number of sorrowing friends being in attendance.

In bonds,

D. E. McCARTEY.

—:~O:~—

Any person receiving this number of our paper who do not wish to continue taking it at our published price, will please notify us, otherwise we may continue sending it to them as regular subscribers.

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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.

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Davis City, Decatur Co, Iowa.

THE RETURN.

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

Vol. 2. No. 3.

DAVIS CITY, IOWA, MARCH, 1890.

Whole No. 15

The Return.

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COMMUNICATIONS.

THE BOOK OF MORMON,

THE FULLNESS OF THE GOSPEL.

All that is necessary for our Salvation and government, is recorded in the New Covenant Scriptures:

This heading is what I honestly believe, and I shall endeavor to substantiate the same by the words of divine truth. Some have thought, as the B. of M., was only an abridgement of the Nephite Record, that it did not contain all the gospel. Now kind reader, are you willing to let the Book answer for itself?

Christ, when he was talking to the Nephites concerning his words which they should write, which should come forth by way of gentile, to the remnant of their seed, (the Lamanites,) calls it the fulness of his gospel, and also tells them what will happen to the gentiles if they reject the fulness of his gospel. Book of Nephi, chap. 6, par. 4. Also read the 3rd chap. and 43rd par. of first Nephi, where the angel said unto Nephi, "and the words of the Lamb shall be made known in the records of thy seed (the B. of M.) as well as in the record of the twelve Apostles of the Lamb, (the Bible.) Now I believe the Angel knew what he was talking about. In another place it says that those things were to come forth to

us as the fulness of the gospel. Now kind reader how do you like the answer? will you wrest those scriptures? Now if this be true why need we look any farther in regard to the gospel and the great plan of salvation.

Now let us hear from John the Revelator. John 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." Those who believe in the book of Mormon, generally believe that in the coming forth of that book that vision was literally fulfilled. Now if the book of Mormon is what John saw, he says it was the everlasting gospel. Now if John did not see the angel have the gospel (the fulness of the gospel,) then he should have said: I saw another angel fly in the midst of heaven having part of an abridgement of the everlasting gospel. I believe John knew what he was saying.

Now I wish to call your attention to some revelations given in an early day, (doubtless through the stone) as recorded in the Doctrine and Covenants, Sec. 19, page 81, par. 10. (Lamoni Edition.) Now it will be necessary for you to read the whole of this section to get the understanding of what I shall quote, "behold all the remainder of this work does contain all those parts of my gospel which my holy Prophets, yea, and also my Disciples desired in their prayers should come forth unto this people: and I said unto them that it should be granted unto them according to their faith in their prayers, yea, this was their faith that my gospel (all my gospel) which I gave un-

to them that they might preach in their days, might come unto their brethren the Lamanites and also all that had become Lamanites because of their dissensions.

Now I understand by this that all the gospel that Christ gave them to preach in their days should come forth to their brethren the Lamanites, which thing was according to their faith in their prayers. As some may not understand this as I do I will give you another witness which is easier to understand.

Turn with me to page 93, sec. 17, par. 2.D.&C. Now dear brethren of the Latter Day Saints, in this paragraph there is something that I am glad is there, and I wish it could be written as it were with an iron pen upon your hearts, that it might cause you to lay aside all your doctrine, all your covenants and all your creeds, and rely upon the fulness of the gospel for your doctrine and your covenants and creeds; for it positively says in this paragraph that the Book of Mormon is the fullness of the gospel of Christ to the gentiles and also to the Jews: Now dear brethren of the Latter Day Saints, if these things be true, what need have we for a doctrine or a covenant out side of the fullness of the gospel of Jesus Christ? more especially when those doctrines and those covenants teach doctrines which are not even spoken of in the New Covenant Scriptures, which is the fullness of the gospel.

Bro. David Whitmer lived in the early days of the church and he should know some things which transpired; he says they received a revelation through the stone that if they would build up the Church of Christ that they must rely upon the written word, for in them are all things written concerning my church, my gospel and my rock; (now the Book of D. and C. was not written then) so they did as they were commanded, but the church which they then established was quite different from what it became in after years.

And it was also very much different from the Reorganization of to-day. At that time they were all one, there being no big I's and little u's, and every member had a voice in the affairs of the church: how different the Reorganization of to-day, it is impossible for them to be one. I cannot understand how it could be the Church of Christ then, and still be the Church of Christ after such a change came over it. Now Christ says "Whoso shall declare more or less than this and establish it for my doctrine the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation and the gates of hell standeth open to receive such." Book of Mormon, page 445, par. 9. Now this is the sum: either the church in 1829-30 taught less than the doctrine of Christ or else the Reorganization of to-day teaches more than the doctrine of Christ, so you may take either horn of the dilemma that you choose. Just as sure as Christ's words above are true just so sure the church in the beginning was kindred to the evil one, or else the Reorganization of to-day is kindred to the evil one, and the same may be said of the church at Utah. Christ says "heaven and earth shall pass away, but my word shall never pass away." Paul says "he that preaches any other gospel than that which we have preached, let him be accursed." Gal. 1:8. Now there must be a mistake some where: I believe I can tell you where the mistake is if you would only hear it—the prophet saith "Cursed is the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord, he shall be like a heath in the desert and shall not know when good cometh." Here is the secret of the dilemma, if you would hear it. You have been cursed with blindness and did not know when good came, nor when evil came, so you have brought in some of the laws of Moses and Abraham and went beyond the doctrine

of Christ, teaching more than Christ's doctrine and Christ's gospel. Hence so much cometh of the evil one. Christ says, "in him the law was all fulfilled and hath an end." Book of Mormon page 446, 9th chap., 12th par., also page 451, chap. 7, par. 1. Now do not understand me that I do not believe in revelation from God, for I do; for it is written that the Holy Ghost will guide us into all truth, and by it we may know all things, by it we may understand the mysteries of the kingdom of heaven through faith, and by it we may understand scripture which to the natural man is hard to understand, and through it we may understand the will of God concerning us, and many things may be revealed to us from the Father because of Jesus Christ through the Holy Ghost and visitation of Angels. But Christ will never add to or take from his everlasting gospel and the great plan of salvation, for he has given his gospel to us in its fullness and it shall never pass away, (it being a spiritual law), and by it we shall be judged at the last day; and if we teach more than his gospel it will stand against us, and if we teach less it will also condemn us: Amen. I would urge you kind reader to carefully read and bear in mind the Scriptures quoted on this subject. Written this 14th of January, A. D. 1890.

W. S. ROBERTS.

ORDER OF ENOCH.

MEANS OF SALVATION ADDED TO
THE GOSPEL.

*Must consecrate to the Bishop or
be burned.*

EDITOR RETURN: In your issue for Jan., you showed the supreme folly of trusting in an "Order of Enoch" for salvation, as taught by Joseph Smith, in his revelation, that it had been added to the gospel, and in our judgement is a crime against

God and man as the fruits clearly show. That the first Presidency believed in and taught this heresy as a means of *salvation!* will be seen from the following instructions to Edward Partridge:

"I proceed to answer your questions concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop (church treasurer, Ed.) before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church Book:" etc. Mil. Star, page 450, vol. 14. We feel to rise here and ask, to what "Lord" does the brother refer? certainly not to Christ, nor his Father? oh! no!! not them:—for salvation or *acknowledgement* with them does not depend upon the owning a piece of land in Missouri, nor anywhere else under high heaven, but rather of having the soul converted to God through the gospel of Christ.

Again that Joseph believed he had full control of this Zion business, and that it was essential to life eternal, may be seen from his letter to W. W. Phelps Nov. 27, 1832, when waxing warm in spirit, he declares:

"It is *contrary* to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to His law, which He has given, that He may tithe His people, to prepare them against the day of remembrance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea thus

saith the still small voice." &c. See Mil. Star, vol. 14, page 284.

The revelation from which the above is quoted, in the letter to Phelps, is not in the Book of D. & C., but quoted from by the Reorganization in their tracts, so much so, that it is to be hoped that it will pass muster; but, to finish the point, we quote the concluding sentence of the revelation:—"And all they who are not found written in the *Book of Remembrance* shall find *none inheritance* in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, He will also fulfill."

The *Anathema* contained in the foregoing against those who have not received an "*inheritance*" by deed from the Bishop of the L. D. S. church, is to us like the "chaff of the summer threshing floor," and to its author, and those who believe in this doctrine as aforesaid, we say in the language of Jesus our Savior:—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13, 28 29. And they will not "come" by the way of Jackson county Missouri, in particular, nor by the Order of Enoch, Gazelam, Baurak Ale, Bancemy, Ahashdah, Pelagoram, Seth, or Zombre! But they will "come," because they love God, his Christ and the Gospel; because of their obedience thereto, and their assimilation unto the divine nature, reflecting the divinity of their Captain and King.

That Joseph Smith, regarded his "Zion" as a necessity to salvation; that without it the Bible would be worthless and powerless to save the

soul! may be clearly seen from his statement in a sermon before a Conference of the Church in 1834. He said: "Take away the Book of Mormon, and the Revelations, and where is our religion? We have none; for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro.—Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our *great love for the Bible*, we must fall; we cannot stand; we *cannot be saved.*"

In opposition to this *theory*, we offer the words of one of the witnesses of Christ: "He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth *his word*, in him verily is the love of God perfected." And "he that dwelleth in love dwelleth in God, and God in him;" and "this is the love of God, that we keep his commandments." And "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the son of God hath not life." And "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 1 and 2 Jno.

The reader will please contrast the *Zion, inheritance* Order of Enoch, and gathering as contained in Joseph Smith's revelations with that "word which God sent unto the children of

Israel preaching peace by Jesus Christ," and which word and will of God was sent to "every creature" it being the *Gospel*, and "power of God unto salvation" and then decide whether they will abide in Christ's, or Joseph's doctrine, accepting all consequences.

In a former No. you stated that "the Re-organized church insists upon the truthfulness of the entire book of Doctrine and Covenants." And that there be no quibbling upon this point nor misunderstanding, we now give an official copy of a Resolution passed Feb. 28, 1885, by this (Decatur) District Conference; the most populous and influential district of the whole Church, containing the seat of the 1st Presidency, Printing house, and headquarters of the church in general.

"Resolved, that this conference, representing the Decatur District of the Re-organized Church of Jesus Christ, hereby declares that it recognizes the Holy Scriptures, the Book of Mormon and the revelations of God contained in the Book of Doctrine and Covenants, as the standard of authority in Church government and doctrine, and, together with the revelations that may hereafter be given of God and accepted by the Church, as the final standard of reference in all controversies that may arise.

And, be it further Resolved, that we sustain the action of the General Conferences of June 13th, 1852, April 12th, 1870, and September 13th, 1878, in so declaring for the whole Church."

"HENRY A. STEBBINS,
District President."

Knowing that a vast amount of misrepresentations and *twistings* are being indulged in by many who are called "Saints," I give the foregoing cheerfully that the brethren, and the public in general may know the exact estimate which the Reorganized Church, places upon the revelations received by Joseph "the

Seer," and now by his son at Lamoni, Iowa: The "Holy Scriptures" affirmed in the Resolutions, is the bible as translated by Joseph Smith.

OBSERVER.

Hillsdale, Iowa, Feb. 5th, 1890.

DEAR BRO. ROBINSON.

I feel it my duty to write a little for THE RETURN to encourage my brethren and sisters, the sons and daughters to God. We do offer up our petitions to our God for them in our family circle every day we live. I say unto you there never were men that had greater reason to rejoice than we, since the world began, for our God has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful being even unto salvation to those who will repent and believe on his name. Blessed is the name of my God who has been mindful of his people.

I am thankful my beloved brethren, that God in his goodness sent those our brethren to preach unto us, and that he has given us a portion of his spirit, to soften our hearts, and granted unto us that we might see our errors, and repent of our sins.

Blessed be the name of our God, let us sing to his praise, let us give thanks to his holy name, for he doth work righteousness. Who can glory too much in his name, who can say too much of his great power and his mercy, and his long suffering, towards the children of men.

But God hath put before the children of men to know good and evil. To him it is given according to his desires, whether he desires good or evil, life or death, joy or remorse of conscience. And when I see many of my brethren coming to the Lord our God, it fills my soul with joy. Then do I remember what the Lord has done for me; yea, how he has heard my prayer; then do I remember his merciful arm which he extended towards us, poor weak unworthy creatures.

Since I came into the church of Christ, I have baptized nine. They seem to be determined, with the assistance of God's Holy Spirit, to serve him to the end. There are three or four more that are about ready for the water.

If I was able to go out and preach the gospel, would gladly do so, but I am quite deaf, and not able to travel; but I think Bro. Hoyt will spend a good deal of his time next summer, in the Master's work. He is a very humble man. I am sorry to say that I have done very little, having only spent about four days in the ministry, since I joined the church of Christ.

A sister in the Re-organization wrote me, that Bro. Blair was very much troubled by the way he wrote in the Herald. I pray God that he might trouble Bro. Blair, that he might lay aside all errors, and seek after truth and righteousness, but it is a hard matter, according to Paul's views. In Paul's letter to the Hebrews, 6th chap., 4th verse, he says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they should fall away, to renew them unto repentance; seeing they have crucified to themselves the Son of God afresh, and put him to an open shame." Please read the 9th verse 272nd page of the Book of mormon.

Brethren, I feel to do them all the good I can, for there are a great many very good people in the Reorganization, that I think will come back to the teachings of Christ. The Lord said: "Who is it that has corrupted my vineyard? And it came to pass that the servant said unto his master, is it not the loftiness of thy vineyard? Have not the branches thereof overcome the roots, which are good?" Read on 124th page, 22nd verse, Book of Mormon.

To the Church of Christ, we remain your humble brother.

SOLOMON THOMAS.

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WHAT SHALL WE DO TO BE SAVED.

BRO. ROBINSON: I was impressed to write to THE RETURN. The question that interests us most is, what shall we do to be saved, and how is it to be done?

First, we will call the attention of the reader to some evidences brought forth by the Holy Scriptures. We read in Matthew, 5th chap. 20th verse. "Except your righteousness exceeds the righteousness of the scribes and pharisees you can in no wise enter the kingdom of heaven." The disciples ask Christ who is the greatest in the kingdom of heaven? Christ set a little child in their midst, and said: "Verily except ye be converted and become as little children ye shall not enter into the kingdom of heaven." The question is how shall we enter the kingdom of heaven, or Christ's spiritual kingdom? Second Timothy, 4th chap., 1st verse, we read that the Lord Jesus Christ shall judge the quick and dead at his appearing and kingdom. When he comes the second time will be when his spiritual kingdom will be here; as he told his disciples to pray, "Thy kingdom come, thy will be done as in heaven so in earth." Luke, 11th chap., 2nd verse. At this time these disciples were members of Christ's Church, that he came to establish on earth, after he had completed the organization with its officers to govern and adopt members into this brotherhood that he established on earth for the purpose of preparing us to enter the spiritual kingdom.

The apostle Paul says, "What! know ye not that your bodies are the temple of the Holy Ghost?" First Cor., 6th chap., 19th verse. He also tells us to "render unto God our bodies as a living sacrifice holy and acceptable."

How is this done? It is by becoming members of the brotherhood as we said, Christ established a brotherhood, and gave officers to admit members into it. Christ said: "Go into all the world and preach the Gospel;" and how? By telling

them what Christ has done for them, and that he had not only laid down his life for them, but had established a glorious brotherhood, that they might receive many blessings in this life, and a home in the spiritual kingdom at his second appearing.

Now we are admitted into the brotherhood by being born into it by water.

First we must become dead to sin, then buried in water in baptism, then rise to walk in a newness of life. Read Romans 6th chapter 1-6 verses. This brings us in to this new condition of life.

It is written, old things are past away, or in other words, we are new creatures we must have a new spirit to live in this new life. Christ said to his brethren, while he was here with them that he was going to leave them, but he would pray the Father and he would send them another comforter, the Holy Ghost, to guide them, and this would enable them to work more affectually for their King and prepare themselves to enter the spiritual kingdom.

After coming this far by being born of water, receiving this new spirit, the gift of the Holy Ghost, by the laying on of the Elder's hands, then holding out faithful unto the end of our mortal life, we are then prepared to enter the spiritual kingdom, how will we enter? By being born into it.

The apostle Paul tells us in Cor. 15 chapter 44 verse: "It is sown a natural body it is raised a spiritual body." Christ tells Nicodemus, in John's gospel, 3rd chapter, 6th verse: "That which is born of the flesh is flesh, that which is born of the spirit is spirit." As we have been walking this far in the fleshy body we now lay it down, being prepared to enter this spiritual kingdom to dwell with Abraham, Isaac and all of the righteous that has gone before.

(To be continued some other time.)

PHILANDER A. Page.

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Rogers, Texas, February, 1st, 1890,

ELDER E. ROBINSON.

DEAR BRO.

It has been some time since I wrote to *The Return*, but it is not

because I have weakened in the faith, but it is because I have not felt just like writing till now. I must say I feel thankful to my heavenly Father, for since coming into the church of Christ I have received more light and more of the spirit of my master than I had ever had or received in all my life before. How can I feel otherwise than thankful? I do not wish to feel otherwise than grateful to God for it.

I do earnestly pray to God that all the honest in heart may soon see the truth as I see it in Christ Jesus, and especially the Latter day Saints, for I know where they stand, I have been where they are, but they have never been where I now am, and hence, know nothing about the grand and sublime change from where they now stand, to the place I occupy in *the Church of Christ*.

Words fail me to express the difference in the church as it was first established in 1829, without errors, and the church of Jesus Christ of Latter day Saints. We have no man between us and God, save Jesus Christ the last great High Priest. They have man made high priest, a seer, revelator, a one man leader and a host of other machinery between them and God. O dear Latter day Saints, how can you receive such doctrines, it is more than I can understand. I do hope and pray that all the honest in heart may be able to see the truth and obey it before it is too late. Amen.

E. L. THOMPSON.

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Richmond, Mo., Feb. 2, 1890.

DEAR BRO. E. ROBINSON:—As I wrote to you some time ago, that the work seemed to be on the advance, one more soul, came forth and asked for admittance into the church of Christ. The Brethren met at my house, from there we went down to the creek in my pasture, some 1-4 of a mile, to a beautiful place in nature, and a beautiful stream of clear water, and there Bro. J. C. Whitmer, bur-

ied Alexander Douglass beneath the yielding waves, to rise and walk in newness of life. May the Lord help him so to do. I think if his wife had been able to go she would have come with him. There seems to be several more just at the door.

When Brother Douglass called on Bro. John yesterday, to have him to baptize him, Bro John was in bed with Rheumatism and Lagrippe. It seemed to be a disappointment to Bro. Douglass, to find Bro. John in bed; he said he was in hopes he would be well enough to baptize him to-morrow. Bro. John said he was able to discharge his duty, that he was called to do for his Master.

May the Lord Bless one and all.
Your Brother in Christ.

P. A. PAGE.

P. S.—I saw Bro. John this morning, (Monday,) he said that all pain had left his body, the leg that was so afflicted is yet weak, but he walked out and looked after his stock, then rode out to see some of his neighbors, going all the morning until eleven o'clock, and feeling like a new man.

Bro. John sends love to all the household of Faith with you.

Yours, P. A. P.

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YOM KIPPUR.

The day of atonement is Israel's holiest festival. It is a day of forgiveness, a day of noble resolutions, a day of compassion, a day which unites the hearts of every Israelite on the globe. It is the day which the Lord has established for His people to proclaim His glory to the nations, to admonish Israel to repent of his sins and to walk in the way of righteousness.

On this day every Israelite knows that the great mass of his brethren in the different countries where they are scattered are standing, like him, before God and pouring forth their prayers in the same language and the same words to the God of Israel, the

God of mercy and compassion, the God of infinite love and grace, the God of the humble and depressed, and the God who hears those who pray to Him.

Israel does not make his confessions to absolving priests nor does he buy for money his absolution. Only to God does he confess, to his creator, to his heavenly Father does he pour out his heart, his woes, and afflictions—and his afflictions are countless. Where is there a nation in the whole world whose sufferings are so numerous as those of Israel? Where is the nation which has drained the cup of bitterness to its dregs as Israel did? His sufferings are more than the waves of the sea, more than the stars in heaven, and more than the dust of the earth.

These are the eternal witnesses of what Israel has endured: the waves of the sea could testify how many thousands of Israel's best sons have been thrown into the waters. The stars of heaven could bear testimony how often their glitter has been obscured by the clouds of smoke which ascended from the stakes erected for Judaism. And the dust of the earth could open its mouth and show the streams of Jewish blood which it has drank in, the blood of infants and children, the blood of young and old, of the innocent and upright, who proclaimed truth to the world.

On this day, when this nation congregates before the Divine magistrate, when it turns its back on all worldly amusements and pleasures and, like the angels of heaven, far from hatred and revenge, prays for the enlightenment of the world and praises the glory of God; it raises itself to the loftiest elevation, to the highest intellectual feelings and aspirations. Hence it derives its strength and nerve, its moral power and endurance to struggle and to live, to struggle and to spread its doctrines, and to struggle and to die the hero's death, if it be God's will. This day is a proof that Israel lives and will live for eternity. The enemies of the

house of Jacob may plan to destroy it; the foes of Israel may devise means to annihilate him. If they should succeed in destroying thousands, even ten thousands, yet Israel will live, and the light of God will shine on his path, past, present, and future.—*Jewish Messenger*.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, MAR. 1890.

THE GOSPEL IS TRUE.

Let no one think for one moment, that because of the evil deeds practiced by some of the leading men in the church, as being developed in the examination of the early history of the church, as presented by us, that the book of Mormon is not true, or that it does not contain the fullness of the gospel, as the conduct of men has no bearing upon these things.

Men are naturally inclined to stray from the holy commandments of our heavenly Father, and unless they continue very humble, prayerful and faithful before the Lord, are apt to follow the dictates of their own will and carnal desires, instead of the commandments of the Lord, in which event they are left to do many things contrary to the truth; for which acts of disobedience the truth is in no way responsible, but is often evil spoken against.

The blessed gospel of our Lord and Savior, Jesus Christ, is as true as the sun-beams of heaven, and is the same yesterday, to-day, and forever. It ever has been, and ever will be, "the power of God unto salvation, to every one that believeth," and obeyeth it, notwithstanding the evil conduct of some who preach it.

We are pained to know that some have made shipwreck of their faith in consequence of these things, as we understand it. It seems hard for them to understand how it is possible for persons, after

having such great and glorious manifestations as Joseph Smith and others testified of having received, and then turn and do as some of these men know the First Presidency did in their after life.

It did not have that effect with us. We had received a testimony that "*the gospel is true*," as set forth in the New Testament and Book of Mormon, and we knew the conduct of men could not affect it. It will stand the test of eternal ages. It is like its Author, unalterable, and cannot be changed. It remains the "power of God unto salvation," and our mission, as we understand it, is to respectfully invite these dear brethren who have stepped aside, to come back, and RETURN and do their first works, that they may again enjoy that pure love they experienced when they first obeyed the gospel; and also to invite all men to come to Christ, by obedience to his holy commandments.

A WORD TO CORRESPONDENTS.

Our friends when writing communications for our paper, will please use pen and ink instead of pencil. We have at least, two communications from esteemed friends, that are so obliterated it is almost an impossibility to make out the words intended. One of them, if used, will need to be re-written, as we do not believe our type-setters can make it out. The other is so dim, or entirely obliterated in places, that we could not make out the words intended.

It affords us pleasure to receive communications from our friends, but when they come we are anxious to be able to read them. Our friends will please excuse us, we speak this for the good of all.

YOM KIPPUR.—We take pleasure in calling attention to the article in our present issue entitled, "Yom Kippur," which we copy from the *Jewish Messenger* of N. Y. City.

The writer informs us this "is Israel's holiest festival." Well may that be said when all Israel, in all the world, stand before God on the same day, and on the same hour of the day, as near as may be, to confess their sins, and to forgive each other. What a beautiful bond of union.

No wonder they continue a great and mighty people, having a grand future before them as clearly portrayed in the scriptures.

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ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

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No. 11.
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INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

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(CONTINUED FROM PAGE 212.)
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At Richmond we were taken into the court house, which was a new unfinished brick building, with no inside work done except a floor laid across one end, some 16 or 20 feet wide. There were two large fire places built in the wall where the floor was laid. A railing was built across the room at the edge of the floor, and we were quartered inside the railing as our prison, with a strong guard inside and outside the building.

Two 3 pail iron kettles for boiling our meat, and two or more iron bake kettles, or dutch ovens, for baking our corn bread in, were furnished us, together with sacks of corn meal and meat in the bulk. We did our own cooking. This arrangement suited us very well, and we enjoyed ourselves as well as men could under similar circumstances. We spread our blankets upon the floor at night for our beds, and before retiring we sang an hymn and had prayers, and practiced the same each morning before breakfast.

The soldiers inside the building usually gave good attention during these devotions. Some of them were heard to tell other soldiers to come and hear these Mormons sing, for, said they: "They have composed some of the d—dst prettiest songs about Diahman you ever heard in your life."

Some of the guard however, at times, were very rude in speech and actions. One was heard to cry out to another: "Shoot your Mormon, I have shot mine." From this we concluded he helped compose the mob that committed that brutal, unhuman massacre at Haun's mill.

The writer saw one of the guard perpetrate upon one of the prisoners an indignity too indecent to be named.

President Joseph Smith, jr., and his fellow prisoners viz: Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman and George W. Robinson, were brought from Independence to Richmond, and placed in another building, and chained together in a cruel and barbarous manner.

Tuesday, Nov. 13, A space on the south end of the floor in the court house was appropriated for the use of the court, which convened on that day, with Austin A. King on the bench, and Thomas C. Burch, state's attorney, when the prisoners named above, together with those confined in the court house, were arraigned for trial, viz:

Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Tanner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, William Alred, George D. Grant, Darwin Chase, Elijah Newman, Alvin G. Tippets, Zedekiah Owens, Isaac Morley, Thomas Beck, Moses Clawson, John T. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRea, Elisha Edwards, John S. Higbee, Ebenezer Page, Benjamin Covey,, Ebenezer Robinson, Luman Gibbs, James M. Henderson, David Pettigrew, Edward Partridge, Francis Higbee, David Frampton, George Kimball, Joseph W. Younger, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Earl, and Norman Shearer.

All the above named prisoners were severally charged with high treason against the state, murder, burglary, arson, robbery and larceny.

The charge of murder was made on account of the man that was killed in the Bogart battle, wherein one Missourian and three of our men were killed. Fortunately, most of our brethren who had participated in that battle had left the state, consequently only a few of our fellow prisoners had anything to do with that unfortunate affair.

After the trial had progressed a few days, we understood the judge to say that "nothing but hanging would answer the law," thinking perhaps, from the testimony, that we were all guilty of treason. On another occasion we understood him to say, speaking of the prisoners, that, "if they would deny the book of Mormon they might go clear." These things were talked over among the prisoners, but not one of our number would accept of freedom upon such unholy terms, notwithstanding it might possibly save them from the gallows. In view of these things, when we were seriously contemplating the worst, judge of our happy surprise when, on Saturday, the 24th, the judge issued the following order:

"Defendants against whom nothing has been proven, viz: Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippetts, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zobriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulet, Chandler Holbrook, Martin Alred, William Alred. The above defendants have been discharged by me, there being no evidence against them.

AUSTIN A. KING, Judge, &c.
November 24, 1838."

As will be seen, the writer's name does not appear in the list of those discharged. The reason undoubtedly is because our name had been mentioned by W. W. Phelps, one of the witnesses for the state as having seen us with a burnt gun barrel. The circumstance was this, during the burning in Davies county, the writer accompanied a party of our men who visited a farm house belonging to a Missourian, which was deserted by its owner. Some of the party set fire to the house and barn and the party left the place. After getting some half a mile away, we heard the report of a gun in the burning barn.

The next day a few of us rode out to

the place, and in the ashes of the barn found a gun barrel, which the writer took back to camp and related the circumstance of finding it in the ashes, to those in camp, and this Mr. Phelps was present. Thus this, to us, worthless gun barrel became undoubtedly the principal cause of our being detained longer a prisoner.

The above was the only time we were present at any house burning during all the troubles.

It seemed to be the aim of the prosecuting attorney to implicate as many of the prisoners as possible, with the Borgia battle, so much so, that brother Luman Gibbs, one of the prisoners, a good honest hearted soul, thinking to exonerate himself, stepped up on to a bench, in open court, and said: "I wasn't there at all, I staid back and took care of the horses." The writer pulled the skirt of his coat, and urged him to keep quiet, but it was too late, he had sealed his destiny.

The court continued in session a few days after the discharge of those named above, when some others were discharged, and the remainder remanded to prison.

The trial was a one sided *ex parte* affair, as our witnesses were treated so badly, and intimidated to such an extent it was considered useless to attempt to make an extended defense.

Joseph Smith, jr., in his history, as found on page 565 16th vol. Millennial Star, says:

"Wednesday, 28. Daniel Ashly, a member of the State Senate, wrote General Clark, that he was in the battle [mob] at Haun's Mills, that thirty-one "Mormons" were killed, and seven of his party wounded.

The remaining prisoners were all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay County, to jail to stand our trial for treason and murder—the treason, for having whipped the mob out of Davies County, and taking their cannon from them; and the murder, for the

man killed in the Bogart battle; also Parley P. Pratt, Morris Phelps Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail to stand their trial for the same crimes.

During the investigation, we were mostly confined in chains, and received much abuse.

The matter of driving away witnesses or casting them into prison, or chasing them out of the country, was carried to such a length, that our lawyers, General Doniphan and Amos Rees, told us not to bring our witnesses there at all; for if we did, there would not be one of them left for final trial; for no sooner would Bogart and his men know who they were, than they would put them out of the country.

As to making any impression on King, if a cohort of angels were to come down, and declared we were clear, Doniphan said it would all be the same; for he (King) had determined from the beginning to cast us into prison.

We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore."

Joseph Smith, jr., Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander M'Rea were taken to the Liberty, Clay county jail, and the remainder of the prisoners, eighteen in number, were removed from the court house to the Richmond jail, and put up stairs into the debtors' room, all of whom were subsequently released on bail except Parley P. Pratt, Luman Gibbs, Morris Phelps, Darwin Chase and Norman Shearer.

The first or second night they put us down into the dungeon, which was strongly built without light or ventilation. We spread our blankets down in a circle, which completely filled the place except a small space in the center occupied by an iron kettle.

The only entrance to this dark place, that we discovered, was through a trap door from the room above, and a light

ladder put down when necessary for persons to enter or leave it, and then the ladder taken up and the trap door fastened, making it a dungeon in very deed.

In the morning they opened the trap door, and putting down the ladder we gladly made our way into the light of day, thanking the Lord for the privilege of seeing the beautiful sunlight, and breathing the sweet, pure air of heaven. This was the only experience we ever had in a dungeon.

The remainder of the time the writer remained in prison we were permitted to sleep in the debtors' room. The jail was a two story hewed log building, the upper story unfinished. The space between the logs was not plastered, and only indifferently chinked, consequently a cold uncomfortable place, but being so many of us, we made it as cheerful and comfortable as possible.

We were taken there on the 28th of November. Winter set in early that season. A considerable snow had fallen, and the weather became severely cold by the first of December. An amusing scene occurred one cold night. Brother Luman Gibbs, of whom we have heretofore spoken, lodged in the same bed with the writer, and after retiring for the night, he put his feet out of the bed and said: "Stay there and freeze, it serves you right; bring me here all the way from Vermont to be in prison for murder and never thought of killing any body in all my life." The act was so unexpected and so ludicrous, it convulsed his fellow prisoners with laughter, except Parley P. Pratt, he seemed to get out of humor, and gave him a good scolding. We may have occasion to speak of Bro. Gibbs hereafter.

After a few days confinement in jail we were released upon a light bail; James M. Henderson, one of our fellow prisoners, signed our bail bond, and we returned to our home in Far West, feeling thankful to our heavenly Father for our freedom.

On the 13th of December, met with the High Council, as will be seen by the following quotation from the history of Joseph Smith, jr., as found on page 602,

Mil. Star. And also again, as seen on page 333, same paper.

“Thursday, Dec. 13th, 1838.

Agreeable to appointment, the standing High Council met, when it was found that several were absent, who (some of them) have had to flee for their lives: therefore it being necessary that those vacancies be filled, the meeting was called for that purpose, and also to express each other's feelings respecting the word of the Lord; President Brigham Young presiding.

The Council was opened by prayer by Elder Kimball. After prayer, President Young made a few remarks, saying he thought it all important to have the Council re-organized, and prepared to do business. He advised the Counsellors to be wise and judicious in all their movements, and not hasty in their transactions. As for his faith it was the same as ever; and he fellowshiped all such as loved the Gospel of our Lord and Saviour Jesus Christ, in act as well as word. * * *

Jared Carter responded to President Brigham Young's feelings, and wished still to walk with the brethren.

Thomas Grover said he was firm in the faith, and he believed the time would come when Joseph would stand before kings, and speak marvellous words.

David Dort expressed his feelings in a similar manner.

Levi Jackman says his faith is the same as ever, and he has confidence in brother Joseph as ever.

Solomon Hancock says he is a firm believer in the Book of Mormon and Doctrine and Covenants, and that brother Joseph is not a fallen Prophet, but will yet be exalted and become very high.

John Badger says his confidence in the work is the same as ever, and his faith, if possible, is stronger than ever. He believes that it was necessary that these scourges should come.

George W. Harris says that, as it

respects the scourges which have come upon us, the hand of God was in it, &c.

Samuel Bent says that his faith is as ever, and that he feels to praise God in prisons and in dungeons, and in all circumstances.

After some consultation it was thought expedient to nominate High Priests to fill the vacancies.

The Council was organized as follows—Simeon Carter, No. 1; Jared Carter, 2; Thomas Grover, 3; David Dort, 4; Levi Jackman, 5; Solomon Hancock, 6; John Badger, 7; John Murdock, 8; John E. Page, 9; George W. Harris, 10; John Taylor, 11; Samuel Bent, 12.

Voted that John Murdock fill the vacancy of John P. Green, No. 4, and David Dort the place of Elias Higbee, No. 11, and John Badger the place of George Morey, No. 7, and Lyman Sherman the place of Newell Knight, until he returns.

Council adjourned until Friday evening, six o'clock. Closed in prayer by President Young.

E. ROBINSON, Clerk.

The High Council of Zion met in Far West, Wednesday, December 19th, 1838.

The Council was organized as follows—Ebenezer Robinson No. 1, Jared Carter No. 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Turley 5, Solomon Hancock 6, John Badger 7, John Murdock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The Council was opened by prayer by President Brigham Young who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Davis County; he thought they did not act as wisely as they might have done, &c.

Voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacan-

cies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the General Government, and send it by mail.

Voted that Edward Partridge and John Taylor be a committee to draft the above mentioned petition: also it is their privilege to choose another person to assist them.

Council adjourned until next Wednesday at one o'clock, at same place.

E. ROBINSON, Clerk.

(To be continued.)

CORRESPONDENCE.

Temple, Bell Co., Texas,
Feb. 15th, 1890.

BROTHER E. ROBINSON.—I was baptized on Jan. 29th, by Bro. Elias Land. It is the earnest desire of my heart, as well as my sincere prayer, that this blessed gospel may be preachd in all churches.

It is my desire to advocate nothing but what is pure in the sight of the living God, and if this doctrine taught by Brother Elias Land, is not the very same that was taught by our blessed Lord and Savior, Jesus Christ, then there is certainly none in existence. It is indeed strange to me, that men will close their eyes, and stop their ears, and be led, as I term it, right straight into hell, and yet I myself was once blind, but now I see, and it is the earnest desire of my heart, to persuade others to see their danger, and turn ere it is too late.

I was a member of the Baptist church, now I can very plainly see they have not the true religion, they too would say so if they will only lay all prejudice aside, and investigate our doctrine, and not only them but all other denominations. I read THE RETURN nearly every night, also the Book of Mormon, and the Bible, and I thank God that through his goodness and mercy they have given

me that light on the gospel, that I did not know ever existed before.

May God bless you forever Amen. Your humble servant, and searcher after Truth, and a believer in Jesus Christ. Respectfully Yours.

T. J. POLK.

—o—
Danbury, Iowa, Feb. 21st 1890.

ELDER E. ROBINSON,

—EDITOR OF RETURN.

I have been reading your little paper, ever since first published, and am pleased with the sentiment contained in it. I gave them away about as fast as I read them.

I received three of Elder D. Whitmer's pamphlets. I tried hard to keep one of those, but I felt anxious that others should read them, and thus gave them away, also I can truly say I never read a book that did me so much good as David Whitmer's pamphlet. When I began reading it, I never wanted to stop, it seemed to rejoice me so much; there is so much meaning contained in his words. After reading it I took it with me wherever I went, and showed it to the people, and talked to them and left it with them. I do think it is a great work, and one that will do a great deal of good.

I like THE RETURN also, although I have heard the History of the Church rehearsed often, it makes one think the writer has been there, there is but one church in Danbury, our little village, the M. E. church.

Yours in hope of a glorious resurrection. ELIZABETH R. BOWSER.

—o—
A friend in the west writes:

DEAR BRO. I would suggest that the first volume of THE RETURN be bound, cheaply, with a soft back, as durable as possible, to lend out to such as are interested in the latter day work, I will want at least one or two copies.

The word of God is often sweeter than my necessary food. Truly the book of Mormon is now like an unsealed treasure, in which I often

look and find pearls of great worth.

It is written to the churches of Asia that in some points they came short of being complete, may we not profit by them of old, and overcome the world, or the flesh, and the evil one, who, in these perilous times, will counterfeit the pure gospel of the Son of God. Many will not understand the depths of Satan in this regard; discernings of the spirit is one of the gifts of the spirit.

"To him that overcomes will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God." St. Paul says: "The Holy Ghost witnesseth that bonds and suffering awaited him, but he adds: 'none of these things move me.' he endured to the end, so must we overcome even as our great Captain, overcame.

Having been called lately to pass through what seemed hard to endure, yet the trial was a means of bringing me nearer to God.

Please send me one or two copies of David Whitmer's address. I am without; I find it difficult to keep an address in the house.

J. B.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays to God. Abraham leaves Sarah behind when he pleads with Him for Sodom, and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah and Elisha raise a child from the dead, and in each case not even the mothers came in while the prophets, alone with God, asks and receives. So of Ezekiel, so of Daniel.

Although others are present, Saul journeying to Damascus is alone with Christ after that he breaks upon him. Cornelius is praying by himself when

the angel flashes upon his solitude; nor is any one with Peter upon the house-top when he is preparing to go to the Gentiles for the first time. One John is alone in the wilderness; another John is by himself in Patmos when nearest God. It is when alone under his fig-tree in prayer that Jesus sees Nathaniel. All religious biography, our own closest communion and success with God, show what Christ means when, as if it were the only way to pray, He says: "And thou, when thou prayest, enter into thy closet and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—*Rev. Wm. Baker.*

PALESTINE.

The greatest amount of rain tabled in any year during the period of observation is eighty-five inches, which fell in the year 1850-51. In 1889 there fell thirty-five inches. It is calculated that the average annual fall of rain throughout the United States is about forty-five inches. In California it averages only about twenty inches. Thus we see that we have about one fourth more rain in Palestine than in the Atlantic region of the United States.

We believe God is beginning to turn the captivity of the land which has lain so many centuries in desolation. The increase in the annual rainfall, the reclaiming of barren tracts of land, the continual improvement in the roads, all warrant this conclusion. These facts speak loudly to those who have ears to hear of the times in which we live.—*Hebrew-Christian for Jan. 1890.*

—WE TAKE the following extract from a series of articles written on the "Jewish legends of hell," and printed in the *Jewish Messenger*, which may be interesting to some of our readers.

In these legends the idea is presented of degrees of punishment in the lower regions, on the same principle that Paul assures us there are degrees of glory in heaven. Paul says: "There is one glory of the sun, and another glory of the moon,

and another glory of the stars, for one star differeth from another star in glory so also is the resurrection of the dead.—1st. Cor. 15: 41-43.

JEWISH LEGENDS OF HELL.

BY REV. A. LOWY.

There are seven habitations in hell. Their names are *Sheol*, *Abadan*, *Zalmaveth*, *Erez-tachtith* (lowermost earth), *Nashijah* (oblivion), *Gehinom* (Gehenna), and *Dumah* (silence). *Dumah* is held to be a synonymous substitute for Chazar-maveth (court of death). It received this designation as indicating the inclosure where the spirits of the departed assemble. The idea that rivers of terror passed through hell was not alien to the folklore of the ancients, for we find that in connection with *Sheol* there are mentioned the rivers of *belial*, which were remembered with horror by those who were to be tied down by the cords of death (II. Samuel xxii. 5-7; Psalms xviii., *et seq.*).

DIVORCE.

The divorce evil is appalling in its magnitude. It spreads over the entire country, and is fostered by tax-laws, mercenary lawyers, and indifferent judges. The statistics collected show that during the last twenty years four hundred thousand divorces were granted in this country. Illinois is the capstone of this infamy, having granted no less than thirty-six thousand divorces in that time and the evil is increasing by from two to three thousand a year. How long can a nation endure if divorce is maintained? The purity and integrity of home life is the foundation of the state. When laws are made to undermine the marriage relations and permit people to marry and separate on the slightest pretext, the law-givers make virtue a football and legalize vice. In the heights of its power the Roman Republic did not sanction divorce. It preserved republican virtue inviolate, but after the civil wars, the morals of the

people were corrupted, vice run riot, and the social structure was wrecked before the Northern Barbarians swept through the country. Shall we permit the Nation to sink into an ocean of immortality like its Roman prototype, or shall we rescue home, life, and manhood from disintegration and decay.—*Selected.*

CAN YOU?

Can you put the spider's web back in its place
That has once been swept away?
Can you put the apple again on the bough
That fell at your feet to-day?
Can you put the lily cup back on the stem,
And cause it to live and grow?
Can you mend the Lutterfly's broken wing,
That was crushed by a cruel blow?
Can you put the petals back on the rose,
If you could, would it smell as sweet?
Can you put the flour again in the husk,
And show me the ripened wheat?
You think that these questions are trifling, dear,
Let me ask you another one:
Can a hasty word ever be unsaid,
Or an unkind deed undone?
—*Chronicle.*

Any person receiving this number of our paper who do not wish to continue taking it at our published price, will please notify us, otherwise we may continue sending it to them as regular subscribers.

Those subscribers who are in arrears please remit, as we are in need of funds to meet our engagements.

Please procure all the orders possible for back numbers at 50 cents a set.

ELDERS ADDRESS.

J. J. Snyder, Box 1154, Salt Lake City.
D. E. McCarty, Schell City, Mo.

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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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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 12.

INCLUDING SOME ITEMS OF CHURCH
HISTORY NOT GENERALLY KNOWN.

(CONTINUED FROM PAGE 238.)

As will be seen by the extracts published in our former article, that immediately on our return to Far West, from Richmond, we were called to take part in the affairs of the church.

On the 13th of December we officiated as clerk of the High Council. Again, on the 19th, officiated not only as clerk, but also as a member of the High Council, on which occasion Elders John Taylor and John E. Page were appointed and ordained Apostles to fill vacancies in the quorum of the twelve.

Early in January, 1839, at a local election the writer was elected Justice of the Peace, and duly commissioned as such and attended to the duties of that office during our stay in that state.

In consequence of the Governor's order, expelling the church from the state preparations were being made to carry out said order within the time specified and as there were a large number of poor families requiring help to get away, a committee was appointed to see that all were cared for in the removal, as will be seen by the following quotation from the history of Joseph Smith, jr., as found on pages 711 and 712 16th vol. Millennium Star.

Saturday, Jan. 26, 1839.

A meeting of a respectable number of the citizens of Caldwell County, members of the Church of Jesus Christ of Latter-day Saints, was held at Far West, according to previous notice, to devise and take into consideration such measures as might be thought necessary in order to their complying with the orders of the Executive to remove from the State of Missouri immediately, as made known by General Clark to the citizens of said county, in the month of November last.

The meeting was called to order by Don C. Smith, and on motion, John Smith was unanimously called to the chair, and Elias Smith appointed Secretary.

The object of this meeting was then stated by the chairman, who briefly adverted to the state of affairs, and called for an expression of sentiment on the best course to be pursued in the present emergency.

Several gentlemen addressed the meeting on the subject of our removal from the State, and the seeming impossibility of complying with the orders of the Governor of Missouri, in consequence of the extreme poverty of many, which had come upon them by being driven from place to place, deprived of their constitutional rights and privileges, as citizens of this, and the United States, and were of the opinion that an appeal to the citizens of Upper Missouri ought to be made, setting forth our condition, and claiming their assistance towards furnishing means for the removal of the poor of this country out of the State, as being our right and our due in the present case.

On motion, Resolved: That a

committee of seven be appointed to make a draft of a preamble and resolutions in accordance with the foregoing sentiments, to be presented to a future meeting for their consideration.

The following were then appointed, viz.—John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, Heber C. Kimball, John Smith, and Don C. Smith.

Resolved: That the committee be farther instructed to ascertain the number of families who are actually destitute of means for their removal, and report at the next meeting.

Resolved: That it is the opinion of this meeting that an exertion should be made to ascertain how much can be obtained from individuals of the society, and that it is the duty of those who have, to assist those who have not, that thereby we may, as far as possible, within and of ourselves, comply with the demands of the Executive.

Adjourned to meet again on Tuesday, the 28th instant, at twelve o'clock. M.

JOHN SMITH, Chairman,
E. SMITH, Secretary.

Tuesday, 28th. The brethren met according to adjournment. John Smith was again called to the chair, and Elias Smith appointed Secretary.

The committee appointed to draw up a preamble and resolutions to be presented to the meeting for consideration, presented by their chairman, John Taylor, a memorial of the transactions of the people of Missouri towards us since our first settlement in this State; in which was contained some of our persecutions by the authority of the State, and our deprivation of the rights of citizenship guaranteed to us by the Constitution, which was yet in an unfinished state, owing to causes which were stated by the committee; and they further apologized for not drawing it up in the form of resolutions, agreeable to vote of the former meeting.

The report was accepted as far as completed, and by a vote of the meeting, the same committee were directed to finish it, and prepare it for, and send it to, the Press for publication, and were instructed to dwell minutely on the subject relating to our arms, and the fiend-like conduct of the officers of the militia in sequestering all the best of them after their surrender, on condition of being returned to us again, or suffering them to be exchanged for others not worth half their value, in violation of their bond, and of the honour of the commander of the forces sent out against us by the State.

On motion of President Brigham Young, it was Resolved, that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State.

After an expression of sentiments by several who addressed the meeting on the propriety of taking efficient means to remove the poor from the State, it was resolved, that a committee of seven be appointed to superintend the business of our removal, and to provide for those who have not the means of moving till the work shall be completed.

The following were then appointed, viz.—William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale.

Resolved: That the Secretary draft an instrument expressive of the sense of the covenant entered into this day, by those present, and that those who were willing to subscribe to the covenant should do it, that their names might be known, which would enable the committee more judiciously to carry their business into effect.

The instrument was accordingly

drawn, and by vote of the meeting. The Secretary attached the names of those who were willing to subscribe to it.

Adjourned to meet again on Friday, the 1st of February next, at twelve o'clock. M.

JOHN SMITH, Chairman."

We find 214 names to the covenant, which was carried out to the letter.

It will be seen by the foregoing quotation, that it is no small matter for a whole church, or community, numbering, as it was estimated, some ten or twelve thousand, to be compelled to move out of a state in the dead of winter, as was required to be done. Of the heartless cruelty in issuing such an order by the Governor, we leave every one to judge.

Knowing there was no alternative but to leave, the writer began to make arrangements as well as he could to that end. In the latter part of January, in company with three other brethren, we walked from Far West, Mo. to Quincy, Illinois, through the snow, where we arrived on the first day of February, having one dollar left, after paying our ferrriage across the Mississippi river.

Some families of brethren had preceded us, among whom was Elder John P. Green and family, with whom we stopped a day or two.

Not knowing what to do, as Quincy was being overrun with laborers, and hearing there were some parties about forty miles north, in Hancock county, favorable to our people, we concluded to go there; and after leaving Bro. Green's to go north, the thought occurred to us that it would not be wise to leave the place without first visiting the printing offices there. Accordingly, we stepped into the "*Quincy Whig*" printing office, conducted by Messrs. Bartlett and Sullivan.

For some reason, we felt a little delicate about introducing our business, therefore asked them if they had any papers from western Missouri. They replied: "Yes," and gave us one to look at. One of them soon asked if we belonged to that people who were compelled to

leave Missouri. We replied in the affirmative, and told them we wished to secure a situation in a printing office, as that was our occupation. They said they did not need any help, but if we understood job work and blank printing, they would give us a few days' work at one dollar per day, and we could share with them in board, (as they kept "bach," neither of them being married,) by furnishing our share of the provisions, or giving one dollar and fifty cents per week.

We gladly accepted the proposition, and considered it a great favor, and felt to thank our heavenly Father for having put it into their hearts to be thus kind to us.

We soon had means sufficient to engage a team and had our family brought to Quincy, where we rented a single room at \$5 per month, and remained with Messrs. Bartlett and Sullivan until in the month of May, having constant employment.

The citizens of Quincy received our people with open arms, and held public meetings, and appointed a committee to solicit money and clothing and other necessaries for those who were destitute; and also adopted resolutions recommending the citizens to give employment to those willing to labor, and to be careful not to say anything calculated to wound the feelings of the strangers thrown in their midst, which caution was very thoughtful and timely.

During the winter and early spring, the prisoners at Liberty had been released except Joseph and Hyrum Smith. In April they were taken to Davies county where bills of inditement were found against them. They took a change of venue to another county, and the sheriff detailed a guard to accompany him in their removal. The first night the guard were allowed to get intoxicated, when the prisoners mounted two fine horses and quietly rode to Quincy, Illinois. A few weeks later the writer saw the Sheriff at Quincy, making Joseph Smith, jr., a friendly visit, and received pay for the horses.

The prisoners in Richmond had all been liberated except Parley P. Pratt,

Morris Phelps, Luman Gibbs and King Follett. These took a change of venue, and were removed to Boone county, where they remained until the 4th of July, when Elders Pratt and Phelps made their escape.

Believing it will be interesting to many of our readers, we give Elder Pratt's account of their escape copied from his history of the persecutions as found in the history of Joseph Smith jr., on page 342 of the 17th vol. Mil. Star, as follows:

Sister Phelps, Orson Pratt, and sister Phelps' brother came from Illinois on horseback and visited with us for several days. On the fourth of July we felt desirous as usual to celebrate the anniversary of American Liberty; we accordingly manufactured a white flag, consisting of the half of a shirt, on which was inscribed the word "Liberty," in large letters, and also a large American eagle was put on in red; we then obtained a pole from our jailor, and on the morning of the fourth, this flag was suspended from the front window of our prison, overhanging the public square, and floating triumphantly in the air to the full view of the citizens who assembled by hundreds to celebrate the National Jubilee.

With this the citizens seemed highly pleased, and sent a portion of the public dinner to us and our friends, who partook with us in prison with merry hearts, as we intended to gain our liberties or be in paradise before the close of that eventful day.

While we were thus employed in prison, the town was alive with troops parading, guns firing, music sounding, and shouts of joy resounding on every side. In the mean-time we wrote the following toast, which was read at their public dinner, with many and long cheers—

"The patriotic and hospitable citizens of Boone County: opposed to tyranny and oppression, and firm to the original principles of republican liberty; may they, in common with every part of our wide spreading

country, long enjoy the blessings which flow from the fountain of American Independence."

Our dinner being ended, our two brethren took leave of us and started for Illinois, (leaving Mrs. Phelps to still visit with her husband;) they had proceeded a mile or two on the road then took into the woods, and finally placed their three horses in a thicket within one third of a mile of the prison, and there they waited in anxious suspense until sundown. In the meantime we put on our coats and hats and waited for the setting sun.

With prayer and supplication for deliverance from this long and tedious bondage, and for a restoration to the society of our friends and families, we then sung the following lines—

Lord cause their foolish plans to fail,
And let them faint or die; [jail,
Our souls would quit this loathsome—
And fly to Illinois.

To join with the embodied Saints,
Who are with freedom blessed—
That only bliss for which we pant—
With them a while to rest.

Give joy for grief—give ease for pain;
Take all our foes away;
But let us find our friends again,
In this eventful day.

Thus ended the celebration of our National liberty; but the gaining of our own was the grand achievement now before us. In the meantime, the sun was setting; the moment arrived—the footsteps of the jailor were heard on the stairs; every man flew to his feet, and stood near the door. The great door was opened, and our supper handed in through a small hole in the inner door, which still remained locked; but at length the key was turned in order to hand in the pot of coffee. No sooner was the key turned than the door was jerked open, and in a moment all three of us were out—and rushing down the stairs, through the entry, and out into the door yard, when Phelps cleared himself without injur-

ing the jailor, and al' of us leaped several fences, ran through the fields towards the thicket, where we expected to find our friends and horses.

In the meantime the town was alarmed; and many were seen rushing after us, some on hoeseback, and some on foot, prepared with dogs, guns, and whatever came to hand. But the flag of Liberty, with its eagle, still floated on high in the distance; and under its banner, our nerves seemed to strengthen at every step.

We gained the horses, mounted, and dashed into the wilderness, each his own way. After a few jumps of my horse, I was hailed by an armed man at pistol shot distance, crying, "Damn you, stop, or I'll shoot you!" I rushed onward deeper in the forest, while the cry was repeated in close pursuit, crying "Damn you, stop, or I'll shoot you," at every step, till at length it died away in the distance. I plunged a mile into the forest—came to a halt—tied my horse in a thicket—went a distance, and climbed a tree, to await the approaching darkness.

Being so little used to exercise, I fainted through over exertion, and remained so faint for near an hour that I could not get down from the tree; but calling on the Lord, He strengthened me, and I came down from the tree. But my horse had got loose and gone. I then made my way on foot for several days and nights, principally without food, and scarcely suffering myself to be seen.

After five days of dreadful suffering, with fatigue and hunger, I crossed the Mississippi, and found myself once more in a land of freedom. Mr. Phelps made his ascape also; but King Follett was retaken and carried back.

Luman Gibbs sent for his wife who came and lived with him in the jail. He was a basket maker, and we were told the jailor let him go into the forest and cut and prepare the material, when he would return to the jail and make his

baskets, and take them out and sell them. He remained until the state issued a *nolle prosequere*. and he was liberated according to law.

Joseph and Hyrum Smith made their escape on the 15th of April, and arrived at Quincy on the 22nd. On the 24th President Joseph Smith, jr., Bishop Vincent Knights and Alanson Ripley were appointed a committee to select a location for the church, by a council of the official members of the church convened at Quincy, at which council a resolution passed advising the brethren "to move north to Commerce as soon as they possibly can."

On the 25th the committee left Quincy on their mission. After examining different localities in Lee County, Iowa, and Commerce, Hancock County, Illinois, they decided upon the latter place.

On the 1st day of May the committee purchased of Hugh White, a farm of 135 acres for five thousand dollars, and also of Isaac Galland, a farm adjoining the White farm, for nine thousand dollars.

Joseph Smith, jr., moved to Commerce on the 10th of May, and settled on the White farm, and Sidney Rigdon and Geo. W. Robinson settled, about the same time, on the Galland farm, and other brethren commenced moving in. These farms were soon laid out into city lots.

The following is a description of the place by Joseph Smith, jr., copied from page 276 17th vol. Mil. Star.

"Tuesday, June 11th, 1839.

About this time Theodore Turley raised the first house built by the Saints in this place; it was built of logs, about twenty-five or thirty rods north north-east of my dwelling, on the north-east corner of lot 4, block 147 of the White purchase. When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole of Commerce. Between Commerce and Mr. Davidson Hibbard's, there was one stone and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a

wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.

(To be continued.)

CORRESPONDENCE.

Magnolia, Iowa, March 17, 1890.

TO THE READERS OF THE RETURN.

As I have previously stated in a letter published in RETURN, July, 1889, that I had been dissatisfied for some time, with the Reorganized Church of Latter Day Saints, I have thought perhaps, I had better give a few of the many reasons that caused me to become dissatisfied.

In my younger days, I did not read much in the Bible, book of Mormon, or Doc. and Covenants; consequently I drifted along with the tide, thinking all was well with Zion. In after years I began to take notice of things, and it seemed to me there was a great lack of the Spirit and power; quite frequently I heard it spoken of by the elders, and the cause was most always laid to the saints not living humble and faithful enough.

I did not believe this was the whole cause, for it did seem to me that many of the saints that I was personally acquainted with, were trying to live their religion according to the best of their ability.

I also noticed that secret combinations were in the church, and once I heard Joseph F. McDowell say in one of his sermons, that he defied any one to find anything against beneficiary societies, such as Masonry, Oddfellows, Knights of Pythias, in any of these three books, pointing

at the Bible, Book of Mormon, and Doctrine and Covenants, that lay on the stand beside him.

Moroni, in warning the gentiles about secret combinations, says: "The Lord worketh not in secret combinations. * * * 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, * * * for it is built up by the devil, who is the father of all lies." Found in Book of Mormon, Ether, chap. 3, par. 12-13.

When I see no effort made by church authorities to rid the church of secret combinations, and a few lights in the church, calling secret combinations, beneficiary societies, it seems more safe for the welfare of my soul to "Leave the poor old stranded wreck, and pull for the shore."

By comparing book of Doctrine and Covenants, with the Book of Mormon, it seems there are additions in the book of Doctrine and Covenants not found in the gospel of Christ. In section 77, the revelation says, "the time has come that the people must organize, to advance the cause which they had espoused, and if they were not equal in earthly things, they could not be equal in obtaining heavenly things."

"Wherefore a commandment I give unto you, to prepare and organize yourselves by a band or everlasting covenant that cannot be broken. And he who breaketh it shall loose his office and standing in the church, and shall be delivered over to the buffetings of satan until the day of redemption." By this revelation it seems that the gospel of Christ could not save those that break this band or covenant, and they were turned over to satan, to do with them as he pleased.

Book of Mormon, Nephi, chap 5, par. 9. Christ says, "And again I say unto you, ye must repent, and be baptized in my name, and become

as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whose buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."

Doctrine and Covenants, section 64, par. 6, says: "Behold it is said in my laws or forbidden, to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good, wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you to provide for his saints in these last days."

By this revelation it seems the elders are to provide for the saints; but when we turn to section 106 we find, that the saints are tithed to provide for the "priesthood, and the debts of the presidency of the church."

Doctrine and Covenants, section 77, par. 3. "Michael has the keys of salvation under the counsel and direction of the holy one. And it seems by reading section 110, par. 21, that Michael and Adam are one and the same. If this revelation in section 77 is divinely inspired, then Brigham Young was right, when he said that, "Adam is our Father and our God, and the only God with whom we have to do."

The question now comes to our mind why were so many people blind in regard to these doctrines, "privily" brought in to the church. Turn to section 19. "Wherefore, meaning the church, thou shalt give heed unto all his words, and com-

mandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his words ye shall receive as if from mine own mouth." After such a revelation as this, there was no need of taking, "heed lest ye be deceived," or turning to the "Law and the testimony."

Let no one think by reading this letter, that I have drifted away from Mormonism. I believe that pure Mormonism is the gospel of Christ. The gospel was preached at Jerusalem, and also to the Nephites without the aid of the book of Doctrine and Covenants.

I will close hoping that a great desire to investigate, may rest upon the honest in heart.

Yours for truth;

MRS. CHARLOTTE LOCKLING.

—————:K:—————

ELDER ROBINSON:

Dear Sir: I have been reading THE RETURN, and I must say I thank you very much for the pleasure derived and knowledge gained therefrom.

I have been a member of the Reorganized Church a good many years. I have been blessed many times in answer to prayer. We take the *Herald and Hope*, and have for seventeen years. When I joined the church I had only heard the gospel three times preached. I had heard no preaching for more than a year before I was baptized. I had asked the Lord to guide me into all truth and give me a knowledge of his will, and when I was baptized I felt the assurance that I had taken upon me that which bound me to the service of God. I have sought earnestly to obey the Law the Savior gave us that we love one another. I find that the more we try to serve God, and the closer we watch ourselves, lest we fail to serve him properly, the more love we have for all, and will not be so liable to find fault with others.

I have felt rather sad at times, while reading some things in the *Herald* about David Whitmer. At last I concluded to send for his address, and having read it carefully, I came to the conclusion that he had written a truthful statement of the early days of the church. And right here let me say that my husband, who had been with the church from the fall of 1835, endorsed David's statements.

In reading your "Items of History" in *THE RETURN*, he tells me of things he knew of, that you are writing about. He was at Mr. Newcomb's when Mrs. Newcomb's brother was healed, and he knew you. He has been telling me of Wm. McLellan, and many others that you speak of. He is at a loss to understand the bold denial of some that polygamy was in the church in the days of Joseph and Hiram. I wish it was convenient for you to visit us.

A short time before I was baptized, I read the Stenhouse book, and I only said it may all be true, but I can not help what was done in the early days of the church, that does not affect the gospel. I never, for one moment, doubted that polygamy originated with Joseph, and now my husband tells me of its existance, and many things he knew of, that does not reflect credit to the leaders of those days.

A few days since some of the brethren called on us; and during the conversation one asked if he had had a "statement made by Robinson that laid the blame of polygamy on Joseph, which of course no one in their right mind would believe." His answer was, "Yes, I read of it, and I know Robinson, and he knows what he is talking about, and he wont tell a thing unless *he knows it is true.*" Why, for a minute, there was silence as if a thunderbolt had stunned his hearers, for he is a man to be believed, and looked upon with respect by all who know him. And really, I was as much surprised as the rest,

for he had never told me any of the dark side of life at Nauvoo. Well, I know the gospel is true, and easy to obey. May the Lord prosper you in showing the honest hearted how to obey it.

I too came from Utica, N. Y. and my parents were very intimate with Mr. Maynard.

My husband was well acquainted with William Jordan, spoken of in *Herald* of June 29th, 1889, and he was at that Conference, 1844, and heard no such remarks made by Hiram as is stated in William Jordan's testimony. He told me of remarks Joseph made that day, which do not accord with the (so called) Jordan testimony, and it is just a little odd that such testimonies are made public after death.

I am really anxious that you could talk with my husband, I really feel that good might come of it. He said to-day those things should be cleared up, not leave it for our children to fight down when we are gone. I find that "Whitmerism Reviewed" has caused a good many to investigate his work and I have yet to find one who discredits it.

My earnest prayer is that God will give us all wisdom to serve him in holiness of heart. May God sustain and bless you and all who are serving him in the gospel is my earnest prayer.

—:—:—

THERE is absolute necessity for an enthusiastic spirit in carrying on the Lord's work. It is not for the Christian Church to vex itself over statistics. God's method of reckoning is entirely different from man's. The unseen and unknown allies are greater than can be imagined. There are men who take a narrow, critical view of Christian enterprise. There is a broader, more inspiring and more God-like view, which sees in the acorn the promise of the giant oak.—*Hebrew-Christians.*

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA; APRIL, 1890.

SALVATION FREE.

WITHOUT MONEY AND WITHOUT PRICE.

The earth ripening in Iniquity.

We make the following extract from the Book of Mormon, in which Nephi speaks plainly against priestcraft, and preaching for money. Also of the great wickedness and iniquity that would abound in the earth in these last days, which are being fulfilled to the letter.

We cannot close our eyes to the unpleasant truth that wickedness is rapidly increasing in the earth, and it is beginning to receive and experience some of the sore judgements that he predicts shall come upon it in consequence of these things.

We read the Book of Mormon with a great deal of confidence, having received an assurance that amounts to a certainty to our mind, that the word is true, and the prophecies and promises contained therein will be fulfilled to the letter.

It matters nothing whether the world believes or disbelieves it, what our heavenly Father has purposed to accomplish in the earth he will bring to pass in his own due time, just as certainly as the sun rises and sets.

“For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not any thing save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay; but he saith Come unto me all ye ends of the earth, buy milk and honey, without money and without price. Behold, hath he commanded any that

they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.

And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them, shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the

heathen, and all are alike unto God, both Jew and Gentile. But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also of the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with great noise, and with storm and with tempest, and with the flame of devouring fire.—Second Book of Nephi, 11:15.

The above prediction is being literally fulfilled in the great increase in the number and severity of storms, tempests, cyclones, earthquakes and floods, within the past thirty years, until consternation and fear has seized upon the people to such an extent that many have built caves to flee to in time of a storm.

Isaiah speaking on this subject, says:

“Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.”—Isa. 24:17-18.

Reader, these days are upon us. The earth evidently is ripening very fast. The very signs spoken of by Jesus, in the 21st chapter of Luke, are being made manifest to the very letter. We firmly believe this generation will not pass until all be fulfilled. Let us therefore, repent and turn from all our wicked ways, that we may be ready to meet the Bridegroom at his coming, and enter into the joys of our Lord.

—:O:—
THE JEWS.

The death of Sir Benjamin Phillips recalls the long historic struggle for Jewish emancipation, in which he

played an important part. Step by step, by quiet yet pertinacious efforts, legal recognition was obtained. Through centuries the strife was continued—there was no summary enactment on the part of the government proclaiming civil and religious equality; but a succession of “small and apparently insignificant municipal and local contests, each giving rise to the next immediate logical sequence, until the grand total of Jewish victories rendered a retreat hopeless and the gates of Parliament fell, as it were, sapped at their feet.” To limit one’s self to the present century, what a series of contests from Mr. Grant’s motion in 1830 for leave to bring in a bill to repealing Jewish disabilities—which was thrown out on the second reading by a majority of sixty-three, despite the eloquence of Macaulay and Mackintosh—to the recent elevation of a Rothschild to the peerage!

We clip the above from the *Jewish Messenger* of a recent date, which shows some of the means directed of the Lord to bring about the emancipation of the Jews, and help prepare the way for their gathering back to the land of Palestine, the home of their fathers, which is soon to become their final home and resting place.

How remarkable that the first motion for leave to introduce a bill in the British Parliament for “repealing Jewish disabilities,” should have been made in 1830, the very year the Book of Mormon was first printed. How clearly it illustrates the saying of the angel to Joseph Smith, on the night of the 22nd of September, 1823, when he was shown in vision the place where the plates were deposited, from which the Book of Mormon has since been translated.

The angel, after quoting several prophecies of scripture, showing that Israel would be gathered back to the land Palestine, said: “And even now are they beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets and are marking the times and seasons of their

their fulfillment. Thus God is preparing the way for their return."—O. Cowdery's 6th letter on the rise of the church.

:X::

CHURCH ORGANIZATION.

The more we look into the subject of church organization as presented in the Bible and Book of Mormon, the more we are astonished at the peculiar order of things established by Joseph Smith and Sidney Rigdon. It seems, from the history, that they experimented with different orders of things, before they settled down upon the final order as found in the Book of Doctrine and Covenants, with three first Presidents, a Patriarch, twelve Apostles, a High Council, High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons. All these, they tell us in the book of Covenants, are necessary in the church.

It took some years to reach the order of things given above, although they were almost constantly in receipt of revelations. Now we are sure the Lord knew all the time, just what was necessary for his church organization, and we find his simple order set forth in the New Testament and Book of Mormon, in either of which not one word is said about three Presidents, Patriarch, or High Council in the church.

The Saints' Herald tells us the full order of church organization is not given in the New Testament or Book of Mormon; that it took the Doc. and Cov. to round it out. It seems rounded out too full for the Reorganization, as they have neither three First Presidents, Patriarch, twelve Apostles, nor High Council; and when their Elders represent that they are organized after the New Testament, Book of Mormon or book of Covenants pattern, they represent that which is not so, and therefore are misleading the people.

To relieve them of this dilemma, we believe some of the official members of that church will strenuously urge the necessity of more perfectly completing their organization according to the Doctrine and Covenants' pattern, at the forth coming general conference which is to be held at Lamoni, Iowa, commencing

on the 6th of April inst. What will it avail if they do?

O

STANLEY THE EXPLORER.

Brave, intrepid Stanley! The Dark Continent will soon be known as never before and new fields of activity opened for commerce and trade. It is not without significance at a time when so many affirm that heroism is extinct that Stanley should display such wondrous courage and perseverance and be sustained throughout by faith in God. His modest recital in the *Herald* cablegram from Zanzibar is text and sermon in itself.

We clip the above from the *Jewish Messenger*. How perfectly the way is being prepared for the fulfillment of the saying of the angel on the 22nd of Sept., 1827, that after the Book of Mormon should be translated it should: "Go to every nation, kindred, tongue and people under heaven; that not a dark corner of of earth but should be penetrated."

Stanley has been occupied for years in exploring the interior of Africa, and bringing to light new countries and new people, before unknown to the civilized world, thus preparing the way for the introduction of the gospel, into that dark and benighted country.

JAPAN.

Japan also has become opened to free intercourse with the nations of the earth, since the coming forth of the Book of Mormon.

In 1830 it was almost entirely a sealed book to the outer world. In 1837, some Americans made an unsuccessful attempt to open communication with that empire. Again in 1845 and in 1848 other unsuccessful attempts were made.

In 1852 a fleet of armed vessels, under the command of Comadore Perry sailed into a Japanese port and cast anchor with a determination to secure an interview with some high Japanese official and obtain a treaty of commerce if possible. It was not until 1854 that he succeeded in obtaining a treaty opening certain ports to the Americans for trading purposes.

Now the entire country is opened full and free to all nations, and the Japanese are taking readily to European and American customs. Thus:

“God moves in a mysterious way,
His wonders to perform;
He plants his foot-steps in the sea,
And rides upon the storm.”

—:~X:~—
UTAH NOT RESPONSIBLE.

—
ENDOWMENT ROBES IN NAUVOO IN 1843-44.
—

Notwithstanding the cloud of witnesses testifying that polygamy existed in Nauvoo in 1843 and 1844, yet the Editors of the Saints' Herald persist in representing that polygamy, and its attendant evils, including the endowment house, robes, &c. were introduced by Brigham Young and his associates, and that Joseph and Hyrum Smith were innocent in the matter.

We here state a few facts which came under our personal observation. As early as 1843 a *secret order* was established in Nauvoo, called the HOLY ORDER, the members of which were of both sexes, in which, we were credibly informed, scenes were enacted representing the garden of Eden, and that the members of that order were provided with a peculiar under garment called a *robe*. “It was made in one piece. On the right breast is a square, on the left a compass, in the centre a small hole, and on the knee a large hole.” This was the description of that garment as given to the writer in Nauvoo, in Joseph Smith's life time. It was claimed that while they wore this “robe” no harm could befall them.

In confirmation of this idea, we quote the 2nd verse of the 113th section of the Doctrine and Covenants, Plano Edition, speaking of the Providential escape of Willard Richards, who was in the jail with Joseph and Hyrum Smith at the time they were murdered.

“John Taylor and William [Willard] Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered: the latter, through the promises of God escaped

“without even a hole in his robe.”

It was stated that Willard Richards was the only one of the four, who had on his “robe” at the time, therefore the statement that he escaped through the promise of God, “without a hole in his robe.”

To show the character of the oaths taken by the members of that “order” we here state that one of them said to the writer, in Nauvoo, that “I could tell you many things, but if I should, my life would pay the forfeiture.”

President Joseph Smith attended the meetings of that “Order,” which were held in the large room in the second story of his brick store building. One day in June, 1844, the “Order” was in session from morning until evening. At the adjournment for dinner we saw Joseph Smith come from there, and again after dinner, he returned back to the same place, as in returning from dinner President Smith and the writer walked by ourselves, side by side in intimate conversation, but parted at the store.

Not long after parting with President Smith, wishing to speak with him, we ran hastily up the stairs to call him out when to our amazement we encountered John Taylor, one of the twelve Apostles, in a long white garment, with a white turban on his head, and a drawn sword in his hand, evidently representing the cherubims and flaming sword which was placed at the east of the garden of Eden, to guard the tree of life.” He informed us Bro. Joseph was in the room.

Here, we understand, and firmly believe, the ceremony originated, as practiced in the endowment house in Utah, including the *signs, tokens, grips, garments, girdles* and *key words* used therein; and that the twelve in Utah conscientiously believe in this and other matters, they are carrying out the measures of Joseph Smith, and that he gave them their endowment, and rolled the burden of the church and kingdom upon their shoulders.

In proof of this we here insert an extract from a long letter written to us in 1844, (within 90 days after the death of Joseph and Hyrum Smith,) by Elder Or-

son Hyde. one of the twelve, as follows:

*"Steam Boat North Bend,
Sept. 19th, 1844.*

BRO. E. ROBINSON, * * *

You probably may have received something by way of counsel from Nauvoo from Brother Young, if so, I trust you will regard it as coming from "the proper source." We have had a charge given us by our prophet, and that charge we intend to honor and magnify. It was given in March last. He said, "let no man take your crown, and though you should have to walk right into death, fear not, neither be dismayed." "You have to die but once." "To us were committed the Keys of the Kingdom, and every gift, key and power, that Joseph ever had," confirmed upon our heads by an anointing, which Bro. Rigdon never did receive. * * *

We know the charge which the prophet gave us, and the responsibility which the Spirit of the living God laid on us through him, and we know that Elder Rigdon does not know what it was. We have counted the cost of the stand we have taken, and have firmly and unitedly, with prayer and with fasting—with *signs* and with *tokens*, with *garments* and with *girdle*, decreed in the name of Jesus Christ, that we will honor our calling, and faithfully *carry out* the *measures* of the prophet so far as we have power, relying on the arm of God for strength in every time of need. * * *

I know that the curse of God will fall upon every one that tries to give us trouble or to weaken our hands in the work in which we are engaged, for this promise we have obtained from the Lord in solemn convocation." * * *

I want you to read this letter to the Saints in Pittsburg, *not to the world.*

My kind love to all the Saints, to yourself and family.

Yours truly,

O. HYDE."

Also we give the following extract from President Wilford Woodruff's testimony on this subject, as published in the *Saints, Herald* of Nov. 5, 1887. Elder Woodruff was also one of the twelve. He states that Joseph charged them as follows:

"Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the Kingdom of God necessary for organizing and building up of the church, Zion, and Kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchisidick Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this church and Kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this church and Kingdom of God before heaven and earth, and before God, angels and men, and if you don't do it you will be damned."

The testimony of Elders Hyde and Woodruff agree, in all essential points, and we most assuredly believe their statements.

Having received such a charge from Joseph Smith, unto whom they looked for the word of the Lord, and believing his word as from God, we verily believe they thought they were doing the will of God in carrying out the measures they knew he introduced with them in his life time.

We believe they were as conscientious in this matter, as Saul of Tarsus was when he held the garments of those who stoned Stephen to death. But we never

believed those measures were God's work, or we should have gone with them instead of opposing them, as we did, notwithstanding the threatened curse, of which we have records to show.

As this is the time of Utah's sore trial we felt it our duty to publish the foregoing statements, that the responsibility may rest where it belongs.

(From the Jewish Messenger.)

THE PALESTINE MOVEMENT IN RUSSIA.

To America or to Palestine, that is the question which is at present agitating the minds of our brethern in Russia. Many if not most of the Jews in Russia have made up their minds that it would be futile to expect any amelioration of their wretched condition in Russia and that the best and wisest thing to do is to emigrate. But whither? Most of the Jews here are totally disappointed with the United States as a proper place for Jewish immigration; they think that, aside from the material hardships and fierce competition, Jews, *as such*, have very little to gain by changing Russia for America, where they would be scattered and perhaps lose their very identity in a century or less.

Not westward does the course of Judaism go, but eastward, such is the opinion widespread among the Russian Jews—eastward. But are such hopes realizable, are the projects tenable, is the whole scheme practicable, or, are they dreams, utopias, scattered at the first practical breath of real life?

As may be known in America, there exists in Russia a Palestine Association, the aim of which is to facilitate Jewish immigration to Palestine. This association has many branches in various cities of Russia, and has also a colony, Gedera, near Jaffa. But its work could not go on at all without official sanction, as the Russian government regards every society not legalized as criminal, and

no association is allowed without being incorporated and nursed. But a few days ago the long-wished for news came that the Czar and his ministers had at last decided to sanction Jewish immigration, and had incorporated the Palestine Association, which henceforth is legally permitted to collect money to organize Jewish immigration, and generally to take all steps it will deem expedient towards the realization of the Palestine project. While the Jews here are not building too grand air castles nor are they thinking that the Gordian knot of Jewish problem will be cut at once; still the hope is expressed that at least several hundred families may be able to emigrate from Russia annually and settle somewhere in Palestine; all the colonies eventually forming a nucleus for the future.

The organization is not yet completed, but the work goes on earnestly, and in a short time the organization may be completed. There is a rumor that several of our rich co-religionists in Russia are intending to leave this country and found settlements in Palestine. One of the names mentioned is that of Israel M. Brodsky of Kieff. How far the rumor is true, I could not learn.

The only Jewish journal in the Russian language, *Voschod*, monthly and weekly, has decided to send a special correspondent to Palestine, to investigate the condition of Jewish colonies there and to gather interesting facts appertaining to Jewish colonization in Palestine generally. The special correspondent is Mr. Hisin, who has already been in Palestine and whose articles on that question; printed in the *Voschod* last year, created wide comment. He is to start next week.

Last week there passed through Odessa Dr. Kamenka, who is on a tour through Russia, delegated by the Alliance Israelite, to ascertain the sentiment of Russian intelligent and influential Jews on the question of founding a Jewish Academy in

Palestine. The thoughts about Palestine have created also interest in the Hebrew language, and there was recently organized a club whose aim is to study the Hebrew as a speaking language. The club has many members; among whom are five young ladies, who gather several times a week and conduct all their affairs, discussions, etc., in pure Hebrew, in which all have attained a high degree of proficiency. The moving spirits of this novel organization are several noted Hebraists, and to hear them making eloquent speeches in genuine Hebrew carries your memories back. GOLOS PRAYDOR.

Odessa. March 4th, 1890

Thus the glorious work goes on.—Ed

CORRESPONDENCE.

Hillsdale, Iowa, 2, 8, 1890.

E. ROBINSON:

Dear Brother: May the grace of our Lord and Savior rest and abide with you in these days of deception, giving you a meek heart and a contrite spirit, that you may be enabled to cry unto him for his spirit to lead, guide and direct you in all you may be called upon to do, that it may be done with an eye single to his name's honor and glory, and for your salvation and that of the children of men.

Oh may his spirit be poured out upon his servants that they may go forth and labor with their mights, for the harvest truly is whitening unto the reaper. Oh let us pray the Lord of the harvest that he may send forth his reapers, that it may be gathered into his barn, and be saved, and the enemy of all righteousness be foiled in his design.

Oh may the Lord help us, each and all, to revere his holy name, and do the works of Christ, while in the days of our probation, that we may be christ's at his coming. And not only see his glory, but through his grace be permitted to share in it, to sing the song of redemption, with

that heavenly host, and meet our loved ones who have gone before.

Oh brethren and sisters, it is worth going through persecution, trial and affliction for. Besides we have this assurance of our blessed Redeemer, that he will never forsake us, or leave us alone. How cheering, consoling, and strengthening, and Oh how glorious to know that he is able to perform not only that, but all the other grand soul cheering promises he has caused to be written in his holy word.

Let us not be weary, Comrades!

Let us faint not by the way!

Though the night be long and dreary,
Soon will dawn millennium's day.

Let us keep the camp-fires blazing.

Let us sound abroad his word;

There are glorious victories coming
For the army of the Lord.

Therefore, let us put our trust in the captain of our salvation, and go forward, that he may lead us through the gates into the city, to praise him world without end. Amen.

This is the prayer of his unworthy child, and your sister in Christ.

ELLA THOMAS.

—o— THE BLIND GIRL AND THE STARS.

A maiden about sixteen years of age had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon and successfully made. The girl was kept within the house until her eyes gathered strength, and was permitted gradually and sparingly to go out doors. It so happened that some time elapsed after her recovery before she went into the open air after night-fall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illumined every feature.

Oh, come! she exclaimed, come out quickly to the lawn, and see what beautiful things have appeared in the sky.

Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing.

What do you mean? they asked her.

Look! she said, pointing eagerly heavenward, don't you see those bright things up there? They are there, and there, sparkling all over the sky!

My dear child, said one who loved her, those are the stars.

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that for all the years of her life the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly ignorant that there were stars, hosts of stars, all over the sky, and so very beautiful. How strange it seemed!—*Selected.*

—:X:—

Benjamin Benjamin, (a Jew,) Mayor of Melbourne, has been knighted by Queen Victoria, and has not changed his name or his religion.—*Jewish Messenger.*

On February 17th, 1600, Giordano Bruno was burnt as a heretic in Rome. On June 9th, 1889, a statue in his honor as a free and independent thinker is erected in the Holy City. The world grows wiser after all.—*Selected.*

Pontiac, the famous Indian chief, during the war which he waged against the English in 1762, issued promissory notes or bills of credit, written upon birch bark, to purchase supplies for his warriors, and such was this chieftan's reputation for integrity that the French readily received these bills, which were subsequently all redeemed, in the latter respect being unlike the Continental bills of credit.—*Selected.*

THE JEWISH MESSENGER, of New-York, now in its 34th year, is the oldest, best known, and most widely circulated weekly devoted to the Jewish interests published on the Atlantic Coast.

—Explorer Stanley will sail from Cairo, Egypt, for England April 7.

MARRIED, on March 30, 1890, in Provo City, Utah, by Elder T. J. Pollard, Bro. Louis Miller and Sister Anna C. Ekstrom, both of Provo City.

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.

EDITORIAL ITEMS.

—ELDER T. J. POLLARD, of Provo, Utah, reports having baptized in Utah lake, five precious souls into the Church of Christ, at a recent date.

WE respectfully request all friends to make an effort to increase the circulation of our paper. Our object and desire is to make it as interesting and useful as possible. Judging from the tenor of many of the letters sent us, our efforts are being appreciated. This indeed is gratifying, but we also need substantial help to enable us to carry on the work. The paper maker and printer must have their money. Every new subscriber helps lessen the burden.

WE wish to say again to our friends they must not feel disappointed, or think for one moment, we wish to slight them, if we do not answer all by a private letter who request it, as we have not time to do so, and attend to all other duties enjoined upon us.

We are well stricken in years, and subject to attacks of asthma from our youth, and have no clerk or any one to assist in the varied duties pressing upon us. We feel certain, did our friends understand the true situation, instead of attaching blame, they would wonder how it is we get through with and accomplish as much as is done.

It would afford pleasure to carry on a correspondence with all our friends, did it not interfere with more pressing duties. We trust this will be sufficient explanation to all who have looked for answers to their letters.

Persons ordering Elder David Whitmer's "Address to all believers in Christ," please send direct to David Whitmer, Richmond, Mo., as our supply is exhausted.—Ed.

Parties wishing Books of Mormon will please send their orders direct to David Dancer, Lamoni, Iowa, who keeps them for sale. Price \$1.25.

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. ROPNSON,

1000 C. I.

THE RETURN.

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

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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

INCLUDING SOME ITEMS OF CHURCH HISTORY NOT GENERALLY KNOWN.

No. 13.

Continued from page 246.

In the month of May, 1839, the writer moved from Quincy to Commerce, Illinois, to which place our people were rapidly gathering. The only chance for a house was the body of a log house situated on the high ground in the woods near the river, about one mile north of Commerce. For the want of lumber, were under the necessity of going into the forest and splitting out oak clapboards, or *shakes*, three feet long, for the roof, floor and doors, which furnished a temporary shelter.

At a council of the First Presidency and other authorities of the church, early in June, it was decided to let Don Carlos Smith, and the writer, (as we were practical printers.) have the printing press and type which had been saved from the mob in Missouri, by having been buried in the ground and a hay stack placed over it, and that we should publish a paper for the church, or a church paper, at our own expense and responsibility, and receive all the profits arising therefrom. The council named said paper *Times and Seasons*. Accordingly we undertook the task, and after purchasing fifty dollars worth of type on credit, from Dr. Isaac Galland, and cleaning the Missouri soil from the press and type that had been saved, and hiring

from one of the brethren, fifty dollars in money, which we sent for paper, we issued the prospectus for the *Times and Seasons*, and sent it to brethren residing in different states.

[Heretofore, in "Items of personal history," when speaking of myself, have used the pronoun *we*, as is customary with Editors, but having formed a Co-partnership with Don Carlos Smith, it seems necessary that a change be made in the manner of expression, therefore hereafter, when speaking of our company affairs, will use the term, *we*, but when speaking of myself, individually, will use the pronoun I and my. The reader must not consider it egotism at the frequent appearance of these terms, as it cannot well be avoided.]

The only room that could be obtained for the printing office, was a basement room in a building formerly used as a warehouse, but now occupied as a dwelling, situated on the bank of the Mississippi river. The room used for the printing office had no floor, and the ground was kept damp by the water constantly trickling down from the bank side. Here we set the type for the first number of the paper, which we got ready for the press in July, and had struck off only some two hundred copies, when both Carlos and the writer were taken down with the *chills and fever*, and what added to our affliction, both our families were taken down with the same disease. My wife was taken sick the very next day after I was, which sickness continued ten months. This was a year of suffering for the citizens of the place, as it was estimated at one time, there was not one well person to nearly ten that were sick. Five adults died out of one family in one week.

Before our sickness we had wet down paper sufficient for two thousand copies

of the *Times and Seasons*, which paper mildewed and spoiled. Afterwards another batch of paper was wet down by Francis Higbee, who thought he could print the papers, but he failed and that paper was lost.

Subscriptions for the paper soon commenced coming in, in answer to the prospectus, and the two hundred copies sent out, which enabled us to provide for our families; and also to have a small, cheap frame building put up, one and a half stories high, the lower room to be used for the printing office, and our friends moved myself and wife into the upper room, or chamber, in the latter part of August. We were moved upon our bed, and a portion of the time in those days, neither of us was able to speak a loud word. This was a happy change for us, as it gave a clean sweet room to dwell in, and the benefit of near neighbors, it being in town.

In the month of November we secured the services of a young printer from Ohio, Lyman Gaylord, and resumed the publication of the paper. In the winter of 1839-40, brother Carlos and myself had each of us a log house built on a lot donated to us by the church, situated on a block next to the one on which the printing office was located, and moved into the same in early spring. The deed to our lot was signed by Joseph Smith jr. and Emma Smith.

The persecutions in Missouri, and expelling the church from the State, instead of having a tendency to destroy Mormonism, had the very opposite effect. An increased interest was manifest in the work, and calls were made for the Book of Mormon, but there were none on hand to supply the demand.

There had been two editions printed of that book; the first by E. B. Grandin, in Palmyra, N. Y., in 1830. The second edition was printed in the church printing office in Kirtland, Ohio, in the winter of 1836-7. The writer helped set the type for the second edition.

In the spring of 1840 consultation was held upon the subject of getting another edition of the Book of Mormon printed, to supply the demand, when, in view of

our extreme poverty, consequent upon our so recently having been driven from our homes, the idea was abandoned, for want of the necessary funds to accomplish such a work.

My health had so far recovered that I was able to walk from my house to the printing office, when, early in May, 1840 as I was walking to the office, I received a manifestation from the Lord, such as one as I never received before or since. It seemed that a ball of fire came down from above and striking the top of my head passed down into my heart, and told me, in plain distinct language, what course to pursue and I could get the book of Mormon stereotyped and printed. I went into the printing office, and in a few moments brother Joseph Smith, jr., he who translated the book of Mormon by the gift and power of God, as I verily know, stepped into the office, when I said to him, "Brother Joseph, if you will furnish \$200, and give us the privilege of printing two thousand copies of the book of Mormon, Carlos and I will get \$200 more and we will get it stereotyped and give you the plates." He dropped his face into his hand for a minute or so, when he said, "I will do it." He asked how soon we would want the money. I replied, in two weeks.

Brother Carlos and I made an effort immediately to obtain our \$200. We found a brother in the church who would let us have \$120, until the next April at thirty-five per cent interest, the interest to be incorporated in the note, and all to draw six per cent interest, if not paid when due. We consented to the terms, and got the money. A few days after, the same brother brought us \$25 more, on the same terms, making \$145. I took the money and put it away. In a few days brother Joseph Smith came to the printing office and said, "Brother Robinson, if you and Carlos get the Book of Mormon stereotyped you will have to furnish the money, as I cannot get the \$200." I replied, that if "he would give us the privi-

lege of printing four thousand copies we would do it." He said he "would do that." We then made a strenuous effort to raise more money, but signally failed, and did not succeed in raising another dollar for that purpose.

We were considerably in debt to different persons, and our creditors were repeatedly pressing us for money, so that after a little time we began to draw a few dollars from the \$145. We knew that it would not do to be paying thirty-five per cent interest for money to pay ordinary debts with, so Carlos said to me, one day in June, "Brother Robinson you take that money and go to Cincinnati and buy some type and paper, which we must have." I said "Yes, I will go, but I will not come home until the Book of Mormon is stereotyped," for it was as fire shut up in my bones, both day and night, that if I could only get to Cincinnati the work could be accomplished. He replied that "that was out of the question, as it could not be done with our limited means." Brother Hyrum Smith also said it could not be done, but brother Joseph Smith did not say it could not be done, when I told him, but he said, "God bless you."

Brother Joseph and I immediately went to work and compared a copy of the Kirtland edition with the first edition, by reading them entirely through, and I took one of the Kirtland edition as a copy for the stereotype edition.

On the 18th of June, 1840, I took passage on board the steam packet, "Brazil," which made regular trips from Cincinnati, Ohio, to Galena, Illinois, stopping at Nauvoo, as she passed each way. At St. Louis, while the steamer was waiting for passengers and freight, I foolishly stepped into a mock auction store, when the auctioneer had up a fancy box filled with *valuable articles*, (?) among which was a *gold watch*, or what the auctioneer claimed to be

one. A young man present said he wanted an interest in the contents of the box, and if I would bid it off he would take half of it. I bid it up to \$23, when of course I secured the prize, but just then I did not find my partner ready to take half. This took \$23 from my already limited purse. I left that auction room, if not a better, I trust, a wiser man. Since writing the above sentence, the thought has occurred to me that perhaps it was a good thing that it occurred, as it had a tendency to try my faith just that much more, and the sequel proved to me that the Lord is abundantly able and willing to provide means for the accomplishment of his purposes, when we follow his directions.

After arriving at Cincinnati I purchased a quantity of paper and put on board the "Brazil" to take to Nauvoo on her return trip. After paying for the paper and paying my passage, I had \$105.06 $\frac{1}{4}$ left. Now came the trial of my faith. I had not yet taken my trunk from the steamer. The adversary of all righteousness said to me, "Get more paper and some type and go home; it is folly to think of getting the Book of Mormon stereotyped, for you can not do it." I replied that "I came for that purpose, and did not propose to return until it was done," but I assure you he made the big drops of sweat roll from my face, but I did not give up to him for one instant, or swerve from my purpose, although I was there a stranger in a strange city, not knowing a single person there, except those who came with me on the steamer.

I took the Book of Mormon in my pocket and made inquiry for a stereotype foundry. I was informed there was one on Pearl street. I found the place, and as I stepped into the office a feeling of horror came over me and it seemed as though I was in prison. A gentlemanly appearing man was there, and I asked him what they

charged for stereotyping a book, giving him the size as near as I could without naming or showing him the book. He told me what they charged for one thousand ems, a term which I understood. I then asked him if there was another stereotype foundry in the city. He said, "Yes, one in Bark Alley, off Third street, owned by Gleason and Shepherd." I felt in an instant that that was the place for me to apply to, and bidding the gentleman "Good day," left, breathing freer when I stepped into the street. I soon found the other foundry, and as I entered the office, I saw three gentlemen standing by the desk, in conversation. I asked if Messrs. Gleason and Shepherd were in. A gentleman stepped forward and said, "My name is Gleason." I said, "I have come to get the Book of Mormon stereotyped." Mr. Shepherd stepped forward and said, "When that book is stereotyped I am the man to stereotype it." I then handed him the book and told him what size type I wanted it done in. He took the book and went to a case of type the size I had named, and set up one line and counted the ems in the line, then counted the number of lines in the page and multiplied the two numbers together, and then counted the number of pages in the book, and multiplied the number of pages by the number of ems in a page, when he said the stereotyping would amount to *five hundred and fifty dollars*. I told him that I had one hundred dollars to pay in hand, and would pay two hundred and fifty dollars more in three months, or while he was doing the work, and the remaining two hundred dollars within three months after the work was done. He said he would do that, and sat down and immediately wrote out a contract accordingly, which we both signed, which contract I have to this day. I then told him I wished to see a book

binder and contract for the binding of two thousand copies of the book. He said I will go with you to a good book binder around on Main street, and taking me by the arm, we went directly to the book binder, who said he would bind two thousand copies in good leather for two hundred and fifty dollars, which was twelve and a half cents apiece. I told him I would give him eighty dollars while he would be doing the work, and the remainder within six weeks after the work was done. He agreed to that, and wrote out a contract to that effect, which we both signed. I told Mr. Shepherd I wanted to engage paper enough for the two thousand books, when we went from the bindery to the paper warehouse where I had just purchased the paper I sent to Nauvoo; but the paper dealer, the proprietor, was not in, so we left word for him to come to Mr. Shepherd's the next morning, which he did, when I engaged the paper from him amounting to nearly two hundred and fifty dollars to be paid for in payments similar to the stereotyping and binding, but we did not write the contract. After we had concluded our bargain the paper dealer said, "Mr. Robinson, you are a stranger here, and it is customary to have city reference in such cases when we deal with strangers." Mr. Shepherd stepped forward and said, "I am Mr. Robinson's backer, sir." "All right," said the paper dealer, "you can have the paper, Mr. Robinson." This was the only place where any reference, or backing was required.

Mr. Shepherd purchased a font of new type the day we made the contract, and put three compositors (type setters) immediately at work on the book, and I was to remain and assist in reading the proof, so as to be sure it was done according to copy. I was to have twenty-five cents an hour for what time I would be engaged at that, or any other service

for Mr. Shepherd, to be applied on the contract.

I engaged board with Mr. S. W. A. Oliver, who was in Mr. Shepherd's employ as a moulder and finisher of his stereotype plates, and paid him the five dollars I had left, after paying Mr. Shepherd the one hundred on his contract, leaving me only $6\frac{1}{2}$ cents (an old fashioned Spanish six-pence) on hand. The five dollars was soon boarded out, and there I was, a stranger in a strange city, with contracts on hand amounting to over one thousand dollars on which only one hundred had been paid, and board bill due and nothing to pay with. I confess that for a time, viewed from a worldly standpoint, it looked quite gloomy, but I never for a moment lost faith in the final success, or literal fulfillment of the previous promise of the Lord made to me in Nauvoo. In the mean time I had written to Bro. Don Carlos Smith telling him what I had done, and also to several brethren in the eastern states requesting them to get subscribers for the book, offering them one hundred and twenty books for every one hundred dollars sent us in advance, in time to meet our engagements. It was several weeks before I received a response.

The first money I received brother Don Carlos Smith sent me a twenty dollar bill on the state bank of Indiana, a specie paying bank, the bills of which were at a premium of 13 per cent, so that I realised \$22.60 for the \$20. This relieved me of present financial embarrassment. Not long after this, my brother, Joseph L. Robinson, who resided in Boonville, Oneida county, New York, whom I had baptized into the church, when on a mission to that state in the summer and fall of 1836, sent me a draft on the Leather Manufacturer's Bank of New York City, for \$96. This was also at a premium of 13 per cent. Bro. John A. Forgeus, of Chester county, Pennsylvania, who

now resides at Little Sioux, Harrison county, Iowa, then a perfect stranger to me, whom I had never seen, sent me a draft on a Philadelphia Bank for two hundred dollars, as a loan, which I afterwards paid him in Nauvoo. Several other brethren sent me money in advance for books, so that I paid Mr. Shepherd all his money before it became due, and gave the book-binder eighty dollars on his contract before he had done any work on it, and when I was ready for the paper to print them on, the paper dealer with whom I had contracted for the paper on time, did not have it on hand of the size and quality I wanted, when I went to another paper dealer who had the article I wanted, and paid him all cash in hand for the paper, and had the books printed on a power press, for which I paid the cash in hand as the work was done.

I had the printing progressing before the stereotyping was finished, so that by the time the last twenty-four pages of stereotype plates were finished, the printer had the book all printed, except the last form, of twenty-four pages, and the printed sheets were in the hands of the book-binder being folded, so that soon after this last form was printed, the book-binder had several hundred copies bound, ready for me to deliver to those who had advanced their money for the books. This was strictly in accordance with the instruction I received in the first manifestation made to me in Nauvoo.

Thus the work was accomplished, and all paid for before the time specified in the contracts, and I had nearly one thousand copies left. The work was finished in October.

I then purchased from Mr. Shepherd and other parties several fonts of type, and material for a stereotype foundry and book-binding, and a winter's supply of news and book paper, and took to Nauvoo, a considerable portion of which I paid for down, and got credit for the balance.

Mr. Shepherd endorsed one note for me of four hundred dollars, payable in four months, which money I sent him before it became due.

In June, 1841, I went to Cincinnati and settled all up with Mr. Shepherd, and paid him what was due him, (his bills altogether amounting to about \$1,000,) when he arose and said, "Mr. Robinson, do you want to know what made me do as I did when you came here last summer, it was no business way, it was not what I saw in you, but what I felt here," putting his hand upon his heart.

This voluntary statement of Mr. Shepherd's afforded me great pleasure, as it was a practical illustration of the ease with which the Lord can move upon the hearts of the children of men to assist in the accomplishment of his work and purposes; and to our Heavenly Father be all the praise and glory, now and ever, Amen.

From the foregoing experience, together with many other evidences which I have received of the truth of the divine origin of the Book of Mormon, I bear record that it is true, and that the promises and prophecies contained therein are being and will be fulfilled to the letter. May the Lord help us to walk according to its holy precepts, that we may be able to stand in the day of his visitation and power, which is coming as a whirlwind upon the nations, and that we may be worthy to enter into his rest, is my earnest desire.

E. ROBINSON.

(TO BE CONTINUED.)

COMMUNICATIONS.

HE THAT GIVETH

TO THE POOR, LENDETH TO THE LORD.

Speaking of the brotherhood Christ came to establish, we find in the scriptures that we are to do unto others as we would have them do unto us, or have care one for the other. If one is honored all rejoice

with that one, if any one is afflicted, all sympathise with that one. How should we show our sympathy? By administering unto their wants as far as our circumstances will permit. For an example, we will say one of our brethren is very poor, and cannot make a living for his family; he is willing to do all he can. Now is the time for this brother to be helped, and how is the best way to do it? I will give you my thoughts.

Brother A has a small farm more than he needs to support his family, say of 15 or 20 acres; he lets this poor Brother move on to it, and tells him "all I will charge you for a time, is to keep the place in good repair as it is now, except the natural wear of the land." Brother B loans him a horse to cultivate this little farm. Brother C loans him another horse when he needs more than one to do the work on this farm. Brother D loans him a cow, to give milk for his children. This brother being helped in this way, and no one suffering loss, feels that he is among true brethren.

The way to help those who stand in need, is to put them in the way to help themselves. Those who are sick or disabled must be helped by those who are able to help. Those who are not able, if they say in their hearts, if I had I would give, then they are excusable. Amulek, speaking on this subject, says: "And now behold, my beloved brethren, I say unto you, do not suppose this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have to those who stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who denieth the faith."—Alma 26:29

The apostle, John, tells us in his first letter to the brethren in the 3rd chapter and 17th verse, "Whoso

hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him."

From the above we see Christ designed to have his brethren live a practical life in this Brotherhood, for he said ye are as a city that is set on a hill, whose light cannot be hid; a brotherhood that would live as we have been speaking, their light could not be hid for their joy would be so great that they could not hold their peace.

Some will say, if the brethren would live in this way there would be none very poor. So I say, for the Lord would bless those brethren that discharged their whole duty. Then we would have care one for another, and as all have not the same gift to make money, who is responsible? God has made provisions for his children, and holds all responsible for their stewardship over the gifts that he has given them, either spiritual or temporal.

Suppose here is a brother who is a devout christian in all his ways, yet has not enough of this world's goods to keep his family without improving all his time, and the Lord calls him to go and preach the gospel, and endows him with all the necessary qualifications for the work of the ministry. This brother had only gift enough to make a common living by working all the time, and God calls him into another field to labor. Now the Master looks around and sees a brother that he gave a gift to make money and has made money, yet has no gift to preach, and as God has a work for all to do in this brotherhood, what must this brother do?

Suppose I have two men working for me; they are out on the farm at work, they find a piece of work that needs to be done, and A is able to do the work if he had the *instrument* to do it with. B has the instrument but cannot do the work himself, nor

will let A have it to assist in doing the work. Now who is responsible if this work is not done by these two brethren? One has the gift to preach, the other the *money*, which shall I hold responsible for the failure to comply with my wishes? I gave them the means and told them they were co-laborers for *me*.

I often think what the apostle James says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you, your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Amen.

Your brother in Christ,

P. A. PAGE.

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A GRAVE And A BALL of FIRE.

Along the shore of the Oneida Lake there is an Indian's grave where at times a wierd and supernatural light makes its appearance. It is described as a ball of fire about the size of a large orange, and sways to and fro in the air about thirty feet from the ground, confining its irregular movements within a space about 100 feet square. People have attempted to go near enough to solve the mystery, but it would suddenly disappear before reaching it. A very peculiar story is told by the neighbors around the spot. They claim that many years ago the locality was the part of an Indian reservation. A man by the name of Belknap frequently dreamed that there was a crock in the Indian cemetery containing immense treasures, and that if he went there at the hour when the graveyards yawn he could secure it. These dreams were repeated so often that they had a strong effect, and he went there with pick and shovel according to instructions, but he failed to turn round three times when he round the crock, as the dream direct-

ed. He went to pick it up but was stunned by a flash of lightning, and the crock disappeared. Since that time the spot has been haunted by this mysterious light.—*Buffalo Express*.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, MAY, 1890.

LINEAL SUCCESSION.

I never could fully endorse the doctrine of lineal succession as held by the Reorganized church, yet said but little about it, thinking it did not affect our salvation. I knew according to the biblical record, it was practiced in the patriarchal order of things; and under the law of Moses, the priests, the Levites, who offer incense before the Lord, *must* be of the seed of Aaron; yet felt this had nothing to do with a gospel dispensation which we are living under. Still I did not give the subject very much thought until one day, a few years ago, the thought occurred or rather the question was asked, mentally, when alone, where were Moses' Sons, when he departed? If this lineal principle is correct, why did not one of Moses' Sons take his place? Moses had sons, but the Lord did not choose either: one of them to fill their father's place.

Joshua, the son Nun, was ordained under the hand of Moses, by the command of the Lord to take Moses' place, to lead Israel. After Joshua, Elders ruled over different tribes, and no mention is made of Joshua's posterity having anything to do in the matter. Afterwards Judges were raised up from different tribes who ruled each for a season; at one time a woman, Deborah, ruled several years.

When the gospel dispensation was introduced by John the Baptist, and fully established by our Savior, Jesus Christ, he ordained twelve Apostles, and commissioned them to go into all the world, and preach the gospel to every creature,

with a promise that he that believeth and is baptized should be saved, and certain signs should follow the believers: all placed upon an equality.

At the death of those Apostles, no mention is made of the sons of any of them being called of the Lord to fill their father's place.

From these facts so clearly set forth in the Scriptures, and from the further fact that every man will be called to stand in the judgment, to give an account of his own stewardship, I have come to the conclusion that every man will stand or fall by virtue of his own merits, and not by virtue of what his father did, or did not do.

Therefore, the saying in the Book of Doctrine and Covenants, speaking of Joseph Smith, where it says, "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in *thee* and in *thy seed*, shall the kindred of the earth be blessed," is evidently a gross error. The promise made to Abraham, most clearly relates to Christ, as Paul says: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ."—Gal. 3, 16.

In view of this sacred truth that Christ is the seed spoken of in the blessing upon Abraham, we cannot believe for one moment, that the work to be done by the seed of Joseph Smith can be compared to the work accomplished by our Savior. It is "by him we live and move and have our being." His blood alone can atone for the sins of the race. Through him is brought to pass the resurrection from the dead, which will take place upon all the kindreds of the earth, every man in his own order and time.

The seed of Joseph Smith can obtain salvation only through obedience to the gospel, upon precisely the same principle that the seed of every other man can obtain salvation. Neither can they impart to others any greater blessing or power than can the seed of any other man who obeys the gospel and is ordained and authorized to administer the sacred ordinances pertaining thereto.

All who obey the gospel are placed upon an equality as Jesus says in his prayer to his Father: "Neither pray I for these alone but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:"—John 17:20-21.

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Literal Fulfillment of the Words of the Angel.

The holy angel who ministered to Joseph Smith, jr., on the 22nd of September 1823, when Joseph was in the 18th year of his age, communicated to him many things which were about to transpire in the world, especially among the children of Israel, many of which are already coming to pass in a remarkable, and we might say, miraculous manner.

It will be remembered that at that time the idea of the literal gathering of Israel to the land of Palestine was not believed by the christian world. Palestine was a barren country, just as the Lord had declared it should be when under the curse. It was without its former or latter rain. Notwithstanding it was in that condition yet the angel said it should again be inhabited by the children of Israel, as will be seen by the following extract from the 6th letter written by Oliver Cowdery, in a series of letters, in which he gave a brief history of the rise of the church. The angel said as follows:

"For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will *punish all that oppress them*. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back: bring my sons from afar, and my daughters from the ends of the earth.

And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together; they shall even come weeping; for with supplications will I lead them; they shall go and seek the Lord their God.

They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths.

That the way for this to be fully accomplished may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be from Assyria, like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant.

He will, as he said by the prophet, send for many fishers, and they shall

fish them; and also send for many hunters, who shall hunt them; not as their enemies have, to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshiped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to hearken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading ancient prophets, and are marking the times, and seasons of their fulfillment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people.

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written:—The first shall be the last, and the last first.

Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso shall repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord

manifested to the ancients.

They shall be baptized with water and with the spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turned to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon the inhabitants of the earth before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life."

We give place to the foregoing extract from the teachings of the heavenly messenger, with a great deal of pleasure, as at the time the words were spoken, there was no human prospect that they ever could be fulfilled, but now they are being fulfilled to the very letter, which are a sure guarantee that all will be brought to pass in due time, which, when accomplished great will be the glory of Israel, but woe to the gentile nations, as the time of their fulness will have come in.

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CORRECTION.

In the article on page 250 of the April No. of THE RETURN, entitled, "Utah not responsible," should read, "Utah not *alone* responsible."

I thought of making the correction before the paper was printed, but it was neglected, therefore the necessity of calling the readers attention to it.

I most assuredly believe every person is responsible for their own conduct, therefore those who voluntarily took part in the scenes enacted in the *Holy Order*, and took upon themselves the oaths required therein, without protesting to the same, were responsible for the part they took therein.

—:O:—
ZION'S CAMP.

—
APPOINTING THE 12 APOSTLES.

As many of the readers of THE RETURN may not know the history of Zion's Camp, a brief statement is here given with regard to it.

The Church was driven by mob violence from Jackson County, Mo., in 1833. In Feb. 1834, a revelation was given from which the following extract is taken.

"Therefore, let my servant Baurak Ale. [Joseph Smith, jr.] say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion; [Mo:] * * and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; * ye shall curse them; and whomsoever ye curse I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me. Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake, shall find it again."

With this feeling that they were called upon to lay down their lives, if necessary, some two hundred, or more, assembled at Kirtland, Ohio, by the 1st of May, and prepared for the journey overland, and to camp by the way.

On the 3rd of May a council was held by the authorities of the church, and the name of the church was changed from the "CHURCH OF CHRIST," to the "*Church of Latter Day Saints*."

On the 4th of May Zion's camp commenced its weary march to Missouri, to help redeem Zion, led by Joseph Smith, jr., who thought it wise to travel under the assumed name of "Captain Cook," by which he was called the entire journey.

By the time the camp reached upper Missouri, the citizens of that country

were greatly aroused, and an armed force prepared to meet them, when a great storm arose, and it is said the waters of Fishing river arose *fifteen feet* one night, which prevented the contending forces from coming together. After the storm, wiser counsels prevailed, and Joseph Smith, jr., received a revelation, in which it was stated the camp had been brought "thus far to try their faith," and they were disbanded with the privilege of returning to their homes, or remaining in the country if they choose. The most of them returned east.

On the 14th of Feb. 1835, the members of Zion's camp, who were in Kirtland were called together to receive a blessing, as will be seen, by the following extract from the history of Joseph Smith, jr., as found on page 205 15th vol. Mil. Star.

"On the Sabbath previous to the 14th of February, brothers Joseph and Brigham Young came to my house after meeting, and sung for me; the Spirit of the Lord was poured out upon us, and I told them I wanted to see those brethren together, who went up to Zion in the camp, the previous summer, for I had a blessing for them; and a meeting was notified, of which the following are the minutes:—

"Kirtland, February 14th, 1835. This day, a meeting was called of those who journeyed to Zion for the purpose of laying the foundation of its redemption, last season, together with as many others of the brethren and sisters as were disposed to attend.

President Joseph Smith, jr., presiding, read the 15th chapter of John, and said—Let us endeavor to solemnize our minds that we may receive a blessing, by calling on the Lord. After an appropriate and affecting prayer, the brethren who went to Zion were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it: and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings, &c., &c.; and said God had not designed all this for nothing, but He had it in remembrance yet; and those who went to Zion, with a determination to *lay down their lives*, if necessary, it was the will

of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even *fifty-six years* should wind up the scene.

President Joseph Smith, jun., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders to be Apostles; whereupon all the Elders present expressed their anxious desire to have it so.

A hymn was then sung, "Hark, listen to the trumpeters," &c. President Hyrum Smith prayed, and meeting was dismissed for one hour.

Assembled pursuant to adjournment, and commenced with prayer.

President Joseph Smith, jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the Church, as Apostles, to go to all nations, kindreds, tongues and people.

The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

These three witnesses were then blessed by the laying on of the hands of the Presidency.

The witnesses then, according to a former commandment, proceeded to make choice of the twelve. Their names are as follows:

1. Lyman E. Johnson, 2. B. Young, 3. Heber C. Kimball, 4. Orson Hyde, 5. David W. Patten, 6. Luke Johnson, 7. Wm. E. McLellin, 8. John F. Boynton, 9. Orson Pratt, 10. William Smith, 11. Thos. B. Marsh, 12. Parley P. Pratt.

Lyman E. Johnson, Brigham Young and Heber C. Kimball came forward; and the three witnesses laid their hands upon each one's head and prayed separately.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; *and that he shall live until the gathering is accomplished*, according to the holy Prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Saviour come and stand upon the earth with power and great glory.

The blessing of Brigham Young was, that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land, and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the holy Priesthood is conferred on him, that he may do wonders in the name of Jesus; that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea; and that heathen nations shall even call him *God himself, if he do not rebuke them.*"

ON A MISSION TO THE LAND OF MY FATHERS.

REV. ISAAC LEVINSON IN "THE JEWISH HERALD."

Here was the site of the ancient and MEMORABLE GILGAL, and it was here that the stones were piled up in memory of Israel's great events and triumphs! And here the tribes of Israel pitched their tents the first night they entered the promised land; and here took place the solemn renewal of God's covenant in the observances of the Passover and Circumcision. Joshua at this place also beheld the captain of the Lord's host with a drawn sword in hand. The Tabernacle rested here until it was removed to Shiloh. Here was the cradle of Israel's national life, here Saul was made King, whose life ended in disaster. It was here that the brave warriors and friends of David assembled to re-establish him on his kingly throne, on his return from exile. Here also was the school of prophets—happy residence of Elijah, Elisha, and others. As we beheld the filthy mud hovels, and saw the faces of the inhabitants, which betrayed them, it made us feel the necessity of being on our guard, as the people are mostly corrupt rogues. As we gazed upon the landscapes all around us, fearless of the thievish inhabitants, we read carefully Joshua iv. 5; 1.

Samuel x. 8; 2 Samuel xix. 40-43; Hosea iv. 15, ix. 15; Amos iv. 4; 2 Kings ii. 1, iv. 38. Here a company of young men and some old women came offering us water. If they had even threatened to kill us, as the choice of drinking the water out of their water-pots, I am not sure which we would have done! We certainly refused to drink their kindly offered water, but quickly offered them backshish thinking it would satisfy them. They took the backshish given, and continued following us, demanding more. We were annoyed, and asked of Ibrahim and our Bedouin guide to rid us of this company of dirty followers, feeling that they were dangerous company. All at once our Bedouin, with a voice as of a wild beast, declared most passionately that unless they returned to their homes, and ceased to follow us, by the head of the prophet he would shoot and kill them, and walk over their carcasses. Evidently they believed in the earnestness of the man, and they blessed and thanked us for previous gifts. Very soon after we saw no more of them. Soon after we found ourselves at the site of ancient Jericho. After inspecting the site we hastened on to the next village, the

MODERN JERICO

The country round here is the most lovely and fertile that we ever saw. So far as the land itself and its fertility is concerned, it seems as if the primeval curse has not touched this place. The soil is marvelously fertile. Fountains of water pour forth their streams over the picturesque plain. Here we remained for the rest of the afternoon and evening, and slept a night in an inn kept by a Russian. How strange were our feelings; a night spent in Jericho! Our inn was beautifully situated. Splendid orchards were planted around the house. Close by the house runs a stream of water from the mountains behind. Being very thirsty we gladly drank of the

stream, and how delightful it was to realize that this water ran from the brook Cherith. Sitting on the balcony of the inn, the view of the surrounding country was unspeakably charming. The situation of the village and plains was magnificent. Shepherds were leading their flocks, Bedouins were singing their war songs, girls were dancing in a most frantic manner for backshish. With the slightest effort the soil here becomes like a most fruitful garden, and yet how truly the curse still rests upon Jericho. "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Joshua vi. 26; see also 1 Kings xvi. 34). As the sun was now gradually setting, we undertook a walk around Jericho. How interesting was the view of the Sultan's Spring, doubtless the very

SPRING HEALED BY ELISHA.

Here we read with renewed interest the sacred page, "And the men of the city said unto Elisha, behold, I pray thee, the situation of the city is pleasant, as my Lord seeth; but the water is nought, and the ground barren. And he said, bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake" (2 Kings ii. 19-22). Near the spring is the spot, we are informed, where stood the inn of Rahab the harlot. From here a magnificent view is to be had of the mountains of Gilead and Moab. It was here that David's servants were by Hanun, son of Nahash. . . . Hanun took David's servants and shaved them. . . . Then there went certain, and told David

how the men were served and he sent to meet them, for the men were greatly ashamed. And the king said, 'Tarry at Jericho until your beards be grown, and then return (1 Chronicles xix. 4, 5). Here King Herod died an awful, well-deserved death. And how appalling was the tyrant's death, and how truly did we learn that judgement overtakes all evil-doers! Walking back to our inn for the night, we beheld the supposed

MOUNTAIN OF TEMPTATION.

We thought of the humiliation of our Blessed Lord when tempted by the Arch Fiend. We read, "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." (Matt. iv. 8).

We now returned to our inn, and after walking round in the orchard we again retired for the night. Having slept well, after so many hours' traveling, we rose at four o'clock in the morning, and soon were ready to start. The road was much better now than hitherto, and we were glad to be able to accomplish the journey with greater ease and comfort—a continual journey of ascent. The sun with its accustomed strength again began to afflict us as on previous days. No refuge was to be had, and our fresh water in our skin bottles being exhausted made this part of the journey very unpleasant. At length we arrived at the supposed Khan, where the Good Samaritan rested, with the rescued man. Here for a short time we stayed, and refreshed ourselves with coffee. We again pressed on our way homewards. At the Khan we joined a large company of Russian pilgrims who were going our way; and being able to converse with them freely, the time passed pleasantly, until we arrived at the quiet

VILLAGE OF BETHANY.

Here we dismounted, and walked through the narrow rugged streets. Boys and girls, and old men and

women, followed us, asking for backshish, and their earnest request we granted. They freely gave us a load of blessings, which we took with us to the tomb of Lazarus. Here we were provided with candle, and a good-natured old Arab woman conducted us to where Lazarus was buried. From here we went to the house of Martha and Mary, which ancient ruins are in splendid condition. Into this ruined house we entered, and sat in a corner; and how thrilling was the story as we read aloud to our English and Russian company. John xi. We also had a memorable prayer-meeting. Never before had we joined with Russian-Greek Catholic in prayer. An old priest and his company poured out their hearts in thanksgiving for bringing them safe from their long toiling journey, and prayed earnestly that God's grace would be given them to be true and willing servants, as were Martha and Mary, and we heartily poured out our hearts with them. Then we returned to Jerusalem by the road, most probably entered by Christ on the remarkable day when Hosanna pierced the sky as the Son of God drew near the City of David. And as we rode on mules and some on asses, and groups of pilgrims being now met on right and left, and looking toward the city, with its splendid dome of the Mosque of Omar and the towers and minarets, we were almost overcome with emotion as we thought of the Son of God, and the greetings that welcomed Him when approaching the city, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord."

—:x:—

We rarely see ourselves as others see us, or even as we see others. We are so full of self-love that it seems like a miracle of grace when a man frankly, humbly, penitently admits and confesses himself to be in the wrong.—*Farrar*.

A V E N G E .

It was a sad day for the church when President Joseph Smith jr., introduced the following covenant of avenge, which we copy from his history as published in the 15th vol. of the Millennial Star. From that history we learn there were some *three hundred* official members of the church present in the temple in Kirtland, Ohio, including all the leading quorums, who entered into that covenant, therefore it is safe to conclude that they represented the voice of the church.

The spirit of that covenant is so averse to the spirit of the gospel, that we now wonder how any christian people could have entered into it. The Lord says "Vengeance is mine, I will repay," but he commands his people to bless and curse not, and to render good for evil, for by so doing they will heap coals of fire upon the heads of their enemies.

The writer was not present at the time that covenant was entered into, not having been ordained.

The extract from the history reads as follows:

"Wednesday morning, March 30th 1836. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils, the Bishops and their entire Quorums, the Elders and all the official members in this Stake of Zion, amounting to about three hundred met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this Church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our *hearts glad*, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round, and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of Presidents of the several Quorums. The

brethren began to prophecy upon each other's heads, and *cursings upon the enemies* of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, P. M.

The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Saviour did, so shall we do on this occasion: we shall bless the bread, and give it to the Twelve, and they to the multitude.
* * * * *

I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosanna and an Amen."

The spirit of that covenant evidently bore fruit in the 4th of July oration of 1838, and the Mountain Meadow massacre.

CANAL OF JOSEPH.

It is 4000 years old and still good.

A Relic of Engineering of Many Centuries Ago.

How many of the engineering works of the nineteenth century will there be in existence in the year 6000? Very few, we fear, and still less those that will continue in the far-off age to serve a useful purpose. Yet there is at least one great undertaking conceived and executed by an engineer which during the space of four thousand years has never ceased its office, on which the life of a fertile province absolutely depends to-day. We refer to the Bahr Jousuf—the canal of Joseph—built, according to tradition, by the son of Jacob, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule.

This canal took its rise from the Nile at Asiut, and ran almost parallel with it for nearly two hundred and fifty miles, creeping along under the western cliffs of the Nile valley, with many a bend and winding, until at length it gained an eminence, as compared with the river bed,

which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends. The northern end stood seventeen feet above low Nile, while at the southern end it was at an equal elevation with the river. Through this cut ran a perennial stream, which watered a province named the Fayoum, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal was under the water, and then the river's current would rush in a more direct course into the pass, carrying with it the rich silt which takes the place of manure and keeps the soil in a state of constant productiveness.—*Select-ed.*

—X—
SELECTED.

Why do not more of us open our eyes and minds and hearts to all the changing beauty and wonder around us? It needs sometimes but a glance from the window; but do not let the day go by without noting the wonderful blue sky above, the flitting clouds, the sunset glory, the verdant growth or the snowy purity of the earth. There is no touch more soothing, no balm more healing, than the fresh air outside—God's own remedy, free and without price, for the tired heart and mind. The serene, steady progress of nature shames our bustle and worry and lifts us above the trivialities of life into a purer, better region.

"JERUSALEM."

—A ROMAN asked R. Gamaliel the reason why God selected the lowly bush as the place where He appeared to Moses for the first time. The rabbi replied, "To teach man that no place, even the least significant, is without the presence of God."

Another pagan put the inquiry, "You teach, at every place where ten Jews assemble for religious worship,

the Shekina is present; how many deities do you then acknowledge?" Gamaliel replied: "You see the rays of the sun shine all over, in every place. The sun is merely a servant of God. How should it be impossible for its creator to be present in every place?"

—:O:—
A friend in the west writes:

ELDER E. ROBINSON:

Dear Brother: I herewith send you stamps to pay for RETURN for another year. I am very much pleased with "Items of Personal History," as it is very hard to get at the truth from the conflicting stories one gets from the Brighamites and Reorganization about early days in the church. The truth is what we want for without it Zion can not be established, nor the new Jerusalem be built, nor will Christ come to a church that has not truth for its foundation. So wishing you success, I remain your brother in the Gospel.

—O—
ERRATUM:—On the first page of the March No. of THE RETURN, in the 11th line from the bottom of the first column, for *chapter 6*, read *chapter 7*.

COUNCIL MEETING.

There will be a meeting of the Elders and members of the Church of Christ, in Davis City, Iowa, to convene on Thursday evening, July 24th. A general attendance is respectfully solicited, as business of importance will be presented.

Done by order of
THE COMMITTEE.

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.

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. 2. No. 6.

DAVIS CITY, IOWA, JUNE, 1890.

Whole No. 18.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

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

Report of Caiaphas to the Sanhedrin Concerning the resurrection of Jesus.

Sanhedrin, 89. By Siphri II, 7.:

TO YOU, MASTERS OF ISRAEL:—As I have made a former defense to you, and you have approved the same, I feel in duty bound to communicate to you some facts that have come to my knowledge since the former communication. A few days after the execution of Jesus of Nazareth the report of his resurrection from the dead became so prominent I found it was necessary to investigate it, because the excitement was raging more heavy than before, and my own life as well as that of Pilate was in danger, and it seemed worse than if he had not been apprehended at all. I sent for Malkus, captain of the royal city guard, who informed me he knew nothing personally as he had placed Isham in command of the guard, but from what he could learn of the soldiers the scene was perfectly overwhelming, and it was so generally believed that it was no use to deny it. He thought my only chance was to suppress it among the soldiers, and have John and Peter banished to Crete, or have them arrested and locked up in prison, and if they would not be quiet to treat them as I had treated Jesus. He said all the soldiers he had conversed with were convinced that he was either resurrected by supernatural power, or he was not dead, or that

he was no human being; for the light, and the angels, and the dead that came out of their graves, all went to prove that it was something that had never occurred on earth before. He said that John and Peter were spreading it all over the country, and if it should be so that Jesus should appear at the head of a host, and declare for the king of the Jews, he believed all the Jewish soldiers would fight for him. I sent for the lieutenant, who gave a lengthy detail of the occurrence there that morning, all of which I suppose you have heard, and will investigate the subject by a committee. From this I am convinced that there was something above the laws of nature transacted there that morning that can't be accounted for upon natural principles, and I find it is of no use to try to get any of the soldiers to deny it, for they are so excited over it that there is no doing anything with them. I am now sorry that I had the soldiers placed at the tomb, for the very things that they were to prevent they have established.

After investigating the soldiers and officers to my satisfaction, my mind being so disturbed that I could neither eat nor sleep, I sent for John and Peter. They came, and brought Mary and Joanna. These are the women that went to embalm his body the morning of the resurrection, as it is called. They are very interesting, as they relate the circumstances. Mary says when they went it was just getting light. They met the soldiers returning from the sepulcher, and they thought nothing strange until they came to the tomb, and found that Jesus was gone. The stone that covered the sepulcher was

rolled to one side, and there were two men dressed in flowing white, sitting, one at each end of the sepulcher. She asked them where was her Lord; they said, He is risen from the dead; did he not tell you he would rise the third day and show himself to the people, to prove that he was the Lord of life? "Go tell his disciples," said they. Joanna said she saw but one man; but this discrepancy may have been on account of their excitement, because they both say they were much alarmed. They both say as they returned they met the Master, who told them that he was the resurrection and the life; all that will accept shall be resurrected from the second death. "We fell at his feet, all bathed in tears, and when we rose up he was gone."

Both the women wept for joy while relating these circumstances, and John shouted aloud, which made me tremble in every limb, for I could not help thinking that something that belonged to the exclusive work of God had occurred, but what it all could mean was a great mystery to me. It might be, I said, that God had sent this message by the mouth of this stranger; it might be that he was the seed of the woman, and we his people had executed him. I asked John and Peter if they could give me any further evidence in regard to this man; that I wished to be informed of his private history. Peter said the first he knew of him he passed by where he was, and bade him to follow him, and he felt an internal drawing after him, but at first it was more through curiosity than anything in the man; that he soon became acquainted with Mary, who told him that this was her son, and told him the strange circumstance respecting his birth, and she was convinced that he was to be king of the Jews, and related to him many strange things concerning his life, which made him feel more interested in him than he should have been otherwise. He said that Jesus

was a man so pleasant in his character, and so like a little child in innocency, that no one could help liking him after they got acquainted with him; that though he seemed to be stern and cold, he was not so in reality; that he was exceedingly kind, especially to the poor; that he would make any sacrifice for the sick and the needy, and would spare no pains to impart knowledge to any one that would call on him, and that his knowledge was so profound and deep that he had seen him interrogated by the most profound doctors of the law, and he always gave the most perfect satisfaction, and that the *sepher* or Scribes, and the Hillelites, and Shammaites were afraid to open their mouths in his presence. They had attacked him so often, and had been repelled as often, that they would shun him as they would a wolf; but when he had repelled them he did not enjoy the triumph as they did over others, over whom they had got the ascendancy. As to his life, he seemed to be not a man of pleasure, nor of sorrow. He mingled with society to benefit them, and yet took no part at all in what was going on. "I had heard many tell of what occurred when he was baptized, and from what his mother told me I was watching for a display of his divine power if he had any, for I knew he never could be king of the Jews unless he did have help from on high; and when we were attending a marriage feast the wine had given out, and his mother told him of it, and he said to some men to fill up some water pots that were sitting near, and they put in nothing but water for I watched them, but when they drew it out it was wine, for it was tested by all at the feast, and when the master found it out he called for Jesus to honor him, but he was gone. It seemed he did not want to be popular, and this spirit displeased us, for we knew if he was to be king of the Jews he must become popular with the Jews. This spirit of his

disgusted his mother, for she was doing all she could to bring him into notice, and to make him popular among the people, and people could not help liking him when they would see him. And another feeling was peculiar: in his presence every one felt safe. There seemed to be almighty power prevailing the air wherever he went so that each felt entirely secure, and that no harm could befall them if Jesus were present. I have some experience: As we were in our fishing boat I saw Jesus coming towards us, walking on the water. I knew if he could make the waves support him, he could me also. I asked him if I might come to him; he said for me to come, but when I saw the waves gathering around me I began to sink, and asked him to help me. He lifted me up, and told me to have faith in God. On another occasion we were sailing on the sea, and there was a great storm. It blew at a fearful rate, and all on board thought they would be lost, and we went and awakened the Master, and when he saw the raging of the storm he stretched out his hand and said, 'Peace, be still!' and the wind ceased to blow, the thunder ceased, the lightnings withdrew, and the billowing ocean seemed as quiet as a babe in its mother's arms—all done in one moment of time. This I saw, and with my own eyes, and from this time I was convinced that he was no common man. Neither did he work by enchantment as the Egyptian thaumaturgists did, for all the many feats they could play, they dared not to attack the laws of nature. In vain might they order the thunder to hush, or the winds to cease, or the lightnings to cease their flashing. Again I saw this man while we were passing from Jericho. There was a blind man, who cried out to him for mercy and Jesus said to me, 'Go, bring him near,' and when I brought him near Jesus asked him what he wanted. He said he wanted to see him. Jesus said, 'Receive thy sight,'

when he was not near enough for Jesus to lay his hands upon him or use and art. Thus were all his miracles performed. He did not act as the Egyptian necromancers. They use vessels, such as cups, bags and jugs, and many other things to deceive. Jesus uses nothing but his plain speech in such a way that all can understand him, and it seems as if the laws of nature were his main instrument of action, and that nature is as obedient to him as a slave is to his master. I saw on another occasion where a young man was dead, and Jesus loved his sisters. One of them went with Jesus to the tomb. He commanded it to be uncovered. The sister said, 'Master, by this time he is offensive; he has been dead four days.' Jesus said, 'Only have faith,' and he called the young man by name, and he came forth out of the tomb, and is living to-day, and proposed that I should see him for myself.'

Thus argues Peter and John. If Jesus had such power over nature and natures' laws, and power over death in others, he would have power over death, so he could lay down his life and take it again, as he said he would do. As he proposes to bring hundreds of witnesses to prove all he says, and much more—witnesses whose veracity can't be doubted—and as I had heard many of these things before from different men, both friends and foes, (and although these things are related by his friends—that is, the friends of Jésus—yet these men talk like men of truth, and their testimony corroborates with other evidence that I have from other sources, that convinces me that this is something that should not be rashly dealt with, and seeing the humble trust and confidence of these men and women, besides, as John says, thousands of others equally strong in their belief, it throws me into great agitation. I feel some dreadful foreboding—a weight upon my heart. I can't feel as a criminal from the

fact that I was acting up to my best judgment with the evidence before me. I feel that I was acting in defense of my God and country, which I love better than life, and if I was mistaken, I was honest in my mistake. And as we teach that honesty of purpose gives character to the action, and on this basis I try to clear myself of any charge, yet there is a conscious fear about my heart, so that I can have no rest day nor night. I felt sure that if I should meet him I should fall dead at his feet; and it seemed to me if I went out I should be sure to meet him. In this state of conscious dread I remained investigating the Scriptures to know more about the prophecies concerning this man, but found nothing to satisfy my mind. I locked my door and gave the guard orders to let no one in without first giving me notice. While thus engaged, with no one in the room but my wife and Annas, her father, when I lifted up my eyes, behold Jesus of Nazareth stood before me. My breath stopped, my blood ran cold, and I was in the act of falling, when he spoke and said, "Be not afraid, it is I. You condemned me that you might go free. This is the work of my Father. Your only wrong is, you have a wicked heart; this you must repent of, This last Lamb you have slain is the one that was appointed before the foundation; this sacrifice is made for all men. Your other lambs were for those who offered them; this is for all, this is the last; it is for you if you will accept it. I died that you and all mankind might be saved." At this he looked at me with such melting tenderness that it seemed to me I was nothing but tears, and my strength was all gone. I fell on my face at his feet as one that was dead. When Annas lifted me up Jesus was gone, and the door still locked. No one could tell when or where he went.

So noble Masters, I do not feel that I can officiate as priest anymore. If

this strange personage is from God, and should be the savior we have looked for so long, and I have been the means of crucifying him, I have no further offerings to make for sin; but I will wait and see how these things will develop, And if he proves to be the ruler that we are looking for, they will soon develop into something more grand in the future. His glory will increase; his strength will spread wider and wider until his glory, and all his kingdom of the world shall be his dominion: Such are the teachings of the prophets on this subject. Therefore you will appoint Jonathan or some one, to fill the holy place.

COMMUNICATIONS:

BY THE FALL OF ISRAEL

SALVATION CAME TO THE GENTILES.

I wish to show that the gospel was restored to Israel and by their fall salvation came to the gentiles, and by the falling away from the true faith by the gentiles salvation would be brought back to Israel, when the fullness of the gentiles would come in. Read Romans 11th chapter 8th and 9th verses.

"(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:" 11th verse, "I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

In the first place Israel had received the spirit of slumber, and their eyes were darkened so that they could not see; but can we tell how this was done? Let us see. Christ said, "This is condemnation that light is come in the world and men love darkness rather than light."

Let us ask how was this light brought into the world? By the restoration of the gospel by Christ. Can a thing be restored that a man never possessed? No.

Though the gospel had been preached with a promise as we will see, and that the Mosaic law was added because of unbelief, for under this law Israel received the spirit of slumber, for by their unbelief to the gospel of promise they were brought under the law, and the law was to be in force until the promise was realized. See Galatians 3rd chapter, 7th and 8th verses. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed."

It was not Abraham that was to bless the nations of the earth, but God gave the gospel with the promise that the promised seed should bless the nations, and so firm was the decree, that the law which was added because of unbelief four hundred and thirty years after could not disannul nor make the promise of non-effect. Now the question is asked in the 19th verse, "Wherefore then serveth the law?" The answer is, "It was added because of transgression." Let us ask how long was the law to continue? The answer is, "Till the seed should come to whom the promise was made." And as the scripture informs us that Christ is the promised seed, and when he came the law was to have an end in him, and we see that he restored the gospel to Israel, saying: "Repent ye for the kingdom is at hand," but Israel did not repent or turn to the restored gospel of life, but they rejected Christ's testimony, and him, and for this cause they stumbled and fell that salvation might come unto the gentiles, to provoke them to the love of God. Romans 11th chapter, 17th verse.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree?" These words were spoken to the gentiles, and Paul warned them to not boast against the branches that were broken off that they might be grafted into the tame olive tree, for the gentiles could not have been grafted in if some branches had not been cut off first, so the Jews were the branches that were cut off that the gentiles might be grafted in, and become a branch also of the tame olive tree, as we see from the 19th, 20th, 21st and 22nd verses.

"Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: For if God spared not the natural branches, take heed lest he spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off."

It seems to me the gentiles could see that if they did not stand by faith they would fall, and any one that will not mystify the scriptures cannot fail to see they have not stood by faith; nor they will not accept the gospel of Christ in the power of the Holy Ghost, for they do not believe in the signs following them. They have rejected the faith as it was held by the church of Christ, established by the apostles and Elders of Christ. They do not give God the glory and honor for inspiration to preach the gospel of Christ as it was taught by his Elders, and held to by the church. Neither do they fear God's displeasure in the way they preach, for they preach by their learning, and do not claim inspiration; neither do they worship God as is taught by Christ, for the Lord

said we should worship God in spirit and in truth.

Paul says; "To be carnally minded is death; but to be spiritually minded is life and peace." To be spiritually minded is to be inspired of the Holy Ghost no one can deny. But some may say, oh, that is a whim of the brain. But I say not, for it is a demonstrated fact, beyond successful contradiction, and is in fulfillment of the prophets of God who saw the state of the gentiles in the last days; for Paul said to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from *the truth*, and shall be turned unto fables." Is not this the truth by their own words? For they will not accept the principles of the doctrine of Christ, as taught by the apostles, but they fulfill the prophecy of Paul by turning their ears from the truth, and by not accepting the sound doctrine of Christ, as taught in their own Book, which they say they believe.

The apostasy of the true church was revealed to Paul, as well as to Peter and John. Read acts 20th chapter and 28th, 29th and 30th verses; "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them, *Therefore watch.*"

We see by this that the falling away of the gentiles from the faith, and sound doctrine of Christ, is spoken of so plain, and in so many terms and ways, that no one need be

in the dark in regard to what was the cause. For they have heaped to themselves teachers who have turned the peoples' ears from the truth, and turned them, unto fables, such as is told (by the spiritualists) about the dead looking down from heaven, or the spirits of the departed appearing to them and all such fables as is told about the departed spirits to create excitement.

Now I wish to call attention to the words of Peter, 2nd chapter, 1st and 2nd verses. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

These words were spoken to the gentile members of the church, for there were very few of Israel who obeyed the gospel of Christ. And as there had been false prophets among the people, Peter said there shall be false teachers among the members of the church, and they were to bring in the church damnable heresies which would bring upon themselves swift destruction; for many shall follow their pernicious ways because they would speak evil of the truth, and of course teach fables in place of sound doctrine, for this is what these false teachers were to teach. In the 3rd verse is shown how covetous these false teachers were to be, for with feigned words they would make merchandise of the church of Christ, the very thing that is being done.

(TO BE CONTINUED.)

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**JESUS CHRIST THE GREAT
 AND LAST HIGH PRIEST.**

DEAR READER: Having a desire to do good, I write upon this important subject, although I believe there has already been overwhelming argu-

ments produced upon this subject, nevertheless I desire to give my views.

The apostle Paul speaks very plain upon this subject in his epistle to the Hebrews, or at least plain to those that are not spiritually blinded, or those that will not see; he was then speaking to those that were not able to bear strong meat; therefore those that are not spiritually blind ought to understand him. And now that some may think that Paul did not know what he was talking about, we will call upon another witness that every word may be established. I refer to Peter's 2nd epistle, 3rd chap. 15, 16 vs. He says:

"Even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Now kind reader, where does it place us, if we ignore Paul's preaching on high priesthood? Peter says it will be to our own destruction, therefore I must accept it as truth. Now after Paul had written quite a lengthy argument on this subject in Hebrews; he gives us the sum of his writings in the 8, 9, and 10th chapters, which to me is very plain and I wish to notice some of his arguments as he goes along, in 2, chap. 17th vs. "Wherefore in all things it behooved him (Christ) to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people." 3 chap. 1 vs. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Here we find Paul calling him the High priest of their profession, and nowhere do we find any of the

apostles acknowledging any other high priest; there is not even one word about any other high priest belonging to their profession, except Christ himself. 6vs; "But Christ as a son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

Here we learn who it is that is over the house of God, consequently the only high priest and the only head over the House of God. The house spoken of here is the church. 4th chap. 14th, 15th and 16th vs.

"Seeing then that we have a great high priest, that is past into the heavens, Jesus the son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feelings of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." I am glad that brother Paul has written so plain upon this subject that I may know that the high priest over the house of God has passed into the heavens, there to appear in the presence of God to intercede for us, he being the great Mediator and the only one between God and man; and to this I say Amen, for I cannot wrest the scriptures on this important subject.

Chap. 8, 1st 2nd and 6th vs. "Now of the things which we have spoken this is the sum; we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." 9, chap. 11, 24 vs. "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not

of this building. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Christ was the first High Priest that was ever made by oath, and as God could swear by no greater he swore by himself. 7, chap. 21 to 24 vs. says: "For those priests were made without an oath; but this with an oath by him that said unto him the Lord swear, and will not repent, thou art a priest for ever after the order of Melchisedec. By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable Priesthood."

Jesus Christ is the only Apostle and High Priest ever called and chosen of God our Father, and sent into the world to save that which was lost. He was an Apostle, and witness of God the Father, because he was with him from the beginning, and bore testimony of him to the world.

Now having seen where the High Priest over the house of God is or where he reigns, and what his name is, and the only one, we wish to see what High Priests are (or was) called for. Hebrews 5 chap. 1 vs. "For every High Priest taken from among men is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins."

What! Paul? every High Priest taken from among men ordained to offer both gifts and sacrifices for sins? Why Paul you must be mistaken, for there are some High Priests in our day taken from among men and they do not offer both gifts and sacrifices for sins; and it seems that their calling is to receive visitations of angels, and mysteries of the kingdom of heaven, and part of them are to preside over the others.

4 vs. "And no man taketh this

honor unto himself, but he that is called of God, as was Aaron." Now how was Aaron called? Paul has just been telling us what every High Priest taken from among men was called for, and this includes Aaron. So Aaron was called of God, ordained for men in things pertaining to God, to offer both gifts and sacrifices for sins; but Paul, there are some in our day that have taken that honor unto themselves that were not called that way; their calling does not resemble Aaron's calling at all.

Paul says they received the law under the Levitical priesthood; but he says perfection could not come by the law. So Paul's High Priest, Jesus Christ, came into the world and enacted a new and perfect covenant and sealed it by his death, for, says Paul: "a testament is of force after the testator is dead," and it is of no force at all while the testator liveth.

And again he says: "For the priesthood being changed; there is made of necessity a change also of the law."

Now how was the law of the priesthood changed? The law was changed from a law of carnal commandments, and a law that was not good, and a law full of types and shadows, to a perfect law of liberty, which would make men free; a higher, spiritual law which never will pass away. This new covenant was the real thing itself—of the which the old law was typical.

Now the priesthood was changed from fallible, carnal man, underneath a carnal law, to the infallible man, Jesus Christ, and the spiritual man who has ascended into the heavens, the meditator of this spiritual covenant; thus he done away with the old law which these High Priests were under, and they were under that law; so if he took away that which they had authority to do, or perform, where was their authority or priesthood? We have officers called sheriffs and constables in our

country whose calling and duty it is to keep the peace and arrest criminals, &c. Now if we do away with that which they are required to perform, they would then become dead to their calling, having no more authority to perform their duty or that which they had authority to do.

Remember, Paul says the law was given through the Levitical priesthood. Now when Christ came and done away with the law which came through the Levites, and established a new and better covenant, founded on better promises, a higher spiritual law, a law which is everlasting, and a law which should not be taken from or added to, and made himself a law giver and mediator between God and man, what became of the Levitical priesthood as a law giver? and as the High Priest, under the law, was the Mediator between God and man, where was their calling when Christ took his honor upon himself to be Mediator between God and man? (or appointed as such by the Father?) which thing was fore ordained from the foundation of the world, consequently it had to be so, or God would have changed.

Now I must come to the conclusion that when a man has authority to do a certain thing, and is called of God for that purpose, that when that which he had authority to perform was fulfilled and had an end, that he would be dead to that particular thing which was taken from him, consequently he would no longer be a High Priest, having his calling taken from him, and no earthly duty to perform except some after calling be given him.

Jesus Christ came into this world and set up a spiritual kingdom, he himself being the king, or head. Remember the head of all kingdoms is the king, (or the queen as may be,) consequently a spiritual kingdom must have a spiritual head, and a spiritual High Priest, and a spiritual Mediator, and a spiritual law giver. All this is to be found in Jesus Christ,

himself. His words are spirit and life; and God has given him all power in heaven and in earth, and so it shall be till he has put away every enemy under his feet. And when this is accomplished he will then deliver the kingdom and power unto his father. (So reads the scriptures.)

(To be continued.)

THE RETURN.

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NEPHITE RECORD.

Were the readers of our paper familiar with the contents of the Book of Mormon, and had observed closely, for the past fifty years, the literal fulfillment of many of its prophecies with regard to the future, which have already, and which are now coming to pass; and had noticed with what fidelity it locates many cities, the ruins of which have since been discovered in the dense forests of Central America, and other places, they too would have great confidence and assurance when reading it; and would feel an anxiety to be prepared for the wonderful scenes which it notifies the inhabitants of the earth will take place in these last days.

It informs us of the great desolations which will be brought to pass in the earth, by these terrible storms, cyclones, whirlwinds, floods, earthquakes and fires which are increasing to such an alarming extent.

It also notifies us of the formation of the secret societies and trusts which are forming all over our land, and warns us to repent and put them away, or sure destruction awaits us, such as befell the other nations, which have preceded us.

It does not in any sense, presume to take the place of the bible, but it serves as a key to the bible in many things.

On the subject of the mode of baptism, although, to my mind it is made clear in the bible, as it tells us "John was baptizing in Ænon, near to Salim, because there was much water there," and that

"Jesus, when he was baptized, went up straightway out of the water," and that Jesus told Nicodemus: "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." And Paul said to the Roman brethren: "Therefore we are buried with him (Christ) by baptism;" which scriptures evidently refer to the mode of baptism. But notwithstanding all these plain passages, yet learned divines and doctors of the law differ widely, and continue to cavil upon the subject, and tell us that immersion, or sprinkling, or pouring a small quantity of water upon the head, is baptism.

The Book of Mormon gives no uncertain sound upon this subject, as Jesus, when ministering to the Nephites on this land, after his crucifixion and resurrection, told his disciples the precise mode of baptism as follows:

"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 the water, and come forth again out of the water."—Book of Mormon, page 444, par. 8.

Again on the subject of consciousness after death, the Book of Mormon says:

"Now concerning the state of the soul between death and resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow, &c.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part

nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Book of Mormon, page 311, par. 6.

Other points of doctrine might be referred to, which are made plain in that book, but these will suffice for the present.

Many efforts have been, and are being made to condemn the Book of Mormon, but they all prove futile, as the great work of the Father is moving on, directed by his almighty power, and will continue to do so, according to the testimony of that sacred book, until he has accomplished all that he hath promised therein, when the day of rest shall come in, the millennial morn dawn upon the world, and the Lord Jesus will come in the clouds of heaven in power and great glory, with the holy angels, accompanied with all the saints, and bring to pass the first resurrection, and dwell with the righteous upon this sanctified earth for a thousand years.

May the Lord help us to be prepared for the joys of that great and glorious day.

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DEALING WITH OFFENDERS.

The manner of dealing with offending church members is clearly laid down in the New Testament. Any deviation from the instruction given by our Saviour is illegal, and consequently invalid.

Jesus, in his instruction to his twelve disciples, 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."—Matt. 18: 15-17.

Here is the law of Christ given for the government of *all* the members of his church, both Elders and other members, all alike; there are no exceptions to this law. No official member is exempt from it. Neither has one official member any pre-eminence over another in regard to this matter.

Our Savior was talking to his disciples when he gave them this law, which was to be the governing principle of action for them, and the members of his church, for all time.

The practice that obtained in the old church, to some extent, for a brother to arise in a council meeting, or in the church, and move that a certain brother be disfellowshipped, as in the case of Marcellus Cowdery, in the High Council, in Far West, Mo., as will be seen by reference to page 121 of the August No. of the RETURN, and afterwards in the church in Nauvoo, and also in the Reorganized church in the cases of E. C. Brand, Geo. P. Dykes, and others, in California.

All such actions are evidently illegal and void.

Again, according to the law of Christ, one elder has not the right to demand the license of another Elder, and declare him disfellowshipped, or cut off from the church.

I have never been able to find but one law of Christ's governing the case of offenders, which is the law quoted above. By this law, if one Elder offends against another Elder, we are commanded to go and tell our offending brother, "his fault between thee and him alone," but let us be sure that we go in the spirit of meekness, not in an accusing spirit, for remember, two precious souls are at stake, not only that of the offender, but also our own. "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 a heathen man and a publican."

Here we see three chances for the offender to make reconciliation. First, to the party offended. Second, to the party offended and the witnesses. Third, to the party offended and the church, the witnesses necessarily being present.

The foregoing instruction clearly gives the trial into the hands of the church. In case of two Elders being the parties interested, it would be very proper to have an Elder who is entirely disinterested in the case, preside over the meeting of the church at the time of trial. But in no case should the accuser or the accused preside.

The idea that a man, because he has been ordained to an office in the church, constitutes him some great one above his brethren, and confers upon him exemptions from the law, not enjoyed by every other member of the church, is a great mistake.

COUNCIL MEETING.

The question is asked by letter, who constitute the committee that called the council meeting noticed in our last issue, and what is the object of the meeting? In reply, will refer to the appointment of said committee, as found on page 78 of the May (1889,) No. of the RETURN, as follows:

"Brother E. Robinson, Geo. Adams and John C. Whitmer were appointed a committee to call and appoint the next conference, and to attend to other church matters."

The object of this meeting is to become better acquainted with each other, and council together in the spirit of meekness and forbearance, not in debate, but in all gentleness and love, so that we may be able to come to an understanding and oneness, as near as possible, upon points of doctrine and church government pertaining to the church of Christ.

The 24th of July is named, thus giving the brethren at a distance ample time to

make their arrangements to attend, which it is to be hoped they will do. The meeting is not intended for officials only, but other members of the church are invited.

Davis City is situated on the Chariton branch of the C. B. & Q. railroad, on which a freight and accomodation train arrives at 11 o'clock A. M. from Chariton, and the regular passenger train from Chariton arrives at 2 o'clock P. M. The regular passenger train from St. Joseph, Mo., arrives at 2.30 P. M., and the freight train from St. Joseph at 3 P. M. These are the only regular trains which pass our place.

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CAIAPHAS' REPORT.

In this issue will be found the report of Caiaphas the high priest, who condemned our Savior to death, as published by the Rev. Mr. Mahan, in his Book entitled, "Archæological writings of the Sanhedrin and Talmuds."

This report, he says, was found among the ancient writings preserved in the Archives of the Mosque of Omer, in Constantinople.

It is reasonable to believe that the high priest should make a report to the Sanhedrin, the great council of the Jews who had charge of the ecclesiastical and civil affairs of the Jewish nation, of an event of such a wonderful character as the crucifixion and resurrection of Christ. This report is of thrilling interest, as are other articles in Mr. Mahan's book.

—o—

THE MISFORTUNE WHICH has come upon the farmers of the town of Germania causes intense excitement all over Southern New Jersey. Over forty families are now homeless. Sheriff Johnson of Atlantic county has sold within the last 2 days over 200 farms to satisfy mortgages which have been foreclosed. One of the farmers, George Ling, was evicted. His misfortune made him crazy, and he set fire to his home and burned it to the ground, dying himself in the flames. Another farmer, Fred Wersbo, barricaded himself in his house

and announces his intention to keep possession or die.

The above is only the beginning of the end.—Ed.

—o—

ITEMS OF PERSONAL HISTORY OF THE EDITOR.

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BAPTISM FOR THE DEAD INTRODUCED.

—

Spiritual wives privately spoken of in 1841.

—

No. 14.

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Continued from page 262.

In the last number of Personal History I gave an extended account of the mission to Cincinnati, getting the Book of Mormon stereotyped, in 1840.

While there became personally acquainted with General Wm. H. Harrison, who was then Whig candidate for the presidency of the United States, and who was duly elected that fall.

He was a plain, affable gentleman, of the old school, sociable and friendly with all, being entirely devoid of any appearance of aristocracy; very courteous and easy in his manner, making a stranger feel at home in his presence.

I gave him a detailed account of our persecutions in Missouri, to which he replied that, when he was governor of the Territory of Indiana, a persecution arose against the Quakers, and complaint was made to him, when he investigated the matter, and had no difficulty in bringing about a reconciliation. I believe him to have been a good man. He lived only about one month after he was inaugurated President.

Our present President is his grandson, and evidently inherits many of his excellent traits of character.

I had not been in Cincinnati but a few weeks until I learned there was a family that belonged to our church, by the name of Ware, that kept a boarding house on 5th Street Market Place. I changed my boarding place and boarded with them the remainder of the time I was in Cincinnati.

Early in August, Elders Orson Hyde, and John E. Page, came to Cincinnati and commenced holding meetings, and in

a short time a number of persons were baptized and a branch of the church organized there.

These Elders had started on a mission to Jerusalem, in Palestine, and were preaching by the way. After a few weeks Elder Hyde proceeded on his mission, but Elder Page remained preaching in Cincinnati and vicinity, and failed to go with Elder Hyde, who prosecuted the mission alone, of which we may speak hereafter.

On the 14th of September, 1840, Joseph Smith, Senior, father of President Joseph Smith, jr., died in Nauvoo, at an advanced age. He was Patriarch of the Church at the time of his death. Hyrum Smith was subsequently appointed Patriarch, to succeed him. I shall hereafter speak of President Joseph Smith without adding the junior, as heretofore.

This year, 1840, may be considered an eventful year to the church, as during the summer, Dr. John C. Bennett, a man of considerable note, being at the time Quarter Master General of the state of Illinois, came to Nauvoo, and joined the church.

He was a man of rather pleasing address, calculated to make a favorable impression upon the minds of most people. He soon gained the confidence of President Joseph Smith, but time developed the unpleasant truth that instead of his being a spiritually minded man, he was clearly a man of the world in more than one particular.

He immediately commenced taking an active part in the affairs of the church, and also writing articles for the church paper, the first of which appeared in the Sept. No. of the *Times and Seasons*, from which is taken the following extracts.

“For the *Times & Seasons*.

Burglary! TREASON!! ARSON!!!

MURDER!!!

Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state. The history of the Goths and Van-

dals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust.

* * * * *
Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The Poet truly describes her citizens when he says—

“Their power to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;”

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated—for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered. More anon.

Yours, Respectfully,
JOAB,

General in Israel.”

In the latter part of Sept. I left Cincinnati for Nauvoo, arriving there about the 2nd day of October. On the morning of the 3rd the semi-annual general conference of the church convened in Nauvoo, on which occasion I saw, for the first time, Dr. J. C. Bennett as he came upon the stand. I confess a feeling of disappointment arose in my heart, for I could not feel that he was what he professed to be, a man of God.

The following is the record of the proceedings of said conference, had on Sunday, Oct. 4, as found on page 186 of the October No. of the *Times and Seasons*:

“Sunday morning. Conference met pursuant to adjournment, and was opened by prayer by Elder Babbit.

The clerk was then called upon to read the report of the presidency, in relation to the city plot, after which the president made some observations on the situation of the debts on

the city plot and advised that a committee be appointed to raise funds to liquidate the same.

On motion. Resolved, that William Marks and Hyrum Smith compose said committee.

On motion. Resolved, that a committee be appointed to draught a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved, that Joseph Smith Jr. Dr. J. C. Bennett and R. B. Thompson, compose said committee.

Resolved that Dr. J. C. Bennett, be appointed delegate to Springfield, to urge the passage of said bill through the legislature.

President Hyrum Smith then rose and gave some general instruction to the church.

Conference adjourned for one hour.

One o'clock, P. M. Conference met pursuant to adjournment and was opened by prayer by Elder J. P. Green.

President Joseph Smith jr. then arose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett, from the committee, to draught a charter for the city, and for other purposes, reported the outlines of the same.

Resolved that the same be adopted.

Dr. Bennett then, made some very appropriate remarks on the duty of the saints in regard to those, who had, under circumstances of affliction, held out the hand of friendship, and that it was their duty to uphold such men and give them their suffrages, and support.

Elder E. Robinson then arose, and gave an account of the printing of another edition of the Book of Mormon, and stated, that it was now nearly completed and that arrangements had been made for the printing of the hymn book, book of doctrine and covenants, &c.

Conference adjourned to Monday morning."

On this occasion was the first time I ever heard the subject of baptism for the dead mentioned in public.

In December, 1840, our business had increased to such an extent we thought it advisable to divide it, which we did by Don Carlos Smith taking the *Times and Seasons* and handbill job printing, and myself the book and fancy job printing, the stereotype foundry and book-binding. We divided the material and dissolved partnership by mutual consent.

Dr. J. C. Bennett went to Springfield and attended the legislature, where he exerted all the influence he could bring to bear, to secure the passage of the Nauvoo City Charter, and other bills which he had prepared, and remained until they were all passed, viz:

A charter for "The City of Nauvoo," the "Nauvoo Legion," the "University of the City of Nauvoo," and the "Nauvoo Agricultural Association."

The city charter conferred upon the Mayor and board of Aldermen extraordinary powers, including the authority to issue writs of *habeas corpus*, which privilege it was claimed, no other city in the state enjoyed.

After these charters were granted the First Presidency of the church issued a "Proclamation to the saints scattered abroad," in which they set forth the favorable circumstances attending the church, and spoke very highly of the Legislature of the state, and also of many individuals who had extended acts of kindness, from which is taken the following extract, as found on page 275 of the *Times and Seasons* for Jan. 15, 1875.

"Not only has the Lord given us favor in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of free-men, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrines we promulge, have become obedient to the faith and are rejoicing in the same, among whom is John C. Bennett, M. D., Quarter Master General of Illinois. We mention this gentleman first, be-

cause, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that State, on account of our religion—his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way, and he would be forthcoming, with all the forces he could raise for that purpose—He has been one of the principal instruments in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter—He is a man of enterprize, extensive acquirements, and of independant mind, and is calculated to be a great blessing to our community.”

Heretofore the church had strenuously opposed secret societies, such as Freemasons, Knights of Pithias, and all that class of secret societies, not considering the “Order of Enoch” or “Danites” of that class; but after Dr. Bennett came into the church a great change of sentiment seemed to take place, and application was made to the Grand Lodge of Free Masons of the state of Illinois for a charter for a Lodge to be organized at Nauvoo, under dispensation, which was granted, and a Masonic Lodge was organized with Hyrum Smith, one of the First Presidents of the church as master. Large numbers of the brethren united with it, including Joseph Smith, Don Carlos Smith, and other prominent members of the church. After the Lodge had been in operation some months, the writer united with it. It increased in numbers until, in 1843, they built a large brick Masonic Hall, the lower story of which was fitted up for a theatre.

In the spring of 1841, the doctrine of

“spiritual wives” began to be secretly talked about. In June, 1841, Don Carlos Smith and myself left Nauvoo for Cincinnati, to settle with Mr. Shepherd, and also to lay in a stock of paper and other printing material for our office in Nauvoo.

We went to Keokuk to take a larger class of steamboat than passed over the rapids in a low stage of water, and while there, waiting for a steamer, we conversed upon the subject of that new doctrine, when Don Carlos Smith said: “*Any man who will teach and practice the doctrine of spiritual wifery will go to hell, I don't care if it is my brother Joseph.*” This was the light in which he viewed that matter at that early day.

TO BE CONTINUED.

:O:

EXTRACTS FROM LETTERS.

A brother in the west writes:

BROTHER E. ROBINSON: *Dear Sir:* The RETURN not coming to hand makes me think that you are on the sick list, and as either of us is likely to lay down this body of clay at any time, and as I hope and believe that we will meet each other in the same glory, makes me have a desire to let you know that I have no hard feelings towards you, but that I love you as a brother in Christ. I thought, when you refused to publish my letter, that you done wrong, but I admitted at the same time, that you had the right to decide in that matter. * *

With so little encouragement as you have had, I admire and approve your work in the RETURN, for I do not believe there is another man in the church that would have acted with more wisdom than you have, and I hope you may be spared to complete this volume. * *

I do not mean to write on church matters, I only wanted you to know that I have nothing but warm feelings towards you, and hope that if we cannot be the means of saving others, that we will save ourselves. Love to all the faithful.

From your brother in the gospel.

O

From a friend in the west.

May the 18th, 1890.

DEAR BROTHER I have had some correspondence, and learned that there is a branch of the true church in the world, and as I have been looking for it for the last thirty-eight years I hope and trust in God that I have found it, and I have been assured through the spirit of Christ it is so.

Although I have belonged to the Reorganized church yet I could not see what right they had for High Priests, as Christ was made our high priest: and furthermore the name of the church of Christ according to the Book of Mormon. Also a goodly number of the Revelations I cannot see any inspiration in them.

I have been a member of the church for the last thirty-eight years, and have known that the first church was true. I am in search for the same old church of Christ, and I believe I have found it. The first I knew of it was through Elder David Whitmer's Address to the church, and I have also been reading your writings in the RETURN, and they are the truth, and if you will send them I will if the Lord spares my life, pay for them in course of the year.

There are quite a number here who with myself, would be baptized if there was an Elder here having authority, and I hope and trust in the good Lord we will see one soon.

I am getting to be an old man, and have but a few days left, and I would like to be baptized into the church of Christ, as I have passed my three score and ten years, and have never been satisfied with my baptism, although I have received many blessings. Hoping in God, that I may have my desires fulfilled, I remain your Brother in Christ.

:o:

A meeting was recently held by the Jews in New York City to aid Palestine colonization. Rev. Dr. S. Morais, Rev. Dr. Caro, and others addressed the meeting. The tenor of the remarks was to show the adaptability of Palestine as a place for agricultural settlements, and the advisability of Jews colonizing there. A movement was started to secure additional members of the society, whose object is to agitate in favor of Palestinian colonization.—*Selected.*

:o:

Those subscribers who are in arrears please remit, as we are in need of funds to meet our engagements.

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

IF WE ONLY UNDERSTOOD.

Could we but draw back the curtains,
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judged we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives
See the good and bad within,
Often we should love the sinner
All the time we loath the sin.
Could we know the powers working
To o'er throw integrity,
We should judge each other's errors,
With more patient charity.

If we knew the cares and trials,
Knew the effort—all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim exterior roughness
Seem I wonder, just the same?
Should we help where now we hinder,
Should we pity where we blame?

Oh, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.

Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood. *Sel.*

COUNCIL MEETING.

There will be a meeting of the Elders and members of the Church of Christ, in Davis City, Iowa, to convene on Thursday evening, July 24th. A general attendance is respectfully solicited, as business of importance will be presented.

Done by order of

THE COMMITTEE.

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. 2. No. 7.

DAVIS CITY, IOWA, JULY, 1890.

Whole No. 19.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

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

BY THE FALL OF ISRAEL
SALVATION CAME TO THE GENTILES.

(Continued from page 278.)

Now the gentiles are as dark in regard to understanding the scriptures, as Israel were when Christ preached to them; for they see, but see not the light as it is in Christ Jesus our Lord. They are fulfilling the prophecy of God's servants in denying the power of God, and teaching for doctrine, the commandments of men, for they will not preach the gospel and promise the Holy Ghost with signs following them that believe.

But when the servants of Christ are sent out, they are commanded to cry repentance, and to promise the Holy Ghost to all those who will repent and be baptized; then, through the laying on of hands, the Holy Ghost will be given to those that come in with a broken heart and a contrite spirit, and the signs shall follow them that do believe all things whatsoever is taught or promised by the apostles of Christ as found in the new Testament or Book of Mormon. For the Testament part of both books is the same as to the doctrine of Christ, and the promise is to those who believe, for the words of Christ are yea, and amen, for heaven and earth may pass away, but Christ's words shall never fail, and by his words shall all be judged of our works whether good or bad.

Let us turn to Revelations 12th chapter, 1-2-3 verses. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travelling in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads." 5th and 6th verses. "And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and three score days."

This woman was the true church of Christ with the twelve apostles as the crowning power, which is the crown upon the head of the church, for the twelve did rule at the head, and will at the day of judgment; and this is why they are represented as the crown of twelve stars.

And the woman clothed with the sun, nothing more than showing the power and the excellency of light of the Son of God, that he bestowed upon the church, with twelve apostles at the head, which this woman represented with the moon under her feet. This moon is the lesser light, as was under the law which Christ fulfilled and put under the feet of the church, for the Mosaic law ended in Christ. He fulfilled the law, and restored the gospel of salvation, with the authority to build up the church of Christ, clothed with the greater light, even that of the Holy Ghost,

which is the power of God unto salvation, for without the Holy Ghost there is no salvation for man, for if any man have not the spirit of Christ he is none of his. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be."—Romans 8: 6, 7.

I want it borne in mind that Christ is the authority, because God sent him, and gave him the Holy Ghost without measure. He chose and ordained the twelve by the authority which God gave him, as is shown by the man child the woman brought forth, who is to rule all nations with a rod of iron, (the word of God,) when Christ comes to reign as King of kings and Lord of lords.

When the church was delivered of the authority, and the authority was caught up unto God, that it (the church,) went into darkness, which is shown by the woman going into the wilderness. If the church had kept the faith and not have transgressed the law, and changed the ordinances, and broken the everlasting covenant, as the prophet said they would do, the authority would never have been taken from her. But that is just what the church of the gentiles did when they would not endure sound doctrine, but began to heap to themselves teachers, as they have done, until they number about six hundred three score and six different churches, in fulfillment of what John saw in the vision, and yet they cannot see what relation they are to the Catholic church at the present time.

Remember, John was caught away by the spirit, and was carried into the wilderness. Remember, the woman fled into the wilderness, and John saw her there "sitting on a scarlet coloured beast, full of names of blasphemy. And upon her forehead was a name written Mystery Babylon The Great. The mother of harlots and abominations of the

earth, and she was drunken with the blood of the saints and of the martyres of Jesus." The very power that Daniel saw also, which was the 4th beast, or the Roman kingdom. The very power that carried the woman, which was the apostate church of Christ, who had divorced herself from Christ. She was the mother of harlots, and the reformers come out of her, (the Catholic church,) which would constitute them the harlots, the daughters, as they all came out of the old church, (the mother.)

When the reformers came out they preached their faith as they best understood the scriptures, each one building up churches to suit their faith, and now there are some that have departed from their first faith, so they have heaped to themselves teachers who deny revelation from God, such as the gifts of the Holy Ghost, speaking with unknown tongues, and prophecying, the gift of healing, and all the gifts of the spirit of Christ that was to follow them that believe.

Some may think that I should not judge in this way, but I take their own words, and am forced to this belief, for when any one will contend earnestly for the faith as was restored to the saints, and any one knows that the saints believed in the gifts of the Holy Ghost, as is recorded in the 16th chapter of Mark, and also in first Cor., 12th chapter. Paul also says they would have a form of godliness but would deny the power. We are forced to believe we are not in fault. For the proof read Revelations 14th chapter, 6th and 7th verses. '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 unto 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 water."

In the first place, the angel had the everlasting gospel to preach unto them that dwell on the earth. The gospel covenant is what the gentiles broke when they transgressed the law, changed the ordinances, and broke the everlasting covenant. The very gospel that Christ restored, and the gentiles obeyed, and have broken, and for this cause the authority was taken up unto God, and the church went into darkness, or the wilderness.

If they had been fearing God they would not have been commanded to fear him; but they preach without fear by their learning, and that for money, which is not right in the sight of God. Neither do they give God the glory for inspiration to preach, for they boast of their learning, and have set aside inspiration by which the servants of God preached. And they are commanded to worship God, which proves that they are not doing according to the gospel law; and the gospel was to be restored at the time God's judgment would come.

If the authority had never been taken from the earth, the angel could not have restored it. But as it was taken, it had to be restored, and that by an angel. Christ restored it saying, "Repent for the kingdom of heaven is at hand." But when the angel restored the gospel, he cried with a loud voice saying: "The hour of God's judgment is come."

Any one can see the difference between the restoration of the gospel by Christ, and that restored by the angel, that is, if they wish to believe the scriptures. But they cannot see, for their eyes are darkened, as the prophet said. Isaiah 29th chapter. Read for yourselves, and you can see the cause of the darkness of the mind which is caused by rejecting the book brought forth by the angel. And God has commissioned servants to preach the everlasting gospel, and

to build up the church of Christ in this, the last dispensation of the fullness of times, that the gentiles' fullness may come in and that all Israel may be gathered home, and be prepared for the second advent of Christ, which is now beginning to be fulfilled, while God's judgments are fulfilling their part in the destruction of the wicked. May God bless his servants with patience and diligence is my prayer in the name of Christ.

W. C. KINYON.

JESUS CHRIST THE GREAT AND LAST HIGH PRIEST.

Now kind reader, here is another thing I wish to impress upon your mind, which is this: Now after God has been so mindful of us in bringing the gospel of his dear Son forth to us in these last days (which we have shown in a former article was the fullness of the gospel to both Jew and Gentile,) and in that gospel there is a great deal said about the office of Elder, Priest and Teacher, and their duties defined; and there is not one word spoken of High Priest being in the church or spiritual kingdom of Christ since he came and set up that kingdom except Christ himself; and it looks to me very strange that Christ and God would look over so important an office as that of High Priest, if it was intended that such an office should be in the church of Christ to-day. It must undoubtedly be a higher and more important office than that of an elder.

It does not seem to me that it is charging God foolishly to have left out so important an office if he intended it to be in the church of Christ when he has spoken so plain concerning the office of an elder. I cannot accept any other high priest in the church of Christ, except Christ himself. Remember Christ's words were to come down to us as the fullness of the gospel to us, and not one word about high priests being in the church of Christ.

Nephi was a high priest before Christ, while the law of Moses was yet in force, and although he may have been baptized before, he had to lay down his robe and be baptized over again into the church or spiritual kingdom of Christ, and never after was he called a high priest, neither were the disciples, or apostles, no not one of them, ever called a high priest in the church of Christ. But Paul plainly tells what high priest they acknowledged as being their high priest, and the only one, and that he had passed in the heavens, there to appear in the presence of God for them. To such an high priest I say, Amen. Thus you see I believe Christ to be the only High Priest connected with his church, therefore I could not belong to any church which does have any other without becoming a hypocrite.

Reader, this is not a subject of priesthood, but a subject of High Priesthood. I believe the true meaning of priesthood is authority: consequently authority is the word we should use: then of course, according to this article, Christ holds high authority. Now I believe in priesthood, (or authority,) but I believe in leaving the high where it belongs, that is, on high with Christ, the head.

Man may hold the priesthood, or the authority; Christ the high priesthood, the high authority. Any one that has the authority to act in the spiritual offices of the church of Christ has the priesthood, or authority. Consequently the elders, priests and teachers hold that priesthood, or authority, and if they seek for any more authority than that, they will seek in vain.

The apostle Peter undoubtedly understood the priesthood when he was addressing the whole church. First Peter, 2nd chapter, 5th verse, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus

Christ." Remember this is not high priesthood. And again 9th verse, "But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people." This is the kind of priesthood which belongs to the church of Christ where there is no big I, and little u, but are all one in Christ Jesus.

And for another witness we shall call attention to the new song, which John the revelator heard sung, Rev. 5th chap., 10th verse. "And hast made us unto our God kings and priests: and we shall reign on the earth." What a glorious thought, that we shall all be as kings and priests unto God, which I believe comes by our being adopted into his kingdom; and as the scriptures saith we shall be heirs of God and joint heirs with Jesus Christ. What more authority does man want? When a man has authority to preach the gospel, baptize and receive members into the church of Christ, administer the Lord's supper &c., which authority gives him the power to unlock the door of the kingdom, which door is baptism by immersion. We may clamour and contend till the day of judgment, for more authority, but I am persuaded that we shall never obtain any more authority. I cannot perceive what higher authority man could have unless he could forgive sins, and that he cannot do.

Oh: says one, the high priests have authority to understand the mysteries of the kingdom of heaven, and receive the ministration of angels. So says the revelations on priesthood. Doc. and Cov. But kind reader, have you not read the scriptures which so plainly teaches all the way through, that these things come by reason of great faith, and by the power of the Holy Ghost, regardless of any office whatever? God is not a respecter of persons, consequently one member of the church has just as much right, or just as much authority, to receive these

things as any other member.

It is the Holy Ghost that guideth men into all truth, and by the power of the Holy Ghost we may know all things, saith the scriptures. This being the case how much higher are the high priests in a church to-day than the priesthood Peter speaks of when he calls all the members "A royal priesthood."

If the Holy Ghost guides men into all truth, what need have we of high priests in the church to receive ministration of angels, and the mysteries of the kingdom?

(TO BE CONTINUED.)

—:O:—
Temple, Belle Co., Texas,
April 21st, 1890.

ELDER E. ROBINSON:

Dear Bro., In the last RETURN, your article concerning the robes used in the church at Nauvoo calls to mind a little incident narrated to me some few years ago by Elder D. H. Bays, one of the Seventy of the "Reorganized" church while on his last mission in this state, under Heman C. Smith, now one of the so-called "apostles." Bro. Bays told me that while at Banderea in Banderea Co., Texas, he met an old time ago sister by the name of Hay, who lived at Nauvoo and did washing for the saints, and that she still had one of the robes used by the saints, and he had the privilege of handling and spreading it out and taking a pen description of it in every part, and that it was identical with the description given of those used by the polygamous church at Utah. Bro. Bays stated that this sister Hay brought the robe with her from Nauvoo at the time Lyman Wight led that colony of saints out to Texas after Joseph Smith was killed.

This sister Hay was, at the time of Bro. Bays' visit, a member of the Reorganized church. The Banderea branch when first organized by T. W. Smith were principally of the old church led out here by Lyman Wight, grandfather of Heman C.

Smith. This seems to be strong corroborative evidence; and when we take into consideration that Lyman Wight and his followers believed in, and some of them practiced polygamy, it leaves no doubt as to its source, coming as they did, right from the break up at Nauvoo.

Brigham Young went from the break up at Nauvoo with his followers, believed in and practiced polygamy. Layman Wight went from the break up at Nauvoo with his followers, believed in and practiced polygamy. J. J. Strang went from the break up at Nauvoo, believed in and practiced polygamy. And other leaders went from the break up at Nauvoo, believed in and practiced polygamy.

And farther, when we take into consideration what is written in Tullidge's History, published, sold, and indoreed by the reorganized church concerning a confession of a belief and practice of polygamy by a conference held at Palestine in Lee Co., Ill., in Oct. 1851, one year before Brigham Young brought out a copy of the polygamous revelation given by Joseph Smith in 1843. We stand with wonder, and astonishment, while the dark curtain is being raised, at the denials made by the Reorganized church.

On page 577 of Tullidge's history we find this: "At a conference held at Palestine, in Oct., in the year 1851, a confession of belief and practice of polygamy was made." etc. The history goes on to give some names among those in attendance, which are as follows: "James Blakeslee, Alva Smith, Edwin Caldwell, C. F. Stiles, and E. R. Briggs of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harington, John Neil and J. W. Briggs of Wisconsin."

Here we find these men, with others, played a conspicuous part in reorganizing after a confession of belief and practice of polygamy was made. From whence came all these confessions? It certainly did not originate with them! No, it is conclusive to my mind that it was produced in their minds by the introduction of Joseph Smith's revelation on polygamy given in 1843. More anon.

Yours for truth,
ELIAS LAND.

—————:o:—————
From the Hebrew-Christian.

Rabinowitz and his Mission to Israel.

MEETING AT EXETER HALL, ON TUESDAY, NOV. 12TH, 1889. ADDRESS BY MR. JOSEPH RABINOWITZ.

My dear brethren and sisters in the Lord Jesus Christ, our Messiah, before all I thank my God in the name of Jesus Christ, that He has enabled me once more to come into your midst, and I rejoice to be able now to testify before you that the Lord has shown to me that my people, the people of Israel, are not gone. Though there are many who would say, like the servants of Jairus who went out to the Lord Jesus Christ to fetch him that he might save his child, "Do not trouble the Master, the child is gone," our Lord is Himself life, and gives His life to all who believe in Him. Our God is love. Our God is the God of the living, and not of the dead. And the love which I am now experiencing among you, the love which you show to me, is a testimony to me that my people is still to come to life, and that without him we do not live, and cannot live.

Therefore I will be now rejoicing with you, and I feel happy in telling you what the Lord is doing through me there, and without me, among my people in Russia.

Now, do not expect of me details of that work which the Lord has entrusted to me, though our movement is the outcome of all the labors of all the churches which have been trying to do something among God's people. But my position is somewhat different from those which the other laborers until now have had among the Jews. My position is quite peculiar. You are accustomed generally on such occasions to hear how many souls have been brought to the Lord—who those converts are, whether men or women, and what was their position, and what shade of faith they had—whether they had strong, or weak, or bad faith. My position there in Russia I can compare with one who went out to the ocean in a ship, and has suffered shipwreck. All of those who are shipwrecked try to get some firm ground where they can save themselves, and now if one of them who are there struggling for their lives at last finds some firm ground or rock on which he saves himself, the moment he himself feels sure, firm ground under his feet, being on the rock, he tries to shout to those who are still struggling in the sea; and then being drawn in love towards his perishing brothers, those whom he cannot reach by the shouting of his voice, he tries to raise something—to raise a stick, to raise a flag—in order to attract those perishing people that they should come near the rock.

And that is my position. Russia is that ocean, and the Jews there are like shipwrecked people, and since I have been saved on the rock, which is Jesus, I have tried to do what that man of whom I was speaking tried to do. At first what I did after I got a place where we could come together for worship, and where I could proclaim the everlasting Gospel, was to try to shout to all those who surrounded me, and attract them, that they might come also to the same rock which I found.

And besides my preaching there the Gospel in that place of worship, I tried to scatter sermons and addresses and pamphlets in order to attract those who were far off, that they might also come to the same Lord in whom I believe.

And now before I shall tell you about all the experience and about what is going on there, I will just bring before you, to illustrate what I have said, some circumstances by bringing before you the contents of letters which are constantly reaching me. I cannot bring before you, of course, the full contents of all those letters, because some of those letters are most difficult to read, but I will bring before you something of it, by which you will see how the work has been blessed to many Jews. Letters have reached me which show that others have taken example from me, that they have now begun to work in some way like me among their brethren in different towns of Russia. Their letters tell me of sufferings which they have to endure for Christ's sake—that they have been already put out of the synagogue, and they think that I, being at Kischeneff, and having got the permission of the government to have this place of worship there, I must be also able to protect, and to help them against their enemies.

Another writes to me that he is now very old, expressing himself in a very quite way. "Nine and ninety parts of me are already dead, and only one part of me is still alive, and I would so much like to come to your place and live among those believing brethren, that I might spend the few days which remain to me among you, and at last die in peace in the Lord there."

Many letters reach me from young men who are still with their parents, and who tell me that they believe, but are kept back by their parents, and now they call upon me to come there and take them away that they might follow out their belief. Many,

especially among the Jewish teachers, write to me from the Crimea and from the Caucasus, and ask me that I would send them New Testaments and sermons in order that they might themselves learn better about Jesus Christ, and that they should be enabled thereby to teach others as well.

Then there are others, baptized Jews, there in my neighborhood, as well as in many other places in Russia, and they write to me and ask me how all those Jews that are baptized can become one united body, in order that they might not any more be obliged to be ashamed of the name of Israel, but rather as Israel glory in the Lord Jesus.

Just by these few instances which I have brought before you, you will be able to conceive what is my work there among my people Israel, and how I am doing it. And you will thereby see how important that place is where I am living, and that I and you with me should try all we can to go on and penetrate more and more in order that my place should become the central place where all those Jews might look who are yearning for the salvation of Israel, as well as those who have already found the Lord.

Many of the letters which reach me contain questions. They ask me after they have received the Lord what they are now to do.

"Are you allowed to baptize us?" or "Which church would you advise us that we should go to be baptized into it?" And thus I am answering them that I can only do what any one might do where fire has broken out, and is shouting to the people that are in the house which stands in flames. "Save yourselves, save yourselves" without being able to tell them, "Save yourselves by this window," or "by that door," but I will shout "Save yourselves! save yourselves!" And that of course also is what our brother the apostle Peter did when he wrote in his ad-

dress, "Save yourselves from this untoward generation," for we have no other name by which we may be saved than one name, the name of our Lord Jesus Christ.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, JULY, 1890.

SECOND COMING OF CHRIST.

The scriptures are filled with assurances that Christ will come again. As one of the many testimonies of that important truth, is the statement made by Jesus when he said: "And they shall see the Son of Man coming in the clouds of heaven in power and great glory. * * But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only."—Mat, 24:30, 36.

Notwithstanding this plain statement, that none but the Father knoweth "the day and the hour," yet some have gone so far as to make the announcement that on a certain day the Savior would come, all of which day predictions have so far signally failed.

Again, on the 14th day of Feb. next, 1891, the time will expire named by Joseph Smith, jr., in his prophecy delivered on the 14th day of Feb. 1835, in his address to the members of Zion's camp, who had accompanied him the year previous, to Missouri, from which address the following extract is taken:

"And those who went to Zion, with a determination to lay down their lives if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune his vineyard for the last time, or the coming of the Lord which was nigh—even *fifty-six years* should wind up the scene."—Joseph Smith's history, page 205, 15th vol. Mil. Star.

President Joseph Smith is not alone in designating 1891, as the year of the second coming of Christ, although he did

not say, in so many words, that scene shall take place in 1891, but did say, "fifty-six years should wind up the scene," which time is so nearly expired that it is evident that scene will not take place this year, therefore leaving it for 1891, according to his prediction.

The author of a book entitled "The Pyramids," labored to show that the great pyramid of Egypt was designed by its projector and builder, to prophetically delineate the prominent events in the history of the world, including the first, and also the second coming of Christ, and placed the last event to take place, according to the pyramid, in 1891.

It is evident, however, that both will prove erroneous, from the fact there are too many things to be accomplished before that great day will come. Jerusalem is to be rebuilt upon its old foundations. The Jews to be gathered there with their immense wealth. The Lord has promised "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stone iron."—Isa. 60: 17.

The way is preparing for the wonderful fulfilment of the foregoing prophecy, by the Lord causing the wealth of the gentile nations to be constantly pouring into the coffers of the Jews, by an incessant stream, by which they are literally sucking the milk of the gentiles, until it is beginning to be said that the Rothschilds, and other Jewish bankers, hold the purse-strings of the world.

These millions, and thousands of millions of gold and silver and diamonds and precious stones, will be transferred to Jerusalem, one of these days, but not this year or next, but in this generation, when the set time of the Father has come.

The signs spoken by Jesus and Moses and the prophets, which should immediately precede the downfall of Babylon, and the second coming of Christ, are being made manifest with marvellous precision and order, one after another, until the anxious inquiry is made, "What will be the end of these wonders."

The angel spoken of by John the Revelator, in the 14th chapter of Revelations,

has come and communicated the everlasting gospel to men who were dwelling on the earth, and it is going forth to the nations, kindreds, tongues and people, of which we may speak more fully hereafter.

The declaration accompanying that gospel is, "Fear God and give glory to him, for the hour of his judgment is come."

Those persons who have passed through one of the many cyclones, which are so frequently visiting the earth, causing death and destruction in their pathway, realize that it is a time of judgment verily. It is evidently the time spoken of by Jeremiah the prophet, where he says "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 intent of his heart: in the latter days ye shall consider it."—Jer. 30: 23, 24.

This prophecy is spoken of in connection with the gathering of Israel, and the rebuilding of Jerusalem, which work is now rapidly progressing. Even a railroad is now being laid between Jaffa and Jerusalem, all of which is a part of the great preparatory work, to be accomplished before the second coming.

Although, at the present time, the Rothschilds, and other wealthy Jewish bankers, may not entertain a serious thought of emigrating to Palestine, yet they will, in the due time of the Lord, feel an irresistible drawing to that land, and will remove thither with their vast wealth, for unto this end have they been raised up, and sustained of the Lord.

Soon after this takes place, the kings of the earth, and the different gentile nations will begin to confer together, and, as Ezekiel expresses it, an evil thought will come into the mind of Gog, the chief prince of Meshech and Tubal, and he will say: "I will go up to the land of unwalled villages, * * to take a spoil, and to take a prey; * * to carry away silver and gold, to take away cattle and goods, to take a great spoil."

The Lord speaking unto Gog, by Ezekiel concerning those days, says:

"And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people Israel, as a cloud to cover the land, it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. * * *"

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. * *

And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezekiel 38: 15, 16, 18, 21, 22.

So numerous will be the army that will be brought against Jerusalem, that after they are cut off, the wood pertaining to their implements of war, will be of such vast quantity that it will serve the house of Israel for fuel for seven years, so that they will not need to take any out of the field or forest.

Zechariah speaking on this subject, says:

"Thus saith the Lord of hosts; There shall old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness."—Zech. 8; 4-8.

After the Jews have returned, and Jerusalem is rebuilt, and its inhabitants enjoy the happy state spoken of in the above quotation, the gentile nations will become envious, and prepare

themselves to go up to Jerusalem to rob the Jews, and will unite their mighty armies under Gog, from the north quarter and go to Jerusalem, where they will meet with their final doom, and the Lord Jesus will come according to the following scripture:

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark; But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.”—Zech.—14: 1-9.

We have learned from the foregoing scriptures there is a great work to be ac-

complished before the second coming of Christ, therefore we need not be alarmed when men tell us the Lord will come on a given day, before the things spoken of above have come to pass, as we may know assuredly they are false witnesses, and know not whereof they affirm.

Jesus will come, however, but it will be in the exact time appointed of the Father. The signs spoken of by Jesus and the prophets, and the gathering of the great and mighty army against Jerusalem, all are given as tokens of his appearing. “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

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ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

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No. 15.

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Continued from page 287.

On the 19th of January, 1841, Joseph Smith received a lengthy revelation, from which is taken the following extract:

“And build an house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build an house unto me. But I command you, all ye my saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead,

saith the Lord your God."—D. & C. 107, part of 10 and 11.

I do not purpose here, to speak of the merits or demerits of the revelation, but to relate that, with such a wonderful incentive as the fear of being *rejected with their dead*, the brethren went to work with their mights, to accomplish the building of the temple within the time appointed. In the mean time large numbers were baptized in the Mississippi river for their dead friends. On one occasion it was reported that 400 were baptized in one day.

The excavation was made for the basement of the temple, and four suitable stones were prepared for the corner stones, to be laid on the sixth of April.

The officers of the Nauvoo Legion procured beautiful and costly uniforms, and had the Legion drill preparatory to taking a prominent part in the ceremony of laying the corner stones, as will be seen by the following quotation from the 2nd vol. of *Times and Seasons*, commencing on page 380.

"For some days prior to the sixth, the accession of strangers to our city was great, and on the wide spread prairie, which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi, were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens, all was bustle and preparation, anxious to accommodate their friends who flock in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length, the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays, were preparations for the celebration of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the field, who were appointed to take a conspicuous part in the days proceedings.

The citizens from the vicinity, now began to pour in from all quarters, a continuous train, for about three hours and continued to swell the vast assembly.

At eight o'clock A. M. Major General Bennett left his quarters to organize and prepare the Legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa, and other parts of the county, which joined them on the occasion.

At half past nine Lieut. General Smith was informed that the Legion was organized and ready for review, and immediately accompanied by the staff, consisting of four Aids-de-camp, and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the Band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front of the Lieut. General. On his approach to the parade ground the artillery was again fired, and the Legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies, presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers, would have become a Bonaparte or Washington.

After the arrival of Lieut. General Smith, the ladies who had made a beautiful silk flag, drove up in a carriage to present it to the Legion. Maj. General Bennet, very politely attended on them, and conducted them in front of Lieut. General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut. General Smith, acknowledged the honor conferred upon the Legion,

and stated that as long as he had the command, it should never be disgraced; and then politely bowing to the ladies gave it into the hands of Maj. General Bennett, who placed it in the possession of Cornet Robinson, and it was soon seen gracefully waving in front of the Legion. During the time of presentation, the Band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut. General Smith, accompanied by his suit, reviewed the Legion, which presented a very imposing appearance, the different officers saluting as he passed. Lieut. General Smith then took his former stand and the whole Legion by companies passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organized the procession, to march to the foundation of the Temple, in the following order; to wit:

Lieut. Gen. Smith,
 Brig. Generals Law & Smith,
 Aids-de-Camp, & conspicuous
 strangers,
 General Staff,
 Band,
 2nd Cohort, (foot troops.)
 Ladies eight abreast,
 Gentlemen, eight abreast,
 1st Cohort, (horse troops.)

Owing to the vast numbers who joined in the procession, it was a considerable length of time before the whole could be organized.

The procession then began to move forward in order, and on their arrival at the Temple block, the Generals with their staffs and the distinguished strangers present, took their position inside of the foundation, the ladies formed on the outside immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendance

of B. S. Wilber, sung an appropriate hymn.

Prest. Rigdon, then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION,

which was listened to with the most profound attention by the assembly." * * *

"The first Presidency superintended the laying of the

CHIEF CORNER STONE

on the south east corner of the building, which done. Prest. J. Smith, arose and said, that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the saints might have an habitation to worship the God of their fathers.

Prest. D. C. Smith and his counsellors, of the high priest's quorum, then repaired to the south west corner, and laid the corner stone thereof.

The High Council, representing the Twelve laid the north west corner stone.

The Bishops with their counsellors laid the north east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the Legion marched to the parade ground, and formed a hollow square for an address. Maj. General Bennett addressed the Legion at some length, applauding them for their soldier like appearance, and for the attention which both officers and men had given to the orders.

Lieut. General Smith, likewise expressed his entire approbation of the conduct of the Legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favorite and adopted state."

Thus the corner stones of the house of the Lord, or what was claimed to be the house of the Lord, were laid amid the roar of cannon, and by the hands of men wearing the garments, and bearing the implements of war and of blood.

Lieut. General Joseph Smith, who superintended laying the chief corner stone, and Brig. Gen'l. Don Carlos Smith, President of the High Priests' Quorum, who superintended laying the second corner stone, were both clothed in their military garments, and wearing their swords at the time.

Although I took part in the procession and ceremonies, yet I took no part in the military portion of it, as I never mustered a *single day or time* in the Legion, always believing the church of Christ had no use for such an organization, and really feeling that that part of the charter business was of the devil. The officers of the Legion threatened to court-martial and fine me. I told them to fine as often, and as much as they pleased, I never would train with them, neither would pay one cent of fine. And I never did.

While upon the subject, will give a brief outline of the history of the temple. It was commenced to be built within two years from the time the church were driven from Missouri; and as such great and stupendous results depended upon its completion, according to the revelation, the members of the church strained every nerve to build it. We doubt if ever there were a people who more readily obeyed the counsel of their leaders, than did that people. They were ready to make every sacrifice to accomplish an object so dear to their heart, but the conduct of some of the members of the church was such, and the City Council, with Joseph Smith at their head as Mayor, ordered the City Marshall to destroy the *Nauvoo Expositor* printing press, type and material, which he did with his *posse*. These acts so exasperated the people of Illinois, who so recently were the friends of the church so that before the walls of the temple were much more than half way up, Joseph and Hyrum Smith were both bru-

tally murdered in Carthage jail, on the 27th day of June, 1844, and threats were made to drive the church from the state.

Notwithstanding all this the work on the temple was pushed with all possible dispatch, until it was completed so they began to use it for the purpose it was intended, in which they gave what they called the keys of the Priesthood, and the endowments with the signs, grips, tokens and garments, such as were given in the Holy Order in Joseph Smith's life time.

But they were not permitted to enjoy the use of the temple long, as by some means it took fire and was partially burned, and besides, the church was compelled to leave the state. The first company, with Brigham Young and the twelve, at its head left Nauvoo for the Rocky Mountains in February, 1846, in less than five years from the time the corner stones were laid.

A brother who was living in Nauvoo at the time, and who received in the temple what was called his endowment, with the signs, grips, tokens and pass words, and peculiar garment or protection robe, informs me that two or three nights before Brigham and his party left for the west, they had a dancing party in the temple, and occupied nearly or quite the whole night long in music and dancing.

I speak of these things not because I take pleasure in dwelling upon them, but because I feel it my bounden duty to present these truths of history, so that those who come after may shun the shoals and rocks upon which that people made shipwreck; for know assuredly, that these things could not be of the Lord.

After the church had left, a French Icarian Society purchased and undertook to repair the building, and when engaged in that work one pleasant May day, there suddenly arose a whirlwind, as such stormes were then called, and blew down the north wall, and so shattered the remainder of the building that its further repair was abandoned. It has since been entirely torn down, and the foundation stones quarried out and burned into lime, and the place where it stood, levelled up, and set out to grape vines, thus showing

clearly to my mind, the displeasure of the Almighty in its construction.

I am fully persuaded, after these years of experience, that the church and military organizations, or church and state, cannot be united and enjoy spiritual prosperity. "Ye cannot serve God and mammon."

Let the history and downfall of Nauvoo be a solemn warning to the members of the church of Christ, and let us be content with the simple and plain teachings and gospel of the Lord Jesus Christ.

But to return to my narrative. In the spring of 1841, I had a building erected suitable for a printing office, stereotype foundry, book bindery and dwelling combined, where those different branches were successfully carried on under my personal supervision. Commenced stereotyping the book of Doctrine and Covenants and hymn book.

On the 7th of August, 1841, Don Carlos Smith died, after only a few days illness. He was buried with military honors, greatly beloved and mourned by all who knew him. From a close and intimate acquaintance with him from May 1835 unto the day of his death, I do think he was one of the most perfect men I ever knew. He was a bitter opposer of the "spiritual wife" doctrine, which was being talked quite freely, in private circles, in his lifetime.

Elder Robert B. Thompson, who was assistant editor of the *Times and Seasons*, also died on the 27th day of August. He too, was a man greatly beloved by those who knew him. He was esteemed as an exceptionally good, christian man.

Brother Don Carlos Smith died in the 25th year of his age, and Bro. Thompson in his 30th year. Thus in the very prime of life those two noble men of God, as I have every assurance they were, laid down their armor, and passed into the beyond, where they "may rest from their labors and their works do follow them."

After the death of Brother Smith, his widow, Sister Agnes M. Smith, wished to dispose of her entire interest in the *Times and Seasons*; and I purchased the

entire establishment, and combined it with my other business.

(To be continued.)

CORRESPONDENCE.

Hillsdale, Ia., June 19th 1890.

DEAR BRO. ROBINSON:—I have been thinking for some time to write a short article for the RETURN, to let the children of God know that I, for one, am firm in the church of Christ. I have been in two factions before I united with the church of Christ, and I can look back now and see that I had a zeal without knowledge. I looked for men to teach me instead of the pure words of Christ, my redeemer, the true shepherd, who gave his life for his sheep. He said I am the true shepherd, follow me. He also laid down the plan of salvation, whereupon mankind can have eternal life.

I find in the book of Mormon, the same teaching, and gospel, was taught on this land to the children of Joseph, as we can plainly see that these Indians, according to that history, are remnants, and must be brought to a knowledge of their fore fathers and also their Redeemer, as well as the Jews have to be brought to the knowledge of Christ and the new testament.

Ezekiel speaks of these two sticks. 37th chap. 16th verse, which I believe is the new testament and book of Mormon. Lehi saw the rod of iron that led to the tree of life, which is the word of God. Christ says: "this gospel of the kingdom must be preached to all the world, and then shall the end come." Mathew 24:14.

Now I would advise all to search the words of God for themselves, and then live according as they teach.

Adieu ye proud, ye rich, ye gay.

I'll seek the broken hearted;

For which the mighty Savior came
And heavenly truths imparted.

For this religion thrives again,
 In it Christ's power is given;
 * May all mankind, through it regain
 On earth, the gifts of heaven.

Your Sister in Christ,
 LUCY M. THOMAS.

—:O:—

A friend in Kansas City writes:

Mr. ROBINSON:—*Sir*:—We enclose one dollar for the RETURN for the year 1890. We are pleased with it, and believe it will be the means of bringing many to a knowledge of the truth as it is in Christ, and will lead many to investigate, and know for themselves what is truth and what is error.

Trusting God will bless you in your efforts for good, and guide you by his spirit in love and truth.

With regards to yourself and family, I remain as ever, &c.

(-:-)

Capsicum as a Counter-irritant.

Dr. Henry J. Buck, writing to the *Lancet*, says: "I have used this drug for more than twenty years—I may almost say daily—and many of my patients will not travel without a bottle of the 'magic lotion,' as they call it. I find the simplest and most efficacious way of applying it is to soak a large handful of the crushed pods in half a pint of hot water for an hour, then strain, and bottle for use. A teaspoonful of eau-de-cologne added will help to keep the solution, or it can be well boiled after preparing. I then have it applied to the affected parts on a piece of linen folded three or four times, or on lint, and covered with gutta percha tissue or a dry flannel. In this way the lotion may be kept on for hours without vesicating, and in many cases the skin is hardly reddened. The stinging and burning sensation produced by the capsicum lotion is, after a few minutes, welcomed by the sufferer, so magically does it often remove the rheumatic or neuralgic pain for which it is being applied. In acute torticollis

a cure is often speedily obtained by covering the side affected with the application. In any form of neuralgia, rheumatism, subacute gout, pleurodynia, and such like, it will be found most useful, and may be reapplied over and over again during the day and night without any fear of vesication." (blistering.)—*Scientific American*.

—o—

The Supreme Court of the United States declared that a state has the constitutional right to prohibit the importation of cattle that are liable to spread disease, or are suspected of containing poison or disease lurking under their fair skin, and behind their horns. That Iowa and Illinois had such rights. Yet the same court decides that liquors may be imported from one state to another, no matter if each barrel has in it more of disease and damage than was ever contained in a trail of Texas cattle 500 miles long. We fear that temperance people have not yet learned as to the time of the day to have their cases called, and that they forgot that one bar aims to protect another.—*Ex*.

—o—

Palestine.

The long projected railway from Jaffa to Jerusalem is at last being laid. A French company is constructing the line, with the permission and promised protection of the Sultan. Though only a single line will at present be laid, such structural arrangements will be made as will facilitate the laying of a second line in the course of time.—*Selected*.

One of the movements for the spread of the Gospel in the Holy Land is the "English Deaconess House" in that city. Here young Christian women are studying the Arabic language in order to teach the native women.—*Selected*.

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

LIFE'S JOURNEY.

BY A LADY AGED EIGHTY YEARS.

I have met with a great many people,
 In passing through life's varied way.
 I have met with the smart and simple,
 The crabbed the grave and the gay.
 I have travelled with beauty and virtue;
 I have met with the ugly and bad;
 I have laughed with those who were
 merry,
 I have wept with those who were sad.

One thing I have learned on life's journey
 Never judge one by what he appears:
 The eyes that seem sparkling with
 pleasure

Often battle to keep back the tears:
 Somber, long, sanctimonious faces
 Very often hide souls that are vile;
 While the heart that is merry and cheer-
 ful

Is always freest from guile.

I have learned not to look for perfection
 In any of frail human kind;
 In hearts the most gentle and loving,
 Some blemish or fault I can find.
 And yet I have not found the person,
 So low, so depraved or so mean,
 But that some good impulse or virtue,
 Among his bad traits might be found.

And too, I have learned that most friend-
 ships,

We make are as brittle as glass;
 Just let a reverse overtake us,
 Our friends on the other side pass.
 But ah! I have found some few loyal:
 Some hearts ever loving and true;
 The joy and peace they have brought me
 Will cheer my life's journey through.
 —Ex.

RABINOWITZ'S ADDRESS.

In this issue will be found an address
 by Mr. Rabinowitz, a converted Jew,
 who is doing a great work among his
 brethren, the Israelites, in Russia, and
 other countries of Europe.

This address will be found very interest-
 ing, as it shows with what zeal
 and fervor the sons of Jacob enter into
 the christian work, when converted to
 the Lord Jesus Christ. How they long
 to have their Hebrew brethren come,

and drink with them at the fountain of
 the waters of life. They are willing to
 make any sacrifice that they may be the
 means of saving some.

The Father's work is certainly a mar-
 vel and a wonder, but it will continue to
 move on until all is accomplished prom-
 ised in his word. May we be worthy to
 assist in the great work of the last days,
 and permitted to enjoy the rich blessings
 pertaining thereto.

COUNCIL MEETING.

For the information of those who con-
 template attending our meeting on the
 24th inst., will state that brethren from
 Richmond, Southern Mo., Kansas, and
 the Southern states, will come by St.
 Joseph, Mo.

There is but one train a day which
 leaves St. Joseph at 10:15 a. m. and ar-
 rives here at 2:30 p. m.

Brethren and friends from the north,
 west, and east, will come by the way of
 Chariton, or Humeston, Iowa.

Fare from Kansas City	- - -	\$5.02.
“ “ St. Joseph	- - -	\$3.00.
“ “ Chariton	- - -	\$1.35.
“ “ Humeston	- - -	\$0.83.

All friends are cordially invited to at-
 tend. We will make you welcome.
 Those coming by team, provision will
 be made for stabling for their horses.

There will be a committee man at the
 depot, on the arrival of trains, wearing a
blue ribbon, who will conduct the brethren
 to our place.

Come friends, in the spirit of meekness
 and love, and let us have a profitable
 season together. Remember, the Lord
 Jesus is coming ere long, and the bride
 will make herself ready.

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.

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 Ex-
 press ord. r. 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. 2. No. 8.

DAVIS CITY, IOWA, AUGUST, 1890.

Whole No. 20.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

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

THE AMERICAN INDIAN.

THE LORD'S BATTLE-AXE.

What is best to do with the Indians? and what will be their final destiny? are questions which have agitated the minds of our statesmen, and thinking men for years.

One thing is certain, they are here in our midst. They were found on this land when Columbus discovered America. They were the rightful owners of the soil so far as man can acquire a right to the soil. This right has been recognized by our general government, in the fact that the government have purchased from the Indians large scopes of the country, from time to time, until the white man has obtained, what he pretends to claim a legal ownership and possession of, almost the entire area of the United States. But one remarkable peculiarity in this whole affair is, that the Indians have retained small reservations here and there, in almost every state and territory in the Union. This had to be in order to fulfill prophecy, of which will be spoken further on.

The means employed, and the policy pursued by the whites, which induced the Indian to finally consent to sell his land, may be worthy of a passing notice.

Generally the purchases have been made after the whites have made encroachments upon the Indians' land, and made up their mind to have it at all hazard. These professed purchases have one feature about them differing from purchases made from other nations, in

this, that the whites usually set their own price, and dictate the terms of sale, and influences are brought to bear that the Indian feels compelled to yield, but in several instances would not give possession until compelled to do so by force of arms.

In a word, they have been driven back, and from place to place, until they are reduced to a very small number, having but small reservations, altogether insufficient to furnish game for their support, and some of them are in an actual state of starvation. The whole country is filled with villages and cities from the Atlantic to the Pacific; and the entire land traversed by railroads from the north to the south, and from the east to the west, and the poor Indian, it is thought by some, will become exterminated.

Those who anticipate such a fate to befall the red man will be sadly disappointed; for a wonderful destiny yet awaits the Indian. He will become an important factor in the overthrow of this great and mighty nation.

There are many elements at work to bring about the destruction of our beloved country; among which are the many secret combinations and trusts which are forming all over our land. The intense feeling, and it may be said hatred, that is being engendered and cultivated, between the laboring classes and the capitalists of our country, are assuming dangerous proportions, although, at the present, there seems to be a lull in the storm. Possibly this apparent calm may be partially owing to the advice which appeared in the public prints some time since, advising the Brotherhood to keep quiet, and carefully refrain from any overt act for at least two years yet, but to continue their organizations, and increase their numbers as much as possible, so that when they do strike, it will be effectual.

All these movements and organizations among the laboring classes, have an object in view, which they intend to accomplish "peaceably if they can, but forcibly if they must," as I understand it.

Another element is at work which bodes no good to our people. The English capitalists are buying up the leading industries of our country, and our railroads, with British gold. They have already secured the great flouring mills and breweries and other industries of the country, and own a good share of the railroads. They can increase or diminish the supply of our breadstuffs at pleasure, if I understand the situation.

While these things are going on among the whites, the Indians have been driven to nearly the last extremity; the policy of the whites is being changed, with regard to them; an attempt is being made to civilize, educate, and induce them to adopt the mode of life, and manners and customs of the whites; and instead of further spoiling them, are becoming their nursing fathers, just as predicted in the scriptures. But what little can now be done for the red man will but illy atone for the wrongs of the past.

For four hundred years they have been robbed, and spoiled, and scattered and peeled, and been a hiss and a by-word among the gentiles, and murdered in cold blood all along these hundreds of years, until comparatively, few are left to show that such a race ever existed. But there are small remnants of them left in almost every state and territory of the Union. This we see is in strict accord with statements made concerning them in the book of Mormon.

Speaking of the wrongs perpetrated upon the Indians, T. DeWitt Talmage in a sermon delivered a few months since, stated that a General in the army had said to him, that, "*In every Indian war the whites were the aggressors.*" One thing is certain, the Indians have been fearfully wronged by the whites, all of which our heavenly Father knoweth perfectly, and although he beareth long with the sons of men, yet a day of retribution is sure to come.

Notwithstanding the Lord bore long with the wrongs perpetrated upon the African slaves, in this country, yet a day of retribution came, and they were delivered, but at what fearful cost of blood and treasure! So also, is a day of retribution hastening for the wrongs perpetrated upon the red man. As I understand Isaiah's prophesy, that day cannot be very far away, Isaiah says:

"Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."—Isa. 33:1.

Now, therefore, when we see our nation cease to spoil the Indians, and the other gentile nations lift the hand of oppression from off the Jews, which is now being done, then we may know the day of retribution draweth near, and we need not try to escape it, except we repent.

Jesus Christ, when ministering to the forefathers of the Indians, on this land, after his resurrection from the dead, uses this wonderful language:

"And it came to pass that when they had all given glory unto Jesus, he said unto them, Behold now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. Then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed:

them. And the Father hath commanded me that I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem."—Nephi 9:8 and part of 9.

Our Savior repeats the statement three times in the book of Mormon, and the prophet Micah also, in the bible, speaks of these things in the 5th chapter, commencing at the 8th verse.

According to the foregoing quotation, the Lord says he will do it. Let us not say then, "It cannot be done." There is nothing impossible with God. Inas-

much as he uses man, at times, as an instrument to accomplish his purposes, the time is coming when "one will chase a thousand, and two put ten thousand to flight."

The Lord, speaking through Jeremiah, the prophet, to Israel, (of whom these Indians are a remnant,) informs us whom he will use as his *battle axe*, as follows:

"Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider.

With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.

I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."—Jeremiah 51:20, 21, 23.

Thus we see it will be an easy matter for the Indians to go through and tread down and break in pieces, when their arm is made strong by the arm of the mighty God of Jacob.

This land has twice been cleansed and two distinct civilized races swept from off its face, because of their iniquities, of which the many ruins found on the continent of America, fully attest; and the signs of the times clearly indicate a third cleansing for the same cause. Let us therefore repent of our many murders, and whoredoms, and robberies, and secret combinations, lest, while we are crying "peace and safety," sudden destruction come upon us, and our houses be left unto us desolate.

I feel called upon to give you this timely warning, that my skirts be clear of your blood.—EDITOR.

—:0:—

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

MINUTES.

Of the council of Elders of the Church of Christ held at Davis City, Iowa, commencing July 24, 90.

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

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

Friday morning July 25th.

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

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

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

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

ANTERNOON SESSION.

Council was opened by singing, "Come let us anew," and prayer by Bro. Whitmer, after which was sung "Let us shake off the coals from our garments."

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

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

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

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

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

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

Saturday, July 26th. The Council was opened at 10, a. m. by singing, "Let us pray for one another," and prayer by Bro. Whitmer. Minutes of yesterday's meetings were read and approved.

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

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

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

Resolved, That we believe the officers of the Church of Christ consist of Elders, Priests, and Teachers, which includes Special Witnesses, Prophets and Evangelists.

The Special Witnesses at Jerusalem were called "Apostles," but on this

land they were called, "Disciples," and in this dispensation, the twelve special witnesses to the Book of Mormon, were called, "Witnesses." Carried. Council adjourned until 2:30 p. m.

AFTERNOON SESSION.

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

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

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

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

Resolved: That we understand that no Elder has a right to demand the license of any other Elder, Priest, or Teacher; but if any such Officer, in transgression, wishes to surrender his license to the Elder of the church where he belongs, or if he be an Officer of the church at large, he may surrender it to any Elder or Pastor, and the Elder shall receive it and deliver it to the church where the party belongs. Carried.

Moved to take up the report of

the committee on Articles of Faith. Carried.

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

Resolved: That we the council of Elders and members of the Church of Christ, in council assembled at Davis City, Ia., declare that we believe in the Bible and Book of Mormon, and we accept them in all cases as our standard of faith and practice. Adopted.

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

SUNDAY JULY, 27th.

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

MONDAY, JULY 28th, 1890.

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

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

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

Resolved: That we the Elders and members of the Church of Christ,

in council assembled, do most heartily endorse the work of Bro. E. Robinson, in publishing "THE RETURN," and feel it to be our duty to render him such aid and assistance as lies in our power, ever praying that he may have wisdom to do his work in the spirit of the Lord. Carried unanimously.

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

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

Resolved: That we sustain Bro. P. A. Page as General Church Recorder. Carried.

Moved that a committee be appointed to draft a form of license for Elders, Priests and Teachers, and get them printed. Carried.

The chairman appointed Bros. Page and Robinson said committee.

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

Council adjourned to meet at 2 p. m.

MONDAY AFTERNOON.

Council met pursuant to adjournment at 2:15.

Opened by singing hymn "How firm a foundation." Prayer by Bro. E. Robinson,

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

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

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

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

Moved that we adjourn *sine die*.

Dismissed by prayer by Brother Thomas.

J. C. WHITMER, *Moderator.*

C. A. WICKES, *Secretary.*

COMMUNICATIONS.

**JESUS CHRIST THE GREAT
AND LAST HIGH PRIEST.**

(Continued from page 293.)

The revelation on priesthood says an elder is of the Melchisedec priesthood, (which priesthood is higher than the other priesthood:) and also says that when the High Priest is absent the elder has a right to preside, thus admitting that the Elder holds the same authority as the High Priest when the High Priest is absent. Now, dear reader, how can one man hold the same Priesthood (the same authority) as an other man, and yet one be above the other? I cannot see for the life of me how it could be, yet we find this is what is set forth in this revelation, after it has stated in the beginning of the revelation that an elder belonged to the Melchisedec Priesthood, and had a right to preside when the High Priest was not present, admitting that the elder had the same authority.

We also find by the revelation, that there is one presiding High Priest over the High Priests belonging to the Melchisedec Priesthood, who is President of the High Priesthood, and over all the church; the whole church being ruled by his command, either for weal or for woe, being not as a free institution but as a monarchy (a king,) going by the voice of one man.

I believe that all officers of the church are appointed to serve the people of the church in general. Some in spiritual things and others may be appointed over temporal things, but the government should be by the consent of the governed in all things. Every member of the church is supposed to be born again, born of the Spirit, and if they are not they have not rightly entered in. But they should be born again, and if they are, they are

just as competent to judge good from evil as any of the officers, and that Spirit will guide the members into all truth just as well as it will an officer, therefore they should have as much to say as their servants at least, therefore everything pertaining to the government of the church should be by the consent of the governed, and by the voice of the whole people, and not a favored few.

A church governed by and in the interest of those in authority, and whose members have little or nothing to say, cannot be one as Christ prayed that they should; he prayed that they might be one as he and his Father were one. Now we cannot be in this oneness unless we are one in all things pertaining to God.

Dear reader, I hope you will study the few thoughts set forth in this article in my broken way. My desire is to do good. I have no ill feeling towards any one who does not believe as I do, but this is my honest conviction, therefore I write to do good. Yours for truth and righteousness.

W. S. ROBERTS.

Hornick, Ia.

:o:

CHURCH AUTHORITY.

In the 15th verse of the 16th chap. of Mark, and in the 18th verse of the last chap. of Matt. Christ gave to his disciples the authority to preach the Gospel, and to administer in the ordinances of the same.

In the things of the world it is the same, that men must have authority from some higher source before they can perform any important act. A man, in performing the duties of an officer of the law, must be properly commissioned, and must prove his authority whenever called upon to do so. Neither can he do anything more than those duties required of him by the laws that gave him the power to act. A foreigner coming to this country, and wishing to become a citizen thereof, could not go

before a justice of the peace and be qualified a citizen of this country. No, he must go before the officer having *the* authority to initiate foreigners to become citizens of the United State.

So it is with Christ's Spiritual kingdom on earth. If we desire to be in *the* church of Christ we must go before the ones having *the* authority to administer in the ordinances pertaining thereto, before we can become a member of his spiritual kingdom, here on the earth his footstool. And as we have shown, if the systems of men in worldly governments are perfect in this matter, please give God the credit of having as good a system for his church, or kingdom on earth.

In the 9th chapter of the Acts of the Apostles, we find that Saul, afterward called Paul, had to have letters of *authority* from the High Priests at Jerusalem to bring captive the followers of the meek and lowly Jesus, and persecute them. On the way to Damascus he was confronted with a greater Authority in the person of our Lord and Savior, and blinded by the glorious light which shown round about him, being convinced of his wickedness, cried out "What wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou must do." The question arises why did not Christ preach *the* gospel to that man crying out, "What must I do?" Simply because he had left the authority with his disciples, and as that was his order, to work in and through the agency of men, he simply honored that order of things. We notice the same in the 10th chap. of the Acts where the angel appeared unto Cornelius, but simply referred him to Peter at Joppa. It is the Lord's order to always recognize *the* authority that he gives to man, provided that that authority is not corrupted by transgression.

Now beloved, among so many sects and organizations, each claim-

ing to be *the* church of Christ, how are we to tell who has the authority to preach the gospel and to administer in the ordinances pertaining thereto? Our heavenly Father in his loving kindness has made the way plain wherein he says, "For thus it behooveth the Father that it should come forth from the Gentiles, * * * that they may repent * * * and know of the *true points* of my doctrine."—Nephi 9–11. Now then, notice the restored covenant and you will see that it teaches nothing but the gospel, and those that were sent to preach, were endowed with the Holy Priesthood, and were sent to preach what? a gospel? God forbid. They were sent to preach repentance from dead works, of faith toward God, the doctrine of baptisms, the doctrine of laying on of hands, resurrection from the dead and eternal judgement, and whoever preaches more or less than these six grand fundamental principles as the saving power of Christ, preaches not *the* gospel, let them be who they may.

May God bless his people with his spirit to lead and guide into all truth and righteousness, Amen. At some future time we may speak more fully of Church authority and the work as we received it from the hands of Elder David Whitmer.

D. E. McCARTEY.

—:o:—

BRO. E. ROBINSON:—I feel thankful for the light of truth that is spreading. The seed is sown, and it must be cultivated until it brings forth the fruit fit for the Master's kingdom. I have received instructions, but it is too much to write now. I have been expecting some of the Brethren this way; if any come, call and see us.

I am thankful to hear of your meeting at Davis City on the 24th. May God bless them all, and direct all things according to his will; and may peace, joy and love fill their hearts, and his power be with them.

I have enclosed stamps for some of Elder Whitmer's Addresses. Will you please send them.

With kindest love to all, I remain,
Your Brother for Truth.

THE RETURN.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, AUG. 1890.

TO OUR BRETHREN.

BELOVED BRETHREN;—We are called upon to assist in pruning the Lord's vineyard, as we understand it, for the last time. Our heavenly Father informed his servants in the beginning of this dispensation, that, "if ye have not faith, hope and charity, ye cannot assist in this work."

The same principle holds good to-day. The gospel is the same now as it ever has been. The servants of Christ can enjoy to-day the same precious gifts and blessings enjoyed by his servants of old. It requires the same pure and holy life on our part, that was required of the servants of the Lord in ages gone by, to entitle us to like precious faith enjoyed by them. The same cause will produce the same effect in all ages. It is one of the immutable laws of our heavenly Father. Let us then be up and doing while the day lasts, for soon the night cometh wherein no man can work.

Let us cultivate in our lives the same gentle, kind, and loving spirit, which was taught and made manifest by our Savior when here in the flesh. As branches of the true vine, let us so live and walk, that we may be worthy to receive nourishment and daily sustenance from the vine, by which alone we will be able to bring forth good fruit for the Lord of the vineyard to lay up against the season thereof.

—:O:—
COUNCIL MEETING.

There were not many in attendance at our Council, but those who were here seemed to appreciate the pleasure of

meeting together. Our sessions were perfectly harmonious, and entirely void of any apparent feeling of accrimony. The brethren examined all questions that were presented, with calmness and cool deliberation. Although, at the first presentation, some of the brethren held slightly different views on some of the questions, yet, after a careful scriptural investigation, all came to a perfect oneness, so that I believe every question was settled with the hearty approval of every Elder present.

One thing transpired which was to be regretted. Brother John McKimm, of Lamoni, holding what were considered extreme views on the subject of the gifts of the gospel, requested his name stricken from our church record, and withdrew from the church. His case was referred to the Davis City church, of which he was a member, as will be seen by reference to the Council Minutes.

While, as an individual, I regret the course pursued by Bro. McKimm, yet I freely accord to him the undoubted right to withdraw.

Persons come into the church voluntarily, of their own free will and accord, and I believe they have the same inherent right to voluntarily withdraw. If they have not that privilege, then, the moment a person enters the pale of a church they become a bondman or a bondwoman, and are no longer free agents. The idea that because individuals choose to withdraw from a church, they must be labored with and cited to trial, and expelled from the church, (unless they have been guilty of some out-breaking sin,) is, to my mind, not only cruel, but exceedingly wicked.

After the adjournment of our Council, Monday afternoon, repaired to the water, when Bro. Orton W. Burns, of Clinton Illinois, was baptized by Elder J. C. Whitmer. At 8 p. m. a prayer and confirmation meeting was held in the Hall, when Bro. Burns was confirmed a member of the Church of Christ, by the laying on of hands, according to the scriptural pattern. A peaceful and happy time was enjoyed.

Tuesday 29. At 10 a. m. the brethren and sisters met at Brother E. Robinson's and held a prayer and sacrament meeting in which every member present took part, and bore their testimony. It was a meeting long to be remembered by those present, as the Lord manifested his loving kindness, pouring out upon us his peaceful and Holy Spirit, causing our hearts to burn with joy within us. We felt it was truly good to wait upon the Lord.

At this meeting Brother Burns was ordained an Elder by Elder E. Robinson, assisted by Elder J. C. Whitmer.

Soon after dinner, the brethren and sisters gave each other the parting hand, and those from abroad left for their respective homes, (except Elder D. E. McCarty, who intends to remain here for a season,) all expressing joy and thankfulness for the precious blessings received from our heavenly Father at our meetings.

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ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

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No. 16.
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Continued from page 302.

In what is termed, the temple revelation, given on the 19th of January, 1841, the commandment was given to build a boarding house, to be called the "Nauvoo House," as will be seen by the following extract from the revelation:

"And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore,

let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House: and let it be a delightful habitation for man and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner-stone thereof; that he may receive, also, the council from those whom I have set to be as plants of renown, and as watchmen upon her walls.

Behold, verily I say unto you, let my servant Geo. Miller, and my servant Lyman Wight, and my servant John Snyder, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house.

Verily I say unto you let my servant, Joseph, pay stock into their hands for the building of that house, as seemeth him good; but my servant, Joseph, can not pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can any other man saith the Lord." D. C. 107: 18, 19, 21.

The persons named in the revelation, as the building committee, organized according to the instruction therein given, and opened stock books, and commenced operations immediately. The foundation was prepared, and the ceremony of laying the corner stone was attended to on the 2nd day of October, 1841. One thing transpired on that occasion worthy of note.

After the brethren had assembled at the south east corner of the foundation, where the corner stone was to be laid, President Joseph Smith said: "Wait, brethren, I have a document I wish to put in that stone," and started for his house, which was only a few rods away, across Main Street. I went with him to the house, and also one or two other brethren. He got a manuscript copy of

the Book of Mormon, and brought it into the room where we were standing, and said: "I will examine to see if it is all here," and as he did so I stood near him, at his left side, and saw distinctly the writing, as he turned up the pages until he hastily went through the book and satisfied himself that it was all there, when he said: "I have had trouble enough with this thing," which remark struck me with amazement, as I looked upon it as a sacred treasure.

It was written on foolscap paper, and formed a package, as the sheets lay flat, of about two, or two and a half inches thick, I should judge. It was written mostly in Oliver Cowdery's hand writing, with which I was intimately acquainted, having set many pages of type from his hand writing, in the church printing office at Kirtland, Ohio. Some parts of it were written in other hand writing.

He took the manuscript and deposited it in the corner stone of the Nauvoo House, together with other papers and things, including different pieces of United States' coin. I put in some copies of the *Times and Seasons*; all were carefully encased in sheet lead to protect the contents from moisture, and a stone had been cut to closely fit into the cavity which had been made in the corner stone to receive these things, which stone was fitted in its place and cemented, when it was thought the papers and other articles would be preserved without decay or injury for ages, if not disturbed.

From this circumstance we know there must have been at least two manuscript copies of the Book of Mormon, which necessarily must have been the case, as the printer who printed the first edition of the book had to have a copy, as they would not put the original copy into his hands for fear of it being altered. This accounts for David Whitmer having a copy and Joseph Smith having one. They were both mostly written in Oliver Cowdery's hand writing, as I have seen both. He was writing for Joseph most of the time he was translating the Book of Mormon.

The Nauvoo House was never completed. It was in the shape of an L, with

one wing facing west on Main Street, and the other wing facing south on the Mississippi river. It was located on the east side of, and at the foot of Main Street; directly on the bank of the river. The basement story was built of fine cut lime stone, and but one story of brick built up when the church were compelled to leave Nauvoo. It remained in this unfinished state for perhaps 20 years, or more, when Major Bideman, who had married Joseph Smith's widow, wishing to utilize the walls, had a roof put upon the west wing, fronting on Main Street. While this work was being done, Alexander Hale Smith, one of Joseph Smith's Sons met with a serious accident which greatly endangered his life. A new beam which had been placed for the joists to rest upon, suddenly broke, and striking him upon the head cut a gash said to be near four inches in length, as I was informed.

Knowing that manuscript copy of the Book of Mormon was deposited in that corner stone, and supposing it to be the original copy written by Oliver Cowdery, and others, as dictated to them by Joseph Smith, as he translated from the plates, and not knowing that David Whitmer had a manuscript copy, and being satisfied the Nauvoo House would never be completed, I had an intense desire to ultimately become possessor of that manuscript, as a sacred treasure; consequently, whenever being at Nauvoo in after years, would visit the Nauvoo House to see if the corner stone had been disturbed.

When there the last time, I staid all night with Major Bidamon, and occupied one of the rooms in the west wing of the Nauvoo House, that part of the building which had been prepared for occupancy, at which time I saw that a portion of the east wing had been taken down, and the hewn stone window caps and sills were being used in a fence near by, but the south-east portion of the wall, and the corner stone, were in place undisturbed.

Believing I was the only person in the country who had a knowledge of the contents of that stone, concluded not to make a request to open it out, but keep

the secret in my own breast until some future time, when the walls would be more nearly taken down.

A few years since, President Joseph Smith, of Lamoni, asked me if I knew "what was put into the corner stone of the Nauvoo House?" Still wishing to retain the secret, as I supposed, hesitated to reply, until allusion was made to the manuscript of the Book of Mormon, when I told him I had some recollection it was put in that corner stone. He then informed me Major Bidamon had taken down the wall and opened the stone, and found the manuscript ruined. It had gathered moisture, and much of it had become a mass of pulp, and only small portions of it were legible. That Mr. Bidamon had sent him portions of it.

Since being at Nauvoo, I learned David Whitmer had preserved a manuscript copy of that book; which he guarded with sacred fidelity. A cyclone passed through the city of Richmond, where he lived, and tore away a portion of his house, but the room where the manuscript was kept, was marvellously preserved uninjured.

Thus a manuscript copy of that sacred book has been preserved by David Whitmer, the *faithful witness*, who prized it far above gold, or the treasures of earth, as was clearly demonstrated when Orson Pratt and Joseph F. Smith came from Utah, to Richmond, Mo., and offered him a large sum of money for it. When he declined accepting their offer, Orson Pratt said to him: "Name your price, we have the money." His reply was: "Gentlemen, you have not got money enough to buy that manuscript." I am told that one of the Richmond bankers afterwards stated that he could have taken *one hundred thousand dollars*, or more, for that manuscript, to his knowledge. But no, he would not sell it. He prized the truth above rubies.

He was the only one to whom the angel of the Lord spoke, when he brought the gold plates from which the Book of Mormon was translated, and showed them to the three witnesses, whose testimony is published with the Book of Mormon.

The angel said: "DAVID. PLESSED ARE THEY WHO KEEP THE COMMANDMENTS." He kept the commandments, and lived to a ripe old age, and died in his own home, with his family and friends around him, to whom he bore this testimony:

"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 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."

The next morning after giving this testimony, he had an open vision, in which, among other things, he said: "I see Jesus." Thus died this good and true man, an account of whose happy death was given in the first number of THE RETURN. May the Lord help us to so live that our end may be as his.

TO BE CONTINUED.

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From the Deseret Semi-weekly *News*, Utah, for July 8th, we publish the following taken from the Press dispatches:

THE INDIAN CLAIM

OF HAVING SEEN THE MESSIAH AND RECEIVED HIS TEACHINGS.

"The following have appeared in the public journals in the form of press dispatches:

Fort Custer, Mont., July 3.—Early this morning a small squad of Cheyenne Indians appeared on the hill back of Fort Custer and sent word they wanted to come in. It was Porcupine, the apostle of the new Christ, and a few followers and believers in the new Messiah.

Porcupine's arrest had been ordered by General Brisbin, but a respite had been obtained for him by Major Carroll and he now came to explain his religion and personal conduct.

All the officers in the field, including Major Carroll, had given Porcupine letters of recommendation. At

6 o'clock Porcupine and his followers went to the headquarters building for a conference with the white chief, Jules, a Semi-nole, acting as interpreter.

The apostle arose and, stretching forth his hands, prayed in silence for nearly five minutes. Suddenly his face lit up and he seemed filled with the Holy Spirit. He began speaking in low, modulated tones, which grew louder and faster as he proceeded until they reached a tempest of Indian eloquence.

He claimed Christ was on the earth and in the flesh, at Walker Lake, Nevada, and that he had seen him and talked with him face to face, and that Christ had sent him abroad to preach His gospel to all who would hear.

The man he had seen told him he had been on earth before, hundreds of years ago, when the people had treated him badly and killed him. He showed scars on his hands and feet where he said the people had driven spikes, nailing him to a cross. He also had a bad wound in his side, where he said the spear had pierced his flesh.

He said he lived in heaven with his Father and had a mother who was a holy spirit. His Father had made the earth and everything that was upon it.

Porcupine is a splendid specimen of the Indian, over six feet tall, straight as an arrow, with a fine face and head. He is about 35 years old, and his large black eyes glow with the earnestness of his convictions.

He is modest and graceful as an orator. He refuses to bring the new Christ where the soldiers can capture him. This new religion is breeding trouble among the Cheyennes and gives the military much uneasiness.

Fort Custer, Mont., July 5.—The Indians on all the reservations in this section are in a state of excitement bordering on frenzy over the

alleged coming of the Messiah. A few days ago Porcupine, the apostle of the new Christ, gave to an army officer the story of his meeting with the Messiah. Last evening he arrived here with a few followers and related his story with additional details. He spoke to the officers and ladies of the post for over an hour, and fully explained his religion, which closely resembles the Christian religion of the whites, except that Porcupine claims positively that Christ has come back to earth and was seen in the flesh near Walker Lake, Nevada. Porcupine did not know anything about the first Christ, but he says this Christ told him he had been on earth hundreds of years ago, when he appeared to the white people, who used him roughly, and even killed him. Porcupine says he saw marks on the hands of the Christ, who said he had been nailed to a tree by the hands, and that spikes had also been driven through his feet and his side had been cut open.

The Christ did not show the scars on his feet as he did on his hands, nor did he show the wound in his side, but all knew what he told them was true. Porcupine said he did not believe in the Christ when he first heard of him, but no sooner did he see him than all doubt vanished from his mind and he knew that he was looking at God. He had never seen such a man before and never would unless he saw this man again, which he meant to do. It was evening when Christ came walking into the camp, and they all knew who he was without being told.

He described Christ as a large man with a noble carriage and face. Christ did not speak the first day Porcupine saw him, but commenced talking the next day soon after sunrise and did not cease until the sun was near the western horizon.

Hundreds of Indians, representatives from scores of tribes, heard him. He did not speak in Cheyenne, but Porcupine understood him

perfectly, as did the other Cheyennes present.

He then repeated much of the Christ's sermons to the Indians, and their similarity to the first Christ's teachings was at times astounding. Christ said what grew on earth grew for all; and all were equally entitled to the earth's products. He said he could not repeat in a day all Christ said, but these were some of the things he taught, and he believed in them, and the man he saw was the Son of God, and none other. Christ told the white people when they put him to death He would come again, but not to them first, but to the Indian nations, whose red children being poor and simple minded, would hear and believe Him. He commanded them to go forth and preach His doctrine, but to add nothing to it, and to hold nothing back. He said He could hear all they said wherever they were, "and," said Porcupine, "Christ is hearing me now and he is here in the room."

The apostle stood with outstretched hands in silence for several minutes before he began speaking, and having become filled with the Holy Ghost broke forth like one inspired. They were comandments, too, such as "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not bear false witness."

Porcupine said Christ told him all wars were wrong and they must not kill any one. He answered cheerfully all questions and said he told only what he saw.

Two of the Indians, with Porcupine, had been to Walker Lake, and when questioned by General Brisbin, said what Porcupine had told was true, and that they had seen and heard the same themselves.

Porcupine is a fine looking Indian, with large, black, expressive eyes, and an abundance of silky, black hair. He is over six feet tall. He also preached to the Crow Indians on the "New Messiah."

Our brethren of the Whitmerite faith will do well to look this Indian Christ up. It may be he is the one Elder David Whitmer refers to in the Appeal, who is to be the Choice Seer. He is in the desert, but what of that. Many are to come, and we are prepared for any whom God may send. The Lamanites are to become a "delightful people," and if this new Messiah is the one to aid them to this condition who will say them nay."—*The Saints's Herald, Aug. 9, 1890.*

The foregoing is copied entire from the *Saints' Herald*, including the Editors' remarkable comments in the last paragraph. May the Lord forgive them, for it would seem, "they know not what they do."

The article in this paper entitled: "The American Indian." was written and in type before I knew a word of this movement among the Indians. My attention was called to it by persons who had read it in the *Herald*, and finding it an item of deep interest, insert it here.—Ed.

—:O:—

THE JEWS OF JAFFA.

BY REV. A. BEN-OLIEL.

The Jewish population of Jaffa is now reckoned as between 3,000 and 4,000, and consists, as elsewhere in Palestine, of Sephardim and Ashkenazim. Spanish and Polish, Russian and German. Jaffa is a very babel of languages, and I am constantly conversing in seven or eight different tongues and dialects, and I wish I had leisure to recover what I once knew of Turkish and modern Greek.

With the disappearance of the Dengue epidemic, from which almost the entire population suffered in the autumn—and now the influenza is afflicting many—and the return of mild weather, Jewish visitors on Saturdays are coming like last season, in increasing numbers to hear what the missionary has to tell them

of God's message of love and mercy to man. They come in family groups and stay for hours, and come of their own free will, not by invitation; and I am thankful to add that my intercourse with them is friendly and cordial, and out of doors they show me as much respect as they would to any of the Rabbis. On December 28 we had twenty-eight visitors; on the fourth inst., forty-two—men, women, and young persons of both sexes. Mrs. and the Misses Ben-Oliel do all they can to interest and instruct the Jewesses by reading, conversation, and singing of hymns, while men gather in my study to listen to the glad tidings of God's redeeming love. Occasionally a controversailist turns up, ready to twist and quibble: but long experience has taught me to prefer simple, plain, incontrovertible presentations of Divine truth to mere intellectual athleticisms.

Recently an extraordinary hunger for Scriptures and religious books and tracts has manifested itself so great that I have scarcely any left in the languages in largest request. Glad, indeed, and thankfull I shall be if the readers of these lines will send me a supply of tracts in Hebrew, Spanish, German, and Polish Hebrew, &c., to be had from the London Society for Jews, Lincoln's Innfields, and to be forwarded by book post, for the Turkish Customs interpose no end of difficulties to the introduction of books, particularly of the Christian literature. Good English books for the lending library would be welcome also. Including wives and children, there are some fifty Hebrew Christians residing in Jaffa.—*Hebrew-Christian.*

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CHARITY.

Who is there among us that has not during their life made many mistakes? Mistakes! how often are mistaken! and how often are things said and done that were a thousand times

better left unsaid or undone. It may have been done or said in an unguarded moment, but that fact does not tend to heal the wound. How true the saying, "It is human to err but divine to forgive." O that this world were full of love, and those who could forget and forgive. How much we need them! We are all human, and how often is a word spoken, a deed done, some duty neglected we would afterwards give worlds if we were only able to recall? To Peter, whom satan desired that he might sift as wheat, the Lord said: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren," and how many are there whom satan would "sift as wheat."

O brethren, have charity for your weak brother. You know not the road he is traveling, the trials that beset his way. "Charity suffereth long and is kind." Does your brother seem to prosper in his way, even above many his fellows? You know not the hours of toil and study it has cost him to become thus proficient. Prayer and consecration and digging down into God's word will accomplish wonders in a Christian's life. "Charity envieth not." Is your brother a man of humble mein, and does his speech betray the fact that he is unlearned? Are his hands hard and horny from coming in contact with this rough world; and when he testifies in public to the goodness of his heavenly Father are his sentences broken and almost uncouth? "Charity vaunteth not itself, is not puffed up." Do you often wonder why your brother is so full of mistakes—why he is always doing or saying seemingly the wrong thing until you are really impatient with him? "Charity never faileth." Yes, dear reader and friend, prophecies shall fail, tongues shall cease, and knowledge shall vanish away, but "charity never faileth.—*Christian Armory.*

EXTRACTS FROM LETTERS.

July 20th, 1890.

BRO. ROBINSON:

I am truly sorry that I cannot meet with you and others this week in Council, but I am glad to know that for the honest in heart, the way has been opened for a return to the pure principles of the teachings of our Lord. Like many others I have, in my anxiety to be with the people to whom was given the gospel in its fullness, kept silent with regard to many things done and said by our leaders. I did not feel satisfied with many things that were given to us as revelations from God.

Your Items of History recall many things of which I had personal knowledge. The July No. of the RETURN brings back to my mind so plainly the doings of that memorable day. I was one of the spearsmen of the Legion. Such pomp and splendor had nothing in it to indicate the lowly Jesus, and his teachings had not anything to do with the mockery and pride of that day.

I have not patience to speak of the many foolish, unwise, and often cruel things, said and done in those days, and I lose all patience with myself when I recall how I, like others, followed at the call of those who put *themselves* at the head of the church.

I find your little paper is waking up those whom it reaches, to a more perfect understanding how to serve God. It is my earnest prayer that many shall yet turn to his service, and with clean lips and pure hearts praise and glorify our Father in heaven.

May love and peace be and abide with all the church of Christ everywhere; and in your Council may his holy spirit chain every heart to the sure anchor, our great and last High Priest, Amen. My desire is that he will give me wisdom to serve him in all humility.

Yours in the love of the Redeemer,

A friend in the west writes, under the date of Aug. 12:

DEAR BROTHER ROBINSON:

I have just been reading again and again, the article in RETURN of Dec., '89, about the Laborers sent into the vineyard, in these last days. It is true, the [three] Holy Nephites have a work to do in this day, to all the tribes, and to all nations, independant of Joseph Smith's work, as I understand the Book of Mormon. * * *

Have you read last week's *Herald*, about the Indian, Porcupine, in Montana? Read also the *Herald's* coment on it. Porcupine did not call himself Christ. * * I know, Christ is to come as a thief, I think he labors among the remnant, and it is a sign of the near gathering of Israel. Book of Nephi 9-10 chapter, Jesus says, he will declare the same things to the Nephites in this day himself. Let us see to it, and not make too much fun of perhaps, the Choice Seer. * * There is something at our doors, depend, more than all are willing to believe.

ERRATUM:—On page 291, of the July No., in the 13th line from the bottom of the last column, where it reads: "It does not seem," it should read: "It docs seem." The word "not" should be left out.

—It has been discovered that burnt corn is a sure cure for hog cholera, and farmers in the eastern part of the State are using the remedy with success. So says the *Souix City Journal*.

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.

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.

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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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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 17.

Continued from page 316.

The question has frequently been asked, by virtue of what principle could Joseph Smith hold control over as many people as he did?

The answer, as I understand it, is briefly this: He was the instrument in the hands of the Lord, of translating the Book of Mormon, and introducing the fullness of the gospel of our Lord and Savior, Jesus Christ, in its simplicity and purity, which all the colleges of the universe never could have done. And when he, and Oliver Cowdery, (who had been ordained to the same priesthood, and invested with the same power and authority to administer the ordinances of the gospel equal with him,) began to administer the ordinances of that gospel, in meekness and humility before the Lord, the persons so administered to, received the gift and power of the Holy Ghost, by which they were enabled to enjoy and exercise the gifts and blessings of the gospel, promised by our Savior in the last chapter of Mark. These gifts and blessings were enjoyed in the church in an early day, to my certain knowledge. And, thanks be to our heavenly Father, they continue with the faithful humble soul, to this day.

Persons receiving such precious heavenly blessings under the administration of Joseph Smith, very naturally looked

upon him as more than an ordinary man; and when with him, felt they were in the presence of a superior personage. This feeling, instead of being checked, was intensified, when, on the occasion of the church of Christ being *legally* organized according to the *laws of the land*, a revelation was received through him, commanding the church to receive his word as from the *mouth of God*, as will be seen by the following extract: "For his word shall ye receive, as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you." Under these circumstances, the feeling prevailed that his word should be received as law.

The Lord, evidently foreseeing this, had given him a solemn charge that whatever he should do should be done with an eye single to the glory of God, and not for any worldly gain or aggrandizement. And that: "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 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.

Notwithstanding the strictness of the charge, and the wonderful admonition given above, the following quotations from his history partially show the manner in which he exercised the unbounded influence and control he had over the people, not only in spiritual but temporal matters.

EXTRACT FROM JOSEPH SMITH'S HISTORY.

"Sunday, Oct. 31st, 1841. Attended a Council with the Twelve Apostles. * *

I instructed the Council on many principles pertaining to the gathering

of the nations, the wickedness and downfall of this generation, &c.

After having received the following minutes—"A Conference was held at Kirtland, Ohio, Oct. 2, 1841. Almon W. Babbitt, President, and William W. Phelps, Clerk. Resolved, That Thomas Burdick, Bishop of Kirtland, and his Counsellors, be constituted a company to establish a press in Kirtland, and publish a religious paper, entitled *The Olive Leaf*, and that the Saints adjacent be solicited to carry the above resolution into effect"—my brother Hyrum wrote to the brethren in Kirtland, of which the following is an extract—

All the Saints that dwell in the land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies, nor properties for houses, nor lands in that country, for if you do you will lose them, for the time shall come, that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and as to the organization of that Branch of the Church, it is not according to the spirit and will of God; and as to the designs of the leading members of that Branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends: for "Thus saith the the Lord," "there shall not be a general assembly for a general Conference assembled together until the House of the Lord shall be finished, and the baptismal

font, and if we are not dilligent the Church shall be rejected, and their dead also saith the Lord." Therefore, dear brethren, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore, tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord. Come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore your doings and your organizations and designs in printing, or any of your Councils, are not of me, saith the Lord, even so. Amen.

HYRUM SMITH.

Patriarch for the whole Church.
—Page 742, 18th Vol. *Mil'n'l Star*.

The church at Kirtland obeyed the orders here given, thus entirely changing their temporal affairs. Although the letter was in Hyrum's name, the revelations were Joseph's.

(One of the charges against Oliver Cowdery in Far West, Mo. was, that he refused to be dictated to in his temporal business.)

In the following discourse, taken from Joseph Smith's history, are some most remarkable items of doctrine, which I never could endorse, but give them here that the reader may have a sample of the peculiar doctrine he began to introduce, and the dictatorial spirit manifested.

DISCOURSE BY JOSEPH SMITH.

"Sunday, November 7th. Elder William O. Clark preached about two hours, reprovng the Saints for a lack of sanctity, and a want of holy living enjoining sanctity, solemnity, and temperance in the extreme, in the rigid sectarian style.

I reprovod him as Pharisaical and hypocritical, and not edifying the people; and showed the Saints what

temperance, faith, virtue, charity, and truth were. I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down;" I referred to the curse of Ham for laughing at Noah, while in his wine, but doing no harm. Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his Priesthood, and when he was accused by Cainan, he cursed him by the Priesthood which he held, and the Lord had respect to his word, and the Priesthood which he held, notwithstanding he was drunk, and the curse remains upon the posterity of Cainan until the present day." * * * *

The foregoing, and kindred doctrine, coming from such a source, could not fail to bear evil fruit, as is evidenced by the subsequent course pursued by the church. It began to be frequently talked by the people, that what we formerly considered sin was not sin. This had a direct tendency to lower the standard of vital piety, which the masses of the people were endeavoring to maintain.

The temple revelation, and also Hyrum Smith's letter, speak of a baptismal font to be in the temple, in which to baptize for the dead. Therefore, before the temple was built, as soon as the basement walls were up, a baptismal font was made in the basement, and dedicated, as will be seen by the following quotation from the same history:

DEDICATION OF THE BAPTISMAL FONT.

"Monday, 8th. At five o'clock p. m., I attended the dedication of the baptismal font in the Lord's House. President Brigham Young was spokesman.

The baptismal font is situated in the centre of the basement room, under the main hall of the Temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep, the moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides leading up and down into the basin, guarded by side railing.

The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country, and they are an excellent striking likeness of the original; the horns were geometrically formed after the most perfect horn that could be procured.

The oxen and ornamental mouldings of the font were carved by Elder Elijah Fordham, from the City of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

This font was built for the baptisms for the dead until the Temple should be finished, when a more durable one will supply its place."

While these things were progressing in the church, I labored almost incessantly, day and night, to keep the work in

the printing office, stereotype foundry and book bindery, in successful operation. Took a personal supervision of the Editorial, and each department of the business. Kept my own books. Knew from whence every shilling came, and where every dime was paid. Made up my own mail, and also attended a small stationery store, which I opened in the front room. To successfully accomplish all this labor, *twelve* and *one* o'clock at night often found me hard at work. The result was, success crowned my efforts.

I felt that the blessing of the Lord rested upon my labors, as I was endeavoring with all my heart, to try and help establish righteousness and truth in the earth, and at the same time build up a permanent business for myself and family, little dreaming what was in store for me.

It did not enter my mind for a single moment, that the brethren who were partaking freely of our hospitality, were becoming envious of my success, and coveting my business, but such seemed to be the case, as the sequel will show.

Brigham Young, President of the quorum of the twelve apostles, and Heber C. Kimball, also one of the twelve, used to come and spend a considerable time with me in the office. I enjoyed their visits, as I believed we were all laboring for the same great end, the building up the kingdom of God for the last time. I looked upon them as zealous, spiritually minded men, who had endured much privation and suffering for the gospel's sake, and could not realize that they would do the least thing that would militate to our injury. But one day in December, President Joseph Smith came to me and said he wished to give me a word of "warning." He said: "The twelve are wanting to get the *Times and Seasons* from you, and I thought I would tell you, for I am sorry to see any feelings of difference arise between you brethren who have borne the burthen in the heat of the day."

I confess I was astonished, as no one of the twelve, or any one else, had ever intimated such a thing to me before, I therefore took it as an act of kindness on

the part of brother Joseph to give me the timely warning. I pondered it in my heart, but said nothing about it.

I now allude to another subject.

REVELATION TO NANCY MARINDA HYDE.

On the second of December President Joseph Smith received the following revelation, which is copied from his history, as found on page 805. of the 18th vol. *Millennial Star*. The revelation explains itself.

"Thursday, Dec. 2. I received the following revelation to Nancy Marinda Hyde—

Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde; behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; therefore go and say unto my servant Ebenezer Robinson, and to my handmaid his wife—Let them open their doors, and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provisions can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them, if they do it not grudgingly, saith the Lord God; and she shall be a blessing unto them; and let my handmaid Nancy Marinda Hyde hearken to the council of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord."

On receiving the above revelation, President Smith came and delivered the message to me, which we readily and ungrudgingly, obeyed. I immediately harnessed my horse to the buggy, and brought sister Hyde and her two little daughters to our home, where they remained until the twelve took possession of the printing office, which was brought to pass on this wise.

Friday, January 28th, 1842, being in President Smith's office, Brigham Young Heber C. Kimball, Willard Richards, William Clayton and W. W. Phelps, being present. President Smith gave the following revelation, as found in his history on pages 38 and 39 vol. 19, Mil. Star.

"I received the following revelation to the Twelve concerning the *Times and Seasons*, given January 28, 1842—

Verily thus saith the Lord unto you, my servant Joseph, go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their council, saith the Lord. Amen."

I was greatly surprised on hearing the foregoing revelation, after the warning he had given me, but knowing it was useless to demur, replied, that they could have the *Times and Seasons*, but they must take the *whole establishment*, including the stereotype foundery, book-binery, and the whole book concern.

Brigham Young asked President Smith if they should take the whole establishment? President Smith dropped his face in his hands for a short time, when he replied, "Yes;" whereupon W. W. Phelps said to me: "Go home and make out your invoice." Which I did.

TO BE CONTINUED.

—:O:—

ON A MISSION TO THE LAND OF MY FATHERS.

REV. ISAAC LEVINSHON IN "THE JEWISH HERALD."

—
DOTHAN AND ESDRAELON.

"Let us go to Dothan." said Joseph's brethren, was the report of the wayfaring man to the dreamer. "Let us go to Dothan," said I to Ibrahim, "and view well the country that so attracted the Hebrew shepherds as a suitable place to pasture their flocks." Our request was at

once granted by the good-natured dragoman, who delighted to chat very freely, whilst pathetically reciting to us the beautiful story of *Genesis xvii*.

Here we met a splendid flock gently following their shepherd, and as he played on a musical reed we could perfectly imagine Jacob's sons leading their flocks over the same fields. And we also thought of the Good Shepherd leading His flocks in beautiful pastures. Every now and then our dragoman would please us by singing Sankey's well known hymn, "We are marching on with shield." etc. Our horses and mules having carried us so well, we dismounted and led our weary animals leisurely until we arrived at the

RUINS OF DOTHAN,

where we sat down for a short time and rested. Our most pleasant companion, the Bible, not only interested but charmed and refreshed our minds as we read the story of Elisha—how he was pursued by the army of the King of Syria. Very realistic to us was the story of the army of Ben-hadad suddenly becoming blind. "And it was told him, saying, Behold, *he is* in Dothan. Therefore sent he hither horses, and chariots, and a great host: and they came by night, and compassed the city about. . . . And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not:

Elisha prayed unto the Lord, and said, smite this people, I pray Thee, with blindness. And He smote them with blindness according to the word of Elisha." (2 *Kings vi*.)

Having rested under the shadow of a beautiful grove of trees, we again took to our saddles and hastened onwards. We descended a rocky and somewhat unpleasant, slippery path, and passed through the famous territory of the old robbers, and were glad to learn that the country has thus far improved that the robbers are no longer there.

This feeling of safety enabled us comfortably to go ahead, until we arrived at the charmingly situated

VILLAGE OF JENIN.

We were not a little pleased to find our tent ready pitched, and muleteers ready to take our horses from us. My young servant, with a smiling Nubian face and bright eyes, greeted me eagerly. He sought for the pleasure of pouring water from the can over my hands, and another bright young fellow waited to offer me a towel. Then, with an outpour of salaams, I was informed that a beautifully cooked dinner was ready on my table in the comfortable tent. The dinner was enjoyed, and, feeling well rested and much refreshed, we turned to our Bibles. We thought of Joshua, to whom this part of the country was so well known. We thought of the tribe of Issachar, who took delight in cultivating the soil, and we felt as if the land here still exhibited rich fertility through the then persevering cultivation. (*Joshua* *xix.* 21.)

A little ramble through the village brought out several of the inhabitants, who were most freely pronouncing their benedictions upon us; which was not all free, as everyone who favored us with a blessing would not leave us unless backshish was given. We, therefore, gave some of the insignificant coins we had, which delighted them; and, with many showers of blessings, we returned to our tent where a good night's sleep was a most enjoyable welcome. Early in the morning we heard the cries and yells of our muleteers. We suddenly arose, and to our great surprise we found a quarrel among the muleteers. Some difference arose among them as to who should conduct one of the donkeys that did not seem very well. The dispute was soon settled when Ibrahim took his cane and hit it several times, as hard as he could, over the shoulders of an old attendant

who cried like a child, as if in the greatest trouble. Ibrahim declared that the muleteer, being the eldest, and the donkey being an old one, he considered that two aged donkeys should keep company. I remonstrated with the dragoman for his seeming cruelty, but as he assured me that he did not hit him as hard as he had done others. I comforted the poor old suffering man by giving a few piasters as backshish. He soon wiped away his tears from his black face with his sleeves. His weeping was now quickly turned into singing, and over and over again he thanked me for the backshish I gave him. To my surprise he said he would gladly receive a thrashing from Ibrahim several times a day if he could only be certain to have my pity with backshish. Having partaken of a well-prepared breakfast, we now started once more on our journey onwards. Soon after we left Engannim, one of the boundaries between Samaria and Galilee, we found ourselves on the ever interesting

PLAIN OF ESDRAELON,

or the well-known plain of Jezreel. Turning in the northern direction, the eye rests on the majestic mountains of Lebanon. Looking southwards, we beheld the mountains of Samaria. The view is imposing, but the plain not so very inviting, as weeds and thistles take the place of what might be produced if cultivated. The place is doubtless the Valley of Megiddo of *Zechariah* *xii.* 11.

This place doubtless is the Armageddon of *Revelation* *xvi.* 16. As we traversed this memorable plain, we thought of the many awful battles that were fought here. What scenes of horror were witnessed here! Here Barak with his mighty army gave battle to Sisera. Here Josiah fought Necho (*2 Chronicles* *xxxv.*) We thought of *Judges* *iv.* 3. And who can pass over here without thinking of *Judges* *vi.*, *1 Samuel*

xxix.; xxxi.. and 1 *Kings* xx, 26?

Onward we went, and we found ourselves at the wretched village of Zerin, and as we leisurely rode along to read 1 *Kings* xxi. was a great charm! We were struck with the forcible Scriptural truths. Here we thought of Elijah the prophet, and of wicked Jezebel with her painted face. We thought of Ahab's palace, that once graced this place. Gazing around the fields we remembered the vineyards of Naboth. It was here that Jehu, who drove furiously, killed Jehoram. Here also Ahaziah perished. A very humble and interesting sight met our view. From the distance we beheld a shepherd carrying a lamb on his arm, the flock following. Presently the fellah sat down under a tree with the lamb on his knee, fondling it like a mother would her child. I inquired, why such care and tenderness towards that particular one?

To this he answered that the poor thing had wandered away from him and the flock, and that, having been looking after the lamb for sometime, found it, and so delighted was he that he had found the lost one that he carried it in his arms and tenderly fondled it. I thought of the Good Shepherd delighting to save the lost and bringing back the wandering ones. Viewing this in the land of Israel, my heart was full of sadness, as I thought of the people who once were the flock of Jehovah, but, alas! gone astray. I could not help but pray unto the Great Shepherd, the Messiah, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock. . . . Turn us again, O Lord God of Hosts, cause Thy face to shine, and we shall be saved."

By a reference to the records in the office of the clerk of the courts, it is found that during the six years immediately preceeding the going into effect of the prohibitory law, the different grand juries in Decatur Co.

found 112 indictments, an average of 18 per year. During the six years since the law went into effect the grand juries have returned only 34, or an average of 5 per year, making a difference in favor of the prohibitory period of 78 indictments. During the two periods referred to prohibition has saved to the farmers of Decatur Co. in taxes alone, over \$5,000. Is prohibition a good thing? We answer yes.—*Fact.*

SLEEP.—There is no fact more clearly established in the physiology of man than this, that brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep: if the recuperation does not equal the expenditure the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death from being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—1st. Those who think most, who do most brain work, require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate. 3rd. Give yourself, your children, your servants, give all that are under you the fullest amount of sleep they will take by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment that enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; Nature will never fail to write it out to the observer, under the regulations just given.—*Journal of Health.*

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, SEPT. 1890.

THE WORK ASSIGNED US.

One day, when living in Nauvoo, in the life time of Joseph Smith, when walking up Main street by myself, it was said to me by that unseen, blessed spirit, which has manifest itself to me many times in my life, to "*notice passing events,*" or words to that import. It was said in such a way that it left an indelible impress upon my mind, that I felt it my duty to take especial notice of things transpiring in the church.

I little dreamed at that time, that after nearly half a century had elapsed, I would be called upon to bear witness to many of those scenes, after most of the actors have been called hence, and passed off this stage of action, and I left almost alone, to bear record to the unpleasant history. But this evidently is the case as will appear by the following:

On Friday evening, the 27th of January, 1888, as I opened the Chicago "*Daily Mail*" of Thursday evening, the 26th, which I was then taking, and read this obituary notice: "DAVID WHITMER, the last surviving witness of the divine authenticity of the Book of Mormon, died last evening, at Richmond, Mo.," a thrill passed through me like a gentle shock of electricity, and the same kind spirit said to me: "You must *now* buckle on the harness." I knew then there was a work for me to do in connection with the great work of the last days; and felt satisfied it would be made known to me from time to time, if faithful before the Lord, which I am anxious to be, if I know my own heart.

I knew from reading his pamphlets, that Elder David Whitmer had borne a faithful testimony of the truth of the Book of Mormon, and the fullness of the gospel, as contained therein, which I also knew to be true. And that he had

also testified to many of the errors which had been introduced into the church by some of its leaders. And that he had called upon all the Latter Day Saints to renounce those errors, and *return* to the pure doctrine of Christ as it was taught in the beginning.

I felt it my duty to continue that testimony and call, therefore withdrew from the Reorganized church of Jesus Christ of Latter Day Saints, which strenuously holds to many things I feel sure are gross errors, and united with the church of Christ, of which David Whitmer was an Elder at the time of his death, and of which he claimed to have been baptized into in 1829. Which testimony and claim I fully believe to be true, as he bore the fruits of that meek and lowly spirit enjoyed by those who put on Christ, unto the day and hour of his death.

I afterwards was moved upon to commence the publication of THE RETURN, the very name of which was given me by that peaceful, blessed spirit which has been my friend all my life, and gave me the very words of the prospectus as published in the first number of the RETURN.

When I commenced publishing my Personal History, I had no idea of continuing it until the present time, but thought to note some of the leading events in my life, in connection with the church; and having in late years, seen a part of Joseph Smith's history, and finding in it many things to which I was an eye witness, have procured the most of it, and upon a careful examination, find so *many things* which are so different from the teachings of Jesus of Nazareth, that I feel it my duty to make lengthy extracts from it. Therefore it does not seem to me reasonable that I should be blamed for presenting his own statement of things introduced by himself and others, and sanctioned by the church.

I regret exceedingly that it has not all been told. The more I examine that history in the light of the gospel, the more I am astonished, and marvel at the weakness of man. I find so many things

that depart so far from the teachings and doctrine of Christ, as contained in the Book of Mormon, and even in some of the revelations given through Joseph Smith, that I marvel how any one familiar with his history, can say that his work was acceptable unto God until his death in 1844, and that he stands next to Jesus, as represented in the following quotation from the book of Doctrine and Covenants:

“Joseph Smith, the prophet and seer of the Lord, has done more (save Jesus only,) for the salvation of men in this world, than any other man who ever lived in it.”—Doc. and Cov. 113: 3. Plano Edition.

The same statement is also made in the Utah edition of the book of Doctrine and Covenants, which statement and position is clearly one of the great errors of both the Reorganized and Utah factions of the church of Latter Day Saints.

Joseph Smith was not, in any sense, the author of the gospel, but the instrument chosen of the Lord to translate the Book of Mormon, by means of the Urim and Thummim, or stone, prepared of the Lord, into which he looked, and repeated the words shown him therein, to Oliver Cowdery, or some other person, who acted as scribe for him, and wrote them down. And, according to his own statement, when he was ordained to the Holy Priesthood, under the hands of the angel, Oliver Cowdery was ordained at the same time, to the same Priesthood, equal with him in that Priesthood, without any distinction one above the other; and that he did the work of translating before he was ordained to the Priesthood, therefore his work can bear no comparison to that of our blessed Savior, Jesus of Nazareth.

Inasmuch therefore, as this position is continually pressed upon us by the Utah and Reorganized Latter Day Saints, that Joseph Smith stands next to Jesus in bringing salvation to the children of men, when his own history shows such a wonderful departure from the principles of righteousness, as contained in the gospel, I feel called upon to present both the gospel in its simplicity and in

its purity as it is found in the scriptures of divine truth, and also some of the teachings and practices of Joseph Smith, as set forth in his history, and from personal knowledge and other reliable testimony. Knowing that if I faithfully discharge my duty in this matter, and perform well and acceptably, the work assigned me, that truth will stand approved in the judgment, while error and misrepresentation will seek to hide its face from the gaze of him who sitteth upon the throne and from the Lamb.

The prophetic saying of Wm. Cullen Bryant will be verified.

“Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded, writhes in pain.
And dies among his worshippers.”

In some of the first numbers of the RETURN, the first principles of the gospel are presented, which were written with far greater pleasure than the unpleasant scenes of the past, and hope in the future to devote more space to the sincere milk of the word, than those things of the past. We desire to be directed in this, and all other matters, by the peaceful influence of the spirit of the Lord, so that when called to give an account of my stewardship, may be able to render it with joy and not with grief.

Visit to Lamoni.

On Saturday morning, the 20th inst., as I was preparing to make up the form of our paper ready for the press, Brother John M'Kimm, of Lamoni, came with his buggy, and said Elder George Adams was taken very sick the night before, and requested him to come for me to go immediately to see him. I readily complied with the call, and went to Lamoni. Found Bro. Adams had already commenced to amend. Staid with him until train time Monday afternoon, when he returned home with me greatly improved in health.

Sunday forenoon heard President Joseph Smith preach in the Latter Day Saints chapel, in which he gave good advice to his people, not to trust in him, or in man, but to trust in the Lord Jesus Christ. He took occasion however to

notify Reformers that their works would be criticised. To this we say, Amen. Those who occupy the position before the public as teachers, should expect their work to be criticised, and it is very proper that it should be done. Their works as well as the works of those who criticise them will have to pass the scrutiny of the Great Judge, who will pass a righteous judgement upon them all, without respect of persons.

A telegram was received at Lamoni, on Sunday, that Bishop George A. Blakeslee, of Galien, Michigan, died Saturday night. This will be a hard blow to that church. We sympathize with his family and friends in their bereavement.

CORRESPONDENCE.

August 17, 1890.

FRIEND ROBINSON:

I have been wondering much of late, at the great diversity of opinions, that seem to exist with us, and I am led to ask how shall we attempt to reconcile all those differences with the teachings of Him who said: "Be ye one."

One says the Bible nor Book of Mormon can contain the Gospel. The gospel is perfect in the High-priesthood only. Now that is very singular, and the idea so very weak, that it is not worth while wasting time on it.

Another testifies that this is the true Church, and they will not leave it to follow after any "wind of doctrine." Well now, we will ask: are we, as a church, living according to the pattern laid down in holy writ? Or are we not too much given to accepting *rather windy* revelations without comparing them with the pattern? Do I not believe in revelations? of course I do. And I know too, that God given revelation carries with it a knowledge of its truth to every honest believer and doer of the word, while a man made article must be voted upon to see if it is true.

Now the question comes up how about men who use tobacco? Is it

really true their work is void? That their baptisms are not acceptable? If so, I must conclude that, as the Elder who baptized me used tobacco, and the High Priest who confirmed me, is *much* given to the use of *very* strong drink, I am not an acceptable member of the Church.

Some few of us in the Church, have been studying the book of Mormon and Bible, and a result of that studying, we are led to conclude that we are not in the church of Christ. And we find there is so much controversy and debate; Such apparent strife for mastery; such a seeking after popularity; and strong desire to follow the ways of the world, with its fashionable follies, in short, to devote our time to the worship of mammon, that the pure religion, taught in the Bible and Book of Mormon, is almost lost sight of.

Something I read in the Herald of July 12th, leads me to think that its Editor must feel sure that there are none of the men left living, (or women either,) who lived in Joseph's day. The Editor speaks of his (Joseph's) *Authentic Revelations*, in a way that is really amusing, when we remember some of the Revelations we read in Doctrine and Covenants.

Your paper is highly prized among us. How we wish it might become a weekly. I really wish our preachers who are so apt at making sport of the "Little Whitmer Book" could *hear* themselves as others hear them, it might not sound so well.

It was lately my privilege to meet a few of those true servants of God, called Whitmerites, and I must acknowledge that, though for many years a member of the Josephite Church, I never had heard such loving kindly words used, to admonish the Saints to humility and Godliness. Ah me, such an evening as I spent listening to friends talking of "the love that Jesus shows." Anon, an Elder Brother, reads soul enticing words from the Bible and Book of

Mormon. Later we have songs of praise; then prayer service, in which each member of the family bear a part, without that show of restraint, or embarrassment, that does so much to spoil the prayer meeting in our own church.

I am constrained to say when shall we break off the yoke of our bondage that binds us to the world and its follies? When shall we seek wisdom to teach us our duty, instead of trusting in man?

We join in the wish that all may be well with you and yours.

Your brother and sister in love for, and hope in Christ our Redeemer.

S. & H. DYKE.

—:o:—

Clinton, Ill., Sept. 1, 1890.

DEAR BRETHREN AND SISTERS IN CHRIST:—It has been some time since I returned home from Davis City, Iowa. Owing to the press of business to some extent, temporarily, have omitted writing till now.

After leaving kind brethren and sisters at your place (Tuesday,) I arrived next morning, at 6 o'clock, at Peoria, Illinois; after some little enquiring found brother and sister Herstine's people, whom I never saw before. Brother Herstine was absent from home at work, but sister Herstine knew me, and called me by name. I however wrote them before going, but there was nothing certain at that time.

I had a very good visit, and can truly say a happy meeting, with brother and sister Herstine, and their family. I found him and her to be spiritual and alive in the great cause of our Redeemer, rooted and grounded in the love of the truth.

My whole desire is to do all I can in my Master's cause, for I plainly see the foreboding of the destruction of this great nation, especially those who keep not the commandments of our Lord and his Christ. There are agencies now in the land, at work, that are going to bring the proud

and haughty down into the dust.

And all those advocating false doctrines, to get gain, and the honors of this vain world, will be tried as by fire. All things spoken of by God's servants in the Book of Mormon, and Bible, must, and will come to pass, that are not already fulfilled. Terrible destruction is to come upon the people of this nation, if they do not repent of their sins, and yield obedience to the gospel, as established by our Lord and Saviour, Jesus Christ.

Oh, may all who have obeyed the truth rely on all he promised, as his commissioned servants did when he told them to tarry. His words they heeded with gladness, comfort, and lasting enjoyment, until the power came as a rushing mighty wind. Oh, what a change was brought about to the astonished multitude, when the mighty God of Israel, through his Son, made manifest his power in behalf of his believing children. They then knew in whom to trust, and go to in time of need. They wanted no creeds of men, or needed any systems out side of Christ, to know the only true and living God.

Now while darkness seems to pervade the minds of the people of this dispensation, but few will receive the truth, as has always been the case with other dispensations that have preceded us, just before the people became ripe in iniquity.

My prayer is that all of us who know the truth may still press on in obedience to all of the commandments of the Lord Jesus, and according to our faith and obedience in Christ, will be our reward. Pray for me brethren and sisters, that I may be sustained and be the means of doing some good in bringing some precious souls to a knowledge of the truth as it is in Christ. I should be glad for any, or all to write to me.

Yours in Christ,
O. W. BURNS.

Hornick, Iowa, July 20, 1890.

BROTHER ROBINSON: We are well pleased with the RETURN, and feel to thank you for your kindness in publishing our writings, and we pray God that it may be the means of doing some little good towards opening the eyes of this blind and untoward generation. It is more than I could understand why people can become so blind, but the decree of God must be fulfilled when he says: "Cursed be the man that trusteth in man and maketh flesh his arm, whose heart departeth from the Lord. He shall be like a heath, in the Desert, and shall not know when good cometh;" This decree has been proven true in all ages of the world, as well as in our day.

There are no people that receiveth, every word of man as if from God's own mouth, without putting their trust in that man; and this is what the L. D. S. were commanded to do. And the Reorganization, in general Conference assembled, passed a resolution to this effect, that they would receive all the revelations given by the present Joseph Smith up to date, and all the Revelations which he might give hereafter. Oh! kind reader, if you can make anything out of this than trusting in man, you can do more than I can. I make the assertion that no man can do such things without trusting in man, and making flesh his arm, and I fear no successful contradiction in this assertion.

Oh! man, who art thou, that will defy the decree of the living God, and say that you will not be cursed by trusting in man? (i. e. receiving all the words of man as if from God's own mouth.) If you will study the history of the Church in ancient times, as well as in latter times you will find this decree to be true just as spoken.

Oh! ye that are trusting in man; blindness is your curse, and there be many that could see, but will not see. May God have mercy on you,

is the prayer of one who wishes you well.

W. S. ROBERTS.

—:o:—

Malad City, Idaho, July, 22, 1890.

FRIEND E. ROBINSON:

Dear Sir:—I send you one dollar to pay for your paper again.

The "RETURN" is valuable to show us who brought into the church the great change of doctrine, practices, and customs that we find in it, contrary to the New Testament in the Bible and Book of Mormon. Some were blessed with light to see the change, to notice that the pure stream of truth that we had at first, had become very muddy, but we could not tell who or under what circumstances those changes and corrupt things were introduced.

The truth should be appreciated for ever, for it will set everything that is wrong in its proper place, it will give us light to see things as they are, and as they were; there is nothing to deceive in it, like the light of day, it shows everything in their true color, it will make us free from all bondage, and through the mercy of God it will save us for ever.

Respectfully yours,

DAVID M. WILLIAMS.

—:o:—

*Provo Marble Works, Provo, Utah,
July 17, 1890*

BRO. ROBINSON:—As I find it impossible to meet with you in Council, as I had hoped to do, on account that I can't get away from the "Works," neither Temporal or Spiritual things, without neglecting both.

I have preached on an average, more than four times a week, ever since I came to Utah, besides my business affairs to attend to. So you can readily see I am more than ordinarily busy.

And while the Church is prospering, though (to us) slow, as temporal things also, yet it is not without strict application, as well as obedience

to God's laws, that all things are as they are. And we look forward to a day when the RETURN, by being helped, will be of more worth to the spread of truth, than all of us now realize.

Please accept my love, giving the same to the Council, with my hearty co-operation in all things in your Council tending to good.

Your Brother,
C. C. FRISBY.

—o—
Allardt, Tenn., Aug. 21, 1890.

MR. ROBINSON:

This is to say to you that my husband, Russell Huntley, passed peacefully away, July 30th, 1890, aged 83 years. Will you please notice his death in your paper, THE RETURN.

He greatly desired to be with you at your late Conference; as he could not, he was looking forward with hopes of learning the results of Conference in THE RETURN.

Respectfully,
CELESTIA E. HUNTLEY.

Bro. C. A. Wicks writes under date of August 18, 1890.

ELDER E. ROBINSON:

Dear Brother:—I have been waiting for the RETURN before writing, but have not yet received it. I hope you succeeded in reading the minutes of Council, from my rough penciling. That was a conference long to be remembered. Such harmony I have never seen before, and such power of the spirit as was present at our Sunday prayer meeting, I have not felt for many a year. Surely, though we are few in number and not exalted among men, yet the Lord is watching over his work, and in his own time will cause it to be carried to the ends of the earth."

—o—
EXTRACT FROM THE BOOK OF
MORMON.

—
And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said,

The time shall come when all shall see the salvation of the Lord, when every nation, kindred, tongue and people, shall see eye to eye, and shall confess before God that his judgements are just; and then shall the wicked be cast out, and they have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not, for they are carnal and devilish, and the devil has power over them, yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. Thus all mankind were lost; and behold they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state. But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God. And now if Christ had not come into the world, speaking of things to come, as though they had already come, there could have been no redemption.

And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ. He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the

bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent. And now had ye not ought to tremble and repent of your sins, and remember only in and through Christ ye can be saved? Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come; teach them that redemption cometh through Christ the Lord, who is the very eternal Father. Amen.—Mosiah 8th chap., 8-9.

REPORT OF ELDERS TO THE GENERAL COUNCIL.

REPORT OF BRO. W. C. KINYON.

To the Brethren in Christ assembled in Council, GREETING:

As I cannot meet with you I thought it good to report to you. I have not been preaching any this summer as I have a hard way to make a living. The most of you are well acquainted with my circumstances; crippled as I am it takes me steady work to make a living. We have to stint ourselves of many things we need, but I am thankful to God for what we have. I feel that God will help me in some way that I can spend my time in the service of God and his Christ. Dear Brethren if I could support my family and preach all my time God knows my heart, I would do so, or as soon as I can get in shape so that my family can live by their labor

or what they can make on the farm I will go forth in the vineyard to help prune with a mighty pruning.

It seems to me that we should all work together to advance the cause of Christ. I am willing to spend and be spent for the spread of the gospel of Christ as God may direct, but I cannot help very much as yet. My faith is strong in Christ and in his gospel. Let the Holy Ghost direct you in all your deliberations, and may the inspiration of the Holy Ghost inspire your minds to advance the great cause of the Master, that what you do may be for the advancement of the gospel, is my prayer in the name of Christ. Brethren, pray for me.

From your Brother in Christ,

W. C. KINYON.

REPORT OF ELDER C. C. FRISBY.

Provo, Utah, July 17, 1890.

DEAR BRETHREN, In Council assembled. As one whom God has called to labor in his vineyard in these last days. I desire to say, that while my lot has been cast away from you, and that so far, that I cannot meet in Council with you. Nevertheless my heart is with you, and my prayer to God is and has been, that He would bless you all, and no doubt He has, for we are His witnesses, that in this land, as well as every where, He is ever ready to bless those who walk in His ways, and to pour out his spirit, in mighty power and gifts, upon all who obey the truth.

In short, God is with his people as in days of old, and as promised in the Covenant He has made in the Latter days, to whom be all praise forever.

C. C. FRISBY.

P. S. Brother Pollard has been authorized to write a letter to the Council for the Church, &c.

Provo, Utah, July 8th 1890.

E. ROBINSON: Dear Bro: Inclosed you will find a letter to the general church council, to convene at

your place on the 24th, which you will please hand to the clerk of the council, and oblige the church here. There has been one, lately baptized here: and two more made applications, with an increase of enquiry and call for preaching. I wish the council would put some good Elder in charge of this territory, making a mission of it.

I am as ever, your brother in the faith.

T. J. POLLARD.

—Elder T. J. Pollard's Report was placed upon the compositor's case with instructions to put it into type, but before it was done a heavy storm arose, and a sudden powerful gush of wind scattered many papers about the office, and it is supposed that in gathering them up the first sheet of his report was overlooked, and found its way into the stove with the refuse papers the next morning, as when it was wanted could not be found.

The latter part of the report was preserved and is here given.

There are now six Elders in the Territory. There has been some 21 persons baptized here besides 7 members from the states. There is an increase of inquiry among the people.

Now Brethren, we pray you to remember us in your deliberations, and we will pray our Heavenly Father to be with you, and bless you with the power of His spirit, that peace, and joy, and the blessing of God be with you all, now and for ever, Amen.

T. J. Pollard,
Clerk.

A Terraced Mountain.

During the recent visit of Jesse R. Grant and Chas. J. Whimple to Sonora, Mexico, they were much struck with the sight of a terraced mountain. It was located about fifty miles southwest of Magdalena. The mountain is circular in form, about three-quarters of a mile in

diameter and terraced from the base to the peak. The height of the terrace is from ten to twelve feet, and in many places is built of solid masonry. At many other places it is cut out of the solid rock. The roadway is from fifteen to twenty feet in width, starting at the base of the mountain and coiling itself spiral-like to the peak of the mountain, which is not less than 1,200 feet higher than the base of the mountain. The cost of the construction and cutting out of the solid rock of this terraced road must have been enormous, and the remarkable feature of this wonder is the state of its preservation. Here and there masonry has yielded to the crumbling influences of time, but these are exceptions.

At the base of this terraced mountain is a mighty rock, which has the appearance of having been hewn out of a solid rock, and weighs 100 tons or more. It is placed at the mouth of what appears to be the entrance to this terraced mountain. Here another query is suggested. Does this door to the mountain open the way to mineral treasure or to the shrine of ancient religious devotees? Again, does the terraced road which coils itself to the peak of the mountain lead to the shrine of the ancient vestal virgin who kept eternal watch on the sacred fire which was never suffered to die?

One thing is certain, there is a field for those near at home who wander far into Egypt and Persia to study the mysteries of the hidden past.—*Tucson Sun*.

One of the One-Armed Printers.

As incredible as it may appear the type for this article was set by one of the one-armed printers, whose autograph is J. E. Haynes, of Kansas City. As is well known by the fraternity, he lost his arm accidentally on the I. C., but being a manipulator of the "cold words" several years previous to the loss of his right emblem he, at times, sets "m's" with his left hand accurately.

—We have been favored with a complimentary season ticket admitting self and lady to the "Minneapolis Industrial Exposition," which is open from Aug. 27 to Oct. 4, 1890.

Also, to the "Sioux City Corn Palace," which will be open from Sept. 25 to Oct. 11.

The managers of those institutions will please accept our thanks for those courtesies.

Married.

SNYDER—HOBBS:—Married at West Jordan, Utah, on the 3rd of July, 1890, by Elder T. J. Pollard, Elder John J. Snyder and sister Laura D. Hobbs, both of Salt Lake, Utah.

DIED.

Russell Huntley.

By Mrs. Huntley's letter found in another column, we have learned that brother Russell Huntley departed this life on the 30th of July, 1890,

Having but limited personal acquaintance with brother Huntley, am not prepared to give an extended obituary notice, not having the necessary information or knowledge with regard to his life.

He, at one time, was associated with Zadock Brooks, who, together published an edition of the Book of Mormon, if I have been correctly informed.

Brother Huntley purchased the Kirtland temple and expended some *two or three thousand dollars* in repairs upon it, and afterwards deeded it to Joseph Smith and Mark H. Forscutt, who were President and Secretary of the Reorganized church of Latter Day Saints, of which he was then a member.

He resided sometime in California, and afterwards visited Richmond, Missouri, where he was baptized by Elder John C. Whitmer, into the church of Christ. He finally settled in Allardt, Tennessee, where he married Mrs. Celestia Brooks, an amiable widow lady, relative of Elder John E. Page, as I have been informed.

He was a great lover of the Book of Mormon, and died firm in the faith of

the gospel of peace, as revealed in that book.

ADAMS:—At Lamoni, Iowa, Saturday, August 30, 1890, sister Mary A. Adams, wife of Elder George Adams, after a lingering illness, which she bore with christian fortitude, aged 74 years and 3 months.

Sister Adams was a native of Monmouth, Monmouthshire, England, where she embraced the gospel in 1850, being baptized by an Elder of the Utah church of Latter Day Saints.

Emigrated to America in 1852, and, with her husband, went to Salt Lake City, but not finding the Zion they sought after, left there and went to California, where, in 1864, they both united with the Reorganized church of Latter Day Saints.

They moved from California to Iowa in 1873, and settled in Fayette Township, Decatur county.

In 1887 she was baptized by Elder John C. Whitmer, into the church of Christ, and remained a faithful member of the same until death. She waited patiently for the summons to call her home, and died peaceful and happy, having a bright hope of a glorious resurrection.

She left a husband, and numerous friends, to mourn her departure. The funeral services were by Elder E. Robinson, of Davis city.

SHORT.—Near Richmond, Mo., July 30, 1890, Ella May, daughter of Brother and Sister John Short, aged 11 years, 10 months and 12 days. Funeral sermon preached by Elder John C. Whitmer, to a large and attentive congregation of sympathising relatives and friends.

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.

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.

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.

to explain in full the nature of the spirit of man after it returns to God who gave it. For these revelations I am thankful.

—1st Truth, *crushed to earth, shall rise again.* The eternal years of God are hers.

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The Return.

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DEATH—RESURRECTION.

The doctrine of the resurrection of the dead is one that is calculated to inspire with gratitude, and fill the heart of the child of God with joy and gladness. All living; both saint and sinner, are alike interested, as the resurrection will pass upon all.

“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; afterwards they that are Christ’s at his coming.” —1st Cor. 15:22,23.

It requires no argument to prove that we are all subject to death; but to have a just conception of our condition after death, is what fills the mind with anxiety.

“Secret things belong to the Lord our God; but those things which are revealed belong to us and to our children forever.”—Deut. 29:29.

I feel exceedingly thankful that sufficient has been revealed to give us a very clear conception of the condition of the spirit of man after it passes from the body after death.

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”—Eccl. 12:7.

The edict had gone forth in the beginning with regard to the body of man:

“For dust thou art and unto dust shalt thou return.”—Gen. 3:19.

By these scriptures we learn the body of man at death goes back to its mother

earth, and the spirit goes to God who gave it. For these revelations I am thankful.

Now, if we can ascertain as clearly what disposition is made of the spirit of man after it returns to God who gave it, then we will have double reason to be thankful. To my mind it is very clear. They are evidently classified into at least two classes. The righteous are permitted to enter into a place of rest, a place of comfort and peace, which our Savior calls in one place, “Abraham’s bosom.” But the wicked have their portion appointed with the hypocrites, in a place of unrest, a place of torment, “where there is weeping and gnashing of teeth.” —Mat. 24:51.

Our Savior, in the parable of the rich man and Lazarus, gives us a very clear delineation of the condition of the spirits of the two classes, the righteous and the wicked after death. Let no one say that because it was a parable it is not to be taken as real. Jesus dealt in stern realities. His teachings presented great and mighty truths, which are not to be trifled with by the children of men. He gave us the words of his Father; therefore when we are reading his words we should remember we are reading the words of our heavenly Father, who is full of grace and truth. Jesus says, speaking to his Father: “Thy word is truth.”—John 17:17.

PARABLE OF THE RICH MAN AND LAZARUS.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass,

that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this; between us and you there is a great gulf fixed; so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets; neither will they be persuaded, though one rose from the dead."—Luke 16, 19-31.

This parable unlocks the door into the world of spirits, and gives us a clear and comprehensive view of the condition of the spirits of the departed between death and the resurrection. There are several very important and glorious truths presented in it worthy our consideration.

By it we learn that the angels are closely allied to the children of men, and are ready to bear the peaceful spirit of the righteous back to God who gave it. By it we learn the spirits of the departed are conscious of their present condition, and also have a bright recollection of things which transpired on earth, in their lifetime. And that they know each other in the spirit world, for the rich man knew Lazarus, and called him by name,

And that Abraham had a knowledge of events which transpired on earth hundreds of years after his death and before the birth of Christ.

When the rich man found that Lazarus could not come to him, to bring water to cool his parched tongue, he felt a deep anxiety for his five brethren whom he remembered were still living upon earth, and requested that Lazarus be sent to warn them, lest they come to that place of torment. See Abraham's reply:

"They have Moses and the prophets; let them hear them."

If the dead are unconscious, how did Abraham know they had Moses and the prophets? Abraham died more than *four hundred* years before Moses was born, yet he could tell the rich man:

"If they hear not Moses and the prophets, neither would they though one rose from the dead."

By this it is revealed unto us that our heavenly Father hath provided means by which the righteous know much that transpires on earth after they are dead.

That the spirits of the righteous enter a place of peace, where they enjoy a state of happiness, is evident from the testimony of St. Paul. He says:

"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."—Phil. 1: 23, 24.

If he was not conscious, or in a state of happiness after death, how could it be better?

Again, Jesus, speaking on this subject says:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—John 14:1-3.

Again, he says:

"Father, I will that they also, whom thou hast given me, be with

me where I am; that they may behold my glory, which thou hast given: for thou lovedst me before the foundation of the world."—John 17:24.

By these scriptures we learn that in our heavenly Father's house are many mansions, which are prepared for the departed spirits of the righteous, where they can behold the glory of the Son of God, and bask in his smiles. With this knowledge we do not wonder that Paul could say, for him to "depart and be with Christ was far better."

Thus having learned that our bodies after death, return to the dust from whence they came, and our spirits go to God who gave them, the question arises propounded by Job: "If a man die will he live again?" This is the question in which all are interested.

Here again, we have reason to rejoice, for our heavenly Father has given an abundance of assurance that man will live again. The scriptures are full of declarations to that effect, a few of which will be given.

Job, that patient, perfect man, whose writings are said to be the very earliest of the books of the bible, speaking on this subject, says:

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead, in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job, 19:23-27.

Having obtained such wonderful knowledge, Job was anxious that his words should be printed, evidently wishing that others might hear the glad tidings. That Job was not alone of the ancients, in attaining to a knowledge of the resurrection from the dead, we learn by the following quotations from their

writings. Isaiah, speaking on this subject, says:

"Thy dead men shall live, together with my dead body shall they arise Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19.

Ezekiel says:

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezekiel, 37:12-14.

Daniel says:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel, 12:2-3.

Hosea says:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea, 13:14.

These testimonies are sufficient from the old testament scriptures. Hereafter will give a few passages from the new testament which makes the subject clear to my mind, and sets it perfectly at rest, both with regard to the resurrection and the component parts of the body of man after the resurrection.

We have an account in the bible, of a few cases of persons being raised from the dead, by the miraculous power of God, evidently with the natural blood

again flowing in their veins, which, we are told in the bible, is the life of man. These were restored to the natural life, to die again as other persons, not having been resurrected to an immortal state, as Jesus was the first fruits of the resurrection, the first to come forth from the dead, to die no more.

John, the beloved disciple, in his Epistle says:

“Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.”—1 John, 3:2.

Now when we learn the peculiar characteristics of the body of Christ after his resurrection, then we may know what ours will be after the resurrection.

Paul says: “Flesh and blood cannot inherit the kingdom of God,” but we learn by the body of Christ, flesh and bones can. Therefore, when we read or speak of the resurrection which is to pass upon all men, we know they will come forth with their bodies composed of flesh and bones, for Jesus, when he appeared to his disciples after his resurrection, said unto them: “Handle me and see; for a spirit hath not flesh and bones, as ye see me have.”—Luke 24:39.

With that body composed of flesh and bones, the disciples saw him ascend into heaven, when two men clothed in white apparel, informed them that he “shall so come in like manner as ye have seen him go into heaven.”—Acts 1:11.

By these passages we learn the blessed truth that Jesus went to heaven with his resurrected body, and that he will come with the same, and by the testimony of the martyr, Stephen, we learn that he dwells in heaven with that same body, for Stephen, evidently, was personally acquainted with Jesus before he was crucified. Just before Stephen was stoned to death:

“Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God.”—Acts 7:55,56.

Jesus, being the first fruits of the resurrection, is a perfect pattern of a resurrected person.

TO BE CONTINUED.

:O:

ON A MISSION TO THE LAND OF MY FATHERS.

REV. ISAAC LEVINSHON IN “THE JEWISH HERALD.”

SHUNEM AND NAIN.

“Hamda-le-lah!” (Praise to the Lord!) cried aloud my cheerful and good-natured muleteer, as we came near the village of Shunem. Our water-bottles were now empty, and our thirst was great. It was refreshing to eat oranges which quenched our thirst for the time being. The muleteers, however, were not allowed the luxury of oranges to refresh them in the absence of water. They were, therefore, delighted when they realized that in Shunem they would have enough to drink and to spare.

The neighborhood here is delightful. Beautiful groves of lemon and citron trees met our gaze. But, what charmed us most was a splendid well of most refreshing water. Here a spectacle presented itself which delighted us much. We were only sorry that we had no artist in our company who could use his pencil to advantage.

Women and maidens from east, west, north, and south came with pitchers for water, and merrily filled their pots, afterwards carrying them on their heads. Some of these had most lovely features, but they were spoiled by the tattoo marks on their faces. All sorts of objects were stamped on their foreheads, chins, etc. And yet they seemed proud of their looks, doubtless considering these unearthly marks as spots of beauty. Not being able to converse freely with them we contented ourselves with saying only the few words which we had learned in the country, “*Sit'teh id' dee Moie he' fveh*”—“Lady, give me fresh wa-

ter." My request was at once granted, and a fine young damsel held out her pitcher for me to drink, which I did heartily. She then poured some on my hands, and I offered her backshish with *kattersher-eck*—"thanks." Smilingly she took my thanks, and pretended to be unwilling to accept the backshish. Still, she seemed delighted to go home, richer for showing kindness to a Nazarene. Here we remained for a little while.

WATCHING THESE ARAB MAIDENS and women Shepherds also came with their flocks to be refreshed. We were reminded of many Bible incidents. We thought of Abraham's servant refreshed with the water of the pitcher of Rebekah. Such a scene as this it must certainly have been. "Let me I pray thee drink a little water of thy pitcher, and she said, Drink my Lord, and she hastened and let her piteher upon her hand and gave him drink." And as we gazed upon the men—shepherds watering some of their flocks, we were reminded of Moses and others, and imagined witnessing acts of thousands of years past.

Charmed with these scenes, we now thought it well to rest under a grove of trees for several hours, the heat making it impracticable to travel further till sunset.

We spread our rugs and laid down and soon slept, and the sleep was most refreshing. When we awoke we found that several of the villagers had made themselves perfectly at home, as if belonging to our party. Our oranges and figs being unpacked, they helped themselves and heartily ate of everything. Our muleteers were so friendly with them that I thought it best not to say anything, but let them enjoy themselves. Seeing, however, that our good things were fast vanishing, I asked them if they thought that

I WAS A PROPHET.

and that, in case of my provisions being exhausted, I could, by mir-

acle, supply myself with my needs? "No, no" answered they. "You are not a prophet." How do you know that I am not?" To my surprise they answered, "Because you don't look like a prophet; you look like a Frenchman." It was the first time in my life that such a compliment was paid me, and I hope that it was the last time also.

We remained here until late in the afternoon, during which time we conversed freely about their condition and views of Christianity. One of them, evidently the only one who could read or write Arabic, seemed proud to show his skill in using our pencil and note-books, wherein he wrote verses from the Koran, particularly those referring to Jesus of Nazareth.

"Do you Mohammedans believe in J sus?" "Yes," was the reply; and he wrote in my note-book in Arabic, "Jesus, the Son of Mary, from the Holy Ghost." Another passage the old Shunamite scribe took delight in entering in my note-book was, "You shall never be sorry as long as you trust in God." I was surprised and delighted to find the readiness with which they listened to Gospel truth as I spoke to them with the help of my good-natured dragoman.

It was, indeed, one of the most enjoyable afternoons I ever remember spending; when in the midst of good natured Shunamites, we sang some English hymns, spoke of Jesus, the Saviour of all men, and the possibility of all conditions to become members of the royal family of God. How delightful the sacred page was to us that afternoon!

Fortunate were the children of Issachar to possess such a fine land as is seen round Shunem (Joshua 19: 18.) As we sat under the grove of trees in such a peaceful condition, we thought of the warlike scenes when the Philistines gathered themselves together and came and pitched in Shunem. How it frightened Saul!

(1 Samuel 18:4-6.) It was here that Elisha was constrained to make his abode. "And it fell on a day, that Elisha passed to Shunem, where was a great woman, and she constrained him to eat bread. And so it was that as oft as he passed by he turned in thither to eat bread." (2 Kings, 4:8.

Here the prophet resided for a time, and performed his great miracle—raising the dead son of the Shunamite to life. The luxuriant cornfields offered much beauty to the landscape. As the heat of the sun was now getting less terrible, we started, wishing good-bye to the kind-hearted villagers, whose company for several hours had so interested us. Once in our saddles, we went onwards until we arrived at

ANCIENT NAIN.

Here we noticed the remains of old ruins, and some of the tombs in the rocks. We sat on our saddles and gently perused the ever-interesting description of the wonderful miracle of the Son of God in raising the widow's son.

How realistic the Gospel was to us as we read: "And it came to pass the day after that He went into the city called Nain; and many of his disciples went with Him, and much people. Now, when He came nigh the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her He had compassion on her, and said unto her, Weep not. And He came and touched the bier, and they that bare him stood still. And he that was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all, and they glorified God, saying that a great prophet is risen among us, and that God hath visited His people."—(Luke 5:11-16.

Looking round the isolated place, with the rubbish of old ruins, I thought of the condition of Israel—

alas! spiritually dead, forsaken, destitute, and forlorn; and I could not help but pray: Oh for that day when dead Israel shall be raised to life by Him who is prophet, priest, and king, and when all Israel shall know and recognise that the once-rejected Nazarene is now the expected Redeemer, who as God-man hath visited His people. Come Lord Jesus, come quickly!"

CORRESPONDENCE.

Belton, 10, 5, 1890.

E. ROBINSON:

Dear Bro.:—Enclosed find article which will explain itself. I send it because it is of great interest to those of our faith. Bro. Whitmer was here a short time ago. I am going to move back to this place, Cass Co., Mo.

Yours in Christ,
D. E. McCARTY.

Off for the North Pole.

THE NORWAY EXPEDITION RECEIVES ENCOURAGEMENT.

From a Stockholm letter.

"Baron Nordenskold has great hopes that the new Polar Expedition, which Norway is fitting up may meet with success. The great Arctic explorer is not to take part in the voyage, but he watches every detail of preparation with profound interest. I had a chat with the baron, and he expresses a firm belief that the north Pole would be reached before long.

"I have a son in the Arctic region just now," said he, "and I am in daily expectation of a telegram from him. There is every reason for me to believe that my son crossed the eightieth degree of latitude without meeting ice. I shall not be surprised to hear that the water was clear of ice even as far north as the eighty-second degree." The baron's strong features were lighted up with

an earnestness and enthusiasm that betrayed an eager spirit.

"This is a good period to make a dash for the North Pole. All the conditions seem to be favorable. I feel quite certain that the North Pole will never be reached by ship. I think ships should be used to convey explorers to the land nearest the Pole. The rest of the journey must be made overland. When the sea is comparatively free from ice explorers may reach a very high point, and get there so quickly that very little of their equipment or energy will be exhausted. The march to the Pole by land may then be accomplished."

"Honestly, baron, do you think it is worth all this sacrifice of life, treasure and time to discover the north Pole?"

"I will give you Benj. Franklin's answer to a man who asked him what utility there was in some fresh discovery, 'what is the use of a new born babe?' Man should not rest until every spot on the earth has been reached and carefully examined. The North Pole may be the key to a thousand things. Who knows?"

"When the glycerine combination was found in the last century people smiled at the discoverer and asked him what it amounted to any how. Nobody, not even the originator, could see any important result. But to-day millions of people are enjoying the benefits of that man's work and his faith in the ultimate value of all scientific developments. There should be no halt in the Polar regions. Science should press on and on until the last secret is known. No man should raise his voice in discouragement, for the whole world will be the heir of the explorer who reaches the pole, and brings back full and scientific details.

It is folly to cry, what is the use? There is use in everything, and nothing terrestrial should be hidden from man.

Baron Nordenskold is beginning to show his age, but he is still a powerful man and retains the larger portion of the spirit that has led him over, and over again to face the perils of the Arctic seas. A more striking face could scarcely be conceived, his massive brow jutting out over eyes that seem to look right through you."—*Kansas City Star, of Friday, Oct. 3, 1890.*

"Therefore, behold, 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 the lands whither he had driven them; and I will bring them again into their land that I gave to their fathers.

Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes in the rocks." Jeremiah 16:14-16. See Jer. 1:8-14. 32:37-41. Ezek. 37:15-28.

We would call the attention of our brethren and sisters, as well as the attention of those that are not of our faith to the recent manifestations amongst the children of men, as noticed in the article above taken from the K. C. Star of above date.

"God's ways are not man's ways, and His judgements are past finding out." So says the prophets. Do we believe it? Let us ask ourselves the question, do we believe it? I for one do firmly believe that God will perform whatever has been spoken of by His Holy prophets.

Some people believe that the age of miracles is past, but if the bible and Book of Mormon be true, which we know they are, there are to be greater miracles performed, than have been performed. But this is not our subject exactly. Notice the movements of the Jews, who have been

traveling eastward for the last quarter of a century, and in Palestine have planted 18 millions of grape vines alone in direct fulfillment of Scripture. Has not Lebanon been turned into a fruitful field? He that hath an ear to hear let him hear?

Yours in Bonds,

D. E. McCARTEY."

Soda Springs, Idaho, Sep. 22, '90.

BRO. ROBINSON:—I would be glad to have David Whitmer's pamphlet, as I have parted with mine to go east. If you have considered to bind the first vol. of the RETURN I want one or two copies to lend.

It may be that you intend to do so when the second Vol. is completed.

I have been looking this morning and last evening into the Epistle of Peter. If I neglect to read the sacred Scriptures a day or two I seem to suffer loss. The pure word of God is food for the inner man. The outer man, or tabernacle in which we now live, requires some attention, but not so very much as some think. The body needs to be kept under, or it will become a hindrance to our living upon the true bread from heaven. To overcome evil is a true principle, and should be remembered if we would grow in grace and in the knowledge of God. "Knowledge is power, and without knowledge there is no power," said one of the missionaries of the east, hence we should live for this, and be diligent.

"His adorable will,

Let us gladly fulfill,

And our talents improve

By the patience of hope

And the labor of love."

The message of Christ to the Churches in Asia should be carefully read and well digested.

"As many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear my

voice, and open the door, I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne."

The law of the spirit is the word of God. The Jews had not the word of God in them, for they neglected to do what was written in the law they professed to believe.

We who believe in Christ must have his word in us, then his spirit will lead and the fruits of righteousness which are by Jesus Christ will be manifest. Your little paper is read by many and is looked for with pleasure. Elder Brown's writing is appreciated by some. May we become more faithful in every duty that our light may indeed appear that many may become obedient to the truth as it is in Christ Jesus. Amen.

Yours in hope,

JAMES BOWMAN.

To Explore the Southwest.

PRINCETON, Sept. 2.—Special to the State Register.—Prof. Carl Lumholtz, the Norwegian explorer who was made famous among geographers by his expeditions in Australia, is about to explore lower New Mexico and Arizona under the direction of the American Geographical Society of New York. About a dozen scientists, archaeologists, botanists and zoologists accompany him. Prof. Libby, of Princeton university, who is the geographer as well as the mathematician, is among the prominent number. The special object of the expedition is to examine the remains of the ancient civilization, ante-dating, it is said, that of the Aztecs, who exist principally in the Gila valley in the northwest part of Arizona. The peculiar habits of the Zuni and Navajo Indians will also be investigated.—Sel.

NOTE:—We hail with delight this movement.—Ed.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, OCT. 1890.

The work of the Father.

I wish to repeat what has so often been said in these columns, that the great and glorious work of our heavenly Father will be accomplished, as predicted by the prophets of old, and testified of in the Book of Mormon.

It is wonderful how literally the words of the angel are being fulfilled that communicated with Joseph Smith, and gave him instruction with regard to the plates from which the Book of Mormon was translated. He told him that the children of Israel would soon be restored to the land of Palestine. That they would be gathered from every part of the earth, and Palestine would be restored to its primitive fruitfulness, whereas it was then a barren waste without the former or latter rain. That every land should be explored in search for Israel.

At that time Japan was a sealed country. Now it is open to all the world. The very centre of Africa is being penetrated, which at that time was a sealed book, but now railroads are being projected to traverse it.

The North pole is persistently being sought after. What were then considered the deserts of America are now being populated and becoming fruitful fields. Jerusalem is being rebuilt, and the sons of Jacob are returning by thousands and tens of thousands; all since that book came forth.

When that book was first published, these things were scoffed at, and the idea of the Jews being restored to Palestine was ridiculed, and the doctrine of the second coming of Christ was spoken lightly of.

Now it is different. A mighty change has taken place in the minds of the people. Different gentile nations are assisting greatly in the work of gathering the

Jews, in fulfillment of prophecy, not realizing that in so doing they are helping build their own funeral pile.

Russia is the last to lift the hand of oppression from the Jews, and she will be the first to inaugurate the great movement to go and rob and spoil them, which will be the crowning act of infamy of the gentile nations, and will bring to pass their utter overthrow.

Let the righteous stand in holy places, making the places holy where they are, by simple, pure and holy individual lives, remembering that we are commanded to save ourselves from this untoward generation, and wait patiently on the Father who is working like himself, a wonder working God.

I firmly believe this generation will not all pass away until the earth will be cleansed, the Lord Jesus will come, bringing all the saints with him to dwell with them on this beautiful earth a thousand years. Even so, come Lord Jesus.

PRAYER.

What a beautiful and wonderful provision our Heavenly Father has made for the creatures of his care. When we are weighed down with the cares and burdens of life, and feel that the load presses heavily upon us, then to go to our heavenly Father in humility and meekness, and tell him the simple story of our burdens, and ask him to please help us bear them or to remove them altogether, as he may see will be for our best good, and then to have the whole burden instantly removed, and our spiritual horizon clear and bright as a summer morning, we are led to wonder how it is possible for us to have two such sets of feeling in so short a space of time, and feel to rejoice greatly in one who can bestow such a blessing. Such has been my experience.

Our heavenly Father knows all about us, and just what we need before we ask him, but says he will be sought unto of his people. He has given unto man weakness that he may be humble.

We are commanded to pray always, and not to faint. Let us remember when we are engaged in sincere, earnest, fervent prayer we are helping fill the gold-

en vials with odors, spoken of by John the Revelator; and we will rejoice greatly in a time to come to know we helped to fill those vials, and their odors will add mightily to the sweetness and happiness which will be enjoyed at that time. Reader, may we be worthy to enjoy it.

:o:

ITEMS OF PERSONAL HISTORY
OF THE EDITOR.

No. 18.

Continued from page 325.

I took an invoice of the printing establishment, including the stereotype foundry, book bindery and building, which amounted to *six thousand six hundred dollars*, which they agreed to pay, and I made and executed a deed accordingly. But instead of the transaction being made with the Twelve alone, I find by reference to my account book, which I kept at the time, and which is now before me, that Joseph Smith's name stands as principal, as will appear by the following quotation from said account book.

"1842, Feb. 4. Joseph Smith, per W. Richards, Dr.

To printing office, stereotype foundry, book bindery, house and lot 50 by 58 feet on the corner of water and Bain streets, \$6,600,00
Contra, Cr.

Feb. 4. By deed of *three fourths* of lot 4 on Main street, \$1,000,00

" "By this amount put to my credit on the book of the Law of the Lord, for the temple, 800,00

" "By cash, 200,00

" "By 2 shares stock in N. H. 100,00

" "By live stock delivered to Wm. Marks, 296,00

" 22. By this amount due him on settlement, 1,055,91

" 25, By cash per B. Young. 80,00

Ap'l 6. By assumption of debt due D. G. Luse. 330,00

Afterwards I find him credited with goods at his store to am't of \$71,87

The remainder was paid in small payments from time to time.

Joseph Smith in his history, on page 86 in the 19th vol. Millennial Star, speaking on this subject, says:

"Friday, Feb. 4, [1842.] Closed

a contract with Ebenezer Robinson for the printing office, on the corner of Bain and Water streets, also the paper, fixtures, book bindery, and stereotype foundry, by proxy, namely Willard Richards, cost between 7 and 8000 dollars, and in the evening attended a debate."

As before stated, the actual price was \$6,600. Perhaps his proxy might have reported between 7 and 8000 dollars.

Willard Richards, one of the Twelve, was to be the business manager, and Joseph Smith's name was published as Editor of the *Times and Seasons*, notwithstanding the Twelve were instructed by revelation to "take in hand the editorial department" of that paper, which shows conclusively the light in which they held the divinity of that revelation. John Taylor and Willford Woodruff, both members of the quorum of the Twelve, assisted in the different departments.

The transfer was made in the dead of winter, and the day I gave the deed was required to give possession. My log cabin was occupied by my father-in-law, Asa works, sen., and family, and was altogether too small for both our families. I made faithful search for a vacant house or room to move into, but could find none. Just before night I notified Willard Richards that they would need to give me a little more time to find a place to move to. He replied, "you must get out to-night or I will put you in the street."

Bro. Aaron Johnson, who lived next door, in a two story brick house with four rooms, two below and two above, the two front rooms being occupied by Agnes M. Smith, Don Carlos Smith's widow, and family, leaving but two rooms for the use of his own family, knowing the situation, let me move into the upper room in the back part of his house, which we moved into at sunset.

That evening Willard Richards nailed down the windows, and fired off his revolver in the street after dark, and commenced living with Mrs. Nancy Marinda Hyde, in the rooms we had vacated in the printing office building, where they liv-

ed through the winter. His family was residing at the time in Massachusetts, and Elder Orson Hyde was absent on his mission to Palestine.

An unpleasant circumstance occurred in the first number of the paper they issued. One of the hands in the printing office having just been married, another hand in the office wrote, and put in type, a notice of the event, in which he incorporated several printers' phrases in such a way as to render it very inappropriate for a religious paper. Neither the Editor or his assistants being printers, it escaped their notice. Not seeing the proof sheet, I did not see the article until the papers were printed. The appearance of that article called forth from President Joseph Smith, the following notice:

"Times and Seasons. This paper commences my editorial career: I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper; the matter did not come under my supervision.

JOSEPH SMITH."

Thus Joseph Smith was the purchaser, and editor. Soon after this he took the benefit of the bankrupt law.

I have heretofore stated that Joseph Smith united with the Free Masons, but did not give the date, not having it before me at the time, but will give it here as copied from his history.

"Tuesday, 15th of March, 1842.

I officiated as grand chaplain at the installation of the Nauvoo lodge of Free Masons, at the Grove near the Temple. Grand Master Jonas of Columbus being present, a large number of people assembled on the occasion; the day was exceedingly fine, all things done in order, and universal satisfaction manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge assembled in my general business office."

"Wednesday, 16th. I was with the Masonic Lodge, and rose to the sublime degree."—Mil. Star, page 152, also 211.

The doctrine of spiritual wives was talked more freely in private circles, and Joseph Smith began to preach about

signs and key words, as will be seen by the following quotation from his history:

"Sunday, May 1st, 1842. I preached in the grove, on the keys of the Kingdom, Charity, &c. The Keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth, and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be done in the Holiest of Holies."—Mil. Star, page 390.

This discourse was evidently given to help prepare the minds of the public for the introduction of the ceremony had in the secret chambers, where the signs and key words would be revealed to the Elders, although he said they "cannot be revealed till the temple is completed;" but we find *he could not wait*, for the very next Wednesday he commenced to reveal them to a chosen few, as will be seen by the following quotation from his history.

"Wednesday, 4th. I spent the day in the upper part of the Store, that is, in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge room (that is, where the masonic fraternity met occasionally, for want of a better place) in council with General James Adams of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, and George Miller, and Presidents Brigham Young, Heber C. Kimball, and

Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of Keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchisedec Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this Council was instituted the ancient order of things for the first time in these last days."—Mil. Star, page 391.

Here was instituted, undoubtedly the order of things which represented the scenes in the Garden of Eden, which was called in Nauvoo, the "Holy Order," a secret organization. The terrible oaths and covenants taken by those who entered there were known only to those who took them, as one of the members said to me, "I could tell you many things, but if I should, my life would pay the forfeiture."

In the spring built a small brick house on my own lot, into which we moved.

TO BE CONTINUED.

COMMUNICATIONS.

MODERN REVELATIONS.

EDITOR RETURN;

Dear Brother: I noticed in an issue of your paper the publication of the *Salem Revelation*, given Aug. 6, 1836.

It seems to me that anyone who reads that document carefully will notice the avarice and greed that inspired it, and unless the individual is steeped in bigotry and superstition, must also see that to prefix the name of the Lord God, to such a production, is but a travesty on divine revelation, a sacrilege against God! Yet Joseph Smith the "Choice Seer"

is the author of it. That revelation however is of a piece with the Kirtland Bank, which was gotten up contrary to the laws of the land, being *refused* the sanction of law by an act of the Legislature of Ohio. But not to be outdone by any state legislature on earth these men of God, "Choice Seer" included, come together and "annul the old constitution," and make a new one whereby the name of the institution is changed from "Kirtland Safety Society," to "Kirtland Safety Society Anti Banking Company." Just so, the law of "enlargement" here appears so beautiful. But to make the matter binding upon the minds of the poor honest saints the "Choice Seer" writes, "It is wisdom, and 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 etc; 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 saying 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."

A more contemptible perversion of scripture could scarcely be made. Here the "Choice Seer" injects the words ("not their bank notes") into the text, and by his willful perversions seeks to give life and beauty to an illegitimate child the "Kirtland Safety Society etc.," and seeks to make the faithful saints believe that it is the mind of the Holy Spirit that they should come with their "silver and their gold" and "take stock" in a *bastard* institution, one

that had been refused the sanction of the law, and to which the words of Isaiah no more apply than to the man in the moon. Joseph Smith was deceived (we put it mildly,) and he deceived the church, and if any other man under heaven had been guilty of such conduct, guilty of such *revelments*, Latter Day Saints everywhere would denounce him as an "impostor" and a "religious fraud!" This "Safety Society," issued bank notes, received money on deposit and did a *banking* business, while in *fact* according to their own constitution they were an "*anti Banking company*," and yet Joseph Smith and Sidney Rigdon, two chief captains of the bank and *ex-officios* of the *Kingdom*, would prattle about "whoso keepeth the laws of God hath no need to break the laws of the land."

About June 30th, 1837, we find in Joseph's history the statement that, "sometime previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church, but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness." Well, this is delightful—the "Choice Seer" running a bank, that is not a bank, but an "anti bank," and that too *without a charter*, therefore *unlawful*, yet claiming that he withdrew because his institution based upon "righteous principles" could not "continue its operations in such an age of darkness, speculation and wickedness!" And to add insult to injury, the "nation" whom this bankless bank without a charter or scarcely a dollar in cash, was intended to "bless" did not, and would not accept the "blessing"? (?) Oh what ingratitude! that the state of Ohio *refused* to give

it legal recognition. Oh! how the heart of the "Choice Seer" must have ached for Zion and burned with holy indignation when he saw his bastard bank go to the wall and he compelled to abandon it, oh dear! Or as Burns puts it, "he left the foul business for folks less divine."

Again, just prior to the *Salem* business, i. e. on Feb. 14, 1835, Joseph Smith called a meeting at Kirtland, Ohio, of those who had journeyed to Zion, and stated the meeting was called "because God had commanded it." Of those who had gone up to Zion &c. he said: "God had not designed all this for nothing, but he had it in remembrance yet; and those who went to Zion with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene."

From the foregoing it follows, 1st, that they who were willing to lay down their lives for Zion were the chosen. 2nd. They were to be ordained to the ministry of pruning the vineyard. 3rd. This "pruning the vineyard" was "for the last time" and the "coming of the Lord" is here definitely fixed at *fifty-six years*, which brings it to Feb. 14, 1891. Less than a year remains for the fulfillment of this prediction, and many who read these lines will doubtless live to test the truth or falsity of the same. If Christ does not come at the time designated by the "Choice Seer," then he must go upon the record as a false prophet, like all others who have undertaken to tell the *time* of our Lord's coming.

Wm. Miller, *et al*, have tried it and failed; The Mother Shipton alleged prophecy fixed it thus—"In 1881, the world unto its end will come." But according to Joseph Smith, she missed it just ten years, being too previous.

And yet, we are asked by L. D. Saints to accept the revealments through Joseph Smith, as co-equal with the revealments of God through Jesus Christ.

Dear Brother, I am glad to know that some L. D. S., are coming out from under the yoke of bondage and stand upon the Gospel of Christ alone, and now feel that liberty wherewith Christ has made them free. God speed the plow.

OBSERVER.

A friend in California sends the following:
For the Return.

“**THY ROD AND STAFF.**”—Ps. 23. It was the custom, in crossing the Jordan, to use a rod to feel for holes in one hand, and a staff for support, in the other. As the word of God, the gospel, the knowledge of the specific design of the Creator (who was in Jesus Christ) gives greater support at death, of which the above is a figure. The staff is the gospel. The rod (a director) must be the moral law or decalogue, as in Ex. 30th chap. (not in Deut. 5th chap. which was for the literal Jews.)

The decalogue is the covenant made with all Israel, (repeated in the New Testament part of the book of Mormon,) and is, no doubt, the everlasting covenant referred to by Isaiah. Those who preach the abolition of the decalogue refer to the “New Covenant” as if “new” meant another. If it does not mean a distinct one it is a fatal mistake.

Drum Creek, Kan. Oct. 10, 1890.

DEAR BROTHERN AND SISTERS IN CHRIST: As I greatly appreciate reading your letters in the RETURN, and feel like writing a few lines that you may know we are still striving in our weakness, to do the will of the Heavenly Father, and that we have been much strengthened by the coming of Brother Brown, of Newton, Kansas. He came here the first day of October, and staid with us over Sabbath. He preached four Gospel

Sermons at the school-house, with a very good attendance part of the time. More would have come but the nights were dark and rainy, which no doubt kept some from coming, but I believe some were there honest enough in heart to listen to the teachings of the blessed Gospel of Christ, that will never be satisfied with sectarianism.

On Friday night we held meeting in Brother John Doop's house, as the school-house was in use by others. There were just our own families at the meeting. It was a meeting long to be remembered by us. The power of the Holy Spirit was present and did bless our waiting souls. At the close of the meeting two of Brother John's daughters, and our son, gave their names for baptism, and Brother Brown attended to the ordinance of baptism Saturday morning, then came home and confirmed them members in the Church of Christ.

On Sabbath afternoon we met in fellowship meeting in our house and partook of the Sacrament. Again the power of the Spirit was with us in partaking of the emblems of the broken body and blood that was shed for us, and in bearing our testimony to this blessed Gospel, and in speaking of the love of our Heavenly Father to his children.

Brethren and Sisters, how thankful I feel to my Heavenly Father, that I have been counted worthy to take upon me the name of Christ, our blessed Lord and Master, and my desire is to serve him while he gives me life and being, and I pray that by his assisting grace, we may each live humble and faithful, that we may be worthy of his blessings, worthy of his protecting care. Pray for us Brethren and Sisters. Yours in hope of a glorious resurrection.

Mrs. D. W. Doop.

A brother in California sends \$1 on subscription for a friend, and says:

“We prize the RETURN very highly, and pray God to continue to help you with his holy spirit to guide in your work.”

MISCELLANEOUS.

Bishop George A. Blakeslee.

"The facts about Bishop Blakeslee's death seem to be that on Friday Sept. 19, he was as well as usual; on Saturday he was feeling a little indisposed and in consequence did not go to the mill. He lay in bed in the afternoon, received a call from friends with whom he chatted cheerfully. About 4 o'clock his son came from the mill, and in answer to his father's questions reported everything all right. The young man stepped to the bedside and assisted in arranging the pillow, or performed some such service, when his father at once turned his head and passed away without a struggle. A very large concourse of admiring friends attended his funeral. The sermon was preached by Pres. Joseph Smith, on Wednesday, Sept. 24, Pres. W. W. Blair also making a few remarks."—*Lamoni Patriot*.

THE EAST.

Among the best treasures found in the Orient in recent years by the scholars of Europe, says the "Christian-at-Work," are the thousands of inscriptions in Southern Arabia discovered and examined by the German savant, Edward Glaser. These furnish date in abundance of the existence a thousand years and more before Christ of established Jewish kingdoms in Southern Arabia. They furnish the first non-Biblical evidence for the historical correctness of the narrative of the Queen of Sheba. Again, by showing, as did the wonderful tablets discovered a year ago at Tell-el-Amarra, in Egypt, that as early as 1500-2000 nearly all the Semetic people of Western and South-western Asia had letters and a literature, and that accordingly it is more than probable that Israel too, at the age of Moses and earlier, even at the time of Abraham, must also have been partakers

in these general literary movements. There is no reason Israel should be singled out as the only people in that whole neighborhood which had no letters. The evidences furnished by the new light from the East in recent months are overwhelming to show that the beginnings of Israel's literature go to almost the period of the patriarchs. In this way modern research has again put to the shame the "advanced" position of critics, who from "internal" evidences of the Old Testament had concluded that there could have been no literature in Israel before the days of David, and here, as elsewhere, the impossible has again been proven to be true. Certainly, Bible lovers have no reason to fear the results of research and investigation. Everything discovered so far has to all intents and purpose corroborated the truth of the Scriptures. Let the good work go on; truth will be the gainer."—*Lamoni Patriot*,

JEWS.

According to a dispatch from St. Petersburg, under date of Sept. 1, it is reported that the Governor of the Transcaspian Territories has ordered several Jews to settle their affairs and quit the country within a month.

Rabbi Adler, at the services which marked the opening of the new Synagogue in Hammersmith on Sunday last declared that he had received an unquestionable confirmation of recent statements in the newspapers as to the persecution of the Jews in Russia.

The Anglo Jewish Association and the Jewish Board of Deputies, says the Correspondent of the "Mail and Express," are about to hold a meeting for the purpose of reconsidering the position of their race in Russia and the attitude of the Russian Government toward them. The latest news which has been received from St Petersburg is that M.

Dourmovo, Minister of the Government, of the province, shall put into immediate and active execution the ukases against the Jews, which have hitherto lain in abeyance; as already described in dispatches to the "Mail and Express," explained the situation. The English committee will probably appeal to Lord Salisbury to diplomatically protest against the action of the Russian authorities; and they will also appoint a delegation to ask an interview with the Czar while he is staying at the Danish Court. *American Hebrew.*

The Ladder above the Sea.

BY REV. E. A. RAND.

The wide, wide sea in shadow rolled,
And shadowed was the sky,
When, lo, upon the horizon's rim,
A ladder reaching high!

A ladder built of lines of mist,
And, oh, so straight and tall!
Its foot was on the troubled waves,
Its top touched heaven's wall.

For where the ladder pierced the clouds
What radiance was its crown!
As if from heaven's golden street
An angel let it down.

'Twas when I saw that vision fair,
There came a whispered call:
"Though life be like a troubled sea,
Thou hast a ladder tall.

"'Tis prayer that rests upon the earth,
And starts with lowly round.
It reaches to the Gates of Pearl.
Its top with glory crowned.

"Then use thy ladder, downcast soul,
And upward mount and sing!
God's angels, ever on its rounds,
Will golden blessings bring."

CALIFORNIA GIANT.

The *Stockton (Cal.) Mail*, of Oct. 4, 1890, gives an account of a young giant who came to Stockton the evening before, from which we glean the following:

He is 22 years old, and is 7 feet 4 inches high as he walks, and 8 feet and 6 inches when he stretches up. His name is Joseph Sullivan, of Alameda county. He thinks he is still growing."

Two numbers more complete the 2nd volume of THE RETURN. It has been sent to some persons from the first, who have not paid anything, neither have given notice that they did not wish it sent to them. The names of some of these were given by persons who stated that the parties had requested them to give their names as subscribers.

To others the paper was sent from the beginning, with the published statement that those who did not wish to continue taking it, to give notice to that effect by sending the paper back, or sending a postal card, and their names should be stricken from the list. But receiving no such notice it was taken for granted they wished it sent to them, and would pay for it, which is reasonable and right they should do, we therefore expect it.

A number of other persons paid 25 and some 50 cents, and have continued receiving the paper ever since, all of whom we trust, will cheerfully pay.

We send to some *free*. Those finding this mark, X written with pencil or pen next to their name on the paper or wrapper, need not pay.

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We respectfully request all our subscribers, and all the members of the church of Christ in particular, to make an effort to get new subscribers for the RETURN, as by so doing they will help increase its circulation, and add to its field of usefulness. We hope to make it a paper worthy the attention of all classes of people.

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.

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.

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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DEATH—RESURRECTION.

Continued from page 340.

In the former article it was shown that at death the spirit of man goes to God who gave it, and the body returns to dust from whence it came; and that the spirit, the inner man, which goes to God who gave it, is in a conscious state, and will here say, each retain their identity, else the rich man would not have known Lazarus when he saw him "afar off."

It was also shown from the old testament scriptures, that the dead would be resurrected, and their bodies brought forth and redeemed from the grave.

Also, from the new testament it was clearly shown that Christ was the first fruits of the resurrection, and that he came forth from the tomb with his body composed of flesh and bones, but not flesh and blood. His blood, which is the natural life of man, had been shed and withdrawn when upon the cross, until, from the wound of the spear there came forth blood and water; and with that body he went to heaven in the sight of his disciples, and Stephen testified he saw him standing at the right hand of God.

It was also shown that when the saints come forth they will be like him, thus fully establishing the truth that flesh and bones will inherit the kingdom of God, while flesh and blood cannot.

It will now be shown from the new testament scriptures, that the dead will be raised, and the power by which this great work is accomplished. Jesus says

"For as the Father hath 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. 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 5:26-29.

Here we have revealed unto us the true source of all life, and from whence sprang all animate existence. That "as the Father had life in himself" so also he gave unto the Son to have life in himself, and that by him and through him and for him were all things created and made.

With this great truth revealed unto us, we have a perfect assurance that the same creative power can re-create our bodies from the dust of the earth, and bring them together from the elements into which they dissolve after death, and bring them forth in a glorified form, freed from blood, but the place thereof supplied by the quickening, everliving principle and presence of the Spirit of God, which spirit of life never tasted death, or ever slumbered or slept.

Jesus also 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."

Here we have the two classes clearly set forth, and that too by him who will bring to pass the resurrection by virtue of the power and authority conferred upon him by the Father, and who will also be the Judge before whom all men will

be called to stand and be judged of their works; and before whom "every knee shall bow and every tongue confess."

With this understanding of the glorious principle that every person comes forth in the resurrection in the class to which their conduct in this life entitles them, it is no wonder the ancient saints were willing to endure great afflictions, and cruel persecutions, that they might "obtain a better resurrection."—Heb. 11:35.

THE TIME OF THE RESURRECTION.

It is a matter of interest to have a true conception of the time of the resurrection, but the day or the hour knoweth no man, as that is one of the secrets which belongeth to our heavenly Father, and which he hath reserved unto himself. But this much he has revealed, and that is, when Jesus comes the second time in the clouds of heaven, with "power and great glory," he will bring all the saints with him, for at that time the trump will sound, and he will utter his voice, and the dead in Christ will come forth, to dwell with him upon this then beautified and sanctified earth, as we learn by the following scriptures:

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. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1st. Thes. 4:16,17.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:28.

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 pow-

er; 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.—2. Thes. 1:7-10.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John, 6:39,40.

By the foregoing scriptures we have it clearly revealed that at the second coming of Christ all the saints will be resurrected, and the righteous who are alive at the time of his coming, will be "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

So the resurrected saints will ever be with the Lord, but where? Not surely to always dwell in the air.

Zechariah tells us that when the Lord comes and all the saints with him "his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, and there shall be a very great valley," and "the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. . . . And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."—Zech. 14:4,10,11.

This is the time when the hills will be made low, and the valleys exalted, and the earth cleansed and purified, and restored to its primitive beauty and loveliness, as it was in the morning of creation, when the Lord pronounced all things good.

It will then be prepared a fitting place for the abode of the Lord and his resurrected saints. That this earth will be the home of the righteous after the first resurrection, is plainly revealed in the following scriptures:

And I saw an angel come down from heaven, having the key of the

bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgement 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 upon the 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. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:1-6.

But, says one, this does not say that they will be upon earth. True, but we will quote from the same chapter, and see where the camp of the saints is located.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.—Rev. 20:7-9.

Here we are positively told the camp of the saints will be upon earth. This should settle the question, but lest some

might be disposed to cavil, I will introduce another testimony.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5:9-10.

Thus we have it clearly revealed that at the second coming of Christ will be the first resurrection, when *all the saints* will come forth, which will be at the beginning of the millenium, and they will live and reign, on earth with Christ a thousand years, as kings and priests unto him.

Those who come forth in the first resurrection constitute the *first class*. John continues in this 20th chapter of Revelations, and tells us when the *second class* will be resurrected, which will not take place until after the thousand years reign, the millenium, and after the little season, and the great battle of Gog and Magog, for John says:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:11-15.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;

and there was no more sea.—Rev. 21:1

By these scriptures our heavenly Father has kindly revealed unto the world the solemn truth, that all people, small and great, will be resurrected, and made to stand before the judgment seat of Christ, to be judged according to their works, whether they be good or whether they be evil.

Reader, which *class* do you wish to have part with? If with the first class you can have that privilege through obedience to the gospel, and keeping the commandments of the Lord; without that I find no promise for you, for Paul testifies that when Christ comes he will take "vengeance on them that know not God, and have not obeyed the gospel."

Friends, "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

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ON A MISSION TO THE LAND OF MY FATHERS.

ENDOR AND NAZARETH.

After spending a short time in Nain, we were much tempted to have a view of Endor, a name so interesting to Bible students. We therefore instructed our servants to proceed at once and prepare for us coffee on the ground whereon once stood a city of Manasseh. Thus our servants preceded us, and the dragoon and myself gently followed. After a ride of about one hour, we arrived at

ENDOR.

At first we thought there was nothing worth seeing, but the historical associations made it delightful to linger here for a short time. Here took place some most thrilling events in the history of Israel. Doubtless it was the scene of the great triumph over Sisera and Jabin, and their awful death (*Psalms 53: 9-10.*)

We rambled round this wretched village for some little time. The few Arabs we met were dirty and savage in appearance. They did

not, however, interfere with us. It was with considerable interest that we found ourselves at the memorable cave, once the lurking-place of the witch whom Saul, in his great trouble and dire extremity, consulted previous to his last battle, which ended in disaster. At this place we found our servants had coffee ready, which greatly refreshed us. We then spent a short time reading about the events that took place here. Viewing the cave of the Witch of Endor, we found (1 Samuel 28.) most interesting.

NAZARETH.

Having refreshed ourselves and rested a little, we started in downright earnest for Nazareth. The ride was very enjoyable. Mount Tabor stands a mountain amidst mountains in splendid majesty. All the charm of the road was now fast losing its attractiveness to us, as we realized that we were about to find ourselves in the town where the "Man of Sorrows" was brought up. No place charmed us more since we left Jerusalem than did Nazareth. The beautiful landscapes we passed through inspired us with admiration and delight, but our first view of Nazareth surpassed them all. Every spot in this city seemed most interesting and sacred. We felt doubtless that no village, town or city was more familiar to our divine Saviour than was this place.

As we gazed round, and beheld the neighboring mountains, we thought of Him who trod the mountains as he went about publishing good tidings of peace! What sacred associations!

Our tent was pitched, and having had a hot dinner, we started our rambles in the streets full of European pilgrims, with its five thousand Christian inhabitants, mostly Roman and Greek Catholics. The city is shut in by hills that cluster round it, protecting the inhabitants from the bleak winds. The limestone houses in the dazzling sun presented

a beautiful appearance. The narrow and uneven streets—like all Oriental towns—reminded me that there is plenty of scope for European engineering skill. The bazaars or shops are unique in their size. We gratified our curiosity by visiting a cafe, where coffee was served us. We returned to our tent, and found great pleasure in reading the local Gospel narratives. Here Joseph and Mary came with the infant Saviour after the death of Herod (Matt. 2:22.) Thus the residence of the holy family in this place fulfilled the prediction, as was previously fulfilled concerning one who was also a deliverer of his people. (Judges 13:5.) “The child shall be a Nazarite unto God. . . He shall begin to deliver Israel.” What a terror was this Nazarene to evil ones when he began to deliver! (Mark 1:24.)

It was indeed most interesting to see, ramble about, and read the sacred page concerning this place—particularly interesting because its fame in history became associated with the life of the Son of God. Insignificant and almost unworthy of the historian’s pen is the city apart from Jesus of Nazareth.

“Can any good come out of Nazareth?” was only a natural question; but the presence of the Divine Redeemer said, “Come and see.” The result is that we hear, “Hereafter ye shall see heaven open and the angels of God ascending and descending.” [John 1:46-51.]

We spent a night in our tent, anxious to sleep but tormented by insects. Though weary, and worn, we were unable to obtain rest, and the whole night was a wretched and painful one.

At four o’clock the heat became great, and we dressed and took a walk. After walking about for half an hour, the heat becoming overpowering, and we were obliged to return to our tent.

Again and again we tried to rest in our tent, but the abominable in-

sects made our sojourn in Nazareth painfully inconvenient.

Later on in the afternoon we ventured out into the streets of the city. Several hundreds of French pilgrims lounged about. Their tents presented the appearance of an English county fair. The natives were running about here and there, escorting every European and asking for *backshish*, which is their only means of obtaining a livelihood. Thus tormented within the tent by insects, and by a crowd of miserable beggars in the streets, it made us almost sorry to have come to this uncomfortable, though interesting Nazareth. We were obliged to give more backshish in this town than we gave since we left Jerusalem.

One of the most interesting and delightful scenes was at the

FOUNTAIN OF MARY,

the only source of water supplying the whole of Nazareth. Here we remained for over three hours, watching the inhabitants coming for water. Here the thirsty Bedouin delights to stop and drink the water, constantly blessing the thirsty. Old and young come here to quench their thirst, but the more picture-esque scene is, as maidens and women of every age and grade come with their pitchers and fill them, and gracefully carry them home on their heads.

Here we saw some of the handsomest women we have ever seen. The males are fine and noble in their bearing. All seemed good humored. Round this fountain is the centre of life in Nazareth. Shepherds leading their flocks delight to stop here. The wayworn pilgrim is charmed to rest for a while and slake his thirst. To this fountain doubtless the “Man of Sorrows” often came to refresh himself. To this place also, no doubt, came Mary every day with her pitcher to take water to her humble home. As we spent these hours watching these interesting scenes, we imagined seeing Joseph, Mary and Jesus himself.

And as we frequently drank draughts of water and watched many pilgrims and inhabitants delighting to quench their thirst, we remembered the fountain of living water of which whosoever drinketh shall never thirst! The heat getting less we ventured on more rambles. How interesting it was to realize as we walked about the streets that it was here that the angel "Gabriel was sent from God unto a City of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David" (Luke 1:26-27.) From this once insignificant village went Joseph and Mary to Bethlehem to be taxed (2:4-5.) It was in a synagogue in this place, too, that He was accustomed to every Sabbath day to read publicly (4:6.) As we thought of the life of Christ, how many acts of benevolence must have been witnessed here! And yet how ungratefully was he treated, when his own townsmen sought to kill Him. There are many spots here visited by tourists, but all are associated with gross superstition, such as the

WORKSHOP OF JOSEPH

in the Mohamedan quarter. This is the property of Roman Catholics, and is much revered by them, although only an insignificant portion of the wall is claimed to be of the original building. The supposed table round which the disciples, with their Divine Lord, met and dined after the resurrection is also shown. We visited several other notable places in Nazareth. With no little interest we went to the supposed synagogue where Jesus taught. This place is the property of the Greek Catholic community. When Ibrahim saw that I was not over-pleased with the above places, he suggested that we should go to the Church of the Annunciation.

Soon afterwards we entered the Chapel of Joseph. Here several pilgrims were at prayers, whose evident earnestness and devotion caused

us at once to withdraw from the place and enter the Virgin's Kitchen. Each of these places is held in reverence by the Catholic world. We had now more than enough of sight-seeing, but were induced to take a walk and see the Mount of Precipitation. It was, however, more than we cared to walk. We therefore saddled our mules, and rode to it. When, however, we arrived, and observed the place well, we felt that it probably, and most likely was not the place of Gospel narrative, as several other places close to the city answer the description of the narrative more to the purpose. We had enough of Nazareth, and evening was now drawing near. We dreaded spending another night in our tent, being tormented by insects. We therefore determined to move and be on our saddles the whole night, with the hope of spending the following day in Tiberias, and bathe in the refreshing water of the Sea of Galilee. We accordingly mounted our mules and started for the night's journey, although we had no sleep the previous night and no rest during the day."

MISS DORA ROBERT'S TRIP THROUGH PALESTINE.

Interesting and Vivid Description Of the Modern Appearance of the Holy Land.—A Letter Well Worth Reading

[From the Rochester (N. Y.) Herald.]

JERUSALEM, Palestine, April 13, 1890.—I am this morning like Abraham of old "sitting at the tent door in the heat of the day," our first experience of tent life was in the Jordan valley between Jericho and the river Jordan last Thursday, and we all with one accord pronounced it a success. So much do we enjoy it that our return to Jerusalem yesterday we preferred to camp rather than to go to the grand new hotel where we stopped before we started for the Jordan. Our camp is directly out of the Damascus gate and near the

supposed site of Calvary, in an orchard of olive trees, a most delightful location; but we are only to remain just this one day. Early tomorrow we start for Beyrout, our rout is to go to Samaria, Sea of Tiberias, Nazareth; (next Sunday we hope to spend at Nazareth,) then go across the country to Damascus, from here to Baalbec, and thence to Beyrout. Take the map and follow us. We shall be about three weeks or perhaps more on our journey, and it means living in tents and riding horseback for fourteen hours a day, excepting of course the days we shall not be on the move. At Sea of Tiberias we hope to make a stay of three or four days in order to visit all the places of interest, such as Capernaum, etc. We are travelling very leisurely, spending as many days as we choose at the different points we stop. This is the advantage of travelling with a private dragoman (interpreter.) It is expensive to be sure, but very comfortable and luxurious. You ought to see our noble Syrian dragoman; he stands from his shoulders up higher than the rest of mankind about here, stands erect and as strong as a lion. He lifts us on our horses as if we were mere babes. I wish you could have seen our caravan starting from Jerusalem for the Jordan and Dead Sea last Thursday. The procession consisted of twenty-six horses, mules and donkeys, carrying people, tents, and provisions, twenty-three men, including a number of men that go as guards, which the government requires for fear of the Bedouin attacking parties. We made quite a show as we marched out the Jaffa gate, and all this for only five people! We thought it a good deal of a fuss, but all parties must have just as many in order to be safe and comfortable. The journey was a most delightful one, hills and dales along a rough stony road, and sometimes on the very edge of a deep gorge, where, if the horse

made a mis-step, we would be gone for ever more; but the horses are very sure footed and a feeling of safety prevails so that we could enjoy the excitement. We encamped in the Jordan valley and made excursions from there to the Dead Sea, a ride of about two hours, and then followed the river for another three hours till we reached the point where it is supposed the Israelites crossed over the Jordan [see Joshua, 3rd chapter.] They must have crossed somewhere here for it is "over against Jericho." The ruins of ancient Jericho are still to be seen. Evidently it was a large city. The Jordan valley is twenty-five miles wide and exceedingly green and fertile, considering that it is only watered by the rain, which is scarce in this land. If the land were irrigated from the Jordan it would be still more fertile, and I suppose when Canaan was in its glory, the land was well cultivated and rich, and to say it "flowed with milk and honey," was appropriate; but as it is now the comparison would not hold good, as it is the most barren and God-forsaken country possible. The people are ignorant and lazy, and the Turkish government allows no improvement to be made in any way whatever if it can by any means help it. In consequence all is left desolate.

The Dead Sea is nearly four thousand feet below Jerusalem; it is forty-six miles long; the waters taste very salt. A very curious and depressing place it is. The barren rugged mountains of Moab and India surround it, and all so still and quiet, not a sign of a living thing about. After spending a long day wandering at the Dead Sea and the Jordan we returned to our tents where we had a delicious dinner all ready for us and it was refreshing. In the evening the people of Jericho came up to sing and dance for our amusement, which we enjoyed, being so novel to us. Arabic singing is not very mu-

sical but it was interesting, because it was so thoroughly Arabic.

The women danced very gracefully, and we enjoyed it and would not have missed the sight for anything. I must tell you a little about Jerusalem, the "City of David." The city itself is very disappointing, as there is nothing inside the walls that one can really feel sure remains as of old, and besides the Mohamedans and Catholics have completely monopolized the city. I think there is no doubt about the site of the Temple and the Mohamedans have built a mosque on the site. It is called the "Mosque of Omer," a magnificent building. Both the exterior and interior are covered with richly colored and decorated tiles and the interior is finished in gold. I never saw such a beautiful building before.

The Mohamedans watch over it very jealously, and one cannot enter it without a permit from the consul. The recent excavations here have interested us greatly. A curious pool of water has been found many feet below the level of the city and it is thought to be the Pool of Bethesda [see John 5th ch. 2d verse.] It has five porches and looks very old. They have also discovered portions of the old city wall, but the most wonderful of all are the quarries under the city. They extend many miles in different directions. We went in as far as 600 yards. Of course it is as dark as night and we had to have candles. We could see where the stones had been quarried out of the solid rock and it is believed that the stones for Solomon's temple were taken out of here. We could see plainly the places where the workmen placed their candles to give them light to work by, a very interesting place. The city is built on Moriah and Zion and the view from the top of Mount Olives is very fine. You look down upon the city and see it all at a glance, compact together. This must be the sight Christ had of the city when he wept

over it [see Luke 10:41-45.] I came over the same road from Bethany. It is wonderful how many things there are here after all that agree so perfectly with the New Testament account. All the natural features of the land which cannot be changed by Mohamedans or Catholics are identical with those of ancient times.

One day we had a beautiful drive of twenty miles to Hebron, the place where Abraham lived and where he bought the cave of Macpelah to bury Sarah, his wife [see Genesis 23d chapter, 19.] He, himself, was also buried here, and Isaac, Rebekah, Jacob and Leah [see Genesis 49:28-33] The Mohamedans have built a mosque over the cave and Christians are, on no consideration, allowed to enter. The Prince of Wales and his sons and one or two others are the only ones allowed inside the walls, and they had to have a special permit from the Sultan. General Lew Wallace and Dr. Selah Merrill were allowed to go in.

We have taken several short excursions from Jerusalem, such as to Bethlehem, which is beautifully situated on the side of the hill, and to the pools of Solomon, convent of Mar-Saba, etc., but I cannot stop to write in detail of them all; shall have much to tell when I get back.

The Nation's Wards.

The Indian reservations in 1886 in the United States amounted to 212,460 square miles; all that is left to the race of 3,250,000 square miles, once all their own. The total Indian population of the United States is 247,561. Estimated number of Indians in Alaska is 30,000. The Indian agencies are 61 in number. Number of Indian church members 28,000. Number of houses occupied by Indians is 21,232. Number of Indians living on and cultivating lands is 3,612. Number of Indians in the United States who wear citizen's dress is 81,621. Number of Indians in the United States who can read Indian languages is 10,027. Number of Indians in the United States who can read the English is but 23,495. There are ten Indian training schools located in different parts of the Union.—Exchange.

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, NOV. 1890.

TRAVELS IN PALESTINE.

Some readers may think too much space in our paper is devoted to travels in Palestine, but I feel a deep interest in whatever relates to that remarkable country, where so many bible scenes were enacted, and where the great decisive battle of the nations will be fought, which will determine the destiny of the world. And inasmuch as I verily believe that battle will be fought in this generation, therefore any thing relating to the topography and general characteristics of that country have a peculiar interest at this time.

The eyes of the civilized world are being turned towards Jerusalem and the land of Israel; and our heavenly Father is moving upon the hearts of both Jew and gentile to bring to pass his act, his strange act, and his marvellous work and a wonder. And before it is all consummated the gentile nations will know that he is God, and beside him there is no God.

The article entitled: "On a mission to the land of my fathers," was mostly in type before the one from the "Rochester (N. Y.) Herald" was received; and inasmuch as they give a description of different parts of the country, and believing they will interest many of our readers, give place to them in this number.

VISIT

FROM ELDERS WHITMER AND ADAMS.

We had the pleasure of a visit from Elder John C. Whitmer, who arrived on Thursday, Oct. 23, and Elder George Adams came the next day. These brethren remained with us until the following Monday, with whom we had much pleasant converse and counsel. Elder Charles A. Wicks was also with us on Sunday.

Sunday forenoon Elder Whitmer favored us with an interesting, practical sermon, in our hall, on the every-day duties of a christian, which was well received and appreciated by those who heard it.

In the afternoon, at our prayer, testimony and sacrament meeting, we enjoyed a peaceful, happy season before the Lord.

Monday Elders Whitmer and Adams left for a short visit to the church at Hillsdale, Iowa, and vicinity, in good spirits, and Elder Adams improving in health.

ELDER ADAMS'S RETURN.

Saturday the 15th inst., Elder George Adams returned from his visit to Mills county, and brought a cheering report.

They were greatly blest of the Lord in their meetings, and Elder Whitmer baptized Bro. and Sister Cristo, of Silver City, Mills county, who bid fair to make pillars in the church. He left the brethren and sisters rejoicing in the Lord. His health is greatly improved.

LOCOMOTIVES FOR PALESTINE.

Three locomotives were recently shipped from America to Palestine, for the railroad from Jaffa, to Jerusalem, named respectively Jerusalem, Jaffa and Remlah.

How marvelously, and with what precision, the Lord is fulfilling his word given to the world thousands of years ago, through his servants the prophets. Nahum testified that in the day of the Lord's preparation,

"The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nahum 2:4.

How true that it is in the day of the Lord's preparation. The earth is nearly ripe, ready for the harvest. His valient men are truly being clothed "in scarlet,"

making ready for the conflict. Every time the shrill whistle of these locomotives is heard on the plains of Palestine, let the gentile nations take warning, for the time of their utter overthrow draws near.

:o:

INDIAN EXCITEMENT.

From what I can gather from the various newspaper reports respecting the excitement among the Indians. I am inclined to look upon it as a false claim.

Whether false or true, there certainly exists a very great and wide spread excitement among them, but it does not seem to be universal. According to recent accounts the Sioux seem to be about equally divided between those who believe in the immediate coming of their Messiah, and those who disbelieve it. But those who profess to believe it seem to be terribly in earnest, and may commit some depredations, perhaps before these lines are printed, but I believe they will be subdued, so that practically it will undoubtedly serve to allay the fears of the whites when the fatal time does come.

:o:

Sitting Bull's new Messiah.

The report of Indian Agent James McLaughlin recently made to the department of the interior has attracted unusual attention from the fact that it gives authentic facts about what is known as the "Indian millennium craze." Great excitement, the report says, has for some time prevailed among certain of the Sioux Indians. They look for the coming of a Messiah for the Indian. He is to appear next spring when the grass begins to grow. He is to be a mighty Messiah and all the whites are to be annihilated. The Indians are to be restored to their hunting grounds and the world is to

be improved backward at a rapid rate. Sitting Bull, the toughest old Indian in the whole country, seems to be high priest and great apostle of the craze.—*State Register*. Nov. 6.

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ITEMS OF PERSONAL HISTORY OF THE EDITOR.

No. 19.

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Continued from page 348.

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DR. JOHN C. BENNETT ATTEMPTS SUICIDE.

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ELDER ORSON PRATT TEMPORARILY INSANE.

President Joseph Smith in his history, says a letter was received, soon after Dr. John C. Bennett came to Nauvoo, stating that he was a married man, and had a wife and children in Ohio, whereas he represented himself as a single man, but this letter was kept secret, Joseph says, thinking perhaps it was dictated by a spirit of persecution because Dr. Bennett had joined the church, therefore they kept the letter from him, but preserved it for future use if necessary. The public community did not know of its existence.

In the spring of 1841 Dr. Bennett had a small neat house built for Elder Orson Pratt's family, and commenced boarding with them. Elder Pratt was absent on a mission to England.

Sometime after this, Presidents Hyrum Smith and William Law went on a mission to the eastern states. (William Law was one of the three first Presidents of the church.) When passing through Ohio, a gentleman told them Dr. Bennett had a wife and children living, but she left him because of his adulterous practices. They wrote a letter to Joseph Smith giving him this statement, which letter, Joseph says in his history, was shown to Dr. Bennett, when he confessed he had a wife and children living.

Soon after this Dr. Bennett made an attempt to commit suicide by taking poison. It required quite an effort on the part of the physicians to save his life, as he strenuously resisted their efforts to save him.

When Elder Pratt returned home from his mission, and learned of the secret teachings of the spiritual wife doctrine, and the true situation of things, it was too much for him, and his mind temporarily gave way, and he wandered away no one knew where. I remember well the excitement which existed at the time, as a large number of the citizens turned out to go in search for him, fearing lest he had committed suicide. He was found some 5 miles below Nauvoo, setting on a rock, on the bank of the Mississippi river, without a hat. He recovered from his insanity, but at the next conference, when the vote was called to sustain Joseph Smith as President of the church, he alone voted, No. He could not at that time conscientiously sustain him in that position.

In the spring of 1842, Dr. John C. Bennett having been detected in very immoral conduct, public sentiment and feeling bore down so heavily upon him, that on the 19th day of May he resigned the office of Mayor of Nauvoo, and on the 25th he was notified that "the First Presidency, Twelve, and Bishops, had withdrawn fellowship from him." Also on the 16th of June notice was given that he was expelled from the Masonic lodge of Nauvoo, and on the 30th cashiered by the Legion. Not long after this he left Nauvoo and commenced publishing against the church.

On the 7th of May there was a grand parade and sham battle fought by the Nauvoo Legion, which was witnessed by Judge Stephen A. Douglass with several prominent lawyers, and a large concourse of citizens. At the close of the parade, Lieutenant General Joseph Smith delivered an animating address, in which he remarked "*that his soul was never better satisfied than on this occasion*" He had a sumptuous dinner prepared, of which the consolidated staff of the Legion, with their ladies, and the distinguished guests partook.

On the 14th of May, it was reported in Nauvoo, "that Ex-Gov. Boggs of Missouri had been shot." And on "the 15th the report was confirmed, and mentioned on the stand." See Joseph Smith's his-

tory, in 19th vol. Mil. Star, page 408.

Bennett's disaffection, and his desperate effort to create a feeling and excitement against the church, taken together with the Bogg's affair, caused quite a feeling of apprehension with the citizens of Nauvoo.

On the 8th of August, Joseph Smith was arrested as accessory before the fact, and O. P. Rockwell as principal, in the Bogg's shooting affair, when the Municipal court of Nauvoo, issued a writ of Habeas Corpus, and the sheriff left them in charge of the city marshal, without leaving the original writ, without which they could not be legally held, therefore they went about their business. But as a re-arrest might be made, it was thought advisable for Joseph Smith to leave the city, or secrete himself for a season, which he did until the 29th day of August, when he came upon the stand and addressed the audience which had assembled as a special conference, because of the emergency of the occasion. From this address I take the following extract:

JOSEPH SMITH'S ADDRESS.

"I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirtland and Far West. They have seen enough of the tricks of their enemies, and know better.

Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the Devil, what we have felt and seen, handled and evidenced, of this work of God? But the Devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our Charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to send all the Elders away, and when the mob came there would only be women and children to fight, and they would be ashamed.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and *no other person has*. As to all that Orson Pratt, Sidney Rigdon or George W. Robinson can do to prevent me, I can kick them off my heels as many as you can name; I know what will become of them. I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them."—*Mil. Star*, vol. 19, page 775.

This address speaks for itself.

The masses of the people did not know what was passing in the secret chambers. They were a faithful, industrious people, who gathered to Nauvoo, in obedience to the command of the Lord, as they believed, and came with the firm conviction they were "gathering home to Zion," as the elders taught them when they embraced the faith. If they had been told, at the time many things took place, spoken of in Joseph Smith's history, I am sure they would not have believed such a state of things existed. They looked upon him as the mouth piece of the Lord, and all persons who presumed to speak against him or his teachings were called apostates, and treated as such.

TO BE CONTINUED.

COMMUNICATIONS.

Magnolia, Iowa, October 12, 1890.

EDITOR RETURN, *Dear Sir*:—I enclose you some verses written by Mrs. Elmira M. Streefer, (an old time Latter Day Saint,) on the death of her sister Lucinda. She wished me to right them up a little and send them to the Herald or Return. As I wished to write you a few lines any way, I send them to you; but knowing that poor rhymes nearly amount to a nuisance some-

times in a printing office, and knowing also that space in the RETURN is very limited, we shall not be disappointed if they go to the waste basket.

I enclose \$1 to pay for the RETURN in advance for the year 1891.

Now about something else:—I have a copy of two letters never in print, written by W. E. McLellen in 1877 from Independence, Mo., to my brother-in-law, Mr. Thomas Fuller, of Chester Center, Poweshiek Co., Ia. These letters give something of a history of his connection with Mormonism, and give some of his reasons for believing the Book of Mormon true, and give some account of the driving from Jackson Co., and from Mo., also give some things of interest concerning the doings of the church leaders. For instance he says:—"I found that Smith did not always tell the truth. He would drink to excess. He and others of the Presidency went to New York and run in debt Forty thousand dollars, (which was never paid.) The leading men went into pride, fine dress for themselves and their women. Took expensive rides, costing them hundreds of dollars, while the poor among them were suffering for the necessaries of life. He materially altered his own revelations before they were ever printed."

I also have a copy of an "Epistle" of Wm. Marks dated June 15, 1853, which, though it was printed in the July No. of Charles B. Thompson's "Zion's Harbinger and Banenemy's Organ" for that year, you may never have seen. This "Epistle" gives a history of his connection with the old church, and also gives a more particular account of the same things touching Joseph and polygamy that he relates in his letter written six years later, and published in the first No. of the Saint's Herald. It also tells some of the questionable doings of the leaders. For instance he says:—"I was also witness of the introduction (secretly) of a kingly

form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever."

Since you started the RETURN, I have been thinking of placing copies of these letters in your hands, that perhaps they might be of use to you. But I have been led to use and embody them in a long article of over a hundred pages of manuscript on the subject of "The Heresies in Mormonism—Who is Responsible for Them?" (The article being an enlargement of a long letter that I wrote some months ago to ——— He requested that I would not send these things to any other publisher until he and I should have some correspondence in regard to them. Since then I have not heard from him, but have been employing some of my spare moments (which have been few) in rewriting and enlarging on the theme that I had taken in hand. The writing begins with Wm. Marks' Epistle and ends with the McLellan letters.

The tone and spirit in which the manuscript is written, is hardly in accord with the love and patience manifested in the RETURN, in dealing with the errors and misdeeds of others; for I have while writing, felt much indignation over the way the honest, faithful and too trusting and confiding saints,—who believed they were divinely commanded to take and obey the words and commandments of Joseph Smith, and consequently of those on whom his mouth of authority was supposed to have fallen, as from God's own mouth, have been treated by their leaders; being led into the darkest and grossest errors and doctrines of any priest-ridden paganism that has ever cursed the earth since the first murderer, Cain, entered into Gadianton robber and Masonic-like league with the devil and slew the first (Irad) "For the oaths sake;" (*Gen. 5:36,) and being ground down financially and held in poverty, to build costly

temples, etc., wherein, by horrid and wicked oaths of secrecy, obedience and assistance right or wrong under death penalties (which are murder by the laws of God and the land, and all borrowed from masonry and its founder the devil—"For he is the foundation of all these things."—2nd Nephi 11:14, Book of Mormon.) to bind the saints fast, body and soul, in the most abject and servile bondage, to a corrupt and depraved Priesthood, more ambitious for the material power and gain and pleasure of the present world than for the spiritual and eternal good of the laity or the honor and service of God. Yours respectfully,

CHAS. W. LAMB,
Magnolia, Iowa.

* Inspired translation.

MISCELLANEOUS.

JEWS.

The New York "Evangelist" says: "It may be said that there is still another factor in this interesting problem of the future—the Jews. The ruthless expulsion of them by Russia and several other countries of Europe is accelerating their return, to some extent, to Palestine, despite Mohamedan jealousy. We should hope that England and the Protestant world generally would not remain silent should Russia some day undertake to repeat her outrages against them in the land of their fathers. The strategic advantages of Palestine make it a coveted country now, as of old. Thus the possession of Palestine is emerging as one of the questions of the near future."

Thus it may be seen, that the thoughts of men are already comprehending the possibility of a great struggle for the possession of Palestine. Russia's cruelty combined with the loved and revered traditions of their race, is taking Jews to Palestine by thousands. England and

Russia are jealous of each other's progress and possessions in Asia. Will the Czar seek to persecute and rule in Palestine the people whom he has driven from Russia by his own cruelty? Will England peaceably permit him to do so should the Jews appeal to her, and thus place so coveted a possession as Palestine within her reach? Questions for the present to consider and the future to determine. Meanwhile the Jewish population of Palestine grows rapidly, and the problem is hastened to its solution."—*Lamoni Patriot*.

THE INDIANS.

KANSAS CITY, Oct. 24.—Thomas Knight, geological engineer of the Rock Island railroad, has been for some months past in the Indian Territory making a geological survey of the country to be traversed by the Rock Island's extension. He returned to-day, and in an interview said an alarming feeling of discontent exists among the Indians of the territory with respect to the occupation of their lands by the whites. The work of the northern Indians, who had been wrought up for some time over the prediction of the medicine man that an Indian Christ is shortly to come among them and by his inspired leadership lead them in an irresistible crusade against the whites, has extended to the territory. The Indians are singing the news on that tell of war victory. For months past there has been among the tribes various tokens and signs that the men are discontented and are in secret plotting. "There appears to be a gravity in the situation which could not be overlooked. To just what extent the Indians are preparing for war, if war it is to be, I do not know. I believe, however, that the willingness to part with their lands has been dictated by a desire to purchase on account of war with money received from the sale of their reservation." Mr. Knight made an exhaustive in-

vestigation regarding the reported phenomenal gold finds, and while he has found that small finds of gold has been made he is not of the opinion that gold exists in any considerable quantities, and says that most of the excitement is due to the salting and systematic booming by persons who have land to dispose of. —*State Register*.

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Awaiting the Messiah.

PIERRE, S. D., Oct. 21.—[Special.]—Dr. Lavery has just returned from a professional visit to a band of Indians living twenty-five miles southwest of here, where he went at the solicitation of a squaw who realized the whole band of 200 would die unless skilled medical assistance was secured, thirteen having already died. The Indians had been carrying on ghost dances and fasting for nearly two months, expecting the coming of the Messiah, until they were in a helpless condition with mountain fever.

Put them in the Army.

An officer high in army circles suggests that as a solution of the Indian question the red man be enlisted in the regular army. He says that they make good soldiers but very poor farmers. The American army has found the former to be a serious fault, while the Interior Department has made almost an utter failure of converting them into farmers.

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"IN ALL the range of disturbing forces we know of nothing that can so thoroughly arouse as the truth plainly told. This is not because the truth inclines to anything but peace, but because error and the forces behind it are moved by the presence and plain presentation of truth to a fight for life. Whoever, therefore, presents and defends truth neither seeking to shelter himself in the shadow of the largest crowd, nor employing any means of aggressive or defensive warfare except of the most open and unquestionable character, may expect to fight or yield.

The latter; if he is a true man he will not do; and therefore the former he must do."—*Lamoni Patriot*.

:o:

MORE SECRET SOCIETIES THAN CHURCHES.

Boston has 343 churches and 599 secret lodges; Brooklin has 355 churches and 695 secret lodges. Washington has 118 churches and 316 lodges. Chicago has 384 churches and 1088 lodges, and other cities in proportion.—*Congregationalist*.

:o:

HOPE OF JERUSALEM REDEEMED.

An aged Hebrew at the Palestine conference held in Christie street synagogue, New York, the other night, said: "There is hope that Palestine will yet regain her ancient independence, and enjoy even more glorious times than in the days of Solomon." The speaker's face gleamed as he spoke, and he added: "There is hope Jerusalem will be redeemed before the close of the 19th century, and that the scattered tribes now in exile all over the world will return to the land that was promised to Abraham.—*Drovers' Journal*, Oct. 30, 1890.

:o:

DAVIS CITY AND VICINITY.

"Davis City is a country town of about eight hundred (800) inhabitants, situated on the banks of Grand River, and on the Chariton & St. Joseph branch of the C., B. & Q. railroad, in the southern part of Decatur county, Iowa.

It is surrounded by a fine farming country. We have plenty of limestone and building rock, and the banks of Grand river are lined with a beautiful growth of timber, among which are oak (red and white), red, white and yellow elm, hickory, hackberry, maple (hard and soft), basswood, walnut and ash, all of which are in abundance. Coal also crops out along the banks of the Grand, and it is believed by many experienced miners that coal in paying quantities underlay a greater portion of our country.

"The soil is a rich black loam, unsurpassed for raising corn, wheat,

potatoes, hay and fruits. For grazing purposes it has no superior and few equals. Stock will keep in good condition much of the winter on blue grass pasture, while during the heat of summer timothy and clover wave in luxurious abundance, from which stock go to the market as first-class bullocks. The climate is mild, dry and healthy. Water can be had anywhere on Grand river bottom by digging from ten to thirty feet, and in many places bubbling springs flow spontaneously from the ground in sufficient quantities to water hundreds of cattle or other stock."

The above is taken from the circular of the Business Men's Association of Davis City, which statement I heartily endorse.

Having resided in Decatur county, Iowa, 35 years, and taking into consideration all its natural advantages of soil, climate, and its adaptation to the raising of choice fruit, both large and small, and all the tame grasses, with its abundance of timber, water, rock and sand for building purposes, I know of no country to excel it, and have no thought or inclination to exchange it for any other.

Davis City is eight miles by railroad from Leon, the county seat, and seven miles from Lamoni.

There are two fine, commodious church houses here. One is a substantial brick building with a tower in which there is a large town clock which strikes every hour of the day, and can be heard for miles away. It was built by the late John Clark, of this place, who donated it for the use of the public, and is open for all denominations.

The other is a new frame building belonging to the Reorganized church of Latter Day Saints.

The flouring mill is a large four-story brick structure with a solid rock foundation. It has a grain elevator separate from the mill with a capacity of 6600 bushels.—*EDITOR*.

EXTRACTS FROM LETTERS.

A friend in western Iowa writes:

"I like the paper well, [THE RETURN,] and wish to have it as long as I can pay for it. It makes many things plain that I never thought of. I was aware there was something wrong somewhere, but could not tell where. There is much said about the changes in the Book of Mormon, I do not know how it will terminate. As far as I am concerned it does not trouble me any, there is enough for my salvation, if I am obedient to it."

:o:

A letter came to hand dated, Oct. 1890, ordering the RETURN sent to a friend in Monona Co., Iowa, and another in Garfield Co. in Utah, containing a five dollar bill, in which the writer says: "The money inclosed is for you to use in whatever way most needed." Signed, Yours, Resp., but gives no name by which we can tell who is the kind donor.

The sender evidently believes the teachings of Jesus, not to let your "left hand know what your right hand doeth."

The papers have been sent with many thanks to the donor.

LINES,

On the death of your mother,

LUCINDA STREETER.

Another solemn time has come,
For death has visited your home;
And may you be prepared to say
God's will be done, I humbly pray.

Your mother, and our sister dear,
Has left us in this vale of tears;
She's free from sickness and distress,
Through Jesus' death and righteousness

One year, a month and seven days
Since your dear father passed away,
And then your mother went to rest;
Her spirit now is with the blest.

And side by side their forms will lay
Until the resurrection day,
When soul and body will re-unite
In joyful rest, where all is bright.

For soon the Lord will come again,
With saints and angels here to reign,
Where, banished satan, death and sin,
The reign of peace will then begin.

The time of gladness long foretold
For all in the good Shepherd's fold,—
That long millennial rest and reign,
When all the good will meet again.

And may we in true faith agree,
That we may of that number be,
And join that holy, heavenly band,—
Meet all our friends on Zion's land.

ELMIRA M. STREETER.

☞ One number more completes the 2d volume of THE RETURN. It has been sent to some persons from the first, who have not paid anything, neither have given notice that they did not wish it sent to them. The names of some of these were given by persons who stated that the parties had requested them to give their names as subscribers.

To others the paper was sent from the beginning, with the published statement that those who did not wish to continue taking it, to give notice to that effect by sending the paper back, or sending a postal card, and their names should be stricken from the list. But receiving no such notice it was taken for granted they wished it sent to them, and would pay for it, which is reasonable and right they should do, we therefore expect it.

A number of other persons paid 25 and some 50 cents, and have continued receiving the paper ever since, all of whom we trust, will cheerfully pay.

We send to some *free*. Those finding this mark, X written with pencil or pen next to their name on the paper or wrapper, need not pay.

:o:

☞ We respectfully request all our subscribers, and all the members of the church of Christ in particular, to make an effort to get new subscribers for the RETURN, as by so doing they will help increase its circulation, and add to its field of usefulness. We hope to make it a paper worthy the attention of all classes of people.

☞ A few delinquent subscribers have kindly responded to our call of last month. Trust that others will do likewise.

☞ Send to David Whitmer, Richmond, Mo., for Elder Whitmer's Pamphlet. Our supply is exhausted

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.

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. 2. No. 12. DAVIS CITY, IOWA, DECEMBER, 1890. Whole No. 24

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.
Entered at the Post Office at Davis City,
Iowa, as second class matter.

Death of Elder George Adams.

It becomes our painful duty to record the death of our beloved brother, Elder GEORGE ADAMS, who departed this life on the 1st of December, instant, at his home in Lamoni, Iowa, in the 71st year of his age.

Elder Adams was a native of Pembroke-shire, Wales, and embraced the gospel as early as 1850, when he united with the Utah church of Latter Day Saints, and being ordained an Elder in said church, soon actively entered upon his ministerial duties, with good success.

Emigrated to America in 1852, accompanied with his wife whom he had married before leaving England. They went to Salt Lake City, Utah, but being disappointed in not finding there the Zion they were looking for, left and went to California, where, in 1864, they both united with the Reorganized church of Latter Day Saints,

Their house was a home for the Elders and brethren of that church, and their hands were ever open to help the poor and needy in their afflictions.

They moved from California to Iowa in 1873, and settled in Fayette township, Decatur county.

In the spring of 1887 he went to Richmond, Missouri, and visited Elder David Whitmer, when, after secret fervent prayer, he became convinced the position occupied by Elder Whitmer was correct, and was baptized and ordained an Elder in the church of Christ, which position he occupied until his death.

He died firm in the faith of the gospel as revealed in the New Testament and Book of Mormon, and in the great work of the Lord in the last days, and was buried by the side of his wife, agreeable to his request, without any needless display or ostentation, there to await the morn of the resurrection; and their gentle spirits, I believe, are basking together in the pleasures and joys of the paradise of God.—EDITOR.

DAY OF PREPARATION.

BY C. A. WICKES.

EDITOR RETURN.

Dear Brother:—Inasmuch as strange events are happening, and rumors of strange things are in the air, and we see the day of "preparation" coming on, it is well that we should "speak often one to another" of these things, that we may know what to expect, so that when we see thrones falling, nations destroyed, and the land we now occupy swept with destruction, we may stand fast in the truth and be not disturbed by these things, knowing that after

the storm is past there will be peace, and the hand of the Father shown, fulfilling his covenants to his people.

The papers all over the land have been full for some time past, with rumors of a great Indian uprising. Most of these reports are sensational, and all sorts of foolish things are put into the mouths of the Indians, each writer having a pet theme of his own. But on one point all agree, viz. The Indians everywhere, north, south east, and west, are looking for the Messiah. Not some heathen God, but the Messiah of the Scriptures, that the white man is supposed to believe in.

In a recent interview with chief Gall, who led the Indians in the Custer Massacre, that astute old warrior, is said to have repelled the charge of folly in the Indian's belief, thus:

"When they tell me that there is to be a resurrection of our fathers, and about the wonderful things the Messiah is to do, I think this cannot be. But sometimes I think of the wonderful things which the white men believe in their religion, and I am not so sure these Indians are wrong. Your people believe that in the beginning of the world, wonderful things were done by men. The Indians believe that in the future wonderful things may be done by men. It seems to me the Indians are not justly to be accused of being crazy for believing that what has happened once may happen again, particularly as wonderful things are growing more common each day."

The Indians in the United States have not been given to being fanatical in religion, and the slow progress of all missionary work among them, Latter Day Saints included, shows that they are not easily weaned from the belief of the "Great Spirit" as they understand him through their traditions.

Whence then this wide-spread excitement and looking for the Messiah who shall resurrect the dead,

convulse the earth, destroy the Gentile nations, and give this land to the Indians again.

Does not this sound like something in the Book of Mormon?

Read Christ's words to the Nephites, at his second appearance to them after the resurrection, as recorded in Nephi. He there promises them that when he shall begin his work among their children; (the remnants who are left in the land,) after the coming forth of their records to the Gentiles, he will "*be with them*" and "*in their midst*" and "*assist them,*" and they shall "*destroy many peoples,*" "*and they shall build the city New Jerusalem,* and the people of the church among the Gentiles and so many of the Jews also as will come, shall *be with them* and *assist them.* Oh, if this nation would receive that book, and turn from their evil course, and deal justly with the Lamanites, what a terrible fate they might escape.

For all this might be accomplished peacefully if they would.

Whether Christ has already visited them, or not, I am not prepared to assert, but this I am prepared to say, "*When he does come to the earth he will come to them first,* and for the purposes which they say he has already begun among them; and the teachings which they report is like him, for chief Porcupina says he told them the wonderful things he was going to do for them, and told them to be at peace with the whites, and to live sober and industrious lives, and *He* would bring about their deliverance. Not that they should take up arms and begin an aggressive war upon us. *He* would prepare the way for them—doubtless by the means spoken of in the Book of Mormon, i. e. the dissensions and secret combinations in our midst for he says when we see these shings, in these days, growing in the land, we may know that our destruction is at hand. And the last ten years they

have grown out of all proportion to every thing else, until now though we can still "buy and sell" without the "mark of the beast" yet in the large cities it is nearly impossible for a man to obtain work at the ordinary trades if he does not join one of these combinations.

From the instruction which the Indians (or Lamanites) say they received at Walker Lake, Nev., as well as the statements in the Book of Mormon, I take it that if the Sioux get excited and commence an aggressive war, they will be subdued, doubtless with great loss of blood and treasure on our part.

But how natural it is that a portion of such a people, after centuries of darkness and savage warfare, should misconstrue such a message, and not be willing to wait a number of years for their deliverance, and meantime cultivate the arts of peace, for, if the reports from the civilized Indians of the Indian Nation are correct, the person they met at Walker Lake, told them it would be several years yet before they would be freed from this government.

And now I want to impress on all who read this, that we are apt to be like the Sioux,—expect too much in too short a time. God works by means and there are a vast number of things to be done before the "Law goes forth from Zion and the word of the Lord from Jerusalem," things too numerous to mention. Judah must be gathered, Jerusalem rebuilt, and become the most wealthy city in the world. The Seer, Joseph must come forth among the Lamanites and translate the balance of the Records, and not only translate but bring the Indians generally, to a knowledge of their forefathers, for so said Christ at the time before mentioned, and he says, "*After they shall begin to come to a knowledge of their Fathers, not many generations shall pass away when they shall become a delightful people.*"

I believe this means just what it

plainly implies, viz. that the work of regeneration will occupy a few generations after it is begun, before the millenium will be fully ushered in with the final triumph of Christ at Jerusalem, when the armies of Russia shall be overthrown; and the Jews shall recognize in their Messiah, Jesus of Nazareth, with the hosts of the ransomed, when he shall sit upon the throne of his glory, and apportion to the nations of the earth their place during the millenium, as described in Matthew, 25th chapter.

TO BE CONTINUED.

:O:

RISE OF THE CHURCH.

O. COWDERY'S LETTER, No. 1.

Norton, Medina Co. Ohio.

Sabbath Evening, Sept. 7th. 1834.

W. W. PHELPS; *Dear Brother:*

Before leaving home I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call both to rejoice in the hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of the church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us boundless ocean, eternity, where nearly six thousand years have gone before; and what flits across the mind like an electric shock

is, that it will never return! Whether it has been well improved or not; whether the principles emanating from Him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say. One thing I can say—it can never be recalled; it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work; and *time* its accustomed revolutions, when its Lord shall have completed the gathering of his elect, and with them enjoy the Sabbath which shall never end.

On Friday, the 5th, in company with our brother Joseph Smith, jun., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves. This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me

common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterruptedly to write from his mouth, as he translated, with the *Urim* and *Thummim*, or as the Nephites would have said, "Interpreters," the history, or record, called the "Book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design. I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frown of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer

a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the blaze of day; yea, more, above the glitter of the May

sunbeam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired. 'Twas the voice of the angel from glory; 'twas a message from the Most High. And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty. Where was room for doubt? No where; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled forever.

But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said: "Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit. Man may deceive his fellow man; deception my fellow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yea, one ray of glory from the upper world,

or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

To-day the church in this place assembled, and were addressed on the great, the important subject of salvation by brother Jared Carter, followed by brother Sidney Rigdon. The cheering truths, ably and eloquently advanced by these brethren were like "apples of gold in baskets of silver." The Saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present; my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary, "for the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY.

—:O:—
BEAUTIES OF THE GOSPEL.

When we contemplate the beauties of the gospel of Christ, and call to mind the great truth that it is the *only plan* ordained of our heavenly Father for the exaltation and salvation of the human family, and that its promulgation and full revealment required the personal ministration and suffering of his own dearly beloved and only begotten Son, then we

wonder with admiration, and rejoice that we have such a loving Father who devised such a simple and perfect order by which such great and glorious results can be brought to pass.

Those who obey its holy requirements become heirs of God and joint heirs with the Lord Jesus Christ. To be an heir of God, is to have a right to an inheritance which is eternal, which fadeth not away. To attain to that heirship is the highest glory mortals can reach. Jesus, speaking of such, says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." —Rev. 3:21.

No glory can be greater, or exaltation higher than to be permitted to sit down with Jesus in his throne. This happy privilege is promised to *all the faithful* without reference to priesthood, or anything of the kind. He does not say "He that belongeth to a certain family, or attaineth to a certain priesthood, shall sit with me on my throne," but "He that overcometh,"

To make the way plain and possible for the children of men to attain to such a high estate, he came and entered into that way by the door of baptism, his Father having provided a porter and given him authority to open the door for his beloved Son, as that was the *only way* by which the sons of men can become heirs of God, and entitled to the celestial inheritance.

Jesus, although he was the Son of God, yet having taken upon himself humanity, having been born of woman, therefore was under the same law as the other sons of men, and knowing the law which his Father had ordained by which the children of men can become heirs of God, he knew it was essential that he himself should yield obedience to the same, and thus not only perfect his own heirship, but also set an example for others to follow; therefore, he said: "He that will be my disciple let him take up his cross and follow me." For by so doing, those who do this, become joint heirs with him to the joys and glories which the Father hath in store for those who love and serve him.

In order to follow the example of Jesus we must receive water baptism, and afterwards the baptism of the Holy Ghost, and lead pure and holy lives. For such Jesus prayed, and expressed a wish that where he was there they might be also. See the 17th chapter of John.

Such love, such glory! How can we express gratitude sufficient for it? I feel that I cannot.

Reader, let us try to live in that way that we may be entitled to share with Jesus in the beauties, and joys, and glories of his Father's kingdom.

May the love of God be and abide with you all, is my earnest prayer.—EDITOR.

NUNS BURIED ALIVE.

NAPLES, Oct., 10.—A remarkable case of religious fanaticism has just been brought to light here. In a secluded quarter stands a conventual establishment known as the nunnery of the buried alive, that has certainly been closed to all public knowledge and investigation for generations. Reports add that the religious authorities have preserved the same secrecy for the past 400 years regarding what has happened within its walls, and the character of the inmates.

The veil, however, is at last removed, and the citizens are lost in amazement that such scenes could have been enacted in a civilized land with no note of warning sounded. The present revelation is due to the fact that a young girl, crossed in love, was incarcerated within its walls. Her parents, while at first consenting to the banishment, finally became alarmed at their inability to communicate with her, and appealed to the police.

The civil authorities raided the place on Saturday under an order issued by the minister of justice. The doorkeeper stoutly resisted, but was overpowered by the gendarmes, who soon found their way into the cells, where sixteen nuns were found in a condition bordering on insanity. They were scantily covered with rags, and their surroundings were

filthy in the extreme. Many of the poor creatures had forgotten how to talk, and were hardly human in their demeanor. Those who could be induced to speak protested that they were perfectly satisfied with their fate.

The young girl for whom the quest was made was found reduced to a mere skeleton. Her parents are nearly crazed with grief at the result of their conduct, though they acted for what they honestly considered the girl's best interests.

The establishment has, of course, been closed, and the victims removed to public institutions, where they will be well cared for. The governor of Naples has ordered the fullest investigation, with a view of punishing those who shall be found to be responsible.

The members of the police force have been ordered to make raids on all the south Italian nunneries which are closed to the public. Cardinal San Felice has left here to-day for Rome in order to obtain instructions from the pope on the subject.—*St. Louis Chronicle, Oct. 10th, 1890.*

Such is the fiendish character of Romanism in Italy. The Romish Church is the same in all countries. The Lord only knows how many helpless girls are perishing in Romish chains in the deep, dark dungeons connected with convents in America. When will the government be aroused to break their chains and let the prisoners go free?—*Exchange.*

RUSSIAN FINANCES.

The Russian nobles are rushing to bankruptcy in great numbers. The credit bank for lending money to them on mortgage of their land, established by the government two or three years ago, has no less than two thousand estates which will have to be sold by public auction at the end of this year for non-payment of interest on loans. The question is, Who will buy this enormous amount of property? If neither the bank nor the government buys it, there will be two thousand noble landowners ruin-

ed by an institution which was established by the government for their special help.—*Exchange.*

The Return.

PUBLISHED MONTHLY AT \$1.00 A YEAR.

E. ROBINSON, EDITOR AND PROPRIETOR.

DAVIS CITY, IOWA, DEC. 1890.

FORGIVENESS.

One of the requirements of the gospel is forgiveness. If we have not the spirit of forgiveness in our hearts we cannot be numbered with the children of God, for they must be of a class who are forgiven of their sins and trespasses. Let no one say this is dogmatical. It is only stating it in positive terms, and if there is one principle in the heavenly gospel economy more positive than another it is the principle of forgiveness.

Jesus says: "If ye forgive not men their trespasses neither will your Father forgive your trespasses."—Matt. 6:15.

I have heard some persons say, "I will forgive when they ask it, but I am not required to forgive without they ask it." To my mind that is exceedingly dangerous ground to occupy. I find no promise of forgiveness for such persons in all the word of God. Mark, testifies to the teachings of Jesus on this subject as follows:

"And when ye stand praying, forgive, if ye have aught against any; that your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Here we have the testimony of two witnesses that Jesus stated positively, that unless we forgive our fellow men their trespasses, neither will our heavenly Father forgive us our trespasses. Can we be saved without forgiveness?

Some may ask, "how many times shall I forgive?" Peter asked that question, and here is our Savior's answer:

"Then came Peter to him, and said, Lord, how oft shall my brother sin

against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven."—Matt. 18, 21-22.

By these scriptures we learn there is no limit to the number of times we must forgive. It is a life-long requirement. Let us then cultivate the spirit of forgiveness, so that we can forgive from the heart, for unless we do this it will avail us nothing; for Jesus says:

"So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. 18:35.

Inasmuch as no unclean thing can enter the kingdom of heaven, and if we are not forgiven we cannot be clean, then let us from our hearts forgive our fellow men their trespasses; for then we have the promise made sure unto us by our Savior, as he says:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you?"

Here we leave the subject, hoping and praying that we all may receive a free pardon of all our trespasses, and be cleansed from all our sins, and found worthy to enter through the gates into the city, and enjoy the presence of the Lord.

EVERY DAY EVENTS

CONFIRMING THE TRUTH OF THE

Book of Mormon.

The stirring and startling events of today are sure and positive witnesses in favor of the truthfulness of the Book of Mormon. That Book points out, and clearly and distinctly foretells many of the remarkable events which are now transpiring in the world, although it was printed years before there was any indication that such things would or could take place.

When that book was printed the idea that the Jews would be gathered back to the land of their fathers was ridiculed. Or that the Indians would ever be aroused to such a state of religious frenzy as is now being done, was not thought of. Or that our country would be over-run with secret societies and combinations, to get power and gain, was not anticipat*

ed by any but the believers in that book. It foretells all these, and many more things which are tending to our destruction.

There has just recently been a new gigantic combination formed, in addition to the many already existing; composed of the agricultural implement manufacturers, with a capital stock of \$35,000,000. This combination will control the price of farming implements of our country.

Notwithstanding the kind and friendly warning voice of that book, assuring the children of men that these things were coming, and pointing out a way of escape from the impending calamities, which it does through repentance and obedience to the gospel of our Lord and Saviour, Jesus Christ, yet it is opposed by many editors, priests and lecturers, but with little avail, as our heavenly Father will continue to bring to pass all that he has promised in that sacred record.

This subject will undoubtedly be treated upon more explicitly in a future number.

GIFTS OF THE GOSPEL.

As a member of the Church of Christ I wish to briefly state my faith and understanding with regard to the gifts of the gospel, as spoken of in the last chapter of Mark, and also in the 12th of 1st Corinthians and 5th of James.

I believe firmly in the enjoyment of all the gifts spoken of in all those chapters, but to be used as dictated and directed by the Spirit of the Lord. The gift of tongues and prophesy have, according to my experience, been wonderfully abused, as I could show by relating incident after incident which have come under my personal observation, but that is not the present intention. I most assuredly believe in those gifts with all my heart, for I have seen them truly made manifest and enjoyed, and therefore know they exist in the church, as promised by Jesus.

With regard to anointing with oil, and laying hands upon the sick, I believe in that holy ordinance with all my heart

also. We have experienced happy results flowing from its exercise in our own family within the past few months. I say it not boastfully, but to the honor and glory of God.

My experience is that the promises of our Savior are true and faithful, and that he fulfills them all when we comply with his conditions.

The oil to be used for the sick is to be Olive Oil. We make an effort to procure as pure an article as possible. It is consecrated and set apart by prayer, to be used only for the sick. In the act of consecration the cork is removed from the bottle.

It is stated that when the first bottle of oil was being consecrated in the church the elders had not removed the cork, and that during the ceremony the cork flew out of the bottle with such force as to strike the ceiling. By this they understood the necessity of removing the cork during consecration. Don Carlos Smith related this circumstance to me in 1835, soon after I became acquainted with the church. Have often heard it spoken of since.

We aim to keep a bottle of this oil in our family all the time, and receive great benefit and blessings from its use.

We do not always have faith to be healed. There are times when we resort to medicinal aid. In such cases we always use botanical medicines, such as were used and recommended by old Dr. Samuel Thompson. I have been familiar with these remedies from my youth, and from a life long experience in their use, I firmly believe he was inspired of the Lord to find out the virtues of these medicines, and make it known to the world.

One writer in the Book of Mormon says: "Not many died of fevers because of the excellent qualities of the roots and herbs which the Lord caused to grow in the land."

If my memory serves me rightly, a writer in the Bible, (perhaps in the apocraphy,) makes the statement: "The skillful physician prepares his medicines from the fields and the woods."

In the Book of Covenants the members of the church are told that those who

have not faith to be healed should be nourished with herbs and mild food, and that by the hand of a friend and not of an enemy."

This instruction I heartily endorse.

CHURCH HISTORY.

Elsewhere, in this number of THE RETURN, will be found the first of a series of letters written by Oliver Cowdery, in which letters he sets forth a brief outline of the history of the rise of the church of Christ in these last days.

Elder Cowdery had been acting as scribe for Joseph Smith when translating the Book of Mormon, and after they came to that part of the book which gives an account of the ministry of Jesus Christ to the Nephites on this land, after his crucifixion and resurrection from the dead, they found it necessary to be baptized in water for the remission of their sins, by one having authority to administer that holy ordinance, before they could become members of the church of Christ.

They felt a deep anxiety for information upon the subject as they were anxious to become members of the true church of Christ, therefore they sought earnestly unto the Lord for the desired information. This was soon obtained, as Elder Cowdery states in his letter, when they were ordained under the hands of an holy angel from heaven, to the holy priesthood, and received authority to baptize each other, which they immediately attended to, and *that moment* the church of Christ commenced its rise in these last days. This was on the 15th day of May, 1829.

Joseph Smith in his history, speaking of their baptism, says:

"Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been

baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."—Mil. Star, vol. 14, p. 15.

Here we are told by Joseph Smith, that when Oliver Cowdery and himself were baptized the Holy Ghost fell upon them, and they began to prophecy many great and marvelous things pertaining to the work of the Lord in the last days.

Oliver Cowdery, in his letter, speaking of Joseph Smith, and of his baptism, says:

"Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day."—*Cowdery letters, page 2.*

Acting under the authority they received at their ordination, they soon commenced to baptize others who applied to them for baptism.

Joseph Smith in his history, speaking of those days, says:

"Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation: however the Lord continued to pour out upon us His Holy Spirit, and as often as we had

need, He gave us in that moment what to say; so that although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbies of the day; whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, to the true and everlasting Gospel of Jesus Christ; so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed."—Mil. Star, vol. 14, p. 20.

Here Joseph Smith states that *almost daily* they baptized others.

This statement agrees with the testimony of Elder David Whitmer, which we find on pages 32 and 33 of his "Address to all believers in Christ" as follows:

"In this month [June, 1829,] 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 which 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 offices 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 according 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 Sec. 17 Doctrine and Covenants, the church was organized on April 6th "*agreeable to the laws of our country.*" * * *

The Holy Ghost was with us in more power during the eight months previous to April 6, 1830, than ever at any time thereafter. Almost every one who was baptized received the Holy Ghost in power, some prophesying, some speaking in tongues, the heavens were opened to some, and all the signs which Christ promised should follow the believers were with us abundantly. We were an humble happy people, and loved each other as brethren should love."

From the foregoing testimonies we learn the church commenced its rise on the 15th of May, 1829, when Joseph Smith baptized Oliver Cowdery as the first member of that church, as Oliver testifies, and rejoices so greatly in remembrance of that fact.

The officers of the church consisted of elders, priests and teachers, according to the pattern given in the Book of Mormon, all of which were acting in their respective places in 1829, according to the foregoing statement. These historical truths conclusively settle the question that the church of Christ *was established* in 1829.—Editor.

END OF 2nd VOLUME.

This number completes the second volume of *THE RETURN*. I thank the subscribers and friends who have assisted in its publication. It has not come up to that standard of perfection that could be desired, but I trust its friends will be willing to overlook its imperfections, considering the age and oft infirmities of its publisher.

Of one thing they can be assured, I have endeavored, in all cases, to state only what was strictly true, notwithstanding the exceeding unpleasant nature of some things published.

In its future history and career I trust it will be well freighted with the peaceable things of the kingdom, and the joyful tidings of the gospel. Also lift its warning voice to the inhabitants of the earth, and call their attention to many of the great and important events which are coming upon the earth.

THE THIRD VOLUME will be published on the same terms as the present, \$1 a year. A Club of 10 *new subscribers* \$5.

CAUSE OF DELAY.

This number of our paper has been delayed because of sickness and death in our family, which, taken in connection with the death of our beloved brother, George Adams, has required our personal care and attention to that extent that I could not devote as much attention to the paper, at the proper time, as is requisite.

NEBRASKA DROUTH.

A letter came to hand a short time since, from one of our subscribers at Broken Bow, Neb., in which the writer states there was an almost entire failure of their crops, not having one tenth of a crop, this year. He says they have neither "seed, feed or provisions," and that many people must have help from abroad, to endure through the winter.

The *Custer County Beacon*, which he sent, says "Owing to last summer's drought, * * many of our farmers have neither feed, seed, food nor clothing sufficient to carry them through the winter. Relief of some kind must be secured at once."

Will some of our readers, who have plenty and to spare, please remember these people in a substantial manner. Remember, He who giveth to the poor length to the Lord.

—:O:—

IMPORTANT DISCOVERY.

The following brief description of a musical instrument recently discovered near Mendon, Illinois, is an extract from a lengthy article in the *Chicago Inter Ocean* of December 23, 1890.

It is another important testimony in favor of the Book of Mormon, as it shows conclusively, in addition to the other numerous testimonies, that this land has been inhabited by a civilized race, or races, who not only had an alphabet, but were familiar with the use of letters.

It seems the Lord is determined to leave this generation without excuse for not believing the record which he caused to be written by those races who once inhabited this land, the Book of Mormon, which he preserved, and had it brought forth in such a miraculous manner, for the information and good of the children of men. It is a true record as they will find in a day to come.

NEW DISCOVERY.

An Interesting Find Near Mendon, Ill., That Puzzles the Antiquarians.

The Fragments of a Musical Instrument Made of Copper.

Characters on the Sounding Board Unlike Those of Other Alphabets.

HITTITE, ASTEC OR MORMON.

Some ten years ago two inscribed tablets were found near Davenport, Iowa, covered with peculiar figures, and among the figures some strange hieroglyphic letters. * * The members of the Davenport Academy did not undertake to decide what alphabet it was, yet the secretary and others maintained that it was an al-

phabet which the mound builders were acquainted with, and that the Mound builders were an ancient people and were civilized enough to have an alphabet. * *

By a strange fatuity the editor of the *American Antiquarian* has now come upon a find which is as puzzling as the Davenport tablets. It is in the shape of a musical instrument, or rather the fragments of an instrument, the wood of it having decayed, but the copper, which seems to have constituted the sounding board and keys, still remaining in good condition. One of the strange features of the instrument, is that there is not a particle of iron about it. It was made entirely of copper, rivets of copper, a broad sheet of copper, copper pegs, and copper key; everything of copper. The instrument seemed to have been a combination of a harp and of a violin. The shape is three cornered, like a harp, but the strings were stretched across a bridge and fastened to the key board at either end, as in a violin, making a very unusual combination. There is no instrument like it in modern use, and nothing among the ancients that at all resembles it. * *

The mysterious part of the whole relic is that there are ten hieroglyphic characters cut into the copper sounding board close by the pegs. These hieroglyphics are unlike any musical signs known in modern times. They are unlike any known alphabet. They resemble the hieroglyphics which were found on the Davenport tablet over which the savants have puzzled themselves so thoroughly. They are also like the hieroglyphics on the Grave Greek tablet. They are not exact counterparts, but resemble them. The letters on the Davenport tablet have been compared to Hitite, Phœnician, or Samaritan, and other Eastern alphabetic letters. They do not exactly correspond. * *

The place where it was found is near a spring on the side of a hill some three miles from the village of Mendon, twenty miles from Quincy. The young man who found it was digging a post-hole for a hay-rick in his barn-yard, and came upon the copper plate as he struck the clay. The family have owned the place for over forty years. It was covered with forest when they took it.—*Weekly Inter Ocean.*

CORRESPONDENCE.

San Francisco, Dec. 9, 1890.

DEAR BRO. E. ROBINSON, and fellow workers in the gospel of Christ. I am in receipt of THE RETURN from its beginning up to date, and enclosed you find a P. O. order for subscription until Jan. 1, 1892.

Both myself, and friends here and elsewhere, are well pleased with its contents, and we appreciate the current of the returned stream; its flow is a balsam to many a wounded, misguided and sorrowing soul. Besides your long experience in the work from the beginning, seeing that you have taken particular notice of passing events which are proving beneficial and a great comfort to friends and associates both present and future and eventually will earn you a great reward. May God speed the gospel plow and those that direct it by the assistance of the Angels in the power of Spirit of Father, Son, and Holy Ghost till its mission is complete, even so, Amen and Amen.

Respectfully yours,

JOHN NELSON.

—:O:—

Waynesboro, Pa., Dec. 17, 1890.

MR. E. ROBINSON,

Davis City, Iowa:

MY DEAR SIR:—Allow me to thank you for the monthly pleasure we derive from the perusal of the columns of the RETURN as well as for the profit. I wish you a continuance of the prosperity you so

richly deserve for furnishing the people with such an excellent paper.

Enclosed find \$1.00, for same for the year just closing. With best wishes for your future success and wishing you the complements of the season, I remain

Fraternally Yours,
WM. E. CANTNER.

CORRECTION.

Magnolia, Iowa, Dec. 13, 1890.

EDITOR RETURN:—The following words should have been inserted in my letter in last RETURN, to wit:

“Since the first murderers, Cain and Lamach, entered into their Gad-ianton robber and Masonic-like league with the devil and the latter slew the first Morgan (one Irad) for the oath’s sake.”

Also, for “mouth of authority,” read “mantle of authority.”

Yours in haste,
CHAS. W. LAMB.

Temperance as Missionary question

BY T. E. RICHEY.

I have just read an able “Discourse on Missions,” by Rev. J. M. Hubbert, of Lincoln, Ill., from which I quote the following on pages 23, 24. The statements I have heard before, but never saw them grouped together with such telling effect. The author says:

“The liquor traffic has been a serious obstacle to missions. The natives of India, seeing the English in their drinking habits and knowing that they are of a christian nation, have been heard to say: ‘Christian religion, devil religion; Christian much drunk; Christian much do wrong; much beat, much abuse others.’ If Mohammedans see one of their number turn to drink, they say, ‘He has left Mohammed and gone to Jesus.’ From one of the South Sea Islands comes this plea from a missionary: ‘If you love missions, help to dethrone this demon of intemperance, our reproof before the heathen and the blight of

our infant churches.’ A missionary writing from Africa says that the rum carried thither by British and American vessels flows from the coast to the inland, destroying the poor natives as the flow of hot lava from the volcano consumes all vegetation in its path. Not long ago I saw a notice of a ship’s leaving one of our Atlantic ports with so many foreign missionaries in the cabin and so many barrels of New England rum in the hold. When the Indian chief named Swift Runner, having been convicted of murder, was about to be hanged in Canada, he said to the priest who sought to give him consolation; that the white man’s fire-water had ruined him and he could not trust the white man’s God. He preferred a war-dance by his own people, and while they were performing it he was hanged. An officer of the United States army, a veteran Indian fighter, testified before a Congressional committee, that whiskey has caused most of our Indian wars. Being asked how the selling of whisky to the red men could be suppressed, he replied, that liquor dealers ought to be hanged or shot by the nearest military official, and that he would cheerfully detail an officer to attend to that duty if he had the authority.”

From the above we gather a very powerful argument in proof of the fact that the question of temperance is emphatically a missionary question. The liquor curse in its withering, blasting influence on the cause of missions but adds another proof of its terrible ravages in all concerns of mankind. There is no condition of human affairs in which it has not proven itself a scorching, blackening monster; but in none has its deadly power been more effective than in its obstructive influence on the cause of missions. How important, then, that every lover of missions use his utmost endeavors in helping to suppress this gigantic curse! May the Spirit of God arouse all our people

to a full sense of the momentous importance of this great question.

—*American Baptist.*

:o:

Locomotives in the Holy Land.

The Baldwin Locomotive Works, in Philadelphia, has received the following note from its representative in Palestine:

Hotel Jerusalem, Jaffa, Oct. 3, '90.

MESSRS. BURNHAM, PARRY, WILLIAMS & Co.

Gentlemen:—I am very glad to be able to report that we made a successful trial trip of the first engine (Jaffa) to-day. All Jaffa was out to see it including the Turkish Governor and his court. It was estimated that at least 10,000 people were on the house tops and along the line of the road, and over two-thirds of them never saw a locomotive before. Many of the Arab women moved their household effects along the line of the road several days ago, so as to be on hand when the great thing went along. Many flags were hoisted over public buildings in honor of the occasion. I got an American flag from the Consul and put it on the front bumper. The French engineers put two French flags on each corner of the cab, and we secured a Turkish one to put on the other corner of the bumper, and so we went up into the town. I doubt if any other engine built by the works ever received so much attention as 8-24 D, 21, and as for me, well, I never expected people to regard me as the Arabs did to-day, and have been doing. They simply think that I have been cutting and carving it out of a lot of railroad iron and boxes. They have a great respect for the French engineers, and think them very smart, but when it comes to making a machine such as they saw to-day, "they can't do it in France, they had to send to America for a man to make it."—*The Hebrew Christian.*

A word to our friends.

It may be supposed by some that the RETURN is a source of large revenue to its Publisher, and that the Editor sits in a velvet cushioned chair, dictating to a corps of assistants who do the work for him. To such we would say that Bro. Robinson is not able to afford any such luxuries. That he is nearly 75 years of age, and beside his household care he does the most of the work on the paper himself, and only those who have published a paper can know how much that implies.

The circulation does not near place the paper upon paying basis, to say nothing of the time of its publisher, which is wholly devoted to it, hence it is purely a labor of love on his part. And though sustained by a strong sense of duty, and an abiding faith in the work, yet he cannot feel that the labor is appreciated by the brethren.

We can only suggest that it would be well for those who can, to show their interest in a practical way, by assisting to place the paper on a paying basis; that the burden which is growing too heavy, may be lightened.

Yours for truth, C. A. WICKES.

ELDER SOLOMON THOMAS writes, that brother Simon and sister Helen Dyke have been baptized into the church of Christ. Thus they come, "two of a family and one of a city." May the joy and peace of the Holy Ghost be and abide with our beloved brother and sister henceforth and forever.

ITEMS of Personal History to be resumed next number.

BORN:—November 22, 1890, to E. and Mattie A. Robinson, a daughter, named Ethel.

DIED:—December 27, 1890, Ethel, infant daughter of E. and M. A. Robinson, aged 1 month and 5 days. "Of such is the kingdom of heaven."

We respectfully request all our subscribers, and all the members of the church of Christ in particular, to make an effort to get new subscribers for the RETURN, as by so doing they will help increase its circulation, and add to its field of usefulness. We hope to make it a paper worthy the attention of all classes of people.

A few delinquent subscribers have kindly responded to our call of last month. Trust that others will do likewise.

Send to David Whitmer, Richmond, Mo., for Elder Whitmer's Pamphlet. Our supply is exhausted

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