

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."*—D. & C. Sec. 83, Par: 8.

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## The Sabbath in the New Testament.

The only weekly Sabbath of the Old Testament is the seventh day.

To this proposition all Bible students will agree. The language of the Author of temporal law is "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. The term "Jewish Sabbath" is never used by inspiration in neither the Old or the New Testaments. The Jews had annual sabbaths which they called "your sabbath," and "her sabbaths," but the weekly Sabbath of the Bible is called, by the way of eminence, "the Sabbath."

Now does the Bible recognise two weekly Sabbaths, one in the Old Testament, to be observed on the seventh day of the week, and one in the New Testament, to be observed on the first day of the week? On the seventh day of the first week of time, God rested from the work of creation. He sanctified, or set apart, the day of His rest to a holy use.

This He did not do with regard to any other day of the week. God has commanded the sacred observance of the day of His rest. But where has He commanded the sacred observance of any other day of the week? So much for the Sabbath of the Old Testament.

As indicated by the heading of this tract, we invite attention to the Sabbath as taught in the New Testament. While it is freely admitted

that the seventh-day Sabbath is taught in the Old Testament, the general impression is abroad in the Christian world that the observance of another day is taught in the New Testament. It is in the hope of removing this false impression from the minds of candid readers, that we come directly to the New Testament, and base the discussion of this subject at this time on the testimony of inspired Christian writers.

And, first, we inquire, When was the New Testament written? *Answer*—In the Christian age. Matthew, it is said, wrote his gospel eleven years after the resurrection of Christ.

The other books of the New Testament were written later, and at different dates during a period of sixty-five years after the establishment of the Christian church. And we inquire, Who wrote the New Testament? *Answer*—Christian men, who had been converted from Judaism.

And for whose benefit was the New Testament written? *Answer*—The men of the Christian age. How was the New Testament written? *Answer*. By inspiration of God. Then, if the New Testament was written in the Christian and not in the Jewish age, by Christian and not by Jewish men, for the benefit of the men of the Christian and not the men of the Jewish age, and by inspiration of God,—it follows that the terms used in the New Testament are the inspired terms for the Christian church. Now there are two days

named in the New Testament, standing side by side, each claimed by different bodies of Christians as the Sabbath of the Christian church.

These are the last and the first days of the week. The Seventh-day Baptists and the Seventh-day Adventists observe the seventh day of the week as the Lord's Sabbath, while the Christian world generally holds that the first day of the week is the Sabbath for Christians. But how does this matter of these two days stand in the New Testament?

The first day of the week is mentioned in the New Testament only eight times, and is not in a single instance spoken of as a Sabbath, a day of rest, or a sacred day. It is simply called the first day of the week.

On the other hand, inspiration gives the seventh day of the week in the New Testament the sacred title of the Sabbath fifty-nine times. We will here give the eight texts which mention the first day of the week, and see if they prove what they are said to prove.

**FIRST TEXT.**—Matt. 28:1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulcher."

Here two days are mentioned. One is called the Sabbath, and the other, the day following it, is called the first day of the week. Which of the two days is the Sabbath for Christians? Is it the one that is simply called the first day of the week, and is never called the Sabbath, or spoken of as a day of rest, in the New Testament? Or is it the day which inspired Christian writers, in the Christian age, writing for the benefit of the men of the Christian age, call the Sabbath?

**SECOND TEXT.**—Mark 16:2. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

We give this passage, and the following three, because we are giving

every text in the New Testament that mentions the first day of the week. They only show that the first day of the week is called simply the first day of the week.

**THIRD TEXT.**—Mark 16:9. "Now when Jesus was risen early, the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

**FOURTH TEXT.**—Luke 24:1. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

**FIFTH TEXT.**—John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

**SIXTH TEXT.** Verse 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." From this text it is asserted that the disciples met on the day of our Lord's resurrection to commemorate that event, and that Jesus sanctioned this meeting by uniting with them. To this asseration we reply that the disciples at that time did not believe that their Lord had been raised from the dead. Mark 16:9—14 proves this. It is there stated that He first appeared to Mary, "who went and told them that had been with Him, as they mourned and wept. And they, when they heard that He was alive, and had been seen by her, believed not." Verses 10, 11. They did not believe Mary. "After that, He appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue; neither believed they them." Verses 12, 13. They would not believe the two disciples to whom Jesus had

that day made himself known at Emmaus. Read Luke 24: 13—36.

“Afterward He appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. Verse 14. Jesus reproved the disciples for their unbelief in regard to His resurrection. And it is not remarkable that He should find His disciples together that evening, inasmuch as they had one common abode. Acts 1: 13. “And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes and Judas the brother of James.” See also Mark 3: 19. And our Lord appeared to them “as they sat at meat.”

The simple facts in the case, then, are that Jesus appeared to His disciples at their home, as they were enjoying a common meal; and that they did not, two excepted, believe that He had risen from the dead. But ministers gravely assert that they were assembled for religious worship, commemorating the resurrection of their Lord. Whether assertions of this kind be made in ignorance of the facts in the case, or to deceive the people, it is time that those who make them be rebuked and the people read the facts in the case for themselves out of the New Testament.

It is also asserted that Christ often appeared to His disciples on the first day of the week. But only one text (John 20: 26) is cited to prove this assertion, and this proves nothing to the point: “And after eight days, again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” The text says the disciples were *within*, which does not mean that they had been out to meeting.

They were at home. Again, after eight days does not mean seven, but carries us past the next Sunday to Monday night, at least. But here we are met with the assertion that the phrase *after eight days* is indefinite, and therefore does not prove that Christ appeared to His disciples on Monday evening. But if it be indefinite, who knows that it means just one week? In the name of common sense we protest against making the phrase indefinite in order to remove the circumstance from Monday, and then making it definite to establish it on Sunday. The phrase is either definite or it is not; if it is not definite, then no one can tell the day on which Jesus met his disciples the second time. If it is definite, then the second time that Jesus appeared to His disciples was as late as Monday night.

SEVENTH TEXT.—Acts 20: 7.: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.”

It is asserted that the disciples after the ascension of their Lord, assembled on the first day of the week to commemorate His resurrection by the breaking of bread. We reply that the communion does not commemorate the resurrection but the crucifixion of our Lord. I. Cor, 11: 26. And as it was celebrated at Troas on a different day from that on which it was first instituted by our Lord, we conclude that it was not designed to be celebrated on any one particular day of each week. The meeting at Troas seems to have been an occasional meeting to break bread, as Paul was to depart on the morrow.

From the circumstances of there being “many lights in the upper chamber” where the disciples were assembled to break bread, we conclude that it was an evening meeting. Paul preached all night, and

at daybreak started off on foot to Assos, and there joined his brethren a ship, and came to Mitylene.

Now comes the inquiry, on what day of the week did that meeting hold all night? *Answer*—"Upon the first day of the week." As each day commences at sunset, according to God's division of time (Genesis 1,) that meeting at Troas was held on what is called Saturday night, and Paul and his brethren started off on their long journey to Jerusalem in the morning of the first day of the week.

If it be said that the meeting at Troas was held on Sunday night, and that the disciples started on their journey Monday morning, we reply that in that case the meeting was held on the second day of the week; and those who, with this position, plead apostolic example from Acts 20:7, should keep Monday as the Christian Sabbath.

But, leaving the question in regard to what night this meeting was held, there is an important fact which places the subject beyond all controversy. The first part of each of the seven days of the week is night; the last part is the day. The disciples held a meeting at Troas in the first part of the day, and journeyed on the last part of the same day. If, then, this day received the stamp of sacredness by this meeting of the apostles in the first part of it, their journeying in the last part of it removed the stamp of sacredness from it.

**EIGHT TEXT**—1. Cor. 16:2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is inferred from this text that Paul enjoins a public collection; therefore the Corinthian church met for worship each first day of the week; therefore it is the Christian sabbath. But it is an important fact that the apostle enjoins exactly the reverse of

a public collection. He says, "Let every one of you lay by him in store." This is an individual work for each one to attend to at home.

Justin Edwards, in his notes on the New Testament, comments on this text thus: "Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the apostle come."

The late Rev. J. W. Morton, formerly missionary to Haiti, in his "Vindication of the True Sabbath," says:—

The whole question turns upon the meaning of the expression "by him," and I marvel greatly how you can imagine that it means "in the collection box of the congregation." Greenfield in his Lexicon, translates the Greek term "*by one's self, i. e., at home.*" Two Latin versions, the Vulgate and that of Castelleo, render it "*apud se,*" with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, "*chez soi,*" at his own house, at home. The German of Luther, "*bei sich selbst,*" by himself, at home. The Dutch, "*by hemselven,*" same as the German. The Italian of Diodati, "*appresso di se,*" in his own presence at home. The Spanish of Felipe Scio, "*en su casa,*" in his own house. The Portuguese of Ferreira, "*para isso,*" with himself. The Swedish, "*nor sig sjelf,*" near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above.

We have now noticed the eight texts which mention the first day of the week in the New Testament, and find in them no commandment to keep the day, no intimation of a change of the day of the Sabbath, and no grounds for inference that the day possesses any more sacredness than the five days that follow it.

In contrast, we find that the Sabbath is mentioned fifty-nine times in the New Testament, and in every in-

stance reference is made to the last day of the week, on which the Creator rested from His work, the day He set apart as His, the day on which He put His blessing. We here give reference to the texts in the New Testament which call the seventh day of the week the Sabbath: Matt. 12:1,2,5 (twice), 8,10,11,12; 24:20; 28:1; Mark 1:21; 2:23,24,27 (twice); 3:2,4; 6:2; 15:42; 16:1; Luke 4:16,31; 6:1,2,3,4,5,6,7,8,9; 13:10,14 (twice), 15,16; 14:1,3,5; 23:54,56; John 5:9,10,16,18; 7:32,23 (twice); 8:14, 16; 19:31 (twice); Acts 1:12; 13:14,27,42,44; 15:21; 16:13; 17:2; 18:4. Total, 59.

We do not propose to notice all these texts at this time, as many of them contain no other proof to the point than that the Sabbath is the inspired name of the seventh day of the week in the Christian dispensation. And we might add that if the phrase "Christian Sabbath," be admissible, the seventh day of the week is the Christian Sabbath. We will notice a few of the above texts.

Matt. 24:20: "And pray ye that your flight be not in the winter, neither on the Sabbath day." It is generally believed that this text has reference to the flight of Christians from the city of Jerusalem at the time of its destruction. Then our Lord recognized the existence of the Sabbath, A. D. 70, as verily as the seasons of the year. The text also shows that our Lord regarded the Sabbath day as a definite day in the week. Some teach that the Sabbath is not a definite day of the week but only "a seventh part of time," or "one day in seven and no day in particular." If this be a proper definition of the Sabbath, we may use the definition for the word given in the text. This would make our Lord say, "But pray ye that your flight be not in the winter, neither on a seventh part of time." If such a prayer had been answered so that the poor Christians might not leave

on one day in seven, we would like to know when they could have made their flight.

Mark 2:27,28: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." The Jews supposed that the Sabbath was Jewish—made for them alone. They had the institution buried up with their traditions so that in their bigotry they even dared to charge the Lord of the Sabbath and His followers with its desecration. Jesus rebuked them. "The Sabbath," said He, "was made for man"—for the entire race. Many hold the limited view of the Sabbath which the Jews held, and cry, it is Jewish; but Christian Sabbath keepers are happy to know that Jesus is the Lord of the Sabbath of the fourth commandment, which they observe and teach.

Luke 23:56: "And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." This is spoken of Christ's intimate friends, who had followed their Lord to the sepulcher. He was taken down and borne to the sepulcher. The Marys returned and prepared the spices. The Sabbath of the Lord came on. They rested. How?—"According to the commandment." The Sabbath, and the commandment guarding it, lived after the death of Christ; and Luke, writing, as is supposed, twenty-eight years after the crucifixion, records the observance of the Sabbath according to the commandment by Christians after the death of Christ, as an important fact for the Christian church.

We now come to the book of Acts. Those who would follow apostolic example will come with us to this book with peculiar interest. But first we would remark that apostolic example, when in harmony with divine precept, is clothed with authority. Without precept, it has no real

force. Paul and Barnabas had a sharp contention (Acts 15:39), yet no one feels bound to follow their example in that aspect. Now if it could be shown that the disciples often assembled in the daytime of the first day of the week, this would fall far short of proving a change of the Sabbath. But only one text (Acts 20:7) is claimed from the book of Acts for first-day observance, and we have shown from the facts stated in that chapter that the disciples were in meeting the first part of that day—Saturday night—and journeyed on the last part—Sunday. We will now show that apostolic example is on the side of the Sabbath.

Acts 13:42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The Gentiles had no respect for the Sabbath, but, rather, were opposed to the institution honored by the Jews; yet they invited this Christian minister to preach the same discourse to them the next Sabbath. "And the next Sabbath day came almost the whole city together to hear the word of God."

Chap. 16:13; "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither." This Sabbath meeting was not held in a Jewish Synagogue. Lydia believed, and was baptized, and her household. But was the Sabbath Paul's regular preaching day? Was this his manner? Let chap. 17:2 answer: "And Paul, as *his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Chap. 18:1-11 contains important testimony on this Subject. Paul at Corinth abode with Aquila and Priscilla, Sabbath-keeping Jews, and worked with them at tent-making. "And he reasoned in the synagogue every Sabbath, and persuaded the

Jews and the Greeks." Verse 4. How long did he remain at Corinth? "And he continued there a year and six months, teaching the word of God among them." Verse 11. Here is apostolic example for seventy-eight successive Sabbaths. And it will be seen by verses 5-8 that the apostle occupied the synagogue a part of these Sabbaths, until the Jews opposed and blasphemed; then he went into the house of Justus where he preached the remaining number of Sabbaths to the Gentiles.

Here, dear reader, is apostolic example in harmony with that divine precept which was spoken under circumstances of awful grandeur from Sinai, and written with the finger of God; hence it has tremendous force.

#### CREATION AND REDEMPTION.

Christians who take the Bible as the truth and duty freely admit that before Christ the seventh day of the week was observed in commemoration of the rest of the Creator on the seventh day of the first week, after He had completed the six days of creation. This position is fully sustained by the record of the first seventh day, Gen. 2:1-3 and by the Sabbath precept of Ex 20:8:11.

But it is asserted that the work of redemption is greater than the work of creation, and that Christians should no longer observe the seventh day, in commemoration of the completion of the work of creation, but they should now observe the first day, in commemoration of the completion of the work of redemption at the resurrection of Christ on the first day of the week. These assertions may sound well from the pulpits, and read smoothly in print to those who wish them true, and if they were sustained by the Bible, the Christian world could safely anchor in them. But what spoils this pleasing fabric is the fact that there is not a single text in all the word of God to sustain it.

Redemption greater than creation? Our first-day friends are themselves

“And they shall see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your head, for your redemption draweth nigh.” Luke 21: 27, 28. The day of redemption is still future. But when the Lord shall appear the second time to finish the plan of redemption, to give immortality to all his Saints, to remove the curse from the earth, and “make all things new,” then all the redeemed family shall forever observe the seventh day Sabbath to commemorate the completion of redemption, or the recreation of all things marred by sin. Isa. 66:22 23.

But if Christians would commemorate our Lord's death and resurrection, the great events which lie at the very foundation of the plan of human redemption, there is no need of robbing the Lord's rest day of its hallowedness to admit that God has never said this. What right, then, has any man to make such an assertion, and then base the change of the Sabbath upon it? But suppose that redemption is greater than creation, who knows that we should observe a day of the week to commemorate it? God has not required men to keep any day as a memorial of redemption.

But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection, but it is said that we have redemption through the shedding of His blood,

“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 to God by Thy blood, men out of every kindred, and tongues, and people, and nation.” Rev. 5: 9, Revised Version. “In whom we have redemption through His blood, the forgiveness of sins, according to

the riches of His grace.” Eph. 1: 7; Col. 1: 14; Heb. 9: 12, 15. Then redemption is through the death of the Lord Jesus; consequently, the day on which He shed His precious blood to redeem us, and said, “It is finished.” (John 19: 30), is the day that should be kept as a memorial of redemption, if any day should be observed for that purpose.

Nor can it be pleaded that the resurrection day is the most remarkable day in the history of the first advent of our Lord. It needs but a word to prove that in this respect it is far exceeded by the day of the crucifixion. Which is the more remarkable, the act of the Father in giving His beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It is not remarkable that God should raise His Son from the dead; but the act of the Father in giving His Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight? The crucifixion day, therefore, has far greater claims than the day of the resurrection. But God has not enjoined the observance of either. And is it not a fearful act to make void the commandments of God by that wisdom which is folly in His sight? I Cor 1: 19, 20.

The learned and godly Paul lived, and preached, and wrote, after the resurrection of Christ. And he is so far from preaching that the first day of the week should be observed to commemorate redemption that he exhorts the church, in view of a future day of redemption, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. 4:30. And Christ speaks of his second coming, and the signs of that event, in these words,

liness in order to do it.. When truth takes from us our errors, it always has something better to take their place. So, the false memorial of redemption being taken out of the way, the word represents in its stead those which are true. God has provided us with memorials bearing His own signature, and these we may observe with the blessing of heaven. Would you commemorate the death of our Lord? You need not keep the day of His crucifixion. The Bible tells you how to do it: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed, took bread; and when he had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I. Cor. 11:23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial: "Know ye not that so many of us as are baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrec-

tion." Rom. 6:3-5. "Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12. The Catholic and Protestant churches have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection.

But the redemption and restoration of man and the earth is nothing less than creation. Says the apostle, in speaking of those who have saving faith in Christ, "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. "And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. "Wherefore if any man is in Christ there is a new creation." II. Cor. 5:17, Revised Version, margin. It requires the same power to restore man as it did to make him. The Sabbath is a memorial, a sign of that power, both in creation and redemption. Read Ps. 111:4; Ex. 20:8-10; Ps. 135:13; Ex. 20:8-11; James 1:17; Heb. 13:8.

When sin shall have passed away and the work of redemption shall be complete, then all will observe, on that glorious new earth, the Sabbath of the Lord. Isa. 66:22, 53.

May God help the reader to decide for truth, obey the word, taste the sweets of obedience, stand in the coming contest, and suffer with Christ here, and reign with Him in His kingdom forever.—FROM BIBLE STUDENTS LIBRARY, (OAKLAND, CAL.)

## The Return.

Published Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

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mail matter of the second class.

DAVIS CITY, IOWA, JAN. 1, 1896.

WITH this number we begin volume 5 of the RETURN, and those having the matter in charge have thought best to make the paper a monthly again, with 16 pages as before. We should be glad to make it larger, but the subscription list will not justify such a step at present. When we began the task of publishing the paper last March, we made no promise, except to do the best we could under the circumstances. That promise we have tried to keep, and it is all the promise we shall make for the coming year. We did not expect smooth sailing, and we were not disappointed. We were well aware that there were many things to cause discord, and our only wonder is that there was not more than has appeared. We see much cause for encouragement in the present outlook; the principle causes of misunderstanding have been discussed and settled, we trust, to stay. We hope also that all have learned the lesson that, while it is true the Spirit shall "lead us into all truth," yet it does not follow that it will all be done in one year, nor that when differences of opinion arise our own views must of necessity be the right ones. Nor does it follow that that the one holding erroneous views is necessarily "of the devil." That can best be determined by his deportment. If he be patient, careful, willing to listen and ready to quietly give his reason, we may know that he has been with the Master and learned of him. But, if

he cannot brook an opposing view, and is ever ready to cry "of the Devil," at every one who does not see a matter as he does, the spirit that leads him should not be hard to locate.

"Let there be no contention among you," does not mean that one or two should decide every thing their own way and all the rest must agree or be counted out. "Bring forth your strong reasons, instead, carefully compare, and ask for the Spirit to aid in arriving at the truth. That course will never lead to contention. Reasoning and inquiring are not "contention"; quarreling and calling names is. We are glad to note that the various writers on the Sabbath question are acting on the better plan. May it always be so. We believe this work to be of the Lord, and if its advocates will seek to him for guidance, and set a guard upon their lips and pens when dealing with a disputed point, we have no fear for the outcome. To those who have assisted us to make the paper a success during the past ten months, we extend sincere thanks. To all the members of the Church we say, this is your paper and you can make it more interesting to your brethren by doing your part. The Church is weak and scattered, nevertheless we have the pure truth, but we are doing little to counteract the temporal evils by which we are surrounded. Should not we, having the truth, set an example to the world and show it how to live? Not by precept alone, but by practical example of a righteous community. What progress shall we make in this matter during the present year.

WE trust our patrons will pardon our late issue this month. The failing health of our companion made an immediate change of climate necessary, so, as Bros. Page and Clark were not ready to come to the Pacific Coast, ye Editor decided to come at once, and it was impossible to get out the paper before starting. Sister Wickes is very ill and weak, but the flowers, and fruits and warm sunshine are helping her, and we hope for permanent benefit. Our address for the winter is 431, Court Street, Los Angeles, Cal.

## CORRESPONDENCE.

## Disciples.

RICHMOND, Mo., Jan. '96.

## EDITOR RETURN:

As there has been several communications in THE RETURN about the Sabbath question, I thought I would drop a few thoughts with the best of brotherly love to all. My prayer is that where we do not see just alike, we should not allow any ill feelings to arise out of these different opinions. We learn after the Lord had created the heavens and the earth and the fullness thereof, that he rested on the Seventh day and Hallowed it, and commanded man to observe the seventh day and keep it holy for on that day the Lord rested from all his works. He commanded it to be kept Holy, to keep the work of the creation before their minds, that His Children might continually remember the Lord, and his goodness.

This day was to be kept holy, but we find it was not long before man fell and became dead in sin. Now man is to be redeemed by Christ and as the Lord set apart the day He finished the creation to be kept holy, why not the day that Christ finished man's redemption be set apart by the Disciples of Christ as a day to assemble and break bread, or partake of the Emblems of Christ's Broken Body and shed blood. Mathew 28: 1 to 7, "As it began to dawn towards the first day of the week came Mary Magdalene and the other Mary to see the Sepulcher." She beheld an angel and he said fear not He is not here for He has risen.

We find that the Disciples met on the first day of the week to break bread, on the day that Christ finished mans redemption. The meeting on that day to break bread seems to me it was like the Sabbath day. It was to be kept holy, to keep in memory Gods work of creation.

The first day of the week to be observed in memory of man's redemption.

1 Cor. 15; 22. "for as in Adam all die even so in Christ shall all be made alive."

On the first day of the week the Disciples came together to break bread, Acts 20: 7. As the Sabbath day was set apart

to be kept holy in memory of the creation of man, why not the day of man's redemption be set apart as a holy day to partake of the Emblems, as Christ told his disciples to do and as often as we observe this command we do renew our covenant with Christ.

The first day of the week the Disciples met, and it was before Paganism got into the Church, or Constantine issued his Edict to change the Sabbath to the first day of the week.

If any one is convinced that they ought to keep the seventh day, they have a right to do so, and those that are convinced that they ought to observe the first day of the week to keep it holy and meet and break bread, they ought to have that right. Here is another thought Colossians 2: 16: 17. "Let no man therefore judge you in meat or in drink or in respect of a holy day, or of the new moon or of the Sabbath days which are a shadow of things to come, but the body of Christ."

Beloved Brethren let each one of us respect each other's views, and love as Brethren of the same family.

Now Brethren I believe if we wish an answer to this subject if we will come wholly and unreservedly as the prophet Daniel did, for the space of three whole weeks we will be in a condition to receive the answer to this subject.

Read 10th chapter of Daniel the prophet.  
P. A. PAGE.

FORSYTH MO. Jan. 1896.

## EDITOR RETURN.

I am willing to keep a Sabbath if any can prove that Christ did institute one or transfered the Sabbath of the ten commandments to be observed by his church. This question has been in discussion for about seventeen centuries, but I cannot see why the members of the Church of Christ should contend for a Sabbath when Christ has given no commandment to observe either the first day or the seventh; it is plainly taught in the new testament by Paul, to the churches that the first covenant at Sinai was imperfect and only temporary, and its ordi-

nances typical of the better covenant which was established with perfect principles. Least some should think the ten commandments was not the covenant that God commanded Israel to perform; even ten commandments: and he wrote them upon two tables of stone. Can you not see that the ten commandments was the covenant, and when the Ark was made in which these two tables were placed, it was called the Ark of the Covenant. Brethren can you not see that the Sabbath the Lord made known and incorporated into the covenant at Sinai, was a part of that covenant? Please read all of the 4th chap. of Deut., also read Gal. 4, 21 to 27. Tell me ye that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh: but he of the free woman was by promise. Which things are an allegory for these are the two covenants: the one from the mount Sinai, which gendereth to bondage which is Agar. Does not this show that the first covenant at Sinai was imperfect and its ordinances typical of the everlasting covenant which Christ was the mediator of? Moses was the mediator of the first at Sinai, but the everlasting Covenant of Christ was to supercede the Mosaic covenant as you can see by Heb. 8: 13. "in that he saith a new covenant he hath made the first old; now that which decayeth and waxeth old is ready to vanish away." Paul in contrasting the gospel says, "for if that which is done away was glorious, much more that which remaineth is glorious, seeing that we have such hope we use great plainness of speech, and not as Moses who put a veil over his face that the children of Isreal could not steadfastly look to the end of that (covenant) which is (now) abolished."

Read carefully and study the two covenants. We see by this that the covenant of God with Isreal of mount Sinai was to be done away, and abolished. That Christ blotted out the handwriting of ordinances, nailing it (the covenant) to

his cross. Col. 2: 14-17. "let no man judge you in meat or in drink or in respect of a holy day, or of the new moon or of the Sabbath days which are a shadow of things to come." Do we not know that the Sabbath that God commanded Isreal to keep, was a shadow of the seven thousand years or the Millennial year of rest which will begin at the first resurrection, when man will be brought back in the presence of God, as Adam was while in the garden of Eden, and will have free access to the tree of life, and will reign with Christ a thousand years on this earth?

Paul said "ye observe days, and months, and times, and years." Is not this what the Isrealites observed under the first covenant, and Paul understood that for a believer in the new and everlasting covenant to do that, was turning back to the week and beggarly elements that gendereth to bondage. Remember that Christ fulfilled the law by completing that part when he offered the last sacrifice for the sins of all men. After he arose from the dead he testified that all power was given him both in heaven and on earth, and sent his servants out into the world with the glad tidings of the new covenant.

This of its self proves that the first covenant had an end, or there would have been no place for the new covenant, and as the Sabbath was incorporated in the Mosaic covenant, it vanished with all the types and shadows: Christ rested in the grave on the Sabbath day and on the first day Christ, the first fruits of them that slept, arose and confirmed the new covenant, and brought life and immortality to light through the gospel to all that will enter into the covenant and continue unto the end of their probation; then why should we become entangled in the yoke of bondage, while the yoke of Christ is easy and his burden light.

There was a period of about twenty-five hundred years from Adam to Moses, in which there is no trace of a Sabbath, though there are people today that believe that the sabbath started on the day that God finished his work and rested on the seventh day, but the Sabbath was

commanded to date from the day Israel came out of bondage, and when the ten commandments were written the Sabbath was incorporated in the ten commandments, and became a part of that covenant. So when the covenant was abolished the Sabbath was also abolished with it, and if you can revive that old covenant you may then contend for that Sabbath.

As there are some of the Saints who claim they are keeping the seventh day Sabbath, I want to ask them by what law they do keep it, for by the law of God given to Moses thou shalt not kindle a fire on that day or cook, or do any work for the penalty was death. So if you have only kindled a fire you deserve death according to that law.

Now if you have undertaken to observe that Sabbath and have failed to keep the whole law, you are a transgressor and stand condemned by the law. As for the first day Sabbath or Sunday, there is no need for any thing to be said in regard to its being a Sabbath, for any one who has studied the New Testament knows full well that Sunday never was called Sabbath only by the mother of Harlots, and those that have made themselves harlots by building up great Sunday institutions to get gain and train children up in their faith, so there will be a great demand for Sunday School supplies. Sunday never was called the Sabbath by the servants of Christ; it was called the Lords day. So the law of the land has established Sunday as the rest day. Sunday is no more of a holy day than Monday is, but is the rest day set apart by the law of the land. Then why should we teach our children a lie, telling them that Sunday is the Sabbath?

I call your attention to the Book of Nephi 5th chapter, old edition. Christ says to the multitude, "think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled behold ye have the commandments before you, *and the law is fulfilled*;-and

behold it is written also, that thou shalt love thy neighbor, and hate thine enemy; but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your father who is in heaven; — therefore these things which were of old times which were under the law, in me are all fulfilled. Old things are done away and all things have become new;" read Nephi 7th chap, "And now it came to pass that when Jesus had ended these sayings, he cast his eyes around about on the multitude, and said unto them, behold ye have heard the things which I have taught before I ascended to my Father; therefore who so remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled and wondered what he would concerning the law of Moses; for they understood not the sayings that old things had passed away, and that all things had become new, behold I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled for I have come to fulfill the law: therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall be fulfilled; and because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come, for behold, the covenant which I have made with my people is not all fulfilled: but the law which was given unto Moses hath an end in me.

Behold I am the law and the light: look unto me and endure unto the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments: therefore keep my commandments. And this is the law and the prophets for they truly testified of me."

W. C. KINYON.

HORNICK, Iowa.

January 9, '96.

EDITOR RETURN:—Not one jot or tittle shall in no wise pass from the law till all be fulfilled. Matt. 5:18. The law and the prophets were until John: since that time the Kingdom of God is preached. Luke 16:16. That the law here spoken of was the law given by Moses as mediator (the law then in existence,) is evident, as the New Gospel law was not yet written, as also the New Covenant law was to be Spiritual, hence Eternal. As Jesus says, Heaven and Earth shall pass away but my words shall never pass away. As there seems to be those who desire to go back to the law given on Mt. Sinai which was the "ministration of death"; II. Cor. 3:7, for we have no account of any other law written and engraven upon stones, except the law of the ten commandments: and Oh! my brother and sister, if you will insist upon engrafting the Decalogue into the Gospel Covenant of our Lord and Savior Jesus Christ, you will make his Ministers: the Ministers of the "ministration of death," for the law surely will not lose its force simply by being grafted into the new. Please read carefully the whole of the 3rd. chapter of II. Cor. and when you come to the 13th verse, stop and ask yourself the question: is it possible that modern Israel is in the same state of blindness as were ancient Israel not being able to look to the end of that which was abolished? But now after you have known God, or rather, are known of God, now turn you again to the weak and beggarly element whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. Gal, 4:9-10. When the expression is used in the words of divine writ as the law, there is no distinction made between the law of the Ten Commandments and all other statutes and judgements under the Mosaic Dispensation. It is a modern production to have divided it into classes, that they might come out and assume that only a certain class was fulfilled in Christ. "To the law and to the testimony," and keep in

mind the words of my text.

Jesus says: I came not to destroy the law but to fulfill. Mat. 5:17. No distinction is made as to class. Fulfilled simply means, to cause to no longer be of force or binding. The law here spoken of is undoubtedly the Ten Commandments directly, and all the other statutes and judgements indirectly as it were, for the Decalogue was the base upon which rested all the other statutes and judgements of the Mosaic Economy.

Jesus speaking in regard to the fulfilling of the law of Moses and the establishing of the New Gospel law, uses this language: "Marvel not that I said unto you that old things had passed, and that all things had become new. Behold, I say unto you that the law is fulfilled that was given unto Moses. (No distinction made my brethren.) Behold, I am he that gave the law and I am he who covenanted with my people, Israel, therefore the law in me is fulfilled, for I have come to fulfill the law, therefore it hath an end." Last Nephi, 7:1. I will show further on that this covenant spoken of was the law given upon Mt. Sinai. See Last Nephi, 5:8 to 12, also 4:8 Last Nephi. Now please turn with me and read carefully and prayerfully II Nephi, 11:6 to 11, page 96 B. of M. Notice the expression, deadness of the law, and see why they taught the observance of the law to their children. The law was given by Moses, but grace and truth came by Jesus Christ. John, 1:17.

We have seen by the foregoing that Jesus positively declared that the law of Moses was all fulfilled and had an end in him. Also that he was the individual that gave the law and the one that abolished it. He gave the law through Moses as mediator, hence, called the Law of Moses. Now, I am aware that there are those that, in order to save the Ten commandments from abolition, strenuously claim that they are not in reality part of the covenant made with Israel and written in the book; that while the book contained the covenant made to Israel, the Decalogue was Gods commanded covenant to Israel, and that the abrogation of the first covenant did not carry with it

the Ten Commandments. We are surprised that any should take such limited views of the subject as to conclude that God's covenant commanded to them by his own voice is identical with the covenant, commandment, or agreement made with them through Moses as the mediator of the covenant.

That the above position is an assumption and opposed to the Bible on this point the following from Moses, the mediator of the covenant, demonstrates: And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.\*\*\*and he wrote upon the tables the words of the Ten Commandment. Ex. 34:27-28. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers but with us, even us, who are all of us here alive this day." Deut. 5:2-3. By this statement Moses refers to the place where, and the time when, this covenant was made, also with whom; and then to show what he meant by the covenant, he proceeds to identify the Decalogue with it as an integral part thereof, by quoting the Ten Commandments at length and saying that this is the covenant God made with us.

Solomon so understood this fact for he says: "And I have set there a place for the ark wherein is the covenant of the Lord which he made with our fathers when he brought them out of Egypt. I Kings 8:21. The book of the covenant was in the ark at the time of the Dedication of the Temple. There was nothing in the ark save the two tables of stone which Moses put there at Horeb when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt (verse 8,) on the tables of stone. Then was written the covenant which God made with Israel, and it was the constitutional basis of all other statutes and judgments given by Moses. It will be well to observe right here that to break one of the least of these basic principles or laws was to break the covenant or be guilty of all: and as the punishment was capital punishment, or death, you

may readily see why it was termed the "ministration of Death."

The Ten Commandments were copied into the Book of Covenants with the statutes and judgements, and it is to the Book we are indebted for the copy of them: we now have in the Bible and it was concerning all these words that God made a covenant with Israel. Moses came and told the people all the words of the Lord, and wrote all the words of the Lord, and called the writing the Book of the Covenant. I. Kings, chap. 20, 21, 23, and 24:18. The Ten Commandments are the covenant made with Israel at Sinai—or the basic principles upon which rested all the statutes given to Moses; therefore, and being, as is admitted, in this nature adapted to a government at once ecclesiastical and civil—Church and state combined, they as formulated at Sinai could be adapted to no other form of government, and so far as any other covenant or form or nature of government is concerned are inoperative and useless.

Under their operation, there is no reconciliation for sin; repentance is not provided for; the transgressor must die without mercy. Hence to transfer the Decalogue to the Gospel Covenant would be to destroy the effects of the atonement and defeat the purpose of God intended by the mediation of Jesus Christ. Hence we read as follows: Christ is become of no effect unto you whosoever of you are justified by the law; you are fallen from grace. Gal. 5:4. Now if the covenant made with Israel at the foot of Mt Sinai is now transferred to the New Gospel Covenant it is then no longer a new covenant only in part thus making the declarations of Jesus of no effect. In speaking in regard to this matter Jesus says: "Men do not put new cloth upon an old garment for it will only make the rent worse" and "neither do they put new wine into old bottles lest they break" and again, Oh! listen, "old things have passed away and all things have become new." If the first covenant had been faultless the 2d would have been no need of, and no place sought for, The second; for finding fault with them he saith: "Behold the days come saith The Lord when

I will make a new covenant with the House of Israel and the House of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt because they continued not in my covenant and I regarded them not saith the Lord; for this is the covenant that I will make with the House of Israel after these days, saith the Lord: I will put my laws into their mind and write them in their heart." Heb. 8:7 to 11. Remember, this is a new covenant and different from the one made with their fathers. See also Heb. 12:18 to last verse. Read the 4th chapter of Gal. and notice particular the last part beginning at verse 21.

That the law of the Ten Commandments were glorious none will dispute; yet please notice that the reward as also the punishment thereof is only temporal and could not reach beyond this life, hence is given as a type of better things to come when the seed should come of whom the promise was made, even Jesus; the mediator of the new covenant based upon better promises, because the promises were eternal. The words used to designate the duration of the Ten Commandments were no more forcibly spoken neither were they any more eternal than were the words used in designating the duration of all the other statutes and judgments given to Moses. Speaking of the glory of the law, Paul says: for even that which was made glorious had no glory in this respect by reason of the glory that excelleth. II. Cor. 3:10:11. For illustration, the glory of the moon and stars are glorious until the glorious brightness of the sun arises in its might when their glory fades away by reason of the glory that excelleth.

Now it seems that all the truths taught in the new covenant find their likeness in the glorious Revelations of John. So we refer you to the account given of the woman representing the church, that had arisen above

the law (the man under her feet,) clothed with the sun (the New Covenant,) upon her head a crown of twelve stars (the twelve apostles of the lamb.) Rev. 12:1

Dear reader, there is much in little in this article. Please give it careful and prayerful consideration, examining carefully the references. Will you please close this article by reading the last half of the 12th. chapter of Hebrews. Brethren I can truly say with the poet: Free from the law Oh! happy condition; cursed by the law, and bruised by the fall, Christ has redeemed us once for all. Oh! how glorious. May God bless you, dear reader, is my prayer. The Lord willing in the future you may hear from me directly on the Sabbath question. Your brother in the freedom of Christ.

W. S. ROBERTS.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

☞ Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

☞ The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

Send one dollar for THE RETURN and keep posted for the next year.

**TEMPLE LOT CASE DECISION:**

At Washington D. C., yesterday the United States supreme court denied the application for a writ of certiorari asked for by the attorneys in the Temple lot litigation at Independence. This practically ends that famous piece of litigation and the little band of Hedrickites whose valiantly fought the Reorganized Church of Jesus Christ will possibly have little, if any, further legal trouble over their title to that little tract of land.

The fight between the Reorganized Church of Jesus Christ, Latter Day Saints, and the Hedrickites has been long and valiant. Both sides were terribly in earnest. The property is valuable from a commercial standpoint, but doubly so to each side, for to both it is the greatest spot on earth, the site of the greatest temple ever seen by man, to be erected when the final gathering of the people of the peculiar faith is ordered at the place that to them is Zion. The Hedrickites are in possession, and have resisted the efforts of the other branch of the church to dislodge them, and now appear to be finally successful.

Both factions of the church agree that the site was the one selected by Joseph Smith, in 1832, by divine revelation, and designated as the place for the temple, and each faction claims to be the legitimate representative of the church. The trial brought out the full history of the church from the first. The case was decided by Judge Philips in favor of the Reorganized Church, but when the circuit court of appeals heard the case, it reversed and remanded it, with orders to dismiss. The supreme court now refuses to order the proceeding certified up for review.—FROM THE KANSAS CITY JOURNAL.

**LATE LITERARY NEWS.**

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for \$4.00 a year and 35 cents a copy. But times change, and magazines change with them. It has remained for The Cosmopolitan, sold at one dollar a year, to put an extensive lithographic plant capable of printing 320,000 pages per day (one color). The January issue presents as a frontispiece a water color drawing by Eric Page, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of The Cosmopolitan is also changed, a drawing of page length by the famous Paris artist Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

**Back Numbers of The Return.**

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

**TRUTH NO. 1.**

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for single copy, or eight cents for eleven copies, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

# THE RETURN.

*"Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments. not only to SAY, but to DO, according to that which I have written."—D. & C. Sec. 83, Par: 8.*

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DAVIS CITY, IOWA, FEBUARY, 1896.

Whole No. 60.

## In Memorium.

Entered into rest.—Sister Martha A. Wickes at Los Angeles, California, Feb. 13th 1896.

Sr. Wickes was born in Salt Lake City, Utah, April 26th 1856; Her maiden name was Cunningham. Her parents, both of whom are buried at Davis City, Ia., were faithful. God fearing people, and she very early showed the fruits of their careful teaching, in those virtues which adorned her life, and endeared her to all with whom she came in contact.

Having been reared in the Latter Day Work, she united with the Reorganization, or Josephite Church. In 1885, she was married to Elder E. Robinson of Davis City, Iowa, to whom she bore three children, two of which, a boy of seven and a girl of ten years, survive her. With him she responded to the pure gospel when David Whitmer raised the standard for erring latter day Israel, and proved herself indeed a helpmeet in the last labors of her noble husband. In 1890-91 she was deprived of her youngest child, her husband, and her mother successively. Her health failed under the burden of care and anxiety, and in the winter and spring of 1894, she nursed her remaining

children through the whooping cough and then fell a victim to it herself. She never thoroughly rallied from its effects. On Nov. 1st 1894 she was married to the Editor, C. A. Wickes. She rallied for a few months, but when the hot weather of 1895 approached, she perceptibly failed.

Everything that circumstances permitted was done to restore her, but without avail, and it was thought best to try the effects of a milder climate, so she was brought to southern California in the first days of January

For a few days the wondrous climate, fruits and flowers, green trees, singing birds and warm sunshine seemed to call her back to life; Kind friends assisted in ministering to her every want, but the kind Father, who doeth all things well, had summoned his beloved daughter home, and with agony unspeakable we were compelled to watch the brittle life threads snapping one by one, as the dread destroyer consumption, ran its resistless course.

The final summons came at 11 p. m., Feb. 12th and at 9:20 the following morning her gentle spirit took its flight to brighter realms, while birds were greeting the morning with melodeous songs, won-

derous flowers were spreading their petals to the morning light, and golden sunshine flooded hill and dale, orange laden groves, snowy mountain peaks, and distant glistening ocean, as if in token of the Father's tender care of his beloved.

The services were held in our rooms at 2:30 p. m. the following day. Elder M. Thomas, of Ogden, Utah officiating, assisted by kind friends who made lighter those trying hours by their unselfish ministrations.

We laid her poor body to rest in Rosedale cemetery, whose broad avenues are lined with palm and other beautiful shade trees, while orange trees and flowers and shrubs are scattered in rich profusion among the marble shafts that mark the resting place of others of earth's weary ones. Her casket was literally smothered with the beautiful flowers she loved so well, brought by sympathizing friends.

Her faith was firm and unwavering. She knew in whom she trusted, and not a doubt of her final rest with the Saints, disturbed her mind.

The day before her departure, being asked if she had any fears, she answered. "No, No, if I fall asleep in Jesus' arms, all will be well." She passed peacefully away without a struggle or a murmur, like a tired child sinking to rest in its mother's arms, and there can be no doubt her sweet spirit is delighting in joy unattainable to mortals.

She was a kind mother, a faithful, loving wife, whose loss can never be replaced to those who mourn, while her sisters, her only near relatives surviving, Mrs. John Sherman,

of Des Moines, Iowa, and Mrs. N. D. Johnson, of Virginia City, Montana, will ever hold in tender remembrance the sweet companion of their childhood. She was thoughtful to the last for her most intimate friends of past days, and triumphed in the glorious hope of Christ's redemption. May we be worthy to strike glad hands with her again when our earth work is ended.

### Christmas in the year 2000.

BY EDWARD BELLAMY.

During the present bi-millennial year 2000, now so near its end, we have been doing an immense amount of looking before and after, especially perhaps, after. The sentiment of the old hymn writer has been brought home to us in a vivid manner that,

"On a narrow neck of land  
"Twixt two unbounded seas we stand"

Between the glamour of departed days and the rose tints of to-morrow, the affairs of today, illuminated by the hard white light of the present, have seemed singularly commonplace and uninteresting.

Meanwhile the parents and educators in general this bi-millennial year has been a Godsend by its effect in generating an historic enthusiasm most needful to help young minds, or old ones for that matter, to bridge in imagination the tremendous gap between the nineteenth century, which closed the gloomy procession of the dark ages, and the twentieth with which the modern world may be said to have begun.

In the America of our great-grand-parents there were among many minor feasts and fasts, two great days, the Fourth of July and Christmas day. Perhaps in no simpler way can we obtain at a glance a more vivid conception of the contrast be-

tween the state of human development a century ago and now, than by considering the changes that have come over the popular way of regarding these two anniversaries.

It has been a conceit of some of our romancists, and one upon which divers pleasing fictions have been based, that the suggestions and impressions of the present bi millennial year have not only influenced deeply our own moral and intellectual atmosphere, but that they have a like effect on the spiritual world to the extent of disturbing those gravitations by which at other times the souls of the disembodied and unembodied keep their places, and that in consequence many spirits of many generations have during this year been walking unobserved among us and noting our ways, even as it is reported the dead walked during the crucifixion of Christ.

If by virtue of this ingenious theory we suppose the shade of one of our great-grandparents, representing the last quarter of the nineteenth century, to have been thus going up and down among us during the past year, perhaps nothing has more shocked the dear old soul than finding his beloved Fourth of July forgotten.

This year, indeed, the day has been made much of, but the reason of the revival must probably have hurt his feelings even more than the fact of the previous neglect.

How must his ghostly gorge have risen, if he were at all a typical American of the old time, on learning of the revival of the Fourth of July this year has been solely for educational purposes, as affording a suitable occasion for impressing our young idea with a sense of the contrast between the rudimentary conceptions of liberty and equity which our forefathers made such a fuss about, and the same ideas as realized in modern society.

That contrast is indeed so complete that probably the lately-galvanized Fourth has helped us very little to get the ancestral point of view. What on earth our fathers meant by being so zealous for the mutual independence and equality of nations as collective bodies, while remaining so entirely indifferent to preserving a mutual equality and independence among the citizens of the respective nations, is more, we fear, than the average modern American will ever understand. To us it would seem of quite invisible importance that America was independent of England if Americans were not independent of Americans.

Meanwhile it ought a little to have mitigated the wrath of our visitor to learn that the Fourth had not been discriminated against, but in passing out of observance had but shared the fate of an interminable list of anniversary celebrations of international conflicts and victories, all of which have lost their former zest since the ideal of universal human brotherhood has dominated the hearts of men.

This last piece of news would naturally suggest to our respected great-grandparents that if, indeed, peace on earth had finally been realized, Christmas might well have taken on a new significance, seeing that it would now have become the celebration not merely of a mystical hope but of a solid fruition. Here indeed, he would be at the beginning of the greatest lesson our age could teach him.

But nowhere does the gap between the nineteenth and twentieth centuries so widen as at Christmas day, and if we would seek to bridge it we must again call the wings of fancy to our aid.

Let us imagine, if we can, an American of today caught up by some miracle of translation, the reverse of the one we supposed in the

case of the returning grandfather, and set down on Christmas day among our forefathers a hundred years ago, on some Christmas, say, in the last quarter of the nineteenth century. Let us suppose him to be fully informed on matters of history concerning the barbarities or the social economic arrangements of that day, but to be ignorant of the Christmas customs of our ancestors or whether they had any. In this case it was very safe to say that the surprise of our resuscitated grandfather on finding that the Fourth of July is forgotten, would be a mild sensation compared with the astonishment of our contemporary in discovering that in America a hundred years ago Christmas was remembered.

And this astonishment would certainly be a most rational feeling. To any one previously ignorant of the real facts, no suggestion would seem more absurd on the face of it than that a society illustrating in all its forms and methods a systematic disregard for the Golden Rule, would permit any notice, much less any open celebration of Christ's birthday.

One would have taken for granted—being as I say, uninformed beforehand of the fact, so much stranger in this instance than any fiction—that as December twenty-fifth drew near the police would be doubled, and detectives in citizens' clothes stationed on every corner to arrest any one who should so much as whisper that tremendous name of Jesus. For what treason so black could there be to the social state of that day, what sedition so dangerous as any act in honor of the mighty leveler who laid the axe to the root of all forms of inequality by declaring that no one should think anything good enough for another which he did not think good enough for himself, and who struck at the heart of the lust of mastery when He said that our strength measured

our duties to others, not our claims on them, and there was no field for greatness but in serving.

It would plainly be the only reasonable supposition that if there were any who loved this revolutionary doctrine, so irreconcilable with the existing order, they must live in hiding.

How, then, shall we imagine the stupefaction of our contemporary, who, thus expectant, should awaken on Christmas morning to hear the day ushered in by a chorus of jubilant bells and popular rejoicings? How shall we measure his mounting amazement on going forth to find the disciples of the Golden Rule celebrating the praises of its author, not in caves or forest depths, but in lordly temples in the high places of the city, and what, above all, shall he say when he observes that the rich and the rulers not only permit, but encourage the toiling masses who serve them, to render homage to the memory of Him who came expressly to preach deliverance to the captive, to set at liberty them that are bruised, and to break every yoke save that of love?

Doubtless our contemporary, confronted with such overwhelming evidence of the popularity of Jesus Christ, would presently begin to fancy that the history books of the twentieth century must have been mistaken about the un-Christian character of nineteenth century civilization.

But no. With those who dwell on the ocean shore it is so that whenever speech is broken by a pause the deep undertone of the surf, before forgotten, swells upon the ear and fills the silence with its perpetual moan. So in that day of which I write, one had but to pause a moment and listen, to catch the deep voice of a perpetual lamentation, the cry of the blood of Abel against his brother; which, ceasing

not from the beginning, has only in these last days been hushed in blessed silence. And if our contemporary, for this reason, did not recognize the dolorous sound, yet he would need but to look about him to see that this generation which so loudly cried, "Lord, Lord!" had yet no more mind to do the things Christ said than the generation He addressed. The names had been changed and superficial modifications of institutions and habits had taken place, but this essential immorality which Christ condemned, the inhumanity of man to man, yet remained entrenched as firmly as ever. On every hand the contrast of pomp and poverty, the full and the hungry, the clothed and the naked—the picture that broke Christ's heart—remained.

Where shall we find the explanation of this paradox, well called the greatest in history, of the adoration of Christ, as not merely leader, but God, by communities which tolerated a social organization that made earth a hell and openly outraged every word of His gospel? How shall we understand a race of other wise rational men who seemed to deify only to defy?

Can you imagine a Christianity with the Golden Rule left? You ask what would be left? Never mind that. If you can imagine a conception of Christianity which shall leave out the Golden Rule you will have the explanation of the paradox.

"Peace on earth" was the aim of Christ's work in this world. The whole gist of His doctrine and the burden of His teaching consisted in council to men how to put an end to strife with their fellow-men and live together with them in mutual helpfulness. All this teaching, which was the whole content of His gospel, was grouped about and crystallized in the Golden Rule, whereon our modern world is founded as on an everlasting found-

ation. To believe in Christ and not to believe in the Golden Rule as the only plan for social organizations, seems to us a moral and rational impossibility—an unthinkable proposition. Just this, however, our ancestors undertook to do, and it is fair to admit that they were very frank about it; they made no pretenses.

While professing the most reverential sentiments toward Christ, and averring the acceptance of His doctrine otherwise, they distinctly rejected and repudiated his law of peace as a desirable or possible social plan, and, on the contrary, explicitly based their entire system of social organization upon the law of strife and contention. Only by peace could human nature perfect itself, taught Christ, but these others said, only by strife; they meant not the friendly competition for honorable distinctions that we know, but a struggle for existence itself, an Ishmaelitic lifelong wrangle between each and all, not only for everything that made life dignified or desirable but for bare life itself.

For the credit of the human heart and reason there were some in every generation in those nineteen centuries of so-called christianity who declared against the law of strife as the devil's, as wicked as it was senseless, and who were not weary of appealing to Christ's law and mutual helpfulness as the only sane rule by which men could live together. But while it would not quite do, so long as Christianity was universally accepted to denounce Christ himself for uttering the Golden Rule, these who echoed His teachings, though in terms that did but para-phrase His words, were hounded down as disturbers of the peace, and as such were imprisoned, killed and persecuted, and ridiculed as fools and visionaries.

It was the approved doctrine taught by the leaders of politics and

ethics, and accepted by the masses, that if a community should ever abandon the law of strife for the rule of peace, and agree to provide for the needs of the members by working together in the common interest, instead of contending with one another in separate interests, they would all presently starve to death. This would happen not because they could not raise enough to eat by co-operation but because they would lose their appetites if their bread were no longer smeared with the blood and tears of those from whom it was taken away, or, in a word, that no one would care to live unless it were at the expense and loss of others.

So it was that from the gospel of Christ, vinegar from honey, there was devised a gospel which Dives not only could hear with complacency, but afford to contribute liberally to have preached to Lazarus that he might be more content to lie at the gate. Thus out of the burning words of Him who came to make all things new, and who taught His people to pray for God's kingdom to come on earth as it is in heaven, there was evolved a doctrine which was considered more effectual than police and soldiers to repress popular aspirations for more free and equal social institutions.

But what, it may well again be asked, could remain of Christ's doctrine after the Golden Rule had been eliminated?

It appears that the body of Christian doctrine as held by our great-grandparents consisted chiefly in what few things Christ said as to the next world, together with a great mass of inferences and speculations based on these utterances. So rooted in the philosophy and practice of the Golden Rule were all the intimations of the world to come, as Christ suggested them, that it is difficult to see how any one who

rejected the rule could fancy they had any concern in them.

As we compare from our present point of view the former ages, and especially the nineteenth century with to-day, never came truer the saying of the great social architect that "the stone which the builders rejected has become the head of the corner." For to this rule of Christ, which our fathers were too wise for, we gladly confess our debt as the open secret of the stability of our world-wide house.

Our whole order is but an application of that rule so simple that a child could not fail to deduct the result from the terms. What is the rule? Simply that if men would live well together every one should see that every other fares as well as he. Individual efforts are inadequate to secure this end. If the golden Rule is to be realized in society the only method is a collective guarantee from all to each of what each owed individually to every other, namely, as good treatment as he himself had, which means, as applied practically, the guarantee by all to all of equality in everything that touches material and normal conditions. So our state and all the modern states and the world states are founded; and ingrates, indeed, should we be if we did not calculate Christmas as founder's day in honor of Him who gave us in praise the master-key of the political, the humane and economic problems.

In a society such as that of the nineteenth century, based upon inequalities and existing for the benefit of the few at the cost of the many, it was, of course, out of the question to celebrate Christmas in the way we do, as the world's great emancipation day and feast of all the liberties. One such celebration by its effect in opening men's eyes to the practical meaning and perfect reasonableness of Christ's social ethics would have led to the instantane-

ous overthrow of the whole order of things, and the breaking into fragments of every human yoke. It was necessary, therefore, if the day was to be recognized at all to give some other and safer direction to the sentiment of the occasion. These reflections may help us to understand the character of the family festival so largely imparted to Christmas in the olden time.

Nor was this probability the only explanation of the fact. The family fireside was in that bitter age the only spot on earth in which the law of strife was not dominant, though even there its malign influence was sadly felt. It remained, however, the circle in which more nearly than anywhere else, the Golden Rule was recognized.

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The devotion of the day to the purpose of the family reunion and a feast of kinship, though systematically excused was not the less a singularly complete perversion of the meaning of the occasion. Jesus Christ did not come to teach any new or special doctrine as to the family relation, nor yet to lay fresh emphasis on the old one. There was no need that he should. Nature taught men to love their children. Christ came to preach not the love of kindred, but of humanity. He came not to teach men to love the children of their own bodies, but the children of God's spirit, their brothers by virtue of the breath of the one Father in their nostrils, their fellow-men. So far was Christ from seeking to lay an added emphasis on the duty of family devotion that again and again by example and by precept He warns us not permit the ties of the lesser family to interfere with our duty to devotion to the greater family of mankind. That gentle reminder of the boy to the doting mother as to the superior importance of the great father's business even to a mother's

claims, gave the note of all His subsequent teachings on this matter. Always Christ was seeking to call men out of the narrow paradise of selfish loves and interests, and make them realise the larger ties and greater duties that were theirs as sons, not of this man but of men as brothers, not of this man or that man, but of all men. What perversions of the meaning of Christmas could then be more curiously complete, however pleasing in itself, than the consecration of this day in the year to a family feast with curtains drawn against the world without?

There hangs upon my study wall a Picture—a copy of an old print of the nineteenth century—representing just such a family feast on Christmas Day, save that the curtains not being closely drawn permit to be seen two beggar children, with gaunt and pallid faces marked with tears, standing without, covered with the falling snow as they peer in with longing hungry eyes at the festival. It is a picture that tells the whole story and typifies the age.

\* \* \* \* \*

But the evening is waning on towards midnight. The moment must be at hand when the first sunbeam shall flash on Bethlehem, and give the signal for the world-round trumpet chorus which is to usher in the two thousandth Christmas dawn. Two thousand years the Heral angels have waited for the answer to their song, Now at last we can echo back their benison of "Peace on earth," with "Peace indeed."

There is something that appeals to the sense of fitness in this idea of making the celebration of the day simultaneous in every land; in the thought that with the first note of the trumpets, whether it be midnight dawn or evening, it will be that moment Christmas morning everywhere.

Other feast days we may wait for as they slowly dawn around the earth, ending here ere at the antipodes they begin, but this day, sacred to the tie of universal human brotherhood, should have no moment that all mankind does not share in common.

From The Ladies' Home Journal.

The relation between man and God is reciprocal. God does not desire man's service unless it is willing service: nor does he desire to reign over man if man is unwilling. Of course God desires that man shall serve him, but He requires the only true service,—*willing, loving service*. The principle, however, is a divine one, that all governments derive "their just powers from the consent of the governed." That is what the Kingdom of God will be. The redeemed to all eternity will be those who have willingly, gladly crowned Jesus, King of kings and Lord of lords, in their heart and life. He will be their King to all eternity, because they have chosen Him and His reign of love. He has chosen them as true and faithful. When Israel would have him no longer for their king, he gave them their own choice, but warned them of the dangers. 1 Sam 8:4-9. When a carnal people desired him as king, because of the loaves and fishes, and not because of his character, he refused. John 1:15. The time of his kingdom had not come; his subjects were not ready.

"But does it not mean punishment and death to reject his rule?—It does, but this is not arbitrary. God does not punish because he delights to do so. Death does not come to

the sinner as the result of an arbitrary act or sentence of God. God's character and government include all goodness, righteousness, blessing and life. All outside of this character, all perversion of his law, is evil, sin cursing and death. We may say, as did the Jews, "We will not have this man to reign over us," and he will give us our choice, while he weeps over our folly, as he did theirs; for he knows that in rejecting him we reject all righteousness and life. For your own souls sake, reader, Infinite Love pleads with you to accept his yoke. For his sake will you not do it?—Selected.

#### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

#### TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for single copy, or eight cents for eleven copies, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

☞ Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

# The Return.

Published Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, FEBRUARY, 1896.

We trust our patrons and friends will pardon our late appearance for February. Our peculiar circumstances must be our apology, and we trust that hereafter we shall be able to appear more nearly on time.

At this writing, March 6th, we are preparing to begin an active missionary work in various towns of California. Our stay will necessarily be brief, for business affairs require our presence at home by May 1st and we shall visit Salt Lake City on the return journey.

We also intend stopping at Newton and Wichita, Kansas. All parties in the west who desire to have us visit them, should write us at once. Address 217 S. Walnut Street, Los Angeles, Cal.

Not long since we had the pleasure of spending an evening here in Los Angeles, with the local missionaries from Utah, Elders Irvine, Thomas and Whitesides, and Elder Hatch, president of one of the "Stakes" of Utah who was spending a few days here. Though widely differing from the opinions of these brethren, we commend them for having learned that courtesy in the treatment of an opponent, which is so desirable in all, yet which we have found so lack-

ing in some who professed better things.

We hope to find this courtesy to be the rule, and not the exception, when we visit the people of Utah in their home. We have long believed them to be the most energetic of all classes of believers in the great work of latter days, in carrying out their convictions of truth: Nevertheless, we believe them to be far short of the perfect plan laid down in the scriptures. Of this we are more thoroughly convinced with every added opportunity for investigation.

The charm which surrounds the word "cooperative," and the use to which it is put, in Utah and the territories south of it, is an unmistakable proof of the earnest integrity of the people and the willingness of those holding a little wealth to profit by it. As we have before pointed out, the leaders of the Saints started out with the idea of founding a commonwealth in Missouri, based on the laws of God, which should be in many respects cooperative. The actual status of the case quickly changed to *corporative*, in which none had a share except those who *paid in stock*, like any other corporation, and if they were shrewd enough to work up a large business, they might live on the fat of the land, without adding anything to the general store of wealth.

And so "Zions Co-operative Mercantile Institution" flourishes at Salt Lake City, with many smaller editions throughout the settlements of the Saints, and the owners thereof find it a very profitable scheme to retain the name and

abandon the principle.— very like the methods of the "Order of Enoch" at Lamoni

Such men as Elder Hatch make the common defence that "it is business," other methods are "socialistic" "chimerical" "cranky." What a pity that Moses and Christ and the prophets were such a set of "cranks, and socialists" as their utterances clearly show them to have been. The truth of the matter is, that such men consider the scriptures a very safe guide to the next world, so long as they are allowed to interpret them, but a "very much out of date affair in matters of *this* world," dont you know. Christ said, "the words that I speak, they shall judge you in the last day." He also said, "Go to now ye rich men, weep and howl for your miseries that are coming upon you." It is also written "the spoil (earnings) of the poor is found in your houses" What if it should turn out that the scriptures are right after all, and the competitive system of "*get all you can, keep all you get,*" is wrong.

The Deseret Weekly News, of Jan. 25th, the greatest paper in Utah, contains nearly entire, our article of Dec. 1st answering the attack of the Lamoni "Herald" of Nov. 13th last, upon the position of the RETURN on the authorship of the Spiritual Wife revelation of July 12th 1843. It also copies the letters of Jason Briggs entire, all as a matter of historical importance, disclaiming any desire to enter into the controversy, but wishing to preserve valuable history. We are informed that the Editor also placed it in the daily edition, thereby

sending it to many thousands in all parts of the country. It judges incidentally that THE RETURN "entirely demolishes its adversary" on the question. Having the task to do, it is of course gratifying to know that those in the best position to judge, consider it well done, but we wish to assure all parties concerned, that we deplore the necessity for this controversy. The believers in the Nephite Records should find something better to do than trying to pull each other down. They should be united in preaching both temporal and spiritual salvation to the sons of men who are earnestly looking for deliverance from the evils of this world, and who reject with scorn the Christian system, because its exponents present only abstract spiritual theories, destitute of practical temporal help and justice. It is a sad waste of energy for the various factions of the Church to be continually striking at each other, but so long as error is presented for truth, there is but one course left for those who hold the truth, viz., expose the error by publishing the truth.

We are fully persuaded that men present error believing it to be the truth; therefore it becomes us to present the truth without malice or strife, least they who observe, may be prejudiced against the truth by our evident lack of the right spirit.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

## CORRESPONDENCE

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

Temple, Tex. Feb. 3 1896.

Dear Bro. Wickes,

I send you herewith fifty cents as part payment on my subscription to the RETURN for this year. Mama and I, sent two dollars by brother Land before the paper was suspended, and we only recieved two copies. I suppose you have the books and know this, so now the year is out I wish to renew. I send you another tract which I think is very convincing. There is a vast deal we have yet to learn, and a whole lot to unlearn before we are prepared as a church to teach the word of God. Paul's prayer was "That the word of God might have free course." And we are to "live by every word that proceedeth out of the mouth of God." Christ said "Not every one that saith unto me Lord, Lord, shall enter into Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

Your sister in Christ,

M. A. Atkinson.

ATCHISON Kan. Dec. 16 1895.

Bro. C. A. Wickes.

I inclose ten cents worth of stamps for which please send me, according to announcement in THE RETURN, ten copies of Bro. J. J. Snyder's "TRUTH No. 1," and would like No. 2 as soon as it is out. I want them for distribution. May they help those that are groping in darkness to be led into the blessed truth, and all the Saints be one in my prayer.

Your Sister in Christ,

Mrs. Sylvia P. Whitmer.

JERUSALEM PALESTINE, Jan. 6, 1896.

C. A. WICKES.

Dear Brother in Gospel Truth,

I can see that the Spirit is bringing the Sabbath question before your minds. We have been keeping the Lord's seventh day Sabbath for over three years. I was always a little shakey on man's first day gunday, but not understanding the difference between Moses' law and the ten commandments properly, and that it was our duty to obey the laws of the land we live in. I sailed smoothly in the current of error until I came to this country. In this country you can work all the seven, or you can keep all the seven days as Sabbath days if you want to. The Mohammedans keep Friday, the Jews keep seventh day, the professed Christians Sunday, but business goes on all days of the week. The Jews keep the Sabbath according to the Mosaic law. I will give you an evidence of how strict they are. Three of them was in my house, but one of them was a proselyte. My wife offered them oranges, but the two would not touch them because they had to peel them. The proselite knowing what was the matter, peeled them for them and they did eat.

Well, I will tell how I was converted to the seventh day. I have said in my pamphlets that David Whitmer was taken from the L. D. S., so that the authorities might be given to Israel in purity. Now my brethren, any one who will teach Israel anything contrary to God's law, will corrupt his authority. So the Sabbath was presented to my mind, and by reading and praying I found that the Sabbath was part of creation and that the ten commandments belong to the Melchizedek Priesthood, and that Noah, Abraham and all of God's faithful servants belonged to that priesthood; and that priesthood being everlasting, the ten commandments are everlasting also. If the ten commandments had been kept, there would have been no flood and no Mosaic law given. The gospel and all law that God had or will give, whether written or oral, is and

will be based on the Ten Commandments. Moses does not give us any account of how the ten commandments were taught before his day but let us know that God communicated with His faithful ones with voices and personal angels, teaching them obedience, and the result of disobedience. The ten commandments were the first written law, and God engraved it upon stone with his own hand, and one of those commands is the seventh day sabbath: and because they would not keep His laws. He commanded Moses to write another law, (Mosaic Law) and that they which did not keep the Sabbath holy should be stoned to death. You will notice that there is no penalty attached to God's law, and that the Mosaic law with punishment was added because of transgression. When Christ came, he took that which was added out of the way and left that which God's hand wrote remaining. And instead of the Mosaic law, gave us the gospel of the repentance, and to transgress any one of the Father's ten commandments you will transgress the gospel of His Son. For the one is embodied in the other and belongs to the same Priesthood. By reading Exodus 16, Chap. we can see that the Sabbath did not originate in the Mosaic law or Levitical Priesthood, for here it is in force before they get to Mount Sinai. And God put His seal upon that day for forty years by not sending Manna on the seventh day. So we are keeping the Lord's Sabbath according to God's command, but not according to the Mosaic law. Some people think that because Christ and his Apostles did not command to keep the seventh day and give some formal ceremony regarding the matter, that gives them the right to change from the seventh to the first, (Sunday.) We could have no better evidence than their *silence*, that the seventh day was God's unchangeable day, for if they had given some instructions on the subject that would have shown that there were some that did not agree with the Jew about that day, but there was no opportunity for them to say any thing about it, for there was no people on the face of the

earth that believed in Abrahams God but what believed that the seventh day was the Lord's Sabbath; and a change was not thought of until the Church became corrupt and made a compromise with heathenism through Constantine, and changed the Lord's seventh day Sabbath to mans first day Sunday. It is only of late years that Theology calls the first day Sabbath. It was called Sunday until there came so much opposition to the heathen word Sunday. They thought it would help them out a little by calling it Sabbath.

Now don't think I have written this to find fault with any person. But if any of my Brother Elders that go to preach to Israel should ask them to change their Sabbath from the seventh day to the first, they will make a great mistake and God will not bless them in their work. I hope that we will all have charity for one another's views, and each one learn His own duties, for while one may eat strong meat, another may only be able to eat herbs and drink milk; for it is only as we live up to the light of the gospel that we can receive more light. God will not give his children spiritual food or light until they have digested what He has already given them. I hope there will be no contention regarding the Sabbath, and that brethren will treat each others thoughts in love, and as directed by the Spirit until God sends the Elders to Israel. Then all will be made plain by revelation in council. I am not doing any public preaching yet. But as Nicodemus came to Jesus, they come to my house. There are not many that understand English. but I teach those that do and they teach others. Nearly all can speak from two to four languages, but we are too old to learn. My wife can speak more Arabic than I can, but I do all the marketing and get along very well, and although we lost all our worldly wealth we are very contented. We have so many evidences of Gods care over us, I sometimes think that there is only one thing wanting to make me the happiest man in Jerusalem, and that is the command to preach the

Gospel; but as I have been commanded to wait, I must wait until that word is removed. Of late our mail has been very uncertain; some of the RETURNS do not reach us. Those not receiving answers to their letters may know that their letters have not been received. We receive all registered letters. We received Bro. Snyders book. Our stamps are no good to him, but would like to have No. 2.

The Missionaries here are afraid that the Turks will massacre all Christians, Love to all the faithful,

W. P. Brown.

CHEYENNE Co. OKLAHOMA. Jan. 20. 1896.

Dear Bro. Wickes,

Through kindness of Bro. Hoyt we were permitted to enjoy reading our dear little paper once more, he having sent me a package of ten last numbers. I did not subscribe, as I have not been permanently settled in our new home until lately. Bro. Browns letter is very interesting and also Bro. Roberts, and the young brother proves himself a true armor bearer in the grand army of the Lord. Am much interested in the article on gathering, and hope I may not be accused of selfishness if I express the wish that the Church of Christ could gather its homeless ones in this beautiful land while land can be bought cheaper than it will be in another year. What a contrast between winters here and in Ia. Here it is warm, grass beginning to grow, and plowing done all winter. Crops of all kinds do well here and the soil is splendid. It seems there is everything here to serve the need of man.

Abundance of wood, good water, coal and salt, and cement is made here. But of course there are some here who are too poor to stay, and homesick, who will sell cheap. There is as yet no work for the day laborer; there is great prospect for good in the near future to all who can stand the beginning in a new country. What a contrast between this and the salt lands where the honest humble ones who through blind leaders strove so patiently to live for the blessing of God. I feel safe to say that anyone that secures

a home here and occupies it in the fear of the Lord will be speedily blessed. We are ready to donate 40 acres of our land toward a town to be occupied only by God fearing people. The Indians are truly a study. They have a Messiah to whom they are very devoted. He is a son of Sitting Bull. I have met him and he is pleased to have us notice him.

There are no members of the Church here, but there are a number of good people here who are striving with the light they have to serve God, and there are others who are strong in the service of Satan trying with dancing, whiskey and cards to overthrow the peaceful teachings of Christ. We pray that this fair land may soon be delivered from the snares set to entrap the young, and hamper the teachings of the aged. We are anxious to receive THE RETURN to our address and will forward pay for it as soon as we are able to go to the nearest town 15 miles away. Ever praying that when Jesus comes He will find us ready with our lamps trimmed and burning.

Yours in Gospel Light,

A Sister.

VANCOUVER, B. C. Canada, Jan. 23 1899.

Dear Bro. Wickes,

I have to thank you for the RETURNS which I have received for some months past. I now enclose you P. O. order for \$1., and hope THE RETURN may be as long lived as there is good for it to do. I hear occasionally from Bro. W. P. Brown of Jerusalem, and he always writes hopeful of the future of the gospel in that far eastern land. I have no one here of the Church of Christ but my wife and myself. We still believe firmly in the gospel and have every reason to bless God for his mercies to us; although we have had our troubles and misfortunes like other saints. You have our earnest prayers for the prosperity of the work and for the unity of the brethren upon all discussions touching church work. May the Holy Spirit reign and guide us all into paths of truth and righteousness for His name's sake. I re-

cieved Bro. Snyder's Truth No. 1, and am much pleased with it. Please continue THE RETURN.

Yours fraternally,

A. Q. St. George.

ANACONDA Mont. Jan. 24 1866.

Dear Sir and Brother.

Enclosed I send you P. O. Order for \$1.50 for one years subscription for THE RETURN. and one complete set of back numbers 1 to 26 published by the late Bro. Robinson If these are not bound, I would be pleased to have them bound in some cheap form, so as to keep them intact for ready reference.

What a predicament the so called "Kingdom of God of the Josephites" finds itself in since the reversal of the decision of U S Circuit Judge John F Phillips, in the celebrated Temple Lot suit; wherein it was declared that the Josephite church was "The Church" and the legitimate successor of the original church established in 1830 by Joseph Smith Jr. When this decision was rendered, what a tooting of horns was there, and with what gusto was the news "Heralded" over the length and breadth of the Reorganized dominions, that the mooted question of successorship of the church had finally been settled and set at rest by the decision of a Circuit Judge who was presumably equally qualified to judge of things spiritual as of things temporal. It forcibly reminded the writer at the time, of the drowning man catching at a straw. The true work of God needs no such boasting, neither does it seek "the favor" of the world, or the powers of the world, which have been antagonistic to the true Church of Christ. If that cherished decision of Judge Phillips lent any virtue, strength or legitimacy to the Reorganized church, then the reversal of that decision by a higher authority effectually disposes of that legitimacy, and casts a cloud upon the title to that claim.

*Reductio ad absurdum.*

Very truly

Subscriber.

WICHITA Kan. Jan. 8 1896.

Mr. C: A. Wickes,

Dear Bro.

I thank you for sending THE RETURN, and now I enclose money order to pay for it. I have been keeping the Sabbath for over a year, and was glad to learn there were others in the Church who believed in obeying the fourth commandment as well as the nine, when it was God who gave it all.

In the second chapter of James we see those who keep part of the commandments are counted as transgressors. I dont want to wear the mark of the beast.

Your Sister

Jane Elliott.

INDEPENDENCE Mo., Jan. 29 1896.

Editor RETURN.

I enclose fifty cents in stamps for twenty six copies of E. Robinson's RETURN. The Brothers and Sisters are well and we keep up our little meetings yet, as we did when you was here. The Reorganized Church was defeated; could not get a hearing in the supreme court at Washington D. C. I hope this will find you all well.

Your Bro. in Christ

P. M. Givan.

Dear Bro. Wickes.

Among the many good thoughts bequeathed to us by Bro. Robinson, none are more worthy of our consideration than his suggestion that we give frequent expression (through the medium of the paper) to our ideas on all things pertaining to our spiritual advancement. I enjoy hearing from the brethren in this way, and would enjoy being heard from, if my "shakynesses" had not made writing so much of a task. Your article "The Gathering" is so much in harmony with my ideas, as to seem like the echo of my own thoughts. Some difference of opinion is inevitable, viewing the matter as we each do, from out of the mists surrounding our own individual standpoint; and which our spiritual discernment cannot, or does not wholly dispell. It is a hopeful sign, to see such

a wide spread, (and widespreading) desire in the minds of many, to devise some practical method, whereby mankind may be able to throw off the bonds, which instead of drawing us into closer unity of mind and purpose, separate us by a continually widening distance, into a selfish isolation of hope and purpose. I have been watching with interest, the efforts of an "Altruist Colony," who have bravely striven to give a practical demonstration of their theory, that "Fraternal Cooperation" is the true way to cut the "Gordian Knot." After a year of this crucial test. I for one, do not feel hopeful of a final victory in their favor. In casting about for a possible solution of the question, why have they failed to bring about a more desirable result. I desire to be fair in my conclusions, and ascribe to this devoted band their due meed of praise. By looking over their original plans and purpose it will be noticed that their efforts seem to have been to co-operate only in the attainment of worldly enjoyment, without regard to the *inharmonious* which might prevail as touching spiritual matters. This suggests these questions in my mind: Can we have a reasonable hope of a united purpose without universal love? and dare we hope to bring about universal love until we have learned obedience to the first great law of love? Obedience to that law will bring us "face to face," and then, (not sooner) we can work shoulder to shoulder, and share all things "in common." God hasten such a time, is the prayer of Yours in hope

S. B. West.

206 LaSalle St. CHICAGO, March 2 1896,  
Dear Brethren and Sisters:-

Let us individually seek God by prayer and fasting that we may have the spirit of Christ in us as our brethren had in the days of old; then will the Church arise out of its slothful condition, and the gospel will be carried to the Lamanites. Then will come to pass that which is written in the 58th chapter of Isaiah, and a restoration will take place. If we do this, Isaiah says;

"Then shall thy light break forth as the mhrning, and thine health (of both spirit and body) shall spring forth speedily; and thy righteousness shall go before thee; then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am; then shall thy light rise in obscurity, and the darkness be as the noon-day, and the Lord shall guide thee *continually*, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, *and they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*" Then let us seek God by fasting and prayer, and attain to the faith that was once delivered to the saints, and to charity, walking in the Spirit of Christ. Then, and not until then, will we have the spirit of God as we should have it. Then, and not until then, will the *father show forth his works in the kingdom of Christ on earth.* And if we do not these things, then will the work in the future drag as it has been doing, and the blessings of God will not be upon the church. May the Lord God help us and bless us with his Holy Spirit to see the sleepy condition of the church today, for I testify by the Spirit of God that we as a church are asleep. We have the truth, but what are the Elders in Israel doing today? Five of them have been removed out of their places by death in the last four years, and if the balance do not repent, and get themselves in the condition before the Lord to go forth and preach the gospel, more of them will be taken away. When will the church arise and commence to do their duty? When will we return to the faith and power that was once delivered to the Saints? Woe unto him that says, All is well in Zion. If we do not awake, we will be removed out of our places and God will raise up a people who will do his work,

The Lord has given me a work to do which is to write, (I have no gift to preach,) and in my weak way I am at work writ-

ing. I hope to have Truth No. 2 published sometime this summer. When it is done, I cannot say that I have any lease on life, but I can say that the Lord has promised me that Truth No. 2 will be finished and printed.

It is only right, brethren and sisters, that my influence for good be put before you in the proper light. A letter was sent to the conference last September, from Salt Lake City, by a brother who brought certain charges against me, the writer of the letter saying that *the church* in Salt Lake had brought these charges against me. That letter of charges was referred to in the RETURN, in the minutes of the conference; the statement being made that a committee of three be empowered by the council to investigate this case. Nothing since has appeared in the RETURN about it. It now seems that this committee will never act, so I desire that the church know the facts in the case. It is not worth while to mention the charges which the brother wrote that *the church* in Salt Lake had brought against me. I have simply to say that *the church* brought no charges against me. Those charges were brought against me by one brother, (poor man, he is now dead), and also his son, about 19 years old, joined in with his father. When the brother wrote to the conference, he called his family the church. I have nothing to say against the poor brother who has gone to his rest. Before he died we asked each others forgiveness, and forgave each other. May the Lord bless us all. May we so live that he can bless us abundantly, and make us instruments in his hands for accomplishing his work.

Your Bro. in the hope of Israel,  
John J. Snyder.

☞ The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it, so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

## COMMUNICATIONS.

### The End of Probation.

As soon as the false prophet, the second abomination of desolation, who gives the lie to Christ's promises, viz., the Turkish government, has planted the tabernacle of his palace; (a thing which has never yet been done by a power hostile to the Jews,) on the glorious holy mountain at Jerusalem, it will be the signal for Michael, the prince which standeth up for Daniel's people, (which was not done at the destruction of Jerusalem,) with the voice of the Arch-angel and of the Lord, to call upon the heavens, shake terribly the earth, let loose the four winds, and pour out the last plagues. The day of grace will be as severe to all the world as punishments have repeatedly been to the Jews; but God in his anger has always remembered mercy. No more penitential tears, no more earnest resolution, no more holy aspiration. He that is filthy, let him be filthy still; he that is holy, let him be holy still. The door is shut, hearts of all are transfixed. No more thanks, or praise, or prayer required from wicked creatures. The governments of all the earth will be implicated for tolerating the Turk. Christ will never allow them to massacre Christian Jewish families on holy ground. The beast with his universal Sunday law, and the false prophet of "Islam or death" will be destroyed by the brightness of his coming and by the spirit of his mouth word and deed.

I. LAMB.

# THE RETURN.

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

Vol. 5, No. 3.

DAVIS CITY, IOWA, MARCH, 1896.

Whole No. 61.

## Labor and Capital.

There is no movement likely to effect the world's destiny, there is no nation or government having a moulding power upon the world, there is no principle threatening the destruction of good government, causing extensive suffering in the world, or likely to corrupt the church of Christ, but that God has clearly foretold it in his word, has faithfully forewarned against its dangers, and has presented a sure antidote for its evil.

All this is true in the strife between Labor and Capital. God knew that this strife would increase during this dispensation, and would be one of the paramount issues of the last days, just prior to the second coming of Christ. He knew that men would become so corrupt that there would be a great want of truth, and honor, and justice, even among those professing better things. God knew all these things and because he knew them, and loved the children of men, he has revealed them in his holy word.

Here is one picture written of that time just before the "Redeemer shall come to Zion." (Isa. 59:20)

"None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice's eggs, and weave the spider's

web; he that eateth of their eggs dieth, and that which is crushed breaketh out a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. . . . And judgment is turned away backward, and Justice standeth afar off; for Truth is fallen into the street; and Equity cannot enter. Yea, Truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Verses 4-15.

Here is another picture of the last days, drawn from the New Testament:—

"Go to now, ye rich men, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold the hire of the laborers who mowed your fields, which ye so you kept back by fraud crieth out; and the cries of them that reaped have entered into the ears of the Lord or Sabbath. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord." James 5:17 (Revised Version.)

The truthfulness of the above will not be denied. Men have "heaped treasure together," have laid it up "in the last days." By overreaching, by unscrupulous methods, by perversion of law, by the purchase of municipal councils, State Legislatures, national congressmen, jnrors, and courts of justice, by the oppression of the poor, by the reduction of wages, by the "freezing out and crushing out of smaller merchants, tradesmen, and manufacturers, by taking advantage of the necessities of the common people, by stockjobbery, by unlawful combinations, by unholy trusts, by oppression, by fraud; by threats, by bribery, by theft, by the use of men as mere machines, heartless rich men, and great, greedy, grasping, soulless corporations have "heaped treasure together in the last days." And there are no worse corporations, no crueller foe to the body politic, to the poor of the land, to their homes, to body, mind, and soul, to interests temporal and eternal, than the great devilfishes of whiskey rings and trusts which are pouring their baleful poison into the homes of the world.

There have been plenty of places where much of this wealth—well gotten and ill gotten—could be used for the betterment of mankind, the latter first of all restored to them from whom it was wrongly taken. Thousands are constantly in need "The poor ye have always with you." Thousands more have been in need during the last year. A few dollars have been doled out by the wealthy, but the greater part of the beneficence of the past winter have come from the poorer classes,

the artisans, the farmers, the smaller tradesmen and working-men. It looks big—the donation of a thousand loaves of bread—but to the giver it was proportionally not so much as one loaf from the poor man who gave twenty or more. A half million seems a great gift for the endowment of a university or the building of an observatory, and it is heralded all over the world as an act of wonderful beneficence, by the religious press as well as by the secular; but it does not mean so much to the one who gave it as the amount given each and every year, for religious or charitable purposes, by many poor men whose worth is not regarded by mortal, but whose names are written in heaven. The pride of some religious people is greater for having a Rockefeller or a Pullman, or a Stanford than in possessing Jesus Christ, but it is all because they do not know Christ. The wealth is used, or some of it. It is used in building and furnishing marble palaces, while men who help produce it die in hovels. It is used in champagne suppers which cost thousands, while the poor starve, with the odor of the costly viands in their nostrils. It is used for gorgeous apparel, while those who make such wealth possible go in rags. Millions are thus wasted; millions more are hoarded till cankered or corroded from disuse.

Let us not be understood as condemning all the rich; some of them are honest, prudent, just, temperate, benevolent, magnanimous, generous. Some of these have during times of depression kept their business running at a loss, or absolutely at no

profit, in order to give employment to their men. They have searched out the poor and needy, and have truly helped men to help themselves. But these are noble exceptions. The greater number of the rich have, during the most distressful times, "lived in pleasure upon the earth, and been wanton," responsible to God not only for the evil they have done, but for the good which they have failed to do. See many other scriptures where God has plainly spoken concerning these things.

We also learn from these scriptures that the oppressed and the lawless will rise up against the oppressor. "Go to now, ye rich men, weep and howl, for your miseries are coming upon you." Their very prosperity and oppression breed revolution. Says another prophet, while looking forward to this same time:—

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Shall not all these (that is, those whom he has oppressed) take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay ("with wrested property," Spurrel)! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.* Woe to him that coveteth, an evil covetousness (margin, "gaineth an evil gain" into his house, that he may set his nest on high, that he may be delivered from the power of evil!

Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" Hab. 2:5-12.

Thus has Infinite Knowledge set before us the crimes of the rich and the judgements which shall rise up against him from the oppressed and lawless. These times are now here. The worship of mammon has entered every avenue of life with its corrupting, soul-destroying influences, and many of the professed worshippers of God are bowing down to the calf of gold. Against this frequently, in blind rage, the masses have risen. They are doing it again. Verily we see fulfilled the signs of Christ's second coming, given by himself:—

"And there shall be signs . . . upon the earth, *distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.* And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

But God does not excuse acts of violence or lawlessness. Trampling on the rights of men is not justifiable either in the rich or poor. Causing the innocent to suffer is as bad in the poor as in the rich. Rising up in rebellion against law and order, oppressive though those laws may be, to some extent, is not the antidote of the poison, is not the remedy for the evil, is not the cure of the disease. Lawless triumph is in the end the worst of defeat. The worst government the world ever saw is better than anarchy. God declares it, and all history proves it.

#### THE REMEDY.

The political remedy in a republic

ought to be by peaceable means; but it is neither our provence or purpose to point that out. The eternal remedy, the remedy of God, is simple faith in our Lord Jesus Christ, and in the word of God as it is in him. That faith will lead men to break away from all sin. It will lead to obedience to all the laws of the land. It will lead men to turn from intemperance in intoxicants and narcotics, worse foes to humanity than the crulist plutocracy which ever existed. It will lead men to regard the rights and liberties of all, whether rich or poor. That faith will lead men to do as Christ did, commit all judgment unto God, who will render to every man according to his deeds.

Do not think, reader, that you must execute God's judgment. Do not think that you cannot afford to wait his time *that is your only safety*. A war of classes will only increase the evil and the bonds of the law. Leave the hatred of the rich, or of his ways to God; leave all the differences and difficulties which cannot be peaceably adjusted, to him. You cannot afford to do otherwise, and if you will give up all of these, all of self, and accept of Jesus Christ for what he wants to be to you,—Redeemer, Savior, Friend, Example, King,—you will not want to do otherwise. In him is all fullness. Having him you have all—all the eternal riches of his glory, with eternal life in which to enjoy them. The wicked may seem to triumph for a little while, but it shall be short. Strength is better measured by endurance. God endures. The

trial of faith may last a little while, then Christ will come. He knows that every feeling of righteousness is outraged by the injustice we see on every side, but leave it to him. It is the Christian's work to heal by the gospel of truth and love. Leave vengeance and wrath with God. He says, "Be patient (patiently endure,) brethren, unto the coming of the Lord." "The Judge standeth at the door." He will plead your cause better than you can do it. He will decide more justly, for he reads the hearts. He says:—

"And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear me not, saith the Lord of hosts. For I am the Lord, I change not." Mal. 3: 5, 6.

Do not make the mistake of losing both worlds, when you may have all things in Jesus Christ. Listen to the words of the Lord:—

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yeilding fruit." Jer. 17: 5-8.

Reader, your decision is of eternal import. In whom is your trust? Whom will you serve? Will you

heed the council of unprincipled and selfish men, who can promise life and peace, but cannot perform? or will you heed the word of the eternal God? Will you imitate the ways of the oppressor? or will you follow the Golden Rule of Jesus Christ?—Selected.

### Items of Prophecy.

Can it be said of Titus and Vespasian that they came to their end with none to help? Although Alexander the Great planted the tabernacle of his palace between the Black and Egean seas, (or sea of Marmora,) and came to his end in a peculiar manner, yet it was not on the glorious or goodly holy mountain. Antiochus Epimanes might be called an abomination of desolation but planted no tabernacle of palace. This therefore has yet to be done. Do the kings of the north and south necessarily refer uniformly to the same persons and dates? If England controls Egypt, may she not be properly called the king of the south? and Russia the king of the north, with combined fleets and flowing over with many men? Planting a palace is a work of time previous to removal during which time the four winds (wars) are to be held in check for the sealing on the forehead. When many families of christin Jews are located and settled at Jerusalem and the Sultan renews his system of massacre, tremendous results may be looked for. In the 33rd verse of the 24th chapter of Matt. (Smith's Bible) it is said "and

again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled." The four winds are being restrained by divine power. The nations cannot subvert the destiny reserved for the Turk. The Porte will be removed to Jerusalem where it will meet its fate as predicted, like Rameses 2nd. It will be destroyed by the brightness of a certain coming, to prove to the world that what God's word calls "holy ground" cannot be profaned by Abdul the damned. Dan. 11:45; "He shall set up the tabernacle of his ephod (mosque) between the two seas, (Red and Dead) on the mountain of sacred beauty yet he shall come to his end, and nothing shall raise up to him. No Michael has ever stood up for his people. The Temple has been twice leveled to the ground and the altar profaned. There is a Catholic convent there, but the abomination of desolation has a second time to stand on holy ground. Seven times of punishment were to pass over the Jews. (Lev. 26:18.) A time is one round of the sun-dial, or 360 years for degrees, making 2520 yrs. Judah was carried captive, B. C. 590. This added to 1900 gives 1490. Extremes meet. The times of the Gentiles will be fulfilled. The fig-tree (Jewish nation) is putting forth leaves. The heavens and the earth are yet to be shaken.

I. LAMB.

### Labors of the Apostles.

Of those St. Thomas presents the best aspect in Malabar and Coromandel, where he was run through

with a spear. In 1497 Portugese first went there and found 200 000 Hindoo Chistians who kept Saturday and practiced only believers baptism. The Portugese Catholics tried to force them to change these two institutions, but the Hindoos raised an army of 40 000, assisted by the Dutch, and drove them out. There are now a millian of them who have kept up their Christian institutions in the midst of Idolatry since the time of St Thomas. The labor field of Paul, Bartholomew, James and John from which arose the Greek Church, form the Turkish dominions. The Catholics are the outgrowth of St Peter's labors at Rome. Abyssinia was the labor field of Philip the deacon and evangelist, where christianity though so much corrupted, has never been rooted out. St Bartholomew labored in Armenia, to whose patriarch the bishops of the Hindoos came to receive ordination. The Turkish Mosque at Constantinoble was once a Christan Cathedral of the Greek church (St Sophia.) The famous Janissaries (Turkish soldiers) were composed of christian boys taken in battle and compelled to become Moslems. Little is known of the labor fields of Persia and China.

I. LAMB.

### A Blessing or a Curse?

It is well known to every intelligent person that within the past few years rapid strides have been made in the line of inventions and improvements for economizing human labor. Yet not everybody, even among the educated classes, realizes how exten-

sively this phrase of industrial conditions has developed. A few facts by way of illustration may be mentioned in this connection.

In cotton spinning one man and two boys preform the work that formally required 1,100 spinners to do. One man at cotton weaving does as much work as forty weavers did when his grandfather was living. Cotton printing machines have replaced 1,500 per. cent of hand labor.

Horse shoes are made by one man and one machine as fast as formally by 500 men. Out of 500 men formally employed at log sawing, 499 have lost their job through the introduction of modern machinery. One man can now preform the former labor of 2000 men in loading and unloading vesels. Steel tie machines have wrought a saving of labor to the extent of 500 per cent. In the manufacture of paper a gain of 95 percent is made. One man now makes as much pottery ware in a given time as 1000 men formally made.

Steel wire nail machines effect a saving of 200 per cent, and typesetting machines a saving of, sometimes, 150 per cent. An expert watch-maker, with the aid of machinery can save 85 per cent over former hand labor. At woodcarving one man now does work equaling what 100 men formally did in the old way. And the list might be extended much farther.

Such facts as these should set people to thinking deeply. Labor saving inventions are either a blessing or a curse to the human race. Which are they? Many deople think and declare that they are a curse. It is

a common thing for "reformers" of a certain class to denounce all such inventions as though they came from the devil, contending that they are the chief cause of idleness, poverty, and crime. But this is an ill advised conclusion, an unwarranted assumption, a shortsighted view of the question. It is true that labor saving devices have forced a great many persons out of needed employment. On the other hand they have added greatly to the comfort, convenience and happiness of many millions. Who shall say that this nation would have been better or as well off, all things considered, without any such inventions? Who would feel justified in blotting them out of existence, if such a thing were possible?

There is plenty of room, and there are plenty of natural resources in the United States for the full employment of all labor, in one way or another, and for the supplying of all reasonable wants. Improved machinery and important inventions, are not, of themselves, detrimental to any class of persons, nor are they obstacles in the way of honest labor. The trouble lies rather in laws and customs that shut off the masses from nature's workshop, discourage production, and obstruct or embarrass trade.

Exchange.

### European Question.

The Review of Reviews mentions a design of making Lord Roseberry, ex-premier of England "King of Israel." He married a daughter of Rothschild the world's famous banker who dictates the edict of values. His children will be Jews and the most mon-

eyed in the world. England's and Rothschild's power are closely allied. The world will never have an international bi-metallic conference till Rothschild's edict of values is put down, or in other words, till England is put down. How can this be done?

I. LAMB.

### TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for single copy, or eight cents for eleven copies, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

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Order David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

☞ Take Notice. Several parties have recently sent for THE RETURN, one year and the back numbers published by Bro. Robinson, for \$1.40, as offered some time ago. We hereby withdraw that offer. The back numbers will be fifty cents net, post paid.

**Oh, Why Should  
The Spirit of Mortal be Proud?**

BY WILLIAM KNOX.

Oh, why should the spirit of mortal be proud?  
 Like a swift-fleeting meteor, a fast-flying cloud,  
 A flash of the lightening, a break of the wave,  
 Man passeth from life to his rest in the grave.  
 The leaves of the oak and willow shall fade,  
 Be scattered around and together be laid;  
 And the young and the old, and the low and the high,  
 Shall moulder to dust and together shall lie.  
 The infant a mother attended and loved,  
 The mother that infant's affection who proved;  
 The husband that mother and infant who blessed,  
 Each, all, are away to their dwellings of rest.  
 The maid on whose cheek, on whose brow, in whose eye  
 Shone beauty and pleasure—her triumphs are by;  
 And the memory of those who loved her and praised,  
 Are alike from the minds of the living erased.  
 The hand of the king that the sceptre hath borne,  
 The brow of the priest that the mitre hath worn,  
 The eye of the sage and the heart of the brave,  
 Are hidden and lost in the depth of the grave.  
 The peasant, whose lot was to sow and to reap;  
 The herdsman, who climbed with his goats up the steep,  
 The beggar, who wandered in search of his bread,  
 Have faded away like the grass that we tread.  
 The saint who enjoyed the communion of heaven,  
 The sinner who dared to remain unforgiven,  
 The wise and the foolish, the guilty and just,  
 Have quietly mingled their bones in the dust.  
 So the multitude goes, like the flower or the weed  
 That withers away to let others succeed;  
 So the multitude comes, even those we behold,  
 To repeat every tale that has often been told.  
 For we are the same our fathers have been:  
 We see the same sights our fathers have seen—  
 We drink the same stream and view the same sun,  
 And run the same course our fathers have run.  
 The thoughts we are thinking our fathers would think,  
 From the death we are shrinking our fathers would shrink,  
 To the life we are clinging they also would cling;  
 But it speeds for us all, like a bird on the wing.  
 They loved, but the story we cannot unfold;  
 They scorned, but the heart of the haughty is cold;  
 They grieved, but no wail from their slumbers will come;  
 They joyed, but the tongue of their gladness is dumb.  
 They died, aye! they died and we things that are now,  
 Who walk on the turf that lies over their brow,  
 Who make in their dwellings a transient abode,  
 Meet the things that they met on their pilgrimage road.  
 Yea! hope and dispondency, pleasure and pain,  
 We mingle together in sunshine and rain;  
 And the smiles and the tears, the song and the dirge,  
 Still follow each other, like surge upon surge.  
 'Tis the wink of an eye, 'tis the draught of a breath;  
 From the blossom of health to the paleness of death,  
 From the gilded saloon to the bier and the shroud—  
 Oh! why should the spirit of mortal be proud?

# The Return.

Published Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

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mail matter of the second class.

DAVIS CITY, IOWA, MARCH 1896.

THE SEARCHLIGHT, for February, Vol. 1, No. 1, published at Independence Mo., by J. R. Haldeman in the interests of the Church of Christ known as "Hendrickites", comes to our table asking for exchange, which we cheerfully grant. It is a very neat little Folio sheet, and comes at the low price of 25 cents per annum. The Editor proposes to publish the evidence in the famous Temple Lot Suit, which has just been decided in their favor, an instalment to appear in each number. This will make the Searchlight valuable. We advise all our readers to subscribe for it, and file it away for reference.

A wonderful thing has been accomplished in the world since the ushering in of the new year. Prof. Roentgen, an Austrian, has discovered a kind of light whose rays penetrate opaque objects, such as wood, iron, leather, flesh, in short everything that has heretofore stopped the vision of man, so that now men can photograph a piece of iron inside a wooden box, through the closed side of it, or can make a perfect photograph of every bone in the body, through the living flesh, showing clearly any foreign substance that may be lodged in any part of the body. This will be of inestimable value

in the surgeon's practice, alone, as a stray bullet like that which killed President Garfield can be clearly seen, no matter where it may lodge. A fractured bone can be carefully examined as if it were held in the hand stripped of its covering of flesh, and the surgeon will know just how to proceed to operate upon it. In other lines the possible advantages of this discovery are simply stupendous.

Nor is it without useful bearing upon the faith of the Saints. for it brushes aside one more cobweb from the blind eyes, and makes us realise that the all seeing eye of Our Father pierceth through and beholdeth all things, it is a literal, physical fact, that to him there is nothing dense, or opaque, but all his works are as penetrable, and transparent as the noonday sunlight;

Truly we are living in a wonderful time, and while the Princes of this world are lending every energy to crush out all liberty and hope, and bind man in unrequited toil for his fellow man, the inventive genius of the age being taxed to its utmost to produce engines of destruction for the last desperate struggle which they know full well is at hand, the powers of the better world are also working to redeem us, and every added ray of light but shows the more clearly that the scriptures of truth lead to eternal light.

When these terrible engines of destruction shall have done their work, it will be seen that they have but fulfilled the sayings of inspiration, and cleared the field for the growth of God's true Political Economy.

### Take Notice.

Only letters of a personal nature should be addressed to C. A. Wickes, as all letters so addressed are forwarded *unopened* to him. All remittances for subscription or printed matter, and all communications relating to the paper should be addressed to "THE RETURN," Davis City, Iowa, where they will be opened and receive the attention needed. By observing this rule much unnecessary delay will be avoided while the Editor is away from home.

With this number we restore the original motto of THE RETURN, "Truth, crushed to earth will rise again, the eternal years of God are hers." Personally, we believe that no more effective words could be used, than those we have used for the last year; but some of the brethren are not pleased with them because they are taken from the Doctrine and Covenants, and we as a church do not accept that book as a guide. Being willing to yield to any reasonable wish of our brethren, we hereby replace the offending quotation with the original splendid motto.

In a letter from Bro. J. J. Snyder which appears in the February number of THE RETURN, we notice

a statement concerning a letter written to the Council of last September by Bro. C. C. Frisby of Salt Lake City, concerning Bro. Snyder.

Bro. Snyder is mistaken on two points, first, in thinking Bro. Frisby made any charge against him, second, in stating that Bro. A. B. Frisby joined with his father in the letter about Bro. Snyder, for he did not.

We are sorry this matter has been brought up at this time, and had we seen Bro. Snyder's letter before it was published, we would have saved him these mistakes. As it is, a brief statement of the case may be in order here. Bro. C. C. Frisby simply reported that "the Church in Salt Lake had cut Bro. Snyder off." The council was satisfied that Bro. Snyder had done nothing to merit even a trial, much less such arbitrary and unlawful action as the letter denoted, but did not know at the time that "the Church" was simply Bro. Frisby alone, so to set the matter right, the committee was appointed.

Bro. Snyder is wrong also in thinking that committee will not report. At the proper time and place that committee will report, and we do not think either Bro. Snyder, or Bro. Frisby's family will take exception to the report.

We hope our friends will not get discouraged over the curious appearance of the Feb. number of THE RETURN. Inexperience sometimes brings about queer results in a printing office, and as we are about 2000 miles away from the scene of trouble, we cannot very quickly set things right. As soon as this number is mailed we will reprint the February number, so it can be read without the aid of a 15 puzzle expert to find the pages.

### EDITORIAL ITEMS.

#### What Does it Mean?

We copy from the 'Saints Herald' of Dec. 11th, and Jan. 8th, last, two letters which will explain themselves. They are as follows:

GRANTS PASS, Ore. Nov. 25, 1895.

Editors Herald:—

I am impressed deeply this evening by being blessed with a heavenly visitor. He gave his name as Nephi the first. He was a powerful man, standing at least seven feet high, with long gray hair and beard. He had a breast-plate on which was full of scars, as though it had been pierced with many darts. He showed us his arms that had been chained while crossing the deep, the scars of which still remain on those blessed arms.

He had six plates measuring about sixteen inches long, that were written in a language to us unknown. He said the people of the north country were coming soon and would bring those plates, and would reveal them to God's people here. He furthermore said that those plates, the Bible and the Book of Mormon, were the three witnesses on earth, as the Father, Son and Holy Ghost are the three in heaven.

He told me to write to the Herald and tell of those things, and to say that within the next ten years, in fact during the ten years to come, perilous times should be, weeping

and wailing and gnashing of teeth. "But," said he "keep the commandments" and it would be well with us.

He called a Lamanite and blessed him; told him he was one of his brethren; that he should read the plates, and should waft the good news in many places, and should be the means of turning many souls to God, and yet this Lamanite does not belong to the church, and has only heard of it in the last three weeks.

This Lamanite is very anxious to see an Elder. He wants to be baptized; so if any Elder should be passing through, or can possibly come, do so, we will give you the best we have. I would send money for expenses if I had it, but I have not.

Now, dear brethren, I have complied with the command of Nephi, and have ridden my skirts of the blood of all men as best I can, though I don't know what benefit this will be to the public. God knows.

Your brother,

J. J. LEABO.

GRANTS PASS, Ore. Dec. 23, 1895.

Editors Herald:—

Inasmuch as many of the Saints are inquiring in regard to the letter I wrote in regard to the visit with Nephi, please allow me to say that it is a fact; it was no delusion. On the evening of Nov. 24, he appeared to the Lamanite and told him he was Nephi. The Lamanite, not knowing who Nephi was, came to our house the next day at two o'clock and was relating what had occurred, when Nephi appeared, passing behind my family, laying his hands on each of their heads in turn, saying a ceremony that we did not understand. But when he came to the Lamanite he knelt in front of him and went through a ceremony similar to the one he did with us, laying his hands on his head, and said that he was of his own flesh and

blood and one of his brethren (as stated in the Herald.)

He was dressed in the Jewish high priest costume, apparently two robes, one was long, nearly sweeping the floor, while the top one came about to his knees. The long one was white, the other purple. He had a girdle round his waist. His cap was after the high priest style, white, too hard to describe. On the 18th day of December he appeared again, in the same costume.

But while I am contemplating this letter he appears, in the same costume, but all white. He raises a sword and says, "Keep the commandments, and keep the Sabbath day holy. Read your Bible daily. Have charity for those who do not believe." He warns me to instruct my children in the right way, or their blood will be required at my hands.

He has on a breastplate (if I might call it so,) for I don't know what else to call it. It is square and covers his whole breast; and it has twelve squares, all of different colors, each square set with diamonds, or small stones of some rich quality, of various colors. He says they represent the twelve tribes of the children of Israel.

Now Saints, this is all I can tell you, though he said much more; but probably it would not be of interest, for it was to the Lamanite. However, I will say that the Lamonite is a mixed blood, an offshot of the Mohawk tribe. Nephi said he would come again.

Your brother

J. J. LEABO.

We publish these letters that our readers may be posted on the occurrence, withholding our opinion for the present. Doubtless the brethren will remember the remarkable attitude assumed by the Herald toward the Indian gathering at Walker Lake,

Nevada, in July, 1890, and our prediction, through the RETURN, that if the Lord proceeded to do the work promised in the Book of Mormon, and did not consult the Authorities at Lamoni, they would not receive it. We call attention also to our position so often stated, that the "visible head of the Church," the "Mouthpiece of God," the "Leniel successor," the "Prophet, Seer and Revelator to the Church" theories of the Latter Day Saints, were certain to produce an exact counterpart of ancient, erring Israel, who set apart men to be their prophets, and when God sent some obscure man to them reproving them for iniquity, they would not receive him because he was not "their chosen mouthpiece." "Like causes produce like effects under similar circumstances, always." We notice in a recent number of the Herald an article by one of the prominent Elders, in which he takes occasion to throw cold water upon these letters because they did not come through the proper channel, i. e. through the "Prophet Seer and Revelator" of the Reorganization. We are informed through members of the Josephite Church, that Nephi made another visit as promised, and sent a message for the benefit of the April Conference at Kirkland, Ohio, but we have looked in vain for its appearance in the Herald. We wait with interest, for further developments in this curious affair, wondering that a people committed to the defence of the Book of Mormon, should treat so lightly a message from one of its authors. But then, it has long been a question with us, how much of that book the leaders at Lamoni really believe. Time will tell.

## CORRESPONDENCE

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

JERUSALEM, Jan. 14, 1896.

Dear Bro. Wickes.

I have been thinking of writing to you for a long while but put it off from time to time. So this beautiful morning, between sunshine and showers, I will try to write a short letter, for I do feel somewhat to blame for not writing often to The Return, and bearing testimony to the truth of God's wondrous love and watchful care over us here in the Holy Land. Among the many trials and troubles we have had to pass through, God has been our present helper, and has often rolled back the dark clouds of trouble and perplexity, and given us peace and contentment. We love this country very much, and Mr. Brown has set up the standard of truth and some among the best of Jacob's sons are coming every week to examine truth. They say truth is what they desire: those few that can understand English often drink in the word and then they teach what they have learned to those that cannot understand English. There are many that would like to come to our house but cannot understand what he says, although a few have come, and one that could speak English would interpret. There has not been any baptized yet; how soon the spirit of God will work obedience in them is yet to be seen. We think in the near future some will obey. Mr. Brown uses no adulteration to induce them, but expounds the word of God to them in a plain unmistakable way. One of them said he received light every time he comes. Indeed it seems that God is beginning to work among his people Israel, for we never went among them to induce them by persuasive argument to come and learn truth, but the Spirit of God is moving upon them to come to

our house that they may receive the true gospel, and I tell you dear brother that our hearts have rejoiced again, and again, because God has shown such loving kindness to them and also to us, being the instruments in his hand in leading a few noble sons of Israel to the truth in Christ their Lord. One Jew who comes quite often looks very much like Brother Joseph Luff. His ways and motions are like Bro. Luff, and he is quite as smart or intelligent, and I verily believe the time is not very distant when he will make a mighty shaft in bringing truth before his brethren. They all love him and many go every night to his home to be taught what he has learned. We are looking for some just now. It is the Sabbath and they come to us nearly every Sabbath and some through the week. Mr. Brown told them he was ready to preach seven times a week, but there are many drawbacks to these people. They are much persecuted by the Jews. All these Jews mostly are young men that are seeking truth and they are so afraid of the trouble that awaits them if found out, but nevertheless they will seek the truth. They tell us there are some old men that would love to be a christian but have not the courage because of the opposition that would follow. I do hope dear brother, the church in America well awake to a double diligence in the Lord, and pray to God for us, and for these sons and daughters of Abraham that they may continue to seek and continue to ask and continue to knock, that God will have mercy on them and deliver them from their present state of blindness, and that they may be obedient to the gospel of Christ, and be saved in his kingdom is my prayer. I am very glad that the Sabbath question is agitating the people and that some are already keeping it. We keep the seventh day. It was revealed to me by the Spirit of God, so that I cannot have one doubt in the matter, and I am truly thankful to my heavenly Father for his goodness to me dear brothers and sisters in Christ, I am striving every day to live faithful and keep God's commandments, striving to live a faithful life in

Christ in every way. I am trying to love the Lord with all my heart, with all my strength, and serve him in spirit and in truth. God has blessed me in many ways, and I do love him more than all things else. I do thank and extol his great name, for his mercy to me, in bringing me into the light and life of the gospel of Christ, my dear Savior. I do hope the dear brothers and sisters will all take courage, and all write, and bear their testimony through THE RETURN, and make that RETURN four times as large as it is, and crowd out everything else, and have nothing but living testimonies from each brother and sister, not one excluded, for dear ones, it is time the Church of Christ should awake and shake off the coals from her garments, and work in the strength of the Lord, that she may prosper and flourish and become like a city on a hill. I remember our dear brother Sinclair of Wichita Kansas, writing to us some time ago and expressed his mind in regard to the brothers and sisters each bearing testimony through THE RETURN would awaken the Church to life.

Your Sister in Christ,

Mrs. W. P. Brown.

NOWATA, I. T. Feb. 22 1896.

Bro. Wickes,

Through the kindness of Elder William Bickerton, I have had the pleasure of reading a few copies of the RETURN, and I must have it to read regularly. I joined the "Josephites" in 1867 and am now a member of the Church of Jesus Christ, which was organized by William Bickerton, at God's command, in 1862. I am a Latter Day Saint in the fullest sense of the word and can never be anything else. I can only pay for three months subscription now, but will renew when the time expires. Also send copy of Whitmers Address.

Yours for truth

J. S. Weeks.

Send one dollar for THE RETURN and keep posted for the next year.

SOLDIERS HOME, Cal., March 1896.

Ed. RETURN:-

"In the multitude of counselors there is wisdom," and even my mite may bring a ray of light to bear upon this fraternal discussion of the sabbath question. I accepted Sunday just as I accepted Christ. As a necessary adjunct to my hope of salvation. I took Christ at his word and "proved him." Now if the sabbath wont stand the same crucial test, then it is not one of the essentials of Christianity. The present controversy seems to have proven beyond dispute, that Saturday is the day set apart as the "sabbath of rest." But in doing so has developed a new phase of the question, which to my mind, ought to receive equally earnest consideration. Let me put this in the form of a special question. Did, or did not, Christ fulfill all the law? Did he not indeed, fulfill all things spoken of excepting the prophecies relating to things which would yet come to pass? In Ex. 31. 12 to 17, this commandment and its significance; is comprehensively set forth. In the 13th verse we read, "whosoever doeth any work in the sabbath day, he shall surely be put to death." Can we as true believers in the "law of love," the law of liberty, accept this as a portion of the doctrine of Christ? To further strengthen the supposition that the commandment to "remember the sabbath day, to keep it holy" was among the things fulfilled in Christ. It is nowhere mentioned in the "new covenants" of the bible, and even in the B. of M. where, as David Whitmer truthfully says, "the doctrine of Christ is set forth so plain that a child may understand it," not a word is said that can in any manner be construed into a precept of Christ's teachings. But as Christ's law is a law of love and liberty, we are at liberty to set apart a suitable day in commemoration of his loving sacrifice, and by our loving duty to him sanctify the day and make it holy, and what day more fitting than the day he rose triumphant from the tomb. What if the observance of that day has come down to us from Popery, so long as we "keep it

unto the Lord." We might object to the Sabbath with equal reason, because the "rebellious" children of Israel continue to observe it. Now my position is that the day of rest is entirely a matter of conscience. If Adventists and others, prefer the seventh day it is their privilege, but the Church of Christ ought in all conscience, to keep the *Lord's day holy*, and sanctify it to the extent of their ability, and he who is "Lord of the Sabbath" will judge us leniently if we err in giving him our *full allegiance*. I hope the brethren will cultivate more and more this habit of discussing amiably such questions as come to their attention. Let us get right and stay right, is my hope and prayer.

Yours Fraturnally

Sumner B. West.

### COMMUNICATIONS.

#### The Sabbath.

EDITOR RETURN:-

Having seen a good deal said concerning the sabbath question of late in the RETURN, and an invitation for both sides to write, I have felt impressed for some time to write about it, but put it off until tonight. Now I have been a seventh day Adventist, so I know something about both sides of the question. While I was with them I could only see their side of it. But now, I have got around on the other side of the house so to speak, which might be called the front of the house, which to me is the best looking side; and methinks the reader will think so to, when he or she is through reading this article. Now our seventh day friends try to show that the seventh day was given to the race of man for the Sabbath at the beginning, and continued on down. But that mention of it was omitted from the second chapter of Gen., until a month before the law was given on Mount Sinai. Because of its being kept a month before it was given on the mount, they assume that it had been kept from the beginning. They must be able to prove this statement, in order to have an unmovable foundation to build upon. But we propose to show that they cannot prove the

above statement. (1) The reader will turn to the 5th chap of Deut., and read from the 1st to the 22nd verse. Here we find that Moses calls all Israel together and repeats the ten commandments to them, and calls them (the com) God's covenant with Israel, and tells them in the 3rd verse, that the Lord *made not this covenant with our fathers*, but with us even us who are all here alive this day. Now this shows the Lord had not given these commandments including the Sabbath to their fathers (which methinks has reference to Abraham, Isaac, Jacob.) And in the 15th verse, after repeating the 4th commandment he tells them to remember that they had been servants in the land of Egypt, and the Lord their God brought them out with a mighty hand. Therefore (because of this) the Lord thy God commanded thee to keep the Sabbath day. Here it is shown that they are to keep it in remembrance of their deliverance out of Egypt. And there are many more references that shows this thought, had I space and time to look them up and give them. But I will leave the reader to hunt them up from the one given above. This thought will be plainer to the reader if he will take his or her bible and read the book of Exodus. There we find the sabbath was the day that the children of Israel came out of Egypt. Seeing that this is so, it is easy to see why the Lord so repeatedly tells them to keep the Sabbath day, and adds "for remember thou wast a stranger or servant in Egypt." (2) It was given to them as a sign between them and God throughout their generations. I will not hunt up these quotations for they are well known to the readers of the Sabbath question. Now the question arises, how long did their generations last; the other side affirms that their generations will last forever, as long as there is a Jew on the face of the earth. But this I deny; for if the reader will think a moment he will see that it cannot apply to Israel, which is now scattered to the four winds, for it is impossible for them to keep the same 24 hours at each end of the world. (God does not require such things as I will show later on,) but we can see that it can and does constantly apply to Israel as a nation gathered together, for they could all keep the same 24 hours; hence their generations came to an end A. D. 70, at the destruction of Jerusalem, when they were scattered and God turned aside from them to the Gentiles, with the gospel to be preached to all nations. Ah! but say the objector, what is the difference in keeping Saturday or Sunday so far as the same 24 hours is concerned. There is no differ-

ence, if we try to show that God has appointed any special day to be kept instead of Saturday. But we do not propose to be caught in any such a trap, for such cannot be shown to be the case. But we are going to show you now what God has said in the matter through his Son Jesus Christ, and his servant Paul, which you will allow to be good authority. (1) When the rich young man came to Jesus and said, "Good master, what shall I do that I may have eternal life?" Jesus said unto him, "Keep the commandments," the young man said, which? and Jesus repeated them, but omitted the Sabbath commandment. Now if it was to be so very important from that time on, why did not Jesus repeat it also? Jesus kept the Sabbath up to his death because it was right that he should honor his own law which he came to fulfill, and he says that the son of man is Lord also of the Sabbath day, thus showing that it was his own law, and Isaiah speaking of Christ when he should come says, that he would magnify the law and make it honorable. And as Jesus was a Jew, and as their generations was still in force till he had fulfilled the old law, and given the new, (the gospel) and sealed it with his blood, thus dis-annulling the old, and the new coming in force, which was to go not only to one nation, but to all; until all this was done Jesus was under obligations to keep the Sabbath, which he did, and taught his disciples to do the same and told them that whoever should break one of the least commandments (of the old law) and teach men so, till all be fulfilled, shall be called the least in the kingdom of heaven. Now we will bring brother Paul to our help, and close with him. Romans 13th chap. 1st verse. Here we are exhorted to be subject to the powers that be, the reader will see by reading the text, that it refers to national powers. Therefore to my mind, whatever day the nation (in which we are living) sets apart for the rest day and for public worship, God is better pleased with us if we be subject to that nation and choose that same day to worship him instead (as the sister said) of quarrelling with the nation about the Sabbath of the old law, which cannot be kept all over the world because of the difference in time. And again Paul says let no man judge you in meat, drink, or in respect of an holy day, new moon, or of the Sabbath days, which are (or was) as a shadow of things to come, (which had come) which body

that caused the shadow was Christ, (see Col. 2nd chap. 16, 17 verse.) And again Paul says in Romans 14th chap. 6th verse he that regardeth the day, regardeth it unto the Lord, (not the Pope) and he that regardeth not the day to the Lord, he doth not regard it. Who can not see the beauty of the above? No dear reader you need not be afraid of receiving the mark of the beast as long as you regard Sunday to the Lord. But if you regard it to the Lord God the Pope, as he is recognised by his followers, then you might be in danger. But says one, are we not subject to the Pope when we keep Sunday, because he was the one that established it? No, he established it, or rather Constantine the Roman Emperor did, (if my memory serves me right) as a temporal power. Thus the power that be, the higher power as Paul says, and again when our Fathers formed this nation and made its laws, simply because they chose to set Sunday apart for the weekly rest day, does not prove that we are subject to Rome more than if they had set apart Saturday or any other day of the week, no matter how much Rome might desire to make it so appear. Nor are we subject to Israel after the flesh, which received the fiery law which was a school master to bring them to Christ. But we are subject to the promises (the gospel) that was made to Abraham, which promises the law that was given 430 years after, (which Moses said the Lord made not with his or their fathers,) can not dis-annul, that it should make the the promises of no effect. See Gal. 3rd chap. Please read it all, also the 4th chap., its all good. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Again he is not a Jew which is one outwardly, but he is a Jew which is one inwardly; in the spirit and not in the letter, whose praise is not of men, but of God. (See Romans, 2nd chap., 28, 29, verse.) I could fill pages upon the subject had I space, but I trust these few remarks will give the reader a better view of the gospel side of the Sabbath question.

Yours for truth

ELIAS B. PORTER.

# THE RETURN.

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

Vol. 5, No. 4.

DAVIS CITY, IOWA, APRIL, 1896.

Whole No. 62.

## **New Testament Sabbath.**

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The Sabbath was ordained when the world was created. And afterward, when God gave the ten commandments to man on Mount Sinai, and wrote them on tables of stone, the Sabbath was placed in the very heart of them. This Sabbath commandment has stood on the statute book of God's word ever since.

But, for some reason, many people are keeping Sunday, the first day of the week, instead of Saturday, the seventh day. Why are they doing this? Have they any authority for making this change? How does the great lawgiver regard it?

When any law in our state is changed or repealed, a record is made of it on the statute book. If God has changed his law, he certainly would have given us a record of it in the statute book of his word; but

in no place in the Bible is any such change of his Sabbath recorded.

The Apostle Paul says that we "shall be judged by the law." Rom. 2:12. So if the law is changed, a record of the change will be found in God's word, the Bible; for that is the only rule by which we shall be judged. And if he has changed his law, and has not recorded that change, then his word is not a perfect rule and guide for us. It will be unjust to judge us by it if it fails to give ALL of God's will to us.

But while no such change is to be found in God's word, some have thought that evidence of a change in the Sabbath may be found in the example of Christ and the apostles.

It is asserted that although there is no command for the change of the Sabbath either in the Old or the New Testament, yet Christ and the apostles kept Sunday as the Sabbath, in commemoration of the resurrection, which proves it to be the right day to keep.

But is this statement true? We will examine the several texts given as evidence for this theory, and see what they prove.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace

be unto you." John 20:19.

Here, it is claimed, the disciples were assembled to observe the new Sabbath, or Sunday, in honor of the resurrection of Christ from the dead; and that Christ met with them that evening and blessed them for so doing. Let us compare this with the facts.

*First.* The disciples did not meet at this time to keep a new Sabbath, but met and shut the doors "for fear of the Jews." John 20:19. They retired to their place of abode so that they might be as safe as possible. (See Acts 1:12, 13.)

*Second.* The disciples did not meet at this time to celebrate the resurrection of Jesus, for they did not believe that he had risen. Mary had seen Jesus, but they did not believe her report. (See Mark 16:9-11.)

Two of the disciples met Jesus on their way to Emmaus, and came back and told the others. But "neither believed they them." Mark 16:13.

And while they were yet talking about it, "Jesus himself stood in the midst of them. . . . But they were terrified and affrighted." Luke 24:36, 37. And he "upbraided them with their unbelief, because they believed not them which had seen him after he was risen." Mark 16:14.

Certainly they could not have met to celebrate the resurrection, and to keep Sunday in honor of it, when they did not believe that the Saviour had been raised from the dead.

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:26.

We are told that this was the next Sunday, just one week after the first meeting. But there are only seven days in a week. Then how can "after eight days" bring us to the next Sunday? Seven days after the first meeting would bring us to the next Sunday, at evening. Eight days brings us to the day after Sunday, or Monday. This second meeting was not held on Sunday at all.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech till midnight." Acts 20:7.

Some have thought that this was a public meeting, called by Paul on the first day of the week, or Sunday, for the purpose of celebrating the Lord's supper, and that this proves Sunday to be the new, or Christian Sabbath. But is this so? This was a night meeting, for "there were many lights" burning, and Paul "continued his speech till midnight." Acts 20:7, 8. And this was the night of the "first day of the week." Verse 7.

God's plan of reckoning the day was from evening to evening. "And the evening and the morning were the first day." Gen. 1:5. "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32.

The Jews, as well as Christ and the apostles, reckoned the sunset as the ending of one day, and the beginning of another. "And at even, when the sun did set, they brought unto him all that were diseased." Mark 1:32. They waited until the Sabbath was past, at sundown, before bringing their sick to be healed.

The meeting at Troas was held at

night, before Sunday morning, and continued "even till break of day." At break of day, Sunday morning, Paul started on foot for Assos, nineteen miles away.

"And the evening and the morning were the first day." Gen. 1:5.

It is easy to see that the time of Paul's meeting at Troas was simply a matter of convenience, and not because the day was the Sabbath. For, when Sunday morning came, he bade the people good-by, and started on that long walk to Assos. Here he met the ship that had been sailing around by water during the night, while he was preaching. (See Acts 20:13, 14.)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

It is stated that Paul here commands the church at Corinth to take up a public collection on the first day of the week, or Sunday, and if this was so, this must have been the day observed by them as the Sabbath. But the words of the text prove beyond a question that Paul is not here speaking of a public collection.

*Where was it to be laid by?*—"Lay by him in store." Each individual was to have some place, where, on the first day of the week, he could "lay by," or lay aside, his weekly offering for the support of the cause of God. Many other translations of this verse give the meaning that each one was to lay by "*himself, at home.*" This cannot then, refer to a public collection.

"I was in the spirit on the Lord's day." Rev. 1:10.

It is assumed that the "Lord's day" in the text is Sunday, and so Sunday must be the Sabbath. But this is assuming the point that should be proved. What day is the Lord's day?—"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn thy foot from the Sabbath, from doing thy pleasure on *my* holy day." Isa. 58:13.

"Therefore the son of man is Lord also of the Sabbath." Mark. 2:28. Why is Christ Lord of the Sabbath?—Because he made it. "All things were made by him; and without him was not anything made that was made." "He was in the world, and the *world was made by him.*" John 1:3, 10. See also Col. 1:16.

It was the word spoken by Christ which created the world. Then it is Christ of whom it is said, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11

It was Christ who made the earth in six days. It was Christ who "rested the seventh day." It was Christ who "blessed the Sabbath day and hallowed it." And for these reasons he is "Lord also of the Sabbath." Nowhere in the Bible is any other day than the Sabbath of the commandment called the "Lord's day." This text really proves that, far away on the Isle of Patmos, the beloved disciple observed and revered the day which the Lord made at creation, and always called his own.

[TO BE CONTINUED.]

### "In Darkest England."

The London Times of Dec. 1st 1890 contains the following from Prof. Huxley:

A short time ago a generous and philanthropic friend wrote to me, placing at my disposal a large sum of money for the furtherance of the vast scheme which the General of the Salvation Army has propounded, if I thought it worthy of support. The responsibility of advising my benevolent correspondent has weighed heavily upon me, but I felt that it would be cowardly, as well as ungracious, to refuse to accept it. I have therefore studied Mr. Booth's book with some care, for the purpose of separating the essential from the accessory features of his project, and I have based my judgment—I am sorry to say an unfavorable one—upon the data thus obtained. Before communicating my conclusions to my friend, however, I am desirous to know what there may be to be said in arrest of that judgment; and the matter is of such vast public importance that I trust you will aid me by publishing this letter, notwithstanding its length.

There are one or two points upon which I imagine all thinking men have arrived at the same convictions as those from which Mr. Booth starts. It is certain there is an immense amount of remediable misery amongst us; that in addition to the poverty, disease, and degradation which are the consequences of causes beyond human control, there is a vast, probably a very much larger, quantity of misery which is the result of individual ignorance or misconduct and of faulty social arrangements. Further, I think it is not to be doubted that unless this remediable misery is effectually dealt with, the hordes of vice and pauperism will effectually destroy modern civilization as effectually as uncivilized tribes of another kind destroyed the great social or-

ganization which proceeded ours. Moreover, I think all will agree that no reforms or improvements will go to the root of the evil unless they attack the ultimate source—namely: the motives of the individual man. Honest, industrious, and self-restraining men will make a very bad social organization prosper, while vicious, idle, and reckless citizens will bring to ruin the best that ever was or ever will be invented.

The leading propositions which are peculiar to Mr. Booth I take to be these:

1. That the only adequate means to such reformation of the individual man is the adoption of that form of somewhat corybantic Christianity of which the soldiers of the Salvation Army are the militant missionaries. This implies the belief that the excitement of the religious emotions (largely by processes described by their employers as "rousing" and "convivial") is a desirable and trustworthy method of permanently amending the conduct of mankind.

I demur to these propositions. I am of opinion that the testimony of history, no less than the cool observation of that which lies within the personal experience of many of us, is wholly adverse to it.

2. That the appropriate instrument for the propagation and maintenance of this peculiar sacramental enthusiasm is the Salvation Army—a body of devotees, drilled and disciplined as a military organization, and provided with a numerous hierarchy of officers, every one of whom is pledged to blind and unhesitating obedience to the "General," who frankly tells us that the first condition is "implicit, unquestioning obedience." "A telegram from me will send any of them to the uttermost parts of the earth;" every one "has taken service on the express condition that he or she will obey, without questioning, or gainsaying,

the orders from headquarters.' ('Darkest England.' p. 243.)

This proposition seems to me to be indisputable. History confirms it. Francis of Assisi and Ignatius Loyola made their great experiment on the same principle. Nothing is more certain than that a body of religious enthusiasts (perhaps we may even say fanatics,) pledged to blind obedience to their chief, is one of the most efficient instruments for effecting any purpose that the wit of man has yet succeeded in devising. And I can but admire the insight into human nature which has led Mr. Booth to leave his unquestioning and unhesitating instruments unbound by vows. A volunteer slave is worth ten sworn bondsmen.

3. That the success of the Salvation Army, with its present force of 9,416 officers "wholly engaged in the work," its capital of three-quarters of a million, its income of the same amount, its 1,375 corps at home and 1,499 in the colonies and foreign countries (Appendix, pp. 3 and 4,) is a proof that divine assistance has been vouchsafed to its efforts

Here I am not able to agree with the sanguine commander-in-chief of the new model, whose labors in creating it have probably interfered with his acquisition of information respecting the fate of previous enterprises of like kind.

It does not appear to me that his success is in any degree more remarkable than that of Francis of Assisi, or that of Ignatius Loyola, than that of George Fox, or even that of the Mormons, in our own time. When I observe the discrepancies of the doctrinal foundations from which each of these great movements set out, I find it difficult to suppose that supernatural aid has been given to all of them; still more, that of Mr. Booth's smaller measure of success is evidence that it has been granted to him.

But what became of the Francis-

can experiment? If there was one rule rather than another on which the founder laid stress, it was that his army of friars should be absolutely mendicants, keeping themselves sternly apart from all worldly entanglements. Yet even before the death of Francis, in 1226, a strong party, headed by Elias of Cortona, the deputy of his own appointment, began to hanker after these very things; and within thirty years of that time the Franciscans had become one of the most powerful, wealthy, and worldly corporations in Christendom, with their fingers in every sink of political and social corruption, if so be profit for the order could be fished out of it. Their principal interest being to fight their rivals, the Dominicans, and to persecute such of their own brethren as were honest enough to try to carry out their founder's plainest instructions.

We also know what has become of Loyola's experiment. For two centuries the Jesuites have been the hope of the enemies of Papacy, for whenever it becomes too prosperous they are sure to bring about a catastrophe by their corrupt use of the political and social influence which their organization and their wealth secure. With these examples of that which may happen to institutions founded by noble men, with high aims, in the hands of successors of a different stamp, armed with despotic authority, before me, common prudence surely demands that before advising the handing over of a large sum of money to the General of a new order of mendicants I should ask what guarantee there is that thirty years hence the "General"—who then autocratically controls the action, say, of 100,000 officers pledged to blind obedience, distributed through the whole length and breadth of the poorer classes, and each with his finger on the trigger of a mine charged with discontent and religious fanaticism; with the absolute con-

trol, say, of eight or ten millions sterling of capital and as many of income; with barraeks in every town with estates scattered over the country, and with settlements in the colonies—will exercise his enormous powers, not merely honestly, but wisely? What shadow of security is there that the person who wields this uncontrolled authority over many thousands of men shall use it solely for those philanthropic and religious objects which, I do not doubt, are alone in the mind of Mr. Booth? Who is to say that the Salvation Army in the year 1920 shall not be a replica of what the Franciscan order had become in the year 250?

The personal character and the intentions of the founders of such organizations as we are considering count for very little in the formation of a forecast for the future, and it is no disrespect to Mr. Booth to say that he is not the peer of Francis of Assisi; but if Francis' judgment of men was so imperfect as to permit him to appoint an ambitious intriguer of the stamp of Brother Elias, we have no right to be sanguine about the perspicacity of Mr. Booth in a like manner.

Adding to all these considerations the fact that Mr. Llewelyn Davies, the warmth of whose philanthropy is beyond question, and in whose competency and fairness, I for one, place implicit reliance, flatly denies the boasted success of the Salvation Army in its professed mission, I have arrived at the conclusion that as at present advised I cannot be the instrument of carrying out my friend's proposal.

Mr. Booth has pithily characterized certain benevolent schemes as doing sixpennyworth of good and a shillings worth of harm. I grieve to say that in my opinion the definition exactly fits his own project. Few social evils are of greater magnitude than unrestricted and unchastened religious fanaticism; n

personal habit more surely degrades the conscience and the intellect, than blind and unhesitating obedience to unlimited authority. Undoubtedly harlotry and intemperance are sore evils, and starvation is hard to bear or even to know of; but the prostitution of the mind, the soddening of the conscience, the dwarfing of manhood are worse calamities. It is a greater evil to have the intellect of a nation put down by organized fanaticism, to see its political and industrial affairs at the mercy of a despot whose chief thought is to make that fanaticism prevail, to watch the degradation of men, who should feel themselves individually responsible for their own and their country's fates, to mere brute instruments ready to the hand of a master for any use to which he may put them.

But that is the end to which, in my opinion, all such organizations as that to which kindly people, who do not look to the consequences of their acts, are now giving their thousands, inevitably tend. Unless clear proof that I am wrong is furnished, another thousand shall not be added by my instrumentality.

I am, sir, your obedient servant.

T. H. Huxley.

While we have always had a good word to say for the good that is being done by the Salvation Army, yet we publish the above letter as exactly voicing our conception of the tendency of all such methods.

The gospel does not teach a system in which men are to blindly obey a superior officer, but that each is to receive his instructions in spiritual work, from the Master direct, by revelation to himself; and any system that teaches contrary to that, will eventually result in evil, no matter how good the intention of its founders

But Mr. Booth would urge that the Churches are not doing the practical work at which he aims, in lifting the fallen, and giving them a chance to become selfsustaining and selfrespecting. This is only too true, but it only proves that the Churches have lost the Spirit of Christ, and become Churches of Mammon.

Mr. Huxley's statement that "I think it is not to be doubted that unless this remediable misery is effectually dealt with the hoards of vice and pauperism will effectually destroy modern civilization as effectually as uncivilized tribes of another kind destroyed the great social organization which preceeded ours," is an awfle revelation of what great thinkers really think of our present system. and gives emphasis to the statement we have so often made, that our present ways sprung from Babylon and lead to *death*—socially and nationally.

The pure democracy of the Bible and Nephite Records will prevent the existance of the very rich and the helpless poor, and constitutes the only means of averting the fearful calamity acknowledged by Mr. Huxley to be imminent.

If the Church of Christ fails to recognize that his gospel is a living reality, that reaches to the foundation of all conditions of life, to lift all up to a higher and common plane, it will become like the others, "salt that has lost its savor."

#### TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for single copy, or eight cents for eleven copies, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

## The Return.

Published Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as mail matter of the second class.

DAVIS CITY, IOWA, APRIL, 1896.

The slaughter of Christians in Armenia by the ruthless Turk, still continues, and our Bond selling, Jingo President, who was apparently quite willing to plunge the nation into a war with England over the Venezuela dispute, in the interest of a few gold mining Capitalists of New York who own some mines in the disputed territory, can find no occasion for asserting in a practical way that "this is a Christian nation," (as some are so anxious to have appear) by training the costly guns of our useless navy upon Constantinople and demending immediate cessation of the horrible butchery. That is a task for God and humanity; and requires real courage to begin what would certainly prove hot work; but there would'nt be much "campaign thunder" in it, and our illustrious statesmen have a great ear for that kind of music,—almost as big as that of the beast Baalam bestrode. What a spectacle; the whole "christian world" so called, diided into two hostile camps, both eager, not to defend the helpless victims, but to devide the spoil of the spoiler; neither daring to move because it is certain the other side would aid the destroyer to the extent of their power, and between the two the savage Turk, like a maddened hyena,

drunken with the blood of his victims, gratifies his insatiable thirst for slaughter and laughs at their protests, totally oblivious of the fact that soon the opposing forces must move, and between them he must be ground to powder. Well may the souls under the altar cry "Lord how long." And well may we blush to support a rotten policy that would rivet the shackles of eternal bonded slavery to gold, and to sectarian bigotry forbidden by the Constitution, upon a free people, but can find no courage to threaten war against any oppressor, save it be in the interest of gold.

We call attention to a letter from "A Sister" writing from Oklahoma, in the Feb. number of *THE RETURN*, in which she offers 40 acres of land for the purposes of a colony of the Church. This is a commendable move in the right direction. The Gospel instinctively draws men together, if they have really imbibed its spirit; if they love their brethren, they will desire to be with them and enjoy their society, but if they love the things of this world more than the things of God, they will have no inclination to put the Golden Rule into practice in a general way, but will prefer to live apart from their brethren where their selfishness can have full sway, or, if a community is to be established, they will use every effort to so shape it that they who are possessed of a little means will be able to make merchandise of the labor of their brethren who have not.

This has been the method of every

community founded by the Latter Day Saints of every faction so far. Selfishness has succeeded in diverting every effort into Babylon's unrighteous methods, speculating in land, taking interest for money, diverting the tithing, a tax for support of the government only, into the coffers of the Church, to make merchandise of the gospel and build up a centralized Church government, and by these methods compell the poor and unfortunate to sell their labor for what it will bring, to the highest bidder, that they may thereby obtain the means of a bare livelihood, without the means of improvement for themselves or their children, and at last fill an unremembered grave, while their sleek hypocritical brethren whose possessions have been increased by the toil of these poor creatures, thank God they were born smarter than the common herd who don't know enough to take care of what they get. Am I my brother's keeper? Most assuredly *yes*; and if we take advantage of his weakness, either mental or physical, to fill our pockets with the products of his labor, instead of protecting him from himself, it will not excuse us in the day of judgment that we did it by methods approved by Babylon's unholy "law"; the Judge will point to *his* law which we professed to teach; and ask why we did not practice *it*, or at least make an honest effort in that direction.

Yes, let the people of the Church establish a community, just as soon as possible, based on God's righteous laws, for the benefit of all who wish to come. Let every man consecrate

one half of all his possessions, be they much or little, for the general good, and receive in return a place to make a home that can never be taken from him or his children, *even by himself*, and if the Lord would not prosper that community, he would prove false to his promises, and he would do that.

In no other way will the Church prosper, and prove to the world, and to erring Latter Day Israel that we have something better to offer them than they already have.

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### CORRESPONDENCE

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Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

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JERUSALEM Jan. 28, 1896.

Dear Bro. Wickes,

In reading the eighth and ninth chapter, of second Corinthians, it brought to mind the present condition of Jerusalem. It appears that when there has been Saints here, there was a great portion of them very poor. The cause is the same today as it was in Paul's day, which is persecution, and the same results must follow. Jerusalem has always been the great center of religion as it is today. There is no city in the world that has as many Priests, Missionaries, Convents, Church Schools and Hospitals, in proportion to the inhabitants, as this city. I believe the Latins, Greeks and Armenians, have five hundred Priests. Then comes the English Church and all the other missionaries and it appears as if nearly all the religious cranks in the world had come to Jerusalem; and the Jews have their share of Synagogues and Rabbis, and all are

held up by imported money. The Mohammedans are most in number, but they work for their living. There are no manufactories here. Marketing, olive wood relics, the travelers, pilgrims, and imported money for the churches, and building houses, keeps up the city. There are three printing presses connected with churches, but the government don't allow them to distribute their work here, it all has to be sent out of the country by mail, so that many things take place in this city that we do not know until we get the English or American papers. It would surprise you to see the fine locations and massive buildings these great churches have, and each one trying to grasp more than the others. The church of the Holy Sepulcher is divided between the Latins, Greeks and Armenians; each one has one of their churches inside of the great building. Some of these days the great nations will have to send their armies to protect their property. The U. S. A. has no property, but have four hundred citizens to protect, but as we are forty miles inland, there is not much show for protection, except from the God that sent me here. But I must return and tell you what I started out to do, which is to show that what made poor saints in this city in Paul's day will make poor saints today, and if you will look over the field you can see what the result will be with any one that leaves one of these churches and goes to another. Some have had to leave the country to save their lives. The same spirit of persecution is here that was in the reformation, and is a great stumbling block to the Jews. So you can see that if any comes out of these churches and obeys the gospel, they become poor saints for they are cast out of the synagogue and churches. Their children are put out of the schools, and their fathers discharged from work. So Paul had to take something to the poor saints at Jerusalem. I will give you an evidence that has taken place with myself lately. I told you in a previous letter about the head printer of the English printing office being told by the spirit to come and see me. The head minister found out that

he was coming, and told him not to go or he could not work for them; but as they could not get along very well without him, they said he might visit me sometimes, but I look for him to be discharged at any time. That one convinced another young Jew that Jesus was the Messiah, and he was taken into the printing office, and he has been coming to see me. But I must give a little history of him. He is a very young man with a wife and one child, and is a son of a Rabbi; was born in this city and had done nothing but go to college until he got acquainted with the printer. All the Jews wear a lock of long hair hanging down in front of their ears, and a skirt like a woman's. But when he was convinced that Jesus was the Messiah, he commenced by cutting a little of his hair at a time and changed his clothing to the European style. But his father soon found out what was going on, and disinherited him, and put him out of the Synagogue, and his father-in-law, (a high Jew) took his wife away from him. But his father-in-law died, and he has got his wife back again. But she is still an unbeliever, and I think the Jews puts her against him, thinking to make him come back to them. Well he has been coming to see me about the truth, for these Jews are very smart and soon see by reading the Testament, that there is something wrong with the churches; so three weeks ago, the English minister asked him if he went to see Brown. He said yes, and the minister told him he had no more work for him, and three days ago he came to me and asked what I thought he should do, for they had nothing to eat. I gave him some advice and some of my means, and told him when he had nothing to eat, to come and see me. A Jew that could not speak very good English told me that there were many Jews that believed, but did not know how they were to get bread. I told him about seeking the kingdom first and these things would be added. He said the Jews could not get that big spirit at once. So you can see the great difficulty I have to work under as I have

nothing to give those who have to forsake their all. I have not even loaves or fishes, but I have the greatest and grandest gift God ever gave to man, which is the pure gospel of Jesus Christ.

I asked a Jew one day, "What brings you Jews to me? those other missionaries can give all of you something; and I have no school for your children, nor work or money for you, and am as poor as yourselves." He said, "We do not want to go to those other missionaries we love to come to you." I said, "It is because God loves you, and His Spirit brings you to me because I have His truth to give you. God does not want you to be taught the doctrines and commandments of men, and the same gospel that was thught by Peter and Paul must be preached again in Jerusalem." Well I thought when I began writing I was only going to tell you that if any one wanted a Paul to bring their gift to Jerusalem, they might know how to do it. The U. S. bill, or a draft on a London or Paris bank, put in a registered letter will come all right, and I will acknowledge the same in the RETURN. But I do not want any one to think I am begging for self, for I am only doing my duty in giving an opportunity to those that can give with a willing heart or as directed by the spirit to do, for I believe the Saints will feel it their duty to send a gift to Jerusalem in these days as they did in Paul's day. I will give you one instance that shows I do not need to beg, and that the Lord will take care of me. Two years ago a lady in London sent one hundred dollars to the U. S. Consul to be given to the poor Saints. The Consul knew that I had lost my means and that I claimed the name of saint. The lady did not know any person here and no one knew who the lady was, and the Consul did not know what to do with the money; so he sent a friend to ask if I would receive some of it. I told the friend I could not receive money that was sent to the poor Jews. He said it was not sent to the Jews, but to the poor Saints, and the Consul did not know where to

find them. I told him that included me and I would receive a little of it. He sent me twelve dollars, so you can see the Lord opens peoples hearts to give. Was glad to see the letter from the Texas sister and all the other sisters. There are some others that I would like to hear from. If I could write as good as Sister Wickes and some others that I know, Bro. Wickes would either have to enlarge the RETURN or his waste basket.

We both send our love to all true Saints.

W. P. Brown.

DENNISPORT Mass. April 5, 1896.

Editor RETURN:-

I have had the pleasure of reading your little paper since Oct. 1892. It was through the kindness of Sr. Robinson it was first brought to my notice, and it is with regret I learned of her death, in the last number of the RETURN. I have been much impressed in its favor, as regards many truths it represents. I think I understand more fully your position from the fact that I have investigated the doctrine of the Latter Day Saints (which they claim is the only true one,) for the last twelve years. Having read all their standard works, and heard many gospel sermons from most of their leading preachers at the chapel near where I reside, besides taking the Zions Ensign and Autumn Leaves for two or three years with the reading of the Saints Herald I ought to be convinced of some of its truths as well as its errors; and while I have become enlightened on many points and accepted some truths, I have failed to see that this was the *only* true Church and only true gospel whereby we could be saved, in the kingdom of God, for it seemed to me their book of Doctrine and Covenants was not quite in harmony with the Bible and Book of Mormon on some important points. For instance, that Joseph Smith was a prophet whose revelations we must receive as from *Gods own mouth*. So many high Priests and presidencies, and when I read your papers I found some of these mooted points were all explained away, or in other words they

perfectly coincide with what I believed to be the truth in the matter. Now to explain my position somewhat; I was brought up in the Methodist church, was a believer from choice afterward, knowing that without holiness no man shall see the Lord. Although baptized into that belief there were some things that I was not satisfied with and I determined to lay aside all prejudice and search for truth wherever found. I have had the back numbers of the RETURN (edited by E. Robinson) sent to me and also David Whitmer's Address, so you see I leave no stone unturned and those old numbers have been an eye opener for me, and I have received great light from reading them. I am never tired in doing so, as I seem to find some new truths every time as I do sometimes in reading my Bible. I suppose you will now say, if you think it is the truth why not obey it; when I am thoroughly convinced it is the only saving truth I think I should, but one thing I can say for it, it has kept me from joining the L. D. S. Church, for at one time I had serious thoughts of doing so and I still think they have many truths. There are many honest preachers there that have the truth as far as they understand it: now excuse this long prelude. What has interested me most of late in your paper, is the Sabbath question or the seventh day Sabbath, and I was especially pleased with your answer to W. C. Kenyon in Dec. 5th, under the heading, "No Sabbath Appointed by Christ," that we were to make a distinction between the law of Moses, the ceremonial law and the law of God, that Christ did not presume to change his Fathers law on the subject, but kept it and taught others to do likewise, saying it was lawful to do good on the Sabbath day, and I have kept it for the last six months, as soon as I was convinced it was one of God's great truths and if I did not accept this light I should become a transgressor of the law as we read in James 2: 10, that who-so-ever shall keep the whole law, (or nine-tenths of it,) and offend in one point, he is guilty of all. My attention was first called to the fact

that I was dishonoring the Sabbath of the Lord by working on that day, by the reading of this matter concerning it in your paper and afterwards by a seventh day Adventist that came to our village with the third Angels message, as he termed it and I believe it to be present truth now, as when God first instituted it in Eden and blessed, sanctified and hallowed it and declared it to be a perpetual covenant and a sign forever between him and his people. Although not a popular truth, as some are already saying you have gone back to the old Jewish Sabbath under the law, I am prepared to tell them that I am keeping the only Sabbath that was established by the Lord God and that was on the seventh day and there was no scripture for keeping the first day of the week; but plenty of evidence that it was called Sunday because in ancient times it was the great universal day of Sun worship and other feasts and was forced on Christianity by the heathen Emperor Constantine and thus it has been handed down from generation to generation and fastened upon the people as the true Sabbath. I with the rest was taught the same and by investigation I find no command for Sunday observance but find Apostolic example that Christ and his apostles kept the seventh day and he never changed his Fathers commandments but rather magnified the law and made it honorable by doing so. To the law and testimony if they speak not according to this word it is because there is no light in them. The question then resolves itself into this; who has changed the Sabbath law of God? There was a power brought to view in prophecy which was to speak blasphemous words against the most high and think to change times and laws and that symbol all Prodestents agree in applying to the Papacy as they boast of having substituted the observance of the first day, Sunday, for the observance of Saturday the seventh day, a change for which there is no scriptural authority, only that of tradition and the ordinance of the Church of Rome. It is said by some, "it does not make any difference

which day you keep as long as it is one day in seven." Then why did our Savior when he predicted the destruction of Jerusalem by the Romans, urge them to regard the Sabbath and pray to be saved from fleeing on that day as he would if that day was sacred. Then it can be no less in this year of grace, or in other words, how can we keep holy a day which God has not set apart as such. This text also shows that our Lord regarded the sabbath day as a definite day of the week. The Jews supposed the Sabbath was made for them alone and they even dared to charge the Lord of the Sabbath with its desecration. Jesus rebuked them and said the Sabbath was made for MAN, for the entire race, and many hold that limited view which the Jews held, and cry "it is Jewish and not Christian," but I am happy to say there are a few names of us even here in Dennisport who are striving to keep the commandments of God and the faith of Jesus and as Christian Sabbath keepers are striving to overcome the beast and his image. I also am happy to know that Jesus is Lord of the Sabbath of the fourth commandment, which we strive to observe and teach. When truth takes from us our errors, it always has something better to take their places and as God has not enjoined the observance of the first day, why should we make void the commands of God through tradition, and that wisdom which is folly in his sight. Besides, not only incurring the fearful penalties against those who did not keep his Sabbath but also losing the promised blessings given in Isa. 5-56:58 and 13:14. I did not intend to give such a long dissertation on the Sabbath question when I commenced so you will please excuse my continuity. I am pleased to say with you, "Gods facts stand out clear and distinct above all others on this question." "The seventh day was established by the Lord God, (not Moses,) the first day by the Roman Church." "Choose this day whom ye will serve." Whether we will serve the true and living God or worship the beast and his image by giving our assent to

the enforcement of Sunday laws and obligations, and receive the mark we read of in Rev. 13: 15-16-17. The time is not far off even now at this day, that our religious liberty is threatened. When we read of several seventh day Advents imprisoned and put in the chain gang in the different states for daring to keep the Sabbath day according to the dictates of their own conscience and in a quiet way attending to their own business on Sunday. I think that the prophecy given in Romans 13:15 last clause, will be repeated here in Protestant America in a union of church and state laws. The final issue will be brought to this; the decree will go forth that they must disregard the Sabbath of the fourth commandment or loose their lives. It will be but history repeating itself. As for myself I will say with Paul, prove all things and hold fast that which is good. I have found some very good suggestions in your article "The Gathering," which if carried out in the true spirit of love to God and love to man (which should be the embodiment of every christian principle.) I find it to be as far as I can understand it quite in harmony with some of my own ideas, and I believe also in harmony with the law of God, His spiritual law the law of love, which should bring about a united purpose both in temporal and spiritual things. I also pray that God may hasten the time when it will be made possible. Hoping to hear more from you in that direction in the future and also on the Sabbath question we remain

Yours in the hope of eternal life.

Mrs. L. H. YOUNG.

GRANTS PASS, Ore. March 28, 1896.

Mr. C. A. Wickes,

Dear Sir and Bro.

Yours of the 24th ins't at hand. Am glad to learn that you have an interest in this matter of Nephi's, but will take the liberty to correct you in one error that you are in. Nephi required us to keep the commandments and to keep the Sabbath day. I asked him what day we should keep as

the Sabbath. His answer was to keep Sunday for the present. You are undoubtedly correct as regarding the Lamanites being first, as set forth in (3rd Nephi Sec. 10;) and it is probable that you are in many other points. However, I am not able to decide only on the two mentioned, as I have never been able to obtain the Book of Commandments that you mention in your letter. I admit that all factions of Latter Day Saints, so far as I know, come far short of the standard as set forth in the three standard books of the Church. It is my opinion; (and I think I have a right to know,) that all factions of the Church will be *one* in the next *decade*; but there will be much squabbling during that time. My advice may be worthless, but will give it for what it is worth. As there is to be trying times for the Saints during the next ten years, why not hold a general convention, and come to some universal understanding? We all know that somebody is wrong. It is as likely to be me as somebody else, and if it is I want to know it. God only acknowledges one earthly head to his Church, and it seems that we are blessed with five or six; (then who is right?) It looks to me as though we were trespassing on Babylonian rights. (What do you think brother?) I know that God reveals his will to more than one. Mine is not mere belief, it is positive knowlege. I have another message, but am forbidden to send it to any paper at present. Hope if you use any of my articles you will be kind enough to send me the number of your paper that contains them.

As ever Your Brother in Christ,  
J. J. Leabo.

Bro. C. A. Wickes:-

Having just read Bro. Brown's excellent letter on the Sabbath question, allow me to say that Bro. Browns convictions on any subject carries great weight with me, for his pamphlet "Errors of Mormonism" was largely instrumental in bringing me to the Church of Christ; but after a careful review of the matter I fail to find anything

(beyond his convictions) which I can conscientiously accept as proof of the immutability of the commandment to "Remember the Sabbath Day to keep it Holy." On the contrary I find in Rom. 14. 5-6, "One esteemeth one day above another, another esteemeth every day alike. *Let every man be fully persuaded in his own mind. He that regardeth (observeth) the day, regardeth it unto the Lord,* etc. By reading on to the 18th verse we are assured by Paul that (for) "he that in these things *serveth Christ, is acceptable to God,* and approved of men." Now if Brother Brown and others are "fully persuaded" that in observing the Sabbath, they are best "serving Christ," I am not presuming to condemn them. But as for me, I am more than ever persuaded to commemorate the day made sacred by Infinite sacrifice, by making it a day of rest and communion.

S. B. West.

JACKS P. O. D Co. Oklahoma.  
Editor RETURN.

I enclose fifty cents for six months subscription of RETURN. Expected change of residence cause for short time subscription. Now that we are to have the Searchlight we expect to gain much that will be very useful to us, and through the two monthly visitors shall feel that we draw nigh to our friends of long ago through their pen visits to our distant home.

Yours in the bonds of the Brotherhood.  
Simon Dyke Sr.

#### EDITORIAL ITEMS.

##### Died.

IDA ADAMS, March 29th 1896, at her home at Pacific Junction Iowa. Beloved daughter of Sr. Helen Dyke, aged thirty seven years and one month. She leaves in bitter grief, besides her husband, a sorrowing mother and four children, one sister and four brothers. "He giveth His beloved rest."

I am going home tonight,  
Out of blindness into sight,  
Out of weakness, war and pain,  
Into power, peace and gain;  
Out of winter, gale and gloom,  
Into summer breath and bloom;  
From the wand'rings of the past  
I am going home at last.

Kiss my lips and let me go—  
Nearer swells the solemn flow  
Of the wond'rous stream that rolls  
By the border-land of souls—  
I can catch sweet strains of songs  
Floating down from distant throngs,  
And can feel the touch of hands  
Reaching out from angel bands.

Anger's frown and envy's thrust,  
Friendship chilled by cold distrust,  
Sleepless night and weary morn,  
Toil in fruitless land forlorn,  
Aching head and breaking heart,  
Love destroyed by slander's dart,  
Drifting ship and darkened sea,  
Over there will righted be.

Selected.

#### Literary Note for April.

The General of the Army, the General commanding the U. S. Corps of Engineers, Vice-Pres. Webb of the New York Central, and John Jacob Astor, compose The Cosmopolitan Magazine's Board of Judges to decide the merits of the Horseless Carriages which will be entered in the May trials, for which The Cosmopolitan offers \$3000 in prizes. This committee is undoubtedly the most distinguished that has ever consented to act upon the occasion of the trial of a new and useful invention. The interest which these gentlemen have shown in accepting places upon the Committee is indicative of the importance of the subject, and that the contest itself will be watched with marked interest on both sides of the Atlantic.

\* \* \*

Frank Stockton's new story, "Mrs. Cliff's Yacht," which begins in the April Cosmopolitan, promises to be one of the most interesting ever written by that fascinating story-teller. Readers of "The Adventures of Captain Horn" will find in "Mrs. Cliff's Yacht" something that they have been waiting for.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

## COMMUNICATIONS

The Seventh Day.

In defining the limits of this day as instituted at Eden, instead of being a tenth part of inherited time we have to judge from reasons and effects. That Christ magnified what was instituted at Eden more than that by Moses, is seen in the words "Moses from the hardness of your hearts suffered you, but from the beginning it was not so." We read that God called the light day, and the darkness night and (Heb) "Evening was; morning was; day first." This verse does not include night. No one ever does, or did, let morning run beyond 12 m., and when the sun sinks beyond the dip of the horizon, night has begun. It will be found a more usual practice of the Jews to begin the day at 6 p m, than sunset. This beginning of the Jewish day is taken for Deut. 5th chap. where there there is no mention made of the creation. We would suppose that this one being the last given was the valid one to follow. It is the Jewish sabbath which Christ and his disciples appear to have followed while on earth. But say some, Christ lived in the old dispensation and taught of the new to come at Pentecost, which occurred on the first day of the week. Since then, the Holy Spirit brings to our minds and interprets what Christ taught, and this continues until Christ comes again, when the Holy Spirit will withdraw, for he said "If I go not away the comforter will not come to you." Evening then began at noon in Eden and is

used synonymously with going down of the sun in the Old Testament. The sun begins to go down at noon and is the first evening of the Jews, so the Paschal Lamb was to be slain between the two evenings, i. e. at 3 p. m. so they interpreted. But say some, we hear of no Sabbath observance till Sinai, therefore our seventh day must follow suit irrespective of Eden and the noon-commencement. But as the first Jewish evening began at noon and God only made one evening to a day at Eden, the killing of the paschal lamb fixes the noon seventh-day by divine appointment. But did God authorize the second evening or only Moses? In addition we find in the B of M that Christ says "I gave you those commandments (the ten) and also to Seer Smith on Sunday probably the morning, "this my holy day" (not sabbath.) Now, as many have families to support, how can they keep Saturday as a rest day and also Sunday as a day of worship? Wisdom suggests, keep from noon on Saturday till noon on Sunday. But Paul went traveling on foot on Sunday morning. It was for preaching and for man. Paul continued his old custom of going to the Synagogue on the seventh day. Acts 17:2, as his custom had been, and continued to be, literally "according to the custom with Paul he went in with them." The question also arises, did not the Holy Spirit have some reason for shifting so many glorious institutions onto the first day? And is not example as good as command? It is certainly better for men to keep divine commands, even if obsolete than

man made ones; but the question is, are we free from the noon-day commandment of Eden and from the version of the Decalogue of Eod, 20 chap. which refers back to the creation. And if we find it better to observe the Jewish Sabbath because the last given, (Deut 5th Chap.) Are we free from the joyful institutions of the first day? The descent of the Holy Ghost must have been toward morning and continued till broad day-light on account of the great concourse of people. The Pentacostal shadow was lost in the substance. The effect of it all is the living of the life of humility, simplicity, obedience, and constant intercourse with the Holy Spirit. If no seventh day is observed, a spirit of sickness and apathy would creep over the Christian church and society, in which all officers and forms would be done away and fanaticism, or quakerism usurp their place. There would be no pattern of heavenly things. The social order of the church, ought to be kept separate from the worlds and allow either or both days to be kept. The words in Acts 17:2, are probably the strongest favoring the Jewish Sabbath. Paul had not been converted many years and went in to the Synagogues according to the old custom on the Sabbath. The words are literally, "According to the custom (eiothos) with Paul." *Eiothos* is a stronger word than *eihos* the usual word for custom and manner; if it was corrupted from *aethos* it would mean "the always custom" he did not disregard the holiness attached to the day. Another strong word is *sabbatism* in Hebrews. There

remaineth therefore a rest *sabbatism* for the people of God, i. e. a seventh part of the worlds history to which there now remains one hundred years. We are in the spirit dispensation and all we do should be with reference to the spirit, love, joy, meekness, long-suffering, patience, sympathy, obedience, humility. Take away the spirit of covetousness and anxiety of providing from the church and two days could easily be observed. If Sunday is the Lord's day, it is the Lord's, the Spirit's day, for the comforter is still with us. And as Christ has to build again the tabernacle of David as it was of old (Acts 15:16 Amos 9: 11,12.) The Jewish sabbath will naturally be restored in the restoration of all things spoken of by the prophets, from the foundation of the world. The words are "After this I will return and will build again the tabernacle of David which is fallen down, and wall up the breaches thereof. I will build again the ruins thereof, and will set it up and I will build it as it was in the days of old, that they may possess the remnant of Edom and of all the heathen.

I. LAMB

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# THE RETURN.

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

Vol. 5, No. 5.

DAVIS CITY, IOWA, MAY, 1896.

Whole No. 63.

## New Testament Sabbath

*Continued from April Number.*

### NEW TESTAMENT EXAMPLE FOR THE SEVENTH DAY.

We have now carefully considered those texts which are sometimes given to prove that after the resurrection Christ and his apostles kept Sunday as the Sabbath. As a result, we find that they do not prove this at all. More than this, we find in these texts Sunday, or the first day of the week, is spoken of as one of the six regular working days.

We shall now examine some other scriptures to see what the example of Christ and his followers really was. It is important for us to know about this; for it is only by following in his footsteps, and doing as he did, that we shall be saved.

“And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the Synagogue on the Sabbath day, and stood up to read.” Luke 4:16. “And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.” Luke 4:31.

It was the custom of Christ, wherever he was, to go into the Synagogue on the Sabbath, and there preach the gospel to the people. He ever upheld the law of God in all its completeness, and both by his teaching

and by his life, showed how sacredly he regarded it.

Isaiah foretold this when he prophesied of Christ, “He will magnify the law, and make it honorable.” Isa. 42:21. To magnify is to make larger and broader, to raise to a higher position than before. We have examples of how Christ did this on a number of occasions. On the Sabbath day he healed the sick, gave sight to the blind, restored the lame, and did many wonderful works of mercy to the suffering.

This was contrary to the traditions of the Pharisees; and they accused him of breaking the Sabbath. He answered, “it is lawful to do well on the Sabbath days.” Matt. 12:12. In this answer Christ brushed away their traditions, and yet upheld the Sabbath law.

Law-ful means “according to law.” So, in doing these merciful deeds, he was showing them the very highest type of obedience to the law which says, “Remember the Sabbath day to keep it holy.” For example of how he magnified other of the ten commandments, please read Matt. 15:2-9; 5:21, 22; 5:27, 28, etc.

David, in his prophecy of Christ, says, “I delight to do thy will, O my God; yea, thy law is within my heart.” Ps. 40:8. And in John 15:10, Christ tells how he fulfilled

this prophecy, saying, "I have kept my Fathers commandments." And to prevent anyone from believing or teaching that he had come to do away with the law, he says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. James 2:8 teaches us that to fulfill is to keep.

So Christ did not come to do away with the law of God, but to keep it. He lived his life on earth, and left an example, that we "should follow his steps." I Peter 2:21. Why was he so particular in regard to the sacredness of God's law as shown forth in his life and teachings?—That he might leave a perfect example for us to follow.

To show how permanent He regarded the law in all its completeness, He said, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

To those who would tamper with any part of the law, he gives this warning: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

If any think that when they keep all the rest of the commandments, God will not hold them strictly accountable for the Sabbath, let them consider the words of the apostle: "For whosoever shall keep the whole

law, and yet offend in one point, he is guilty of all." James 2:10.

#### PRAYER OF THE CHRISTIANS FOR FORTY YEARS.

"But pray ye that your flight be not in winter, neither on the Sabbath day." Matt. 24:20.

This refers to the flight of the followers of Christ which they were to take from Jerusalem just before it was destroyed. This did not occur until about forty years after Christ ascended to heaven. So, for forty years after Christ left them, his followers were to pray that they might not be compelled to break the Sabbath by taking their flight from Jerusalem on that day.

#### WHICH DAY IS THE SEVENTH, OR THE SABBATH?

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulcher." Matt. 28:1.

From this, we see that the Sabbath had passed when the first day of the week began. Notice a few questions.

*Why do you keep Sunday?*—Because Christ rose on that day.

*On what day did Christ rise from the dead?*—"Now when Jesus was risen early the first day of the week." Mark 16:9. See also Matt. 28:1, 6; Mark 16:1, 2.

*What day is Sunday?*—The first day of the week.

*What did these women do?*—"And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment." Luke 23:56. They prepared spices and ointments on Fri-

day, rested the Sabbath, and on Sunday morning came to complete the embalming of the Lord." Luke 24:1.

*What does the commandment say?*—“Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” Ex. 20:9, 10.

*What day, then, is the Sabbath of the commandment?*—The seventh day, or Saturday.

#### THE WORD SABBATH IN THE NEW TESTAMENT.

The Sabbath, whenever referred to in the New Testament, always means the seventh day, or Saturday.

Christ rose from the grave on Sunday, and that is why so many keep it as the Sabbath. Mark, writing about it ten years after, called it “the first day of the week,” Mark 16:9. He did not call it the Sabbath. Matthew said that Christ rose on “the first day of the week,” and the first day of the week began at the “end of the Sabbath.” Matt. 28:1. Here the Sabbath was past when the first day began. So Matthew did not know of any change in the Sabbath when he wrote, six years this side of Christ. He here calls the seventh day the Sabbath.

The book of Luke was written twenty-eight years after Christ ascended to heaven. In his account of the resurrection, Luke said the women “rested the Sabbath day according to the commandment.” And the next day, which was the “first day of the week” they “came unto the sepulcher.” Luke 23:56; 24:1. Here twenty-eight years after the res-

urrection, he calls the seventh day the Sabbath, while he calls Sunday the “first day of the week.” He certainly did not consider Sunday as a sacred day.

The gospel of St. John was written sixty-three years after the resurrection, and yet this apostle calls Sunday, which was the day of resurrection, the “first day of the week.” John 20:1. Here he speaks of it as an ordinary working day, and did not call it the Sabbath.

The Jews always met for worship in their synagogues on the seventh day, or Saturday. In the book of Acts we are told of eighty-three times when Paul met with them on that day. He met with them twice at Antioch, three times at Thessalonica, once at Philippi, and seventy-eight times at Corinth. And in every case it is called the Sabbath. The book of Acts was written thirty-eight years after the resurrection.

When Constantine made his famous decree, more than three hundred years after Christ, that all people in the cities and villages should rest from work on the first day of the week, even he did not call it the Sabbath, but called it the “Venerable day of the Sun;” and from this heathen festival, the name “Sunday” originated.

It was not till about one thousand five hundred years after Christ that Sunday began to be called the Sabbath.

And in nearly all the old family Bibles, Saturday is called the “seventh day, or the Sabbath.” The following table gives the days of the

week exactly as recorded in these Bibles:—

DAYS OF THE WEEK.

1st day of the week	- - -	Sunday
2d “ “ “	- - -	Monday
3d “ “ “	- - -	Tuesday
4th “ “ “	- - -	Wednesday
5th “ “ “	- - -	Thursday
6th “ “ “	- - -	Friday
7th “ “ “	or Sabbath	Saturday

So, clear down to the time when our old family Bibles were printed, less than a hundred years ago, it was accepted that Saturday was the real Sabbath, the seventh day of the week.

AS HIS MANNER WAS.

“ And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” Acts 17:2.

Here we are told that it was Paul's manner, or custom, to preach the word on the Sabbath day.

At Antioch Paul preached to both Jews and Gentiles on the Sabbath. Acts 13:14 At the close the Gentiles asked him to preach the same things to them the next Sabbath. Verse 42. This shows that the Gentiles did not have a new Sabbath. And the next Sabbath nearly the whole city came out to hear Paul. Verse 44.

At Phillippi Paul met the people on the Sabbath, and there preached to them. Acts 16:13.

“ And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” Acts 18:3-4.

Paul supported himself while in Corinth by making tents during the week. But when the Sabbath came he went into the synagogue and there

preached Jesus Christ and him crucified.

“ And he continued there a year and six months, teaching the word of God among them.” Acts 18:11.

“ Paul reasoned in the synagogue every Sabbath for a year and six months,” or *seventy-eight Sabbaths*.

Reader with these plain statements before us, can we not clearly see that Christ and his apostles observed the seventh day as the Sabbath day, and that it is our duty as his professed followers, to do the same?

Extracts from tract by International Tract Society, Oakland Cal.

No More Sabbaths.

Having in a former article briefly set forth our views in regard to the abrogation of the law, i. e. the law or covenant made and given on Mt. Sinai through Moses as mediator, and trusting that no one will be so assuming as to set at naught the council of God and the plain and positive declarations of our Lord and Savior, the Son of the living God, the mediator of the new and everlasting covenant based upon better promises; I shall now proceed to examine into the Sabbath as part of that law. It would seem to those that do not wish to be under the law that enough had already produced to convince and establish them in the truth as it is in Christ Jesus.

Brethren we believe in our former article we laid the axe at the root of the tree, but to those honest souls who may yet desire to return to the letter which killeth, (the law) we continue investigation, and we trust

it will be with a spirit of love and meekness, and when we examine the subject of the Sabbath, how that it was first given to the children of Isreal, in and by command, and then only after the exodus, and in connection with the law given them after the gospel had been preached to them, and by them rejected, thus transgressing, and the Sabbath was a part of the law added because of transgression, Heb. 4:2, Gal. 3:19, Deut. 5:22, until the seed should come in whom all nations were blessed, (not simply the nations of Isreal but all nations,) and that the Sabbath was given them as a memorial of their temporal deliverance from temporal bondage in Egypt by the miraculous power of God. Deut. 5:15, 6:20, 21.

Also in consideration of the fact that the Sabbath of the law was a sign and a perpetual covenant between God and the children of Israel throughout their generations, a sign to them that God had sanctified (separated them) from all other nations to be His covenant people. Deut. 7:16, Ezekiel 20:11, and 12:21; and further the fact that God did not enjoin the observance of the Sabbath on any other people than Israel at any time, as far as the Bible or Book of Mormon is concerned, and finding that the gospel law does not enjoin it, we are forced to the conclusion that *Israel* was the "man" for whom the Sabbath was made.

Now as to when, why, and to whom the Sabbath was enjoined; also as to why God enjoined it, he wrote "and remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore, the Lord thy God commanded thee to keep the Sabbath." Deut. 5:15,

The Apostle Paul assures us that the gospel was preached to them as well as us, but that the word preached did not profit them, not being

mixed with faith, that is they did not believe it nor accept it, thus rejecting the proffered rest, which was a spiritual rest; hence they were given a law which was not good, composed of types and shadows of better things to come, and the prophet Isaiah assures us that for their rejection of the spiritual rest, they were given "line upon line, precept upon precept, here a little and there a little, that they might go and fall backward, and be broken and snared and taken." Isaiah 28:12, 13.

So this precept of observing a seventh day Sabbath, (or keeping a certain seventh part of time holy,) must have been a type of some better rest to come, as it was temporal in its nature requiring temporal rest, entire rest from secular or manual labor, as also the punishment for disobeying was of a temporal nature, we may reasonably conclude that it was a type of complete spiritual rest, when the law shall have been written upon the heart instead of upon tables of stone; when we shall have been made free from the law of sin and of death, having passed from death into life, so we will not have to have the dead letter bound upon our hands and placed as frontlets between our eyes, nor compelled to write them upon the posts of our houses and on our gates, which Israel was required to do.

Oh! kind reader if you are a party to that same covenant made with Israel, surely the above requirements will be required at your hands, and if you will insist in being a party to the covenant made upon Mt. Sinai please turn and read Deut. 6:20 to last, and see if you can truthfully tell your children why you observe those statutes as Israel was commanded to do. Methinks you will conclude with me that you are not a party to the covenant written and graven upon stone. Now seeing that the observance of the Sabbath under the old covenant was a sign that the

Lord had sanctified Israel (set them apart from all other nations as his covenant people) it must be a type of the sanctification (spiritual rest) under the new covenant. Now as it is declared in the new covenant that we are sanctified by the spirit, (Holy Ghost,) which spirit is given by virtue of obedience to the plan of salvation as revealed in the new covenant law, and is the seal of the kingdom.

So we say then that those that have the law written in their minds and in their hearts, (the sign that God has sanctified them according to the new covenant,) have already entered into the rest of which the Sabbath of the law is typical, and the evidence of our sanctification is made manifest by the fruits of the spirit which is love, joy, peace, brotherly kindness, charity etc, which spirit bringeth a rest to our souls and a joy unspeakable and full of glory, a peace and rest that passeth understanding, hence a spiritual rest, thus enabling us to keep every day holy unto the Lord; hence the above is the sign that the Lord has sanctified his children under the new covenant. Read Hebrews 4:1 to 12. We will say here that we believe the sabbath of the creation is a type of a dispensation of rest, a certain cycle of time, perhaps the great millenium reign of Christ upon this earth, when the spirit of God will be poured out upon all flesh, and not simply the flesh of man.

But says one, did not Jesus teach by example and precept the observance of the Sabbath? We answer, not any more than he did all the other statutes and judgments given through Moses. If we argue that because Jesus observed the seventh day Sabbath before his crucifixion, that he thus taught us to observe it, the same argument will hold good in reference to all other observances required by the law, even down to paying tribute to Caesar, but seeing

that not one jot or one tittle of the law should pass away till *all* be fulfilled, it rendered it very necessary that Jesus as well as his followers should strictly observe all things required by the law, until it was all fulfilled and ceased to be binding; and it was not fulfilled until Jesus cried "tis finished" and gave up the ghost upon the cross, sealing his testament (the new covenant) by his death.

The prophet Isaiah with his prophetic vision, looking down no doubt to the very time when all things should become new exclaims, "to what purpose is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt offerings of rams, and the fat of fed beasts and I delight not in the blood of bullocks, or of lambs or of he goats; when ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me, the new moons and Sabbaths, the calling of assemblies I cannot, away with, it is iniquity, even the solemn meeting, your new moons, and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them." Isaiah 1:11 to 15.

Now, seeing that the Sabbath ended with the law of which it was a part, and that the Sabbath was not enjoined in the new covenant, (and we challenge any one to prove that it was,) we shall not look for any Sabbaths under the gospel dispensation. Yet might it not be altogether probable that as the children of Israel observed a certain day in commemoration of their deliverance from temporal bondage in Egypt (a glorious event,) that there might perhaps be a certain day in the week which under the new covenant we might commemorate, a far greater day, the one in which Jesus "led captivity captive and gave gifts unto men." Yea the day in which man's

redemption from *Spiritual Bondage* was assured, and the last crowning climax of man's redemption accomplished. See I Cor. 15:12 to 23. (Please turn and read)

For evidence in favor of this last named day we shall now look. "I John, who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ, I was in the spirit on the Lords day and heard behind me a great voice as of a trumpet." Rev. 1:9,10. Please bear in mind that the Sabbath or seventh day no where in the scriptures was ever called the Lords day but always when referred to has been called the Sabbath, and as all things were to be made new, the above surely enjoins a new commemoration day and not named or instigated by Constantine or the Pope of Rome either. Now let us examine some of the testimonies of the learned linguists as to the meaning of this new expression used here by the revelator, the "Lords day."

Of their usage of words, Liddell and Scott in their lexicon says, "we have always sought to give the earliest authority for its use first, then if no change was introduced by later writers we have left it with the early authority alone." Preface page 20. Hence when they come to define the Greek term "*Kuriakos*," it is of, belonging to, concerning a lord or master, especially belonging to the Lord Christ, hence, *kuriake hemera*, the Lords day. The New Testament then was their earliest authority for this usage and no authority since has required any change. Greenfield defines the derivative *Kuriakos*, of or pertaining to the Lord, that is the Messiah's, the Lord's." I Cor. 11:20 Rev. 1:10. Rolinson's lexicon thus: "*Kuriakos*—pertaining to the Lord, to the Lord Jesus Christ; e. g. *Kuriakos*—*Deipnon*, the Lord's supper.

I Cor. 11:20. *Kuriake hemera*, the Lords day. Rev. 1:10. Bagster's analytical Greek lexicon thus; *Kuriakos*--pertaining to the Lord Jesus Christ; Parkhurst says, this is the usual name of Sunday with the subsequent Greek fathers." The above learned evidence shows very conclusively that the Lord's day was a new institution and pertained to the gospel in the Apostolic age and is identical with the first day of the week--Sunday.

Now that we may not reason from a false standpoint as the manner of some has been, we should bear in mind that the Roman government in computing time began their day at midnight, the same as we do now and the Apostles wrote accordingly. After midnight they never refer to the succeeding hours of light as "the morrow," but as the day then current thus, "and in the morning rising up a great while before day." Mark 1:35. "And when it was day" (not on the morrow,) is the phraseology used. Acts 16:35. The Jews indicated the hours of 12 to 3 a. m. by the phrase cock crowing. Mark 13:35. When referring to the succeeding hours of light at any given time prior to midnight, the phrase the morrow, or tomorrow is used by the New Testament writers as indicated by the meeting at Troas. See also Acts 23:23 to 32. Referring thus to the following day as the morrow, when speaking of it at any hour before midnight, and as any day current after, demonstrates that the morrow from the first day of the week could be none other than Monday and that the evening meeting at Troas, following the assembling of the disciples on the first day of the week was on Sunday evening, and shows conclusively that Luke recognized that the day ended and began at midnight.

Many other evidences we might refer to to substantiate this fact, but our motto is to be as brief

as possible, and bearing this fact in mind in our investigations of this subject we can easily see and prove that every example that Jesus set as regards the keeping of a certain day commemoratively after his death and resurrection, was in favor of the first day of the week. He not only arose from the dead on the first day of the week, but he appeared unto certain ones and gave them council and instructions, and ever after as far as we have account he appeared unto those he had chosen and instructed them giving them their commission on this memorial day, but instructing them to tarry till they were endowed with power from on high. When this day of pentecost had fully come, it being also the first day of the week, the Lord again honored His day by sending the unction from on high.

While we find it is the custom of the apostle Paul to go into the Jewish Synagogues and expound the scriptures unto them, it is no evidence that he was keeping that day by way of command, but simply as policy because all Judaism congregated together on that day to worship and it gave him the best of an opportunity to be heard by that anti-christian people, who were not willing to become free from the law. We are forced to the above conclusion as we find by this same apostle's writings that he had no use for the law given to Moses, not even that part which was written and engraved upon stones. See II Cor. 3rd chap

By careful investigation we have discovered the fact that the first day of the week, our Lord's resurrection day, is specially referred to, and designated in the scriptures in connection with the establishment of the new covenant. God pointed out and devoted that day to the resurrection, receiving then the first fruits (His Son) from the dead, and fifty days from that day, on the day of Pente-

cost which was also the first day of the week, when the Saints gathered together in one accord, received the endowment of the promised comforter, the Holy Ghost, with the manifestations of the gift of the Spirit.

It was on the evening of the first day of the week that the Savior met with his disciples to confirm the fact of his resurrection. John 20:19, 20. On the next first day Jesus meets with the assembled disciples to instruct them and give them His final commission to carry the gospel of life to the nations. John 20:26, 29.

But says one, "this second meeting was after eight days from the first meeting, that would bring that meeting further on than the next Sunday, perhaps Monday or Tuesday." Let us see. 1. Destroy this temple, and in three days I will raise it up. 2. And he raised again the third day. 3. After three days rise again. Here are three forms of expression in which the time elapsing from the death to the resurrection of Christ is expressed, but because the form of expression used by the Savior himself is, "after three days," may we contend that Jesus did not rise till the second or the third, instead of the first day of the week?

Time and space will not permit us to answer every objection urged against first day observance, but we believe they can all be successfully answered in their order, but we have to earn our bread by the sweat of our brow.

We are no Sabbatarian: yet we believe in commemorating the greatest of all great events; viz. the resurrection of the Son of God, and as he rose on the first day of the week, so we commemorate that great event by keeping that day. It is also agreeable to the laws of our country. I see some will claim that the crucifixion day was the greater of the two because of the atonement.

Do you dear reader, feel like commemorating the death and suffering of a loved one? While the atonement was a necessity without which we would all remain in a lost and fallen state, but oh! the awfulness of the day. All nature in gloom and darkness, writhing as it were

in agony and pains of death, and with that awful conviction in the hearts of the people that they had slain the Lord of glory. The picture is so very awful indeed, that we turn from it, and looking forward for the space of the third day being the first day of the week, we see this same Jesus overcoming death, hell, and the grave, and giving gifts unto men. He having broke the bands of death, and rose triumphant into heaven, there to appear in the presence of God for us.

The apostle Paul assures us, that if Christ rose not from the dead there would be no resurrection from the dead, and our faith would be in vain and we would yet be in our sins; hence the fact of Christ's resurrection brings to pass man's complete redemption, and a sublime assurance in the power of God to save to the uttermost.

Having briefly noticed some of the evidences in favor of first day observance as recorded in divine writ, we will now examine some of the evidences as found in profane history. Our evidences under this head are taken from the writings of the ante-Nicene fathers, also a work called the Apostolic Constitution, with other reliable history.

The ante-Nicene fathers are those christian writers who lived after the time of the apostles, and before the council of Nice, A. D. 325. Of those writers Elder Andrews, (adventist,) in his work entitled, "The Complete Testimony of the First Three Centuries," page 204, makes this announcement. "Many of the fathers call the first day of the week the Lord's day." Also; "For those fathers who hallow the Sabbath do generally associate with it the festival called by them the Lord's day," P. P. 10-11.

Here is the confession of one of the ablest of modern Sabbath advocates. The testimony of the fathers to the fact that many of the Christians observed the Sabbath *with* the first day of the week, is by this able writer not questioned.

In Coleman's Ancient Christianity, chapter 1, sec. 1, we find the statement of Pliny, a Roman governor of Bithyina, seven or eight years after John wrote

the Revelations, in a letter he wrote to the Emperor Trajan, giving account of what was developed by examination of christians at his tribunal he says; "They affirm that the whole of their guilt or error was, that they met on a certain stated day before it was light and addressed themselves in a form of prayer to Christ as to some God, binding themselves by a solemn oath not to do anything that was wrong." This testimony of Pliny is good as to the excellent standing of the christians in his day as well as to the fact that they had a certain "stated day" for public worship. What was this certain stated day of the week those Christians observed? Prof. Stewart says, (as found in Edward's Sabbath Manual, page 112; The Zealots for the law wished the Jewish Sabbath to be observed as well as the Lord's day, for about the latter there appears never to have been any question among any class of Christians, so far as I have been able to discover.

The early Christians, one and all of them, held the first day of the week to be sacred. Could first day observance have been so universally accepted by the early Christian Churches, at so early a period, had it not been received from Christ and the apostles? Why is it that not a single writer of the Christian Church for the first three centuries can be produced who wrote against first day observance?

Again we quote Elder Andrews, in connection with the statement of Prof. Stewart, that those fathers who hallow the Sabbath do generally associate with it the festival called by them, the Lord's day. (Testimony of the fathers, p. 11.)

The certain stated day then was Sunday. Moving along then some thirty-six years later than Pliny A. D. 140, we come to Justin Martyr, an itinerant evangelist of the Christian religion. We here give the words of this eminent minister of the church, found in his famous apology to the Roman Emperor.

"And on the day called Sunday, all who live in the cities and in the country, gather together in one place, and the memoirs of the apostles or the writings

of the prophets are read, as long as time will permit. Then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things, then we all rise together and pray and as we said before, when our prayer is ended, bread, wine and water are brought, and the president in like manner offers prayers and thanksgivings, and the people say amen.

And there is distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons, and they who are well-to-do and willing, give what each thinks fit, and what is collected is deposited with the president who succors the orphans and widows, and those who through sickness or any other cause are in want.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world. And Jesus Christ our Savior on the same day rose from the dead, for he was crucified on the day before that of Saturn (Saturday.) And on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples he taught them these things, which we have submitted to you, for your consideration." (First apology of Justin, Chap—67.)

Ten years later, A. D. 150, we have the testimony of Barnabas, he speaking of it as the eighth day. We next have the testimony of Dionysius, Bishop of Corinth, who wrote about A. D. 170. In his epistles written to Soter, Bishop of Rome, he says; "Today we have passed the *Lord's Holy Day* in which we have read your epistle" etc. Eusebius Eccl. Hist. book 4, chap. 22. Also, see Miscellanies of Clement; book 7 chap. 14.

Polycarp, the disciple of John the Revelator, uses this language. "Wherefore, if they who were brought up in these ancient laws, come nevertheless to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day in

which also our life is sprung up in him." Epistles to the Meagnesians, chap. 3, verse 3. Barddesanes flourished and wrote about A. D. 180. He remarks, "On one day, the first day of the week, we assemble ourselves together, and on the days of the readings we obtain from (taking) sustenance.

By the above, which is but an abridgement of evidence, we can see at once that the assumption that the Pope of Rome changed the day of worship from the seventh to the first day of the week is simply false. There was no Pope to change times and law till something like 200 years after this evidence.

We are told that the Emperor Constantine changed the day. If so the Pope, (or the Beast as some would have it), had nothing to do with the changing, but simply accepted of the change. Please bear in mind that Constantine was not a Catholic when he accepted of Sunday as the Sabbath.

No doubt Constantine believed although the Sabbath day be changed, it would not lose its force, and the injunction stood good that in it "thou should do *no work*, and the penalty of not observing a Sabbath was Death. Hence his edict, "observance or death."

The Roman Catholic Church would not claim to have changed the day if it were not for wishing to make it appear that the Protestant Churches were acknowledging the power of the Pope, for they cannot prove that they did change it. I have searched in vain to find anything but assumption.

Kind reader, the position I have taken upon this subject, has been brought about by careful investigation of all sides of the question. Having taken no stand on the subject till after two years of investigation, I desired to obey the divine injunction to "Prove all things and hold fast to that which is good." I must "to the law and the testimony," and any spirit that manifesteth contrary to the gospel law, I must let it pass. I fear no opposition on this subject, but those who differ with me have the same love and respect as though we saw alike. We are

not supposed to see eye to eye in all things, but we should grow in grace and the knowledge of the truth.

Dear reader, will you insist upon hovering around the foot of Mt. Sinai in the wilderness, celebrating the deliverance of the children of Israel out of temporal bondage in Egypt, while it would seem to me, that the children of the kingdom ought to believe in celebrating their emancipation, and the emancipation of the *whole world* from the bondage of sin, death, and hell, by commemorating the resurrection of Christ.

Then we shall have come to the Church of the First Born, to spirits of just men made perfect, the city, the Heavenly Jerusalem, and to an innumerable company of angels, as the apostle Paul has so declared. "He that hath ears to hear, let him hear.

W. S. ROBERTS.  
Hornick Iowa.

N. B. The former article referred to in this article, will be found in THE RETURN of Jan. 1896, page 13.

### Tools of the Pyramid Builders.

A two years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were set with jewels (probably corundum, as the diamond was very scarce,) even lathe tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hard rock at each revolution,

and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known. Scientific American for Sept. 3, 1892.

### The Sabbath.

I want to say with regard to this subject, which in the March number Bro. Porter handles with great credit, that the main thing to be observed is the assertion of our own liberty as Christ's free servants. There is some danger of thinking more of Sabbath observance than we ought, notwithstanding its great discipline over our natural desires.

But let us suppose we were called to suffer imprisonment or loss of property for working on Sunday, which of the Lord's people would shrink from so suffering?

We read that the Saints "loved not their lives unto death." Who would care to dwell in a world like this, full of the buffetings of Satan, and miss the opportunity to wear a martyr's crown, in common with so many others who have passed before.

Then there is the question of example; the saloons would all have to be closed on Sunday, but does the devil care so much about the sycophant saloonkeepers who would lock their front door but open the back one, as he does to discomfort the Lord's conscience-keepers? Doctrines of grace are very popular, but are there not doctrines of righteousness and of charity deeper than the external?

I. LAMB.

# The Return.

Published Monthly at \$1.00 a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, MAY, 1896.

The Sabbath discussion grows interesting. We had expected to close it before this, but we want all to have a fair chance, so long as a kindly spirit prevails.

We confess we think the Sunday advocates have a very poor case, and shall endeavor to puncture some of their errors in our next issue. May the right prevail, whoever may hold it.

## The Western Mission.

Our readers will doubtless remember that at the last Council it was decided that it would be best for Brn. Page and Clark, to visit the western coast, their expenses to be paid by the Adams fund. Until late in the fall it was expected that they would go, but Bro. Page found that he could not well go, so it was thought best for the Editor to go in his place. This we did, expecting Bro. Clark to follow, and visit several places on the way, which we could not do, as the health of Sr. Wickes made it imperative that we should go through without stopping.

Bro. Clark was ready to go, but Bro. Snyder, as one of the Executors, objected, on the ground that the trip was a very expensive one, and he thought we could do what

was necessary to start the work in that region without the assistance of Bro. Clark.

It was of course impossible for us to do any public work for the Church during the sickness of Sr. Wickes, and after that the paper and other matters required our attention until the latter part of March.

Meantime we had become acquainted with many kind friends in Los Angeles, but did not deem it wise to open a hall for meetings there for the short time it would be possible to remain. Work in such a city is much different from the country, and should be prosecuted at least a year by the one opening such a mission.

On Sunday March 8th we went with Bro. S. B. West to the ocean, at Santa Monica, and baptised him in the blue waters of the Pacific.

We confirmed him the same evening, and ordained him an Elder in the Church of Christ, and we are persuaded that he will faithfully discharge the duties of his calling, for we find him to be an earnest, faithful, careful man, and we cheerfully recommend him to the brethren of that region, where we believe he will do a good work.

On March 26 we went to San Bernardino, renewing acquaintance with some old friends from Lamoni, and visiting a number of our Josephite friends, preaching in their chapel on Sunday afternoon, with good liberty.

We could not get a further hearing at that time as Elders Holt and Gibson had just arrived and had appointments out for evening meetings during the week.

During the next few days we visit-

ed Redlands, Riverside, San Jacinto, Hemet, San Diego, Santa Ana and Garden Grove, returning thence to Los Angeles.

On April 13th we bade farewell to Los Angeles, and turned our face toward home, going up the coast. We stopped a few days at Santa Barbara, the city of flowers, going from there to Garey, where we preached a few times in a school house. Here we found a flourishing Branch of the Josephite Church, and they had sent for Elder Harris of San Bernardino, to counteract certain attacks made upon their position by Dr. A. J. Clark, a few days previous.

Some of the members took exception to some of our statements, and they being very anxious for a public discussion, we consented to spend four nights with Elder Harris, upon the following questions.

Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints, of which I, D. L. Harris am an Elder, is identical in name, organization, faith and practice, with the church established by Christ and his Apostles, the Bible and Book of Mormon to be the standard of appeal. Elder Harris affirms, we deny.

This occupied two evenings, after which we affirmed the same proposition for the Church of Christ, on the last two evenings, Elder Harris taking the negative.

We had good audiences, and good attention, and the debate from first to last was entirely free from ill-temper and unpleasant incident, both sides confining their attention to the question at issue.

As to the debate itself, little need

be said. Neither of the principals were converted, and a partisan of either could not be,

We were among total strangers, Elder Harris among his friends; but we had the aid of the Spirit of Truth, and our readers who are familiar with the position of both churches, can judge how such an argument would stand, when the Bible and Book of Mormon are the standard.

No vote was called for, but we heard of only one man, not a member of the Josephite church, (and he was a previous convert) who did not endorse our position; and we are greatly deceived by appearances, if some of their staunchest and most influential members are not very seriously considering these things.

A week of rain interfered seriously with the meetings, and prevented visiting, and we were far from well, but we were royally cared for by Mr. J. H. Stewart and his excellent wife, and we shall always gratefully remember their pleasant ministrations.

Our further progress will be reported in the June number.

### Our Journey.

It is quite likely that some of our readers would like to learn something about our trip to California, and it is quite right they should; but the painful scenes connected with it, have made it a hard subject for us to write about.

We left Davis City on the 3rd day of last January, in one of the coldest "snaps" of the winter, going to Richmond Mo. to attend to some business of the Adams Estate. While

there we visited at Bro. Page's, he and his kind family doing all in their power to make our stay pleasant.

On the 7th at 1.30 p. m. we boarded the Santa Fe train at Kansas City, ticketed to Los Angeles Cal.

The weather had moderated somewhat by this time, making it quite pleasant traveling. We passed Topeka Kan. at night fall, and the next morning we looked on the dry plains of eastern Colorado, which grew drier as we proceeded, and soon alkali, sand, sage brush, and occasional patches of scrub cedar were about the only objects to be seen.

An amusing illustration occurred here of the ease with which the eye accustomed to the scenes of the Mississippi and eastern states, may be deceived by these vast levels and the clear dry air.

Almost immediately after leaving La Junta Col., the Spanish Peaks were discovered, towering seven or eight thousand feet above the surrounding plain, being then nearly 90 miles distant and only their tops showing above an intervening elevation.

One of our party having expressed the opinion that "those hills" were about five miles away, we took pains to inquire of several of our fellow travelers, how far they thought it was to "those hills," and in no case was the guess over seven miles. Great was their incredulity when informed of the facts, but as we continued to approach them until we reached Trinidad, about noon, and were still far away, though their enormous proportions were now apparent, the most skeptical were at last convinced

that we were really in the wonderland of the west.

The country from central Kansas to the Pacific coast region is practically a desert. Of course there are fertile spots, there are such in the desert of Sahara, and myriads of cattle roam over the barren wastes, where one wonders what they find that is eatable, but that does not alter the fact, that the whole region from British Columbia to Mexico, is practically a desert, about 1500 miles wide, and in the nature of things must remain so.

As we near the coast the barrenness increases, until in Arizona and eastern California our route lay through vast tracts where the alkali beds look like fields covered with snow, vast stretches of sand are banked against the base of the mountain ranges, whose black volcanic sides are as barren of vegetation as a hot ash heap, of which they remind one very forcibly.

One such place is very appropriately named Death Valley. In these regions the thermometer regularly reaches 130 to 140 in the shade, and all railroad buildings have two roofs, one about 18 inches above the other, with the space between open to free circulation of the air, and the buildings are set upon well braced posts, and the space below left open for ventilation. Even with these precautions it is impossible to get operators to stay at some of these stations more than a month, during the summer, though the wages are high for such service.

In this region the rivers are largest at their source,—rising in the mount-

ains where they are fed by melting snows, and as they reach the desert sands they gradually disappear, until at last you can find no trace of them.

Leaving such a desert as this on the afternoon of Jan. 10th, our train slowly climbed Cajon Pass, between rugged mountain peaks a mile high, then dashed swiftly down the western grade to San Bernardino, bursting out upon the plain only five miles from the city; from there a swift run of sixty-five miles brings us to our destination at Los Angeles, the Queen City of southern California.

That was an afternoon to be long remembered: Starting as we had from regions of frost and snow, where bitter winter held all in his icy grip, traversing the high and arid plateaus of Colorado, New Mexico and Arizona, then the lower and warmer but if possible more desolate valleys of southeastern California, to drop, as from the clouds, into the warm hazy climate of the southern coast, into the broad, beautiful valleys, 20 to 30 miles across, shut in by impassable mountain barriers rising a mile high above the plain, to watch the threads of hazy mist streaming up from the ocean and settling in indistinct wavy masses against the farther mountain barriers, whose tops showed clear in the bright azure above, while the nearer lines of mist seemed to melt into the golden sunlight, imparting to the whole scene a dreamy peaceful aspect of quiet, very restful to the weary invalid who watched it from the open window by her berth in the swiftly moving train.

And then everywhere the green fields, and trees clad in robes of perpetual green, the banks of wonder-

ful roses forever in bloom around the beautiful homes on every side, and the great orchards of orange trees whose dark green leaves, brilliant white flowers, and bending masses of rich golden fruit, form a contrast which must be seen to be appreciated.

It is no wonder the Californian loves his beautiful land and is very indulgent with its faults,—for it has some faults, but we are not going to tell about them here.

In the next number we will narrate some of the impressions received on our homeward journey.

ATCHISON KAN., April 13th 1896.

EDITOR RETURN:-

Please send me one or two copies of "THE RETURN" Vol. 5, No. 3, Whole No. 61, as I wish to preserve the one I have, there is so much valuable reading in it.

I feel as though I wanted everybody to read, and learn, and believe the truths found therein. I am glad to see the original motto again as of yore. I have some friends who have not read "THE RETURN," so would like them to become interested as I think they will after once knowing their value.

Your Sister in Christ,

S. R. Whitmer.

#### Back Numbers of The Return.

We have on hand about 500 complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.\*

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, postpaid.

**If Christ Should Come Today.**

I have come, and the world shall be shaken  
 Like a reed, at the touch of my rod,  
 And the kingdoms of time shall awaken  
 To the Voice and the summons of God;  
 No more through the din of the ages  
 Shall warnings and chidings divine,  
 From the lips of my Prophets and Sages  
 Be trampled like pearls before swine.

Ye have stolen my lands and my cattle,  
 Ye have kept back from labor its meed,  
 Ye have challenged the outcasts to battle,  
 When they plead at your feet in their  
 need;  
 And when clamors of hunger grew louder,  
 And the multitude prayed to be fed,  
 Ye have answered with prisons or powder,  
 The cries of your brothers for bread.

I turn from your alters and arches,  
 And the mocking of steeples and domes,  
 To join in the long weary marches  
 Of the ones ye have robbed of their  
 homes;

I share in the sorrows and crosses  
 Of the naked, the hungry and cold,  
 And dearer to me are their losses  
 Than your gains and your idols of gold.

I will wither the might of the spoiler,  
 I will laugh at your dungeons and locks,  
 The tyrant shall yield to the toiler,  
 And your judges eat grass like the ox;  
 For the prayers of the poor have ascended  
 To be written in lightnings on high,  
 And the wails of your captives have  
 blended  
 With the bolts that must leap from  
 the sky.

The thrones of your kings shall be shat-  
 tered  
 And the prisoner and serf shall go free-  
 I will harvest from seed that I scattered  
 On the borders of blue Galilee,-  
 For I come not alone, and a stranger,  
 Lo! my reapers will sing through the  
 night  
 Till the star that stood over the Manger  
 Shall cover the world with its light.

JAMES G. CLARK  
 in DEC. ARENA.

**Married.**

IVORY—POLLARD.—On the 4th  
 inst, Mr. Fredrick O. Ivory and  
 Sr. Mary A. Pollard, at the resi-  
 dence of the brides parents in Provo,  
 Utah. The young people will make  
 their home in Park City, Utah.

**Died.**

POLLARD.—At Provo, Utah, April  
 19th 1896, Effie E. daughter of Bro.  
 and Sr. T. J. Pollard, aged 10 years,  
 10 months and 21 days.

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# THE RETURN.

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

Vol. 5, No. 6.

DAVIS CITY, IOWA, JUNE, 1896.

Whole No. 64.

## Should We Observe the Sabbath, or Sunday?

We do not expect to write anything new upon this subject, for this controversy has been waged ever since the time of the Apostles, and tens of thousands of men, women and children have been slain because they kept the fourth commandment as well as the other nine, and the records of the inquisition teem with the defences which they offered, which confounded, yet enraged their fiendish persecutors.

John saw that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which *keep the commandments of God*, and have the testimony of Jesus Christ." Rev. 12:17.

There are really only two points of interest in this question, the answer to which should forever settle the entire subject with every man who has covenanted to follow Christ, viz. first, did God establish one day of the week for man to observe as a day of rest and worship, and second, did He ever change that day?

To those who really desire to obey the truth, and are capable of putting aside traditions and prejudices, these answers will be sufficient.

Taking the Bible and Nephite

Records for our guide, there can be but one answer to these questions. We know God gave the 4th commandment, and that it means Saturday. We also know that nowhere in the Bible or Nephite Records is there any account of a commandment of God or Christ, to change that day, or institute any other in place of it.

It is hardly necessary to state the fact, that the various attempts to show that "on some other *day of the week* Christ or the Apostles, or the Church in different places, did this thing or that," amounts merely to a mass of rubbish, the sole tendency of which is to divert attention from the main question.

For such as persistently use such arguments, there is not much need of investigation, for if a man is so constituted that he is incapable of seeing the main point, argument will only make him the more persistent; but for the sake of aiding those who are still unsettled in their belief on this matter, we shall undertake to answer in detail some of the ideas of those who would find excuse for singling out one of the direct commands of God, and violating it.

We are told that the Sabbath was first given to the children of

Israel, in and by command, and then only after the exodus, and in connection with the law given them after the gospel had been preached to them and by them rejected."

This in the face of Gen. 11:3, "And God blessed the seventh day and sanctified it: (set it apart) *because* (for the reason) that in it he had rested from all his work which God created and made."

Where, and for whom did he set it apart? And if we answer, "in heaven," then why reveal it among men?

In Ex. 16:4-5. "Then the Lord said unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will *walk in my law*, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

This was previous to Sinai; then what "law" is here referred to, and why gather a double portion on the sixth day? In the 23rd verse we find Moses told them, "this is that which the Lord hath said, tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be saved until morning." In verses 25-6 he says, "Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none."

Here we see the law of God referred to, as if it were known before this, and the Sabbath specially referred to, yet this is before the trans-

gression, and before Sinai, and only two months from the exodus, and must have been in that period when we are told the gospel was preached to them, hence it flatly refutes the assumption that the Sabbath was a part of the law "added because of transgression." On the contrary, the breaking of it was a part of the transgression.

The unfairness of many Sunday advocates is manifested when they attempt to establish the claim that "the Sabbath is an Israelitish institution," by quoting Moses' statement in Deut. 5:15. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

They claim that the Sabbath was *created* as a memorial to Israel, of his deliverance; but the text shows nothing of the kind. If that were the intention, he would have said "therefore the Lord thy God established for thee a Sabbath day," or words to that effect; but instead he speaks as though the day were already fixed, as we have seen indeed it was.

But it is when we turn to the commandment itself, as spoken by the mouth of Jehovah, that the iniquity of this claim appears in all its deformity. Ex. 20:10-11.

"But the seventh day is the *Sabbath of the Lord thy God*; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor

thy cattle, nor thy stranger that is within thy gates. For (because) in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Here is the reason which the Lord gave for his Sabbath; which will you take, his word, or your construction of what Moses and some of the prophets wrote afterwards, when they had something else specially in view. And again, in Ex. 31:17, Jehovah repeats the same reason: he has just repeated the commandment, adding that it shall be a perpetual covenant between him and the children of Israel forever; do you ask why? Because Israel was the only nation that would serve him, and make even a pretence of keeping his commandments; and as Israel is still with us, that covenant is certainly yet in force.

Moreover, as we find Israel was commanded to keep God's ancient Sabbath because it was His Sabbath, before the decalogue was given on Sinai, we can readily understand that it belongs to the better covenant of the Melchisedec priesthood, which in those days was being taught to Israel, but which they were so far from receiving that they were making a golden calf to worship, while Moses was in the Mount.

We have no promise, as Gentiles, except through Israel; then why single out the command of God which, more than any other he emphasized to Israel, as a covenant between him and his people forever, for our act

of special disobedience, while we tacitly admit that we may not violate the other nine.

The contention that the Sabbath is a type of a spiritual rest, is not consistent when it is applied in a temporal manner to Sunday, by the laws of nearly all lands, as well as by the apostate christian churches. If it is a type of any thing, it must be a type of the seventh thousand years of this epoch of the earth, when Israel, with whom is to be numbered all God's people, shall be the chief power of the earth, and under his righteous rule all the earth is to have rest.

As we have seen it is a memorial of God's rest, established in Eden, and as a type of the millennium which is both a temporal and spiritual rest, it must be in force until that rest is ushered in; but as it is to be a sign between Israel and the Lord forever, throughout all their generations, it must endure as long as Israel shall endure.

The fact is, like all God's primary laws it is based on a requirement of man's nature, and must endure as long as man shall endure, unless some substitute shall take its place, and we have never learned that the Lord was given to making substitutes. It is not very strange that God never told any other people to keep the Sabbath in Israel's time, when we consider that he chose Israel as the channel through which to give his law to the world, and invited all nations to come under Israel's laws and be blessed

It seems passing strange that men should connect the decalogue with the law of carnal commandments, and of types and shadows which were fulfilled in Christ, and therefore ended, when there is not a type or a shadow about the decalogue, save it be this one, which would be an added reason why it could not be done away. If the law of carnal commandments including physical penalties, were done away in Christ, it left the decalogue right where it was before these were added to it,—simply an expression of God's will, about which we are at liberty to choose without constraint, whether we will obey or disobey.

The idea that we as gentiles should observe and teach our children the reasons given in Deut. 6:20 to last, is absurd. We have a much better reason,—the one taught us by the Lord in Exodus 20:11. But if they who urge such reasons, do it through ignorance, their case is by no means hopeless.

It seems to be considered as a key note, that the Sabbath was instituted with Israel, as a part of the Aaronic law, hence to be done away in Christ; but as we have seen this position is absolutely untenable, the backbone of the argument is broken beyond repair.

If Jesus understood that the Sabbath would be of no force after his resurrection, why did he teach his disciples to pray that their flight from Jerusalem, many years after, might not be on the Sabbath day. Can you not see the absurdity of this?

If we wish to commemorate the Lord's death, burial, or resurrect.

ion, he has told us how to do it,—by baptism; we are buried with him, and rise to newness of life: he has required us to do this, and he has *not* required us to celebrate either event in any other way, least of all by breaking one of his Father's commandments.

As for Paul's supposed attitude on this matter, it is too tedious to discuss here, but a careful reading of his texts will disclose about the same amount of assumption upon them, as was applied to the words of Moses in Deut. 5:15. But even if Paul did hold such an idea as is attributed to him, he was only a man, and we know that other Apostles taught differently, and Paul tells us to try all things by the word, and if we try him by the word and find him wanting, he will have no ground for complaint.

That Christ taught the Sabbath in the new covenant is absolutely clear from at least two texts. The one already referred to in Matt. 24:20, and when he said, "Whosoever shall break one of the least of these commandments, and teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. Matt. 5:19.

The preceding verses make it absolutely certain that he was speaking of this law, for he said, "think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

(TO BE CONTINUED.)

# The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, JUNE, 1896.

## The Western Mission.

CONCLUDED.

On account of previous arrangements which were already broken into by our delay at Garey, we felt compelled to leave on the next morning after the close of our debate with Elder Harris.

Taking an early train; we arrived in San Francisco in the evening; remained there the next day visiting Bro. Neilon and others. On the day following we went to Danville, about sixty miles distant by rail, where we were welcomed by Mr. and Mrs. Clark, and Sr. Mary Rowe.

On the next day we baptized Sr. Rowe and confirmed her, and on the next morning returned to San Francisco, ready to resume our journey homeward.

Our next stop was at Salt Lake City, where the next few days were occupied in visiting friends and making acquaintances, which we hope in the future may be fruitful of good to the cause.

On the 8th of May we went to Provo City, where we remained over Sunday, preaching to the Church there, and visiting the members. We were sorry to have to part from

them so soon, but many things required our presence at home, and we had promised to visit the friends in Kansas.

Arriving in Newton on the 17th of May, we spent a few days with the Saints there, holding prayer and preaching meetings. Here as in Utah, we found the little band firm in the truth, and striving to save themselves through obedience to the word.

Going to Wichita we called on Bro. Sinclair and Sr. Elliot and found them both feeling well in the work.

At Cherryvale we found Bro. David Doop and family in the shadow of sorrow over the recent loss of their youngest son, Elder Andrew Doop. He had been ill for some months, and we had expected to be there sooner, but unavoidable delays caused us to reach there just a few days too late to see him.

Bro. Page had been sent for also, and we missed him by two days; however we proceeded to hold a few meetings in the school house adjacent to Bro. Doop's farm. The unsettled state of the weather interfered with the meetings somewhat, but the last one on Sunday eve, May 24th, was well attended, and a good interest was shown.

The next day we had the pleasure of leading Bro. John Doop, a son of Sr. J. J. Doop, into the waters of baptism. Held social and sacrament that evening, at the house of Sr. J. J. Doop, confirming Bro.

John, and administering to Sr. David Doop.

It was a happy and peaceful meeting such as we would like to see repeated often.

The next morning we turned our face toward home, and thus closed the events of a Journey which had been more than usually crowded with a mixture of pleasure and sorrow, the latter always overshadowing all else.

### Our Journey.

(CONCLUDED.)

The seasons seem to be reversed in the coast region of California; in other words winter is the most pleasant part of the year. From May until the winter rains come, the country is brown and dusty, and if some of the stories we heard are correct, the dust is a factor to be taken into account, and from what we saw we are inclined to give them credence.

Much of the soil is of decomposed granite, a reddish clay, that when dry is quite hard, but readily yields large quantities of dust, when tramped over, and when wet becomes very sticky in short order, hence it is that Californians do not count on moving much during the rainy season, in fact it sometimes happens that the rains continue a little longer than usual, and moving about in a wagon becomes practically out of the question in some localities.

The rainy season in southern California, usually begins about the first to middle of December, and lasts from 4 to 6 weeks; some times it 'gets

loose' and lasts three months, but that is not often.

Last winter it began about Jan. 15 and ended by Feb. 1st; then the roads speedily dried, the fields and mountain sides as if by magic donned a coat of green, wild flowers sprang up every where, and spring was quickly merged into summer weather the thermometer ranging way up in the nineties during the latter part of February.

The nights are always cool, a little too cool for comfort in fact, when contrasted to the heat of the day, and one has to be very careful not to catch cold. The only exception to this rule which we found in the state, was at San Diego, in the extreme south western corner; there the days are not so hot nor the nights so cool, the thermometer seldom showing less than 55 nor more than 85 degrees.

We think this is beyond question the finest climate in California, and many of the prominent men of America seem to think so too, as they spend much of their time there. San Diego harbor while not large, is one of the finest in the world, its entrance being wide and deep, and so sheltered by a great point which extends some miles out into the ocean that access to it is easy in all kinds of weather.

At present the railroads are discriminating against the town, and it has only one line, the Santa Fe, but when a competing line enters the town, we believe it will become one of the foremost places of the coast.

We found the month of April to be about the most unpleasant of the year, by reason of its changeable weather and high winds. At Garey about the twentieth, we saw killing frosts in the valley, thin ice was formed in troughs, and we saw icicles over six inches long dependent from water troughs. Then came a rain,—it always gets cold in California before it rains. On account of the mountainous character of the country, there are great variations of climate within a few miles. We were not pleased with the climate of San Francisco, it was too cold, and the fog and wind and drizzle chills one to the marrow. Overcoats and heavy flannels are a necessity there the entire year,—unless it may be a part of the winter, the natives say that is the warmest season; In the valleys east of the Coast Range, it gets hot enough in the summer to suit the most critical.

On May 2nd we left San Francisco, for Salt Lake City; stopping for dinner at Sacramento, we were comfortably warm for the first time in several days, and three hours afterward, we were climbing amid the snows of the Rockies. Twenty miles each side of the summit the track is covered by snow sheds, and they were needed, too, for at the summit station there was seven feet of snow on the level, at least that is what they said, but we couldn't see any level places.

We were in Salt Lake Valley twelve days, and it snowed or rained nearly every day while we remained;

it is true the snow seldom lasted an hour, but it made the air very uncomfortable, and it was always to be seen on the mountain sides just a few hundred feet above the valley level, and the sight of it grew to be chilling. No doubt it is an inspiring sight on a hot July day, but just then we longed for a different inspiration.

Leaving Salt Lake City on the 15th of May, we set out toward home, climbing the summit of the eastern range near Leadville, Col., the next day about noon.

The scenery is grand and impressive, and we enjoyed it to the full, but near the top it was all covered with snow and ice and we caught an awful cold, which we brought with us as a souvenir.

Around Leadville the farmers were getting ready for spring, spreading the heaps of compost which they had evidently hauled out during the winter, but they were a little "previous" for they seemed to have a good deal of trouble to break the frosty lumps.

We arrived in Newton Kansas on Sunday May 17th, and felt very thankful as we drew in long draughts of warm Kansas air. If variety is the spice of life they certainly have a large amount of spice out west.

Some one has sent us the following interesting item from the Chicago Tribune, which tends to show what the real hope and intention of the wealthiest Jews of the world, is today. When they back their faith by their

purse, we may be sure they are in earnest.

These same Jews hold a mortgage upon the land of Palestine, which is several years past due, and no likelihood that it will ever be paid. The set time seems to have come to favor Israel,

"The anti-Jewish riots in Russia of 1881-82 and the wave of Chauvinism and its attendant anti-Semitism, which swept over Europe about that time, made the Jew shrink back a little from the outside world, and reminded him that the days of persecution and religious hatred are not yet over. Seeing that all claims of progress and nineteenth century enlightenment are hypocrisy and sham, at least as far as the conduct of Christians toward him is concerned, the Russian Jew began to fear a repetition of the darkest deeds of the dark ages, and looked around for an inspiring idea or a glimpse of hope in these trying days.

It was at that time that the "Zionist" agitator caught his ear, and this sect, assuming the name of national, has been increasing rapidly ever since. The Zionists, or "Chobebe Zion" (lovers of Zion,) insist that Palestine is the ultimate destination of the Jew, and that he can never find permanent rest and happiness in any other country except in his old Biblical home, the land which God has promised to Abraham, to Isaac, and to Jacob. When the great exodus of Jews from Russia began about fourteen years ago the great majority went to the free countries of Western civilization, especially to the United States, while a good many, actuated by the ideas of the Zionists' movement, ventured to the Holy Land. The latter had to endure many hardships, and some died in misery, while others had to leave for other countries.

Rut soon after Baron Rothschild began to take an interest in the colonization of Palestine, and the Zionists had good

reason to rejoice. Many new colonies were started by him and some of the old ones were taken under his protection. The leaders of the Zion movement hailed the Baron as the Moses who is going to effect the redemption of Israel from the house of slavery. Even those who do not believe in the efficacy of the plan or the soundness of the Zionest's principles admitted that, aside from the great sacrifices involved, it was very gracious and considerate of the Paris banker to step in and help a movement which appealed so much to the hearts of the Jewish patriots. Rothschild has, it is believed, sunk in his Palistine venture about 20,000,000 francs, and has to show for it nearly a score of seemingly flourishing colonies, most of which, however, are not yet self-supporting.

#### "The Mark of the Beast."

The Constitution of the United States expressly provides that Congress shall make no law respecting religion, and our legislators have steadily resisted enormous pressure, to maintain that principle; but various State legislatures have enacted Sunday laws, and now that the 'Beast' is beginning to raise his head, he will not be wanting for a means to enforce his decrees, however unrighteous they may be. The following decision of the Supreme Court of the United States, rendered May 19th last, shows how easily it may be done.

"In the Georgia Sunday freight train case, Justice Harlan said the legislature had the right to designate a day of the week when all labor should be suspended, and it could not be claimed that the wrong day had been designated.

The state law was not, he said, directed at interstate commerce but was mostly a rule of civil conduct and it must be respected until superceded by some na-

tional law with which it was in conflict. Hence the decision of the state supreme court was affirmed. The chief justice White dissented, on the ground that the law conflicts with the inter-state commerce law."

The so-called "Debs Strike" in Chicago clearly showed the dangerous character of the Federal Judiciary, when backed by a plutocratic administration. A Federal Judge may defy a state, and with federal bayonets enforce any order he may make, and if a man dares defy his decrees, he may be denied the right of trial by jury.

The slave power entrenched itself behind a supreme court decision, and it required priceless blood and treasure to reverse that decree. Will the world never learn wisdom by the things they suffer?

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#### EDITORIAL ITEMS.

Under date of May 2nd, Sr. Cassandra Hendrickson writes from Hancock Iowa, that she has been very sick, but was some better.

She desires the Saints to pray for her that her failing sight may be restored, and that she may be healed; she expresses confidence in the power of the Lord, and desires to see the redemption of Zion.

By letter dated June 5th from Bro. S.B. West of Soldiers Home Cal. we learn that on the day preceeding, he had baptized Bro. Chas. A. Johnson and Bro. Wm. Reynolds. into the Church of Christ.

Both these brethern were members of the Los Angeles Branch of the Josephite Church, and are men

of mature judgement, and when they saw the plain simple gospel contrasted to the elaborate plan of priestcraft that has been engrafted upon the original Church, they gladly received the word, and are rejoicing in the truth. May their numbers increase. We would gladly publish Bro. West's letter entire, but much of it is of a personal nature not intended for publication.

By letter from Mrs A. E. Clark of Danville Cal., under date of May 27th, we learn that Sr. Mary P. Rowe, whom we baptized while in Cal., is rejoicing in the truth, but feels a natural longing for the society of the Saints. Sr. Rowe has waited several years for baptism, and is now past 82 years of age, but is quite vigorous for one so old.

She lives with her grand-daughter Mrs Clark, and husband, both of whom we hold in grateful remembrance for the pleasure which marked our stay in their beautiful and happy home.

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#### Our Church Library.

While we were in California last winter, Bro. Iner Lamb presented to us, for the Church at Davis City, a book which in the light of recent events we consider valuable. It is a "History of Sabbatarian Churches," embracing the Armenian, East Indian, and Abbyssinian Churches, and the Waldenses and their offshoots, and the Anabaptists.

While at Newton Kansas, Sr. Walton presented to us a copy of O.

Pratts works, Vol's. 2 and 3 of the Millennial Star, and a copy of the first European edition of the Book of Mormon, printed in 1841.

We are very glad to receive these volumes, and the donors have our sincere thanks. We would be very glad to receive any book of interest, from any of our readers, as an addition to our Library, and we especially need an original Book of Commandments, Palmyra edition of Book of Mormon, and Kirtland edition of Doctrine and Covenants. Who can spare them to us?

#### Reduced Subscription.

It has been decided to reduce the subscription price of the RETURN, from \$1.00, to 50 cents per year.

This ought to be within the reach of the poorest, and we hope all who are interested in the success of the Church, will make an effort to increase the list, by sending their own subscription, and getting their friends and neighbors to subscribe also.

The paper is far from being upon a paying basis, and unless all work with a will, when the fund so generously provided by Bro. Adams is used up, the paper will have to stop for want of funds. This surely is not desired by any one who loves the work, and to avoid it will require each to take a personal interest in keeping it alive. The amount paid for its publication at present, does not amount to a dollar per day for the work done, and of course this cannot continue indefinitely.

We rely upon those who love the work, to do their part toward moving it forward in their locality.

#### CORRESPONDENCE

RICHMOND MO. May 22, 1896.

EDITOR RETURN.

Dear Bro:- I was called to Bro. David Doop's 5 miles south west of Cherryvale Kansas. Our brother Andy, son of Bro. and sister Doop, was very sick, and died and was buried before I arrived. I arrived on the eve of the 10th, stayed until the 18th. Had some very good meetings with the brethren, baptized Bro. Andy's wife, sister Ida, on Sunday the 17th. Our confirmation meeting was good and enjoyed by all present,

Bro. Andy was an Elder in the Church of Christ. He was loved and respected by all who knew him. He was a consistent christian, a good citizen and affectionate husband. May the blessings of heaven rest upon the sorrowing ones that are left behind. We left the brethren on the morning of the 18th, they were strong in the faith of our Lord Jesus Christ, with a firm determination to hold out faithful to the end of their journey.

Yours in the Gospel,

P. A. PAGE.

TEMPLE TEX. Jan. 21, 1896.

Dear Bro. Wickes:- I have just been looking over my file of RETURNS, and I see in last April number, a letter from Bro. Snyder relating to the publication of the Book of Mormon. I wish to make some suggestions too. I suggest that time enough be taken to get it up in a way that will best advance the cause, and "with an eye single to the *Glory of God*," and not copy after the Salt Lake Edition to any great extent. I think too it should be printed from the manuscript at Richmond, and have it chaptered, and versed, but as to the marginal references I would rather a committee of three be appointed, or elected to arrange them with a view to pointing out present *truth* on all subjects of vital importance, also have references (calling attention) to the

Bible, as "these last records shall *establish the truth* of the first."

"Wherefore, they *both* shall be established *in one*." First Book of Nephi, Chap. 3, Par. 43. "And I will establish my covenant with thee; and thou *shall know* that I am the Lord." Ezek. 16:62.

"And my words shall hiss forth unto the ends of the earth for a standard unto my people, which are of the house of Israel. Second Book of Nephi, Chap. 12, Par. 6. "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, then take another stick and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one in thine hand. And the sticks whereupon thou writest shall be in thine hands before their eyes." Ezek. 37:14-20.

"What therefore God has joined together, let no man put asunder." Matt. 19:6. "Wherefore I speak the same unto one nation like unto another, and when the two nations shall run together the testimony of the two nations shall run together also." Second Book of Nephi, 12:7. "He showeth his word to Jacob, his statutes and judgments to Israel." Psalms 147:19. "I have written unto him the great things of my law, but they were counted as a strange thing." Hosea 8:12. "There is nothing sacred save it shall be revealed; there is no work of darkness save it shall be made manifest in the light." 2nd Nephi 12:14. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:12. "For thus saith the Lord God, behold I, even I will both search my sheep, and seek them out." Ezek. 34:11-16.

So we find that the book must be gotten up on God's plan; and I further suggest that it be given a different name. There is no command in the records to call it the Book of Mormon. It is only spoken of as the records, the plates, the word of

God, and so on. The Lord himself calls the bringing forth of the book "a marvelous work." Suppose it be called, A Marvelous Work and a Wonder, or The Sealed Book of Isaiah 29:3-24, or The Sticks of Joseph and Judah, of Ezek. 27:16-20. Perhaps some brother or sister will kindly suggest a name.

I also suggest that a table of scripture measures and time table be added, in the back of the book, and that it be printed in clear plain type, say small pica, and have it illuminated throughout, that it give emphasis to all important points in each verse, by using large or full capitals and small capitals, and italics, and I suggest that there be not over three thousand copies published at first, and have them larger, say about the size of the RETURN, that will sell from \$1.50 to \$2.00, and of course we want Bro. Wickes to print it.

All the balance of us could carry the gospel by canvassing for it. I have only suggested these ideas and submit them to the consideration of the Church.

Your Sister in Christ,

MARGARET ATKISSON.

SOLDIERS HOME CAL.  
EDITOR RETURN,

Dear Sir and Bro. :- As I have severed my connection with the L. D. S., or Josephite Church, I wish to subscribe for the RETURN, and I wish a few words of instruction in regard to Re-baptism. I think in my own mind that it is necessary, but there are other Brothers here that think not. I enclose an order on W.F. & Co. for \$1.65 for one year's sub. for RETURN, five copies David Whitmers Address, and five Truth No. 1, and twenty six back numbers of RETURN.

A Brother in Christ.

LOS ANGELES CAL. May 10, 1896.

Dear Bro. Wickes:—We arrived here about two weeks ago, and this Sunday evening finds us longing for a place to worship where we can hear the genuine gos-

pel preached. I wish you would give me the names and addresses of some others who are interested in this city in the good work. I have met Elder Thomas, also two Parkinsons, Elder F. C. and his brother the Bishop of the Utah Church. They traveled with us from Frisco to here, and I had some interesting discussions with them. Thanks be to God, He giving his spirit to show them the error of their assertions. This afternoon my wife and I visited Rosedale cemetery and saw Sr. M. A. Wickes grave. Anything I can do for you at the grave I shall be pleased to do. Has Br'n. Page and Clark been here as announced in the RETURN of last October?

Please send me a copy of David Whitmers "Address." I enclose stamp for same. Also kindly change address of the RETURN and send it to Pico Heights P. O. Los Angeles.

With kind regards,

Yours in Christ

A. Q. ST GEORGE.

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### COMMUNICATIONS

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

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#### CANADIAN VALLEY IND. TER.

To the brotherhood in Christ,

Greeting:—We are much interested in reading letters from you all, and we are very much exercised in mind over the apparent diversity of opinion expressed by many of the writers, and I feel constrained to ask "how read ye."

Shall we read the scriptures that we may receive light, or that we may try to darken the light so freely shed from the sacred word.

Let us have a care lest we fall in the trap set for us by the "father of lies." Surely a proof that the time is near is not wanting, when we see how bold and dar-

ing the foe is become, striving to deceive "the very Elect." We are assured that in the last days, "perilous times shall come," and we see it now.

When we hear men say the law of Moses is not binding on us now, I feel like saying, what next. Let us ask, how about the law of God written by His own hand on two tables of stone? Was that done away with when Christ came? and if so, why did he keep the law according to the commandments?

We find in Matt. 5th and the 19th verse, that our Savior warns us against breaking the least of these commandments. I for one, do not feel that it is a very safe investment to lay aside the law as God gave it from the very beginning. I cannot find that our Savior taught us to disregard the law which was from the beginning.

The law of ordinances was evidently given by Moses, but God gave the Ten Commandments, and we fail to find that our Savior annulled even the least of them, and further we find him with his disciples honoring the Sabbath day, and we wonder why Christ did not enjoin it upon us to lay aside all the law of God if that law was not honorable. We find nowhere in the scriptures that the Sabbath law as given of God was ever changed in any sense.

The mourners at the cross in that awful time of distress and grief did not forget to observe the Sabbath day according to the commandments. Luke 24.

In an article in the Saints Herald of August 7th 1895, we are told the Sabbath was Jewish and not Christian, why then was it observed by the Saviour and his disciples.

They tell us that the disciples observed Sunday (well he does fail to tell us they observed it as a day of rest) and will not they please tell us for sure that Sunday or the first day of the week was set apart as a Sabbath by any one of the disciples?

He tells us "the Church has been told" well we will admit "the Church" has

been told many things most wonderful, but by whom.

We find that even on this continent the law of God was taught. Please turn to B. of M. and read the 7th chap. of Mosiah carefully and tell us if the law of God was not taught here on this continent. If we study God's words in the Bible and Book of Mormon we will not be liable to be misled, nor fall with blind guides into the ditch of darkness, that the evil one is always busily digging for us.

I beseech you to prize well the gift of God (the wisdom he gives freely to the humble and obedient) lest the precious light may be turned to us darkened. Let us all watch lest we "fail of the promise left us." and that through our worldliness.

Christ taught his followers, "be ye wise as serpents and harmless as doves." Then let us use wisdom in keeping *all* not part of God's law, and proving ourselves harmless by keeping the law of the land to man, only so far as it does not conflict with the law of God.

If I have found a delight in keeping the Sabbath of God, thereby following the example of the *Savior* and *his disciples*, I will not fear the laws of the land.

We are always cheered by the visits of the RETURN, and with it we have received the first four copies of the Searchlight. Well, truly there is likely to be an overturning in these latter days. I do not know that there is in all this country friends of like precious faith with ourselves, but we try to hope that not long hence we may be permitted to gather about us a few at least who worship God with a pure desire to keep his whole law.

We desire to express our sympathy with Bro. Wickes in the loss of his companion. We too, have been called upon to mourn the departure of a loved one, and O the bitter heart ache that seems so crushing. God pity us all, and may the day hasten when we may be reunited

in that land where there will be no more death, neither sorrow or crying.

How often during the last few years have we as a Church been called upon to see our loved ones depart, one by one to the silent land, and how often have we asked, "Oh why?"

Our grief was so bitter, and our loneliness so great during the past, when one after the other, Bro. Robinson and Bro. Thomas's families were entered by the silent messenger. We can truly say of our dear Bro. and Sr. Thomas, that during their life time they cheered and blessed many, and their death is still fresh with grief at our loss; and still Death comes nearer and claims our brightest best beloved and often in the silent watches of the long night we cry out in our grief, oh why is it? and we comfort our selves with the thought "he doeth all things well", we shall meet again when this night of trials and grief shall pass, and in the dawn of the resurrection we shall know why, and in the brightness of the glorious appearing when we are again permitted to clasp the loved ones, we shall wonder that we ever grieved over what to them was joyful rest.

Brothers, Sisters, let us watch with care that we follow our master over and up the Kings Highway of Holiness, which leads to eternal peace.

Yours in Christ,

ANTIONETTE.

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### Literal Resurrection of the Body.

Referring to Matt. 27: 52-53. When Jesus died on the cross we read "And the graves were opened and many *bodies* of saints which slept arose and came out of the graves after his resurrection and went into the holy city and appeared unto many." A certain writer says "had they been corporeal resurrections, they could not have failed to have

been a strong testimony, but which is never once alluded to; hence they were spiritual bodies." Here the word *bodies* is literal and graves are tombs opened out of the rocks that were rent. Either their revivification occupied 36 hours, or they remained waiting in the tombs till Christ arose. Unless the tombs had been opened by the earthquake the literal bodies could not have come out but spiritual bodies could. The word arose is "were raised" in the original, hence they were solid. They certainly would never have gone back and laid down again in the old place waiting for the general resurrection. They went with Christ. Christ's body had flesh and bones, but no blood. It could vanish through matter. At the same time a change had been wrought in the constitution of his literal body. The same may be said of the literal bodies of the saints. Lazerous' body was revived after being four days in the grave. Some say Christ's personal presence is necessary to the raising of literal bodies, and this is why those who do not believe Jesus Christ is come in the flesh, are not of God. Then comes the question, why did it not become a strong testimony and be alluded to? It may have been alluded to at Pentecost. It may have led the centurion to say "truly this was the Son of God." The power of Christ to raise the dead was well known. It was Christ's humility that offended the masses. In the B. of M., Christ asked Nephi if the resurrection of certain bodies had

been recorded, and it was found that they had not.

Iner Lamb.

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### Sweet Oil.

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Pure sweet oil is an excellent and mild laxative for infants and young children.

To make leather air tight and yet not injure its flexibility, soak it thoroughly in sweet oil.

To clean papier-mache articles, wash first in warm water and soap, and polish with sweet oil.

For a burn take sweet oil and limewater, (equal parts) mix, and keep the burn well covered with it.

If sweet oil is applied to the skin immediately after a blow or bruise, it will not turn black and blue.

A remedy of great value for cats and dogs is sweet oil. Put two tablespoonfulls in their milk and they will rarely refuse to take it.

After sponging patent leather with warm water and letting it dry, while still warm rub just a little sweet oil in it, then rub it well out of it.

For a stiff neck, pains in chest, etc., warm some sweet oil and rub on thoroughly with the hands, then cover with sheet wadding, the shiny side out. Wear it until you feel comfortable.

Sweet oil is a good remedy for poisonous bites, and must be taken internally (a half cupful,) and bathe the wound externally with it. For a horse give one half pint to one pint internally and apply externally as well.—Good Housekeeping.

**Hope of the "Downtrodden Jew."**

No race or tribe or clan has been so much abused, wronged, and outraged as the children of Israel, says *The American Israelite*. Mentioning first the fact that the Jews were enslaved in Egypt, and at the dawn of freedom, when they had shaken off the bondage of Pharaoh's land, there was Amalek to cut off the faint and the weak in the rear of the camp, the writer proceeds:—

"The same was the case when the sons of Judah came back from the Babylonian captivity under Zerubabel, Ezra, and Nehemiah; scarcely were they organized under a shadow of independence when there came Haman, the prime minister of Ahasuerus, and planned the destruction of the whole people. as did also Antiochus Epiphanees after him, and as Vespasian, Titus, and Hadrian nearly accomplished it after them. That which came after the fall of Bether and lasted sixteen centuries long baffles discription. Every day of sunshine was followed by ten of storm, darkness, and devastation. The entire flood of human and barbarian wickedness went over the heads of the children of Israel. The Pharaohs of Europe never became as conscientious as the Pharaoh of Egypt that exclaimed, 'Jehovah is the righteous, I and my people are the wicked.' They went on and on condemning, ostracising, torturing, and slaying the seed of Abraham—the work of the crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the firstborn by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the Pharaohs are now mere shadows of former autoerats. This new state of affairs brought relief even to the

downtrodden Jew. Liberty, as far as her domain reaches, offered him a home and the enjoyment of the inalienable rights of man. Not long, however, did Israel breathe the air of freedom when reaction set in, in the different forms of Judophobia, running into stupid and malicious anti-Semitism in one place, into sweet and smooth-faced bigotry in another, in social ostracism elsewhere; and there we are yet, right now. Still here we are as numerous and vigorous as ever; physically, morally, and intellectually unimpaired, and our optimism unalloyed. How do you account for that, philospher of history? If you cannot do it, read in Moses, Leviticus 26:44 45, or in Jeremiah 46:28. These and similar passages explain the miracle and confirm the truth of prophecy. Do not forget to read those passages repeatedly, and learn from them how the will of the Lord is done." Exchange.

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 **Look Here:**—All subscribers who wish Extra Copies of THE RETURN for distribution, can have them free of cost, by sending for them *in advance of publication*.

Back Numbers are five cents each.

**Rock of Ages.**

"Rock of ages, cleft for me,"  
Thoughtlessly the maiden sung,  
Fell the words unconsciously  
From her girlish, gfeeful tongue;  
Sang as little children sing;  
Sang as sing the birds in June;  
Fell the words like light leaves down,  
On the current of the tune—  
"Rock of ages, cleft for me,  
Let me hide myself in thee,"

"Let me hide myself in thee,"  
Felt her soul no need to hide—  
Sweet the song as song could be,  
And she had no thought beside;  
All the words unheedingly  
Fell from lips untouched by care;  
Dreaming not that they might be  
On some other lips a prayer—  
"Rock of ages, cleft for me,  
Let me hide myself in thee."

"Rock of ages, cleft for me,"  
'Twas a woman sung them now,  
Pleadingly and prayerfully,  
Every word her heart did know;  
Rose the song as storm tossed bird  
Beats with weary wing the air,  
Every note with sorrow stirred,  
Every syllable a prayer—  
"Rock of ages, cleft for me,  
Let me hide myself in thee."

"Rock of ages, cleft for me,"  
Lips grown aged sung the hymn  
Trustingly and tenderly,  
Voice grown weak, and eyes grown dim,  
"Let me hide myself in thee."

Trembling though the voice, and low,  
Rose the sweet strain peacefully,  
Like a river in its flow:  
Sung as only they can sing  
Who life's thorny path have passed:  
Sung as only they can sing  
Who behold the promised rest—  
"Rock of ages, cleft for me,  
Let me hide myself in thee."

"Rock of ages, cleft for me,"  
Sung above a coffin-lid;  
Underneath, all restfully,  
All life's joys and sorrows hid  
Nevermore, O storm tossed soul,  
Nevermore from wind or tide,  
Nevermore from billow's roll  
Wilt thou need thyself to hide.  
Could thy sightless, sunken eyes,  
Closed beneath the soft, gray hair,  
Could the mute and stiffened lips  
Move again in pleading prayer,  
Still, aye still, the words would be—  
"Let me hide myself in thee."

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# THE RETURN.

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

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DAVIS CITY, IOWA, JULY, 1896.

Whole No. 65.

## Nature of the Apostacy.

By MRS. C. M. HERSTINE.

"And ye shall know the truth, and the truth shall make you free." John 8:32.

One error held by the Latter Day Saints, and one that stands in the way of their doing good more perhaps than any other, is the idea entertained by them that when the primitive church went into apostasy, the whole of the gospel was lost, and consequently God had no church nor people all through the dark ages; a belief contrary to the teaching of both the Bible and Book of Mormon. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and three score days." Rev. 12:6. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent." Rev. 12:14. "And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth among all nations, kindreds, tongues, and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abomination of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small because of the wickedness of the great whore, whom I saw." 1st Book of Nephi, Chap. 3, Verses 47 and 48.

Now the only reason I can assign for such a belief in the face of such evidence to the contrary, is that they

are blinded and deceived, and do not have a right understanding of the primitive church, nor of the nature of the apostasy. Having gone into the same error themselves, Satan has blinded their eyes, that they cannot see the truth.

They claim that James was the first president or head of the church after Christ, and Peter and John were his counselors. I can find no place where there is any one spoken of by our Saviour to take His place on earth, except the Holy Ghost. He says "It is expedient for you that I go away, for if I go not away, the comfortor will not come; but if I depart, I will send him unto you." John 16: 7. when the disciples disputed by the way as to who should be greatest, there is nothing in what Jesus said to them that implied that one was to be greater than another.

"Be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren." Matt. 23:8.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." I. Cor. 12:29. If it read, God hath set some in the church, first a president and two counselors, secondarily apostles, thirdly prophets, etc., there would be some foundation for a first presidency or temporal head to the church.

If the church is a temporal organization or body, it must have a temporal head; if a spiritual one, a spiritual head, even Christ. If both, there has been and still is one on

earth making that claim, for a description of which I refer the reader to the 13th and 17th chapters of the Book of Revelations and the 33rd and 34th verses of the 3rd chapter of the first book of Nephi, in the the Book of Mormon. Let that and the history of past ages testify as to what it has done for the human race.

Jesus says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." John 18:36. Paul says, "Our weapons are not carnal, but mighty through God to the pulling down of strongholds." II Cor. 10:4. Again, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12,

It is a spiritual kingdom and has a spiritual head, even Christ.

"But, speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Eph. 4:15.

There is no account in the New Testament of the church ever having been organized by man.

"He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

When he gave those for that work, he undoubtedly gave what was necessary, and it would be just as wrong for man to place higher officers in the church, as to remove any that God placed there, and more so, because there can be none higher without usurping the place that belongs to Christ alone.

When Jesus appeared to the eleven disciples after his resurrection, 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." Mark 16:14, 15. They were also told to "tarry in Jerusalem until they were endued with power from on high." Luke 24:49. Paul in Heb. 6:1, 2, gives us to understand that the gospel is composed of six principals, viz., repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment. The first two of those principals, every person who is old enough to repent and exercise faith, can obey for himself. The third and fourth, he cannot, but is dependent on some one to administer the ordinances for him. When Christ gave the disciples their commission, his word was their authority. After his ascension, he sent the Holy Ghost as he had promised to do. It spoke through or by the mouth of some one, and in that way, others were called and ordained to the same ministry.

"Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13:1-3.

As long as the officers remained in the order in which God had set them, it was the true church or kingdom of God on earth. But it evidently did not last very long, for Paul said even in his day, "The mystery of iniquity doth already work." II Thess. 2:7. I suppose it continued to work in the church until it ceased to be the church of Christ and became the great anti-Christian power, called Mystery, Babylon the Great, the mother of harlots and abominations of the earth, and the woman riding on the scarlot colored beast.

A woman in the Scripture repre-

sents a church, and this woman a bloody church, for John saw her drunken with the blood of the Saints and martyrs of Jesus. Rev. 17:6. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Verse 18. It is not difficult to tell who this woman or great city is. It is any man made church organization, possessed of the same persecuting spirit. At least, they are a part of it for they have the same spirit, but unless upheld by earthly governments, or above all governments, they have not the power to enforce their bloody edicts.

"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." Rev. 12:1. "And she brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up to God and his throne." Rev. 12:5.

This woman represented the church of God, the man child, Christ, or the Word of God; for they are one and the same.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John 1:1,14.

On the forehead of the woman riding the scarlet colored beast is a name written, Mystery. It is a mystery at this day and age of the world to know by what steps the church of God ever became such a church as is represented by this woman. Some time before it did, the man child or Word was caught up to God and his throne. Then the authority to baptize and lay on hands for the gift of the Holy Ghost was lost to earth until the time came for it to be restored.

"And there was given me a reed like unto a rod: and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple, leave out and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days, clothed in sack cloth." Rev. 11:1,—3.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." 1 John 5:—8.

When the authority to baptize was taken away, one of the witnesses was lost, viz., the water. The spirit and the blood remained. The officers were no longer in the church as God had set them. Instead of first apostles, there was first a Pope or temporal head to the church, through whom all revelation must come, and a priesthood; for the perfecting of the saints, carrying on of the work of the ministry, and the edifying of the body of Christ. If the Lord never set such an officer as Pope, President, or Head in the church, he who assumed or usurped such an office would be reprobate concerning the faith and would not have the Holy Ghost, consequently the Lord would not speak through him and as the word spoken by any one else would not be received as from the Lord, the Word ceased. None could be called to preach and administer the ordinances and the woman fled into the wilderness. She could no longer feed on the Word of God, the bread from heaven, but must be nourished in some other way. The court that was without the temple was left out and given to the gentiles. Under the Jewish dispensation, the outer court of the temple was given to the Gentiles. Into the holy, or holy of holies, they were not permitted to enter. That temple I suppose was a type of the

church or kingdom of God in the Christian dispensation, and the court a type of Gentile Christians during the reign of Anti-Christ. The court was a part of the temple, and so these were and are a part of the church. In other words, the church in the wilderness. And the holy city, or true church, they are to tread under foot just as long as the woman is to remain in the wilderness, and the great beast, or anti-Christian power is to continue. That is, they will not have a knowledge of the glory and fulness of the true church and gospel. Because of this anti-Christian power, it was lost to them.

Simcon took the child Jesus in his arms in the temple and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel." Luke 2:29,—31. His words seem to imply that there was to be a difference between the blessing of the Gentiles and the true Israel. Paul also says, "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25.

Now, what have the Gentiles had through all this period spoken of as time, times and half time, or one thousand two hundred and three score days, meaning the same length of time? Bearing in mind how many witnesses there are in earth and what they are, viz., the spirit, the water, and the blood, and that one, the water or baptism, was lost, we turn again to Rev. 11th, beginning at the third verse:—"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sack cloth."

Now, one of the witnesses being lost, viz., the water or baptism, the two witnesses must be the spirit and the blood. Then those who prophesy are such as have that portion of the gospel and its blessings as these two witnesses procure for them through obedience. What is obedience to the gospel? Believe, repent, be baptized for the remission of sins, and have hands laid on for the gift of the Holy Ghost. Some will say then these persons could not prophesy. They have not been baptized nor had hands laid on for the gift of the Holy Ghost, consequently could not receive the Holy Ghost, and would not have the gift of prophecy. I admit all this. Saints say, as baptism is for the remission of sins, there can be no forgiveness of sins without baptism. They may be right in that also. If they are, then Christ not only died for the sins of the world, but was baptized for them also. That is, for those who could not obey the command for themselves. There are two instances recorded where Jesus forgave sins and there was not a word about baptism. The first is in the 5th Chap. of Luke and the other in the 7th Chap., 47th Verse. If he had power to forgive sins then, he has yet, for he says, "All power is given unto me in heaven and in earth." Mat. 28:18. "What shall they do which are baptized for the dead?" 1 Cor. 15:26. From this scripture, it seems that there was baptism for the dead. Jesus had no sins of his own to be forgiven. When he came to John to be baptized and John forbade him, he said, "suffer it to be so now: for thus it becometh us to fulfill all righteousness." Mat. 3:15. As there had been and would be millions on earth who could not fulfill all righteousness, it is reasonable to suppose that Christ

did for all such what they could not do for themselves, whether living or dead, and for that reason, God does forgive their sins when they believe and repent. "They shall prophesy." In the 7th verse, we read, "When they shall have finished their testimony." Here prophecy and testimony seem to be one and the same. "And they overcame him by the blood of the Lamb and by the word of their testimony." Rev. 12:11. "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10. By the blood of the Lamb, they had that testimony, and could they have been baptized by one having authority, would have had the gift of prophecy.

"I will give power unto my two witnesses." What is the power of God? Those who receive it now say it is the Holy Ghost. Latter Day Saints seem to ignore it and say it is not the Holy Ghost else the gifts would accompany it. Paul says, "The gospel is the power of God unto salvation to every one that believeth." Rom. 1:16. Saints say the gospel has not been on the earth since the apostasy until it was restored when the Book of Mormon came forth. By the Book of Mormon we learn that the power of God was on the earth nearly three hundred and forty years before the Book came forth. "And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord: and the power of the Lord was with them: and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them: and I beheld that the power of God was with them: and also, that the wrath of God was upon all those that were gathered together against them to battle.

And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations." 1st Book of Nephi 2:38. This verse is contained in that book which Latter Day Saints claim to be as good, if not better, authority than the Bible. Therefore, if the gospel is the power of God, some part of that gospel must have been on the earth before that book came forth; and if it is the power of God unto salvation to every one that believeth, there must have been some who believed and had some kind of salvation.

There was the power to repent and exercise faith in Christ, and by faith they were justified, and by the blood they were cleansed and sanctified, not perfected, for they could not be that unless the officers were in the church as God had set them there for the perfecting of the Saints.

For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:13, 14.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Rev. 17:8. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. 11:7, 8.

Crucified afresh. "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 powers of the world to come. If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

Their dead bodies. A spiritual death. Their bodies are still in the great city or church, called Babylon. Perhaps this part has had a more complete fulfillment among the daughters for as she is the mother of harlots, she must of necessity have daughters, not daughters that have always been harlots, but that have become such by becoming corrupt and partaking of the spirit and practice of their mother. I can look back over the last thirty years and see many who were once a power for good in the churches, and where are they now? Still in the churches perhaps but they have lost their power. I remember a time too when to advocate peace on earth, good will to man, was to be unchristianized, and why? Because the spirit of the beast had entered in and the spirit of the Master had no place there.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:13,14. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4,5.

Even then God has a people in her, else why would he say, "Come out of her, my people"? Many have come out of her, some to stand alone, some to go back to the world, and some to organize other sects. God has never been without a people somewhere on the face of the earth to serve him. A church in the wilderness but a church nevertheless. Not any man made organization or sect, exclusive of all others, but those who have his spirit. "If any man have not the spirit of

Christ, he is none of his." Rom. 8:9.

All down through the ages, God has had those who could say, as did Peter, even before the day of Pentecost, "Thou art the Christ, the son of the living God." "No man can say he is the Lord but by the Holy Ghost." I Cor. 12:3. Thousands have sealed their testimony with their blood, and the blood of the martyrs has been the seed of the church, from which finally sprang the Reformation that gave the beast a deadly wound. But alas, alas, the wound has been healed, and in spirit and practice to a great extent, the daughters have gone back to their mother. The reformers, having no authority to administer the ordinances, the Holy Ghost did not speak and tell them what to do.

They had to go according to the light that the measure of the spirit they received gave them on the written Word, which word had come down to them through that "great and abominable church whose foundation is the devil: and which had kept back many precious parts." They had to do as they could under the circumstances; they organized into different sects and formed different creeds, according to the understanding the leaders had of the Word. In each was the element of human weakness and error, and in time they too lost the spirit and power until they have only a form of godliness and deny the power.

The witnesses have been slain but not put in graves. "The spirit of life from God entered into them, and they stood upon their feet." Many of them are standing on their feet to-day. Perhaps more of them in the Salvation army than any where else, despised and looked down upon though they may be. If they have not gone out into the

highways and hedges and compelled them to come in, surely no people ever did. "And the Lord said unto the servant, Go out into the highway and hedges and compel them to come in that my house may be filled." Luke 14:23. They are not yet the church out of the wilderness, but witnesses on their feet and ready to hear the great voice from heaven, saying unto them, Come up hither. What is that great voice? "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him: for the hour of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:6—8.

What is the everlasting gospel? The same that Jesus commissioned his disciples to preach: and that Peter preached on the day of Pentecost. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost. Not be baptized into the organized or reorganized church of Jesus Christ of Latter Day Saints, and accept Joseph Smith as apostle, prophet, seer, and revelator to the church: through whom all revelations to the church must come, and from whose mouth every word must be received as from the mouth of God. No, the angel brought the plates on which was engraved in an unknown language the contents of the Book of Mormon. God gave

Joseph Smith power and a gift to translate the same. In that book is contained that part of the gospel which had been kept back by that great and abominable church of which it speaks, and says the devil is the foundation of it. "And he said unto me, Behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil: wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations: and she is the whore of all the earth." 1 Nephi 3:4, 8.

When that book came forth, God again spoke from the heavens and commissioned men to go and preach and baptize, and lay on hands for the gift of the Holy Ghost as at the beginning. They did so and the Holy Ghost was given as at the first with all the gifts.

As Satan entered into the heart of Judas and caused him to betray his Master, so after a time, it must have entered the heart of Joseph Smith and made him believe there should be one to take the place of Christ and be head of the church. In other words, that some one was to be greatest, and that one was to be himself. He organized a church and immediately after received a revelation that he was to be apostle, prophet, seer, and revelator to the church, and introduced the priesthood in the same way, and now instead of being the church of Christ, founded on the Bible and the Book of Mormon, it is the church of Jesus Christ of Latter Day Saints, founded on and governed by the Book of Doctrine and Covenants, which contains the revelations of Joseph Smith to the church for its government. I will enter no further into details; for another, one who was a witness to

the coming forth of the Book of Mormon and testified that he saw the angel, also saw and handled the plates, and who was with the church until the year '38, when he withdrew because of the errors that had been brought in, who always bore the same testimony in regard to the angel and the plates, just before his death, at the age of eighty-two years, wrote and published a full account of the errors that were introduced and how they went out of the way. I advise any one who desires to know the truth about these things to read David Whitmer's "Address to Believers."

Because of these things, there has been a dark and cloudy day. There has not only been a falling away among the Saints but among Protestants also. We are living in perilous times. "This know also; that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: Having a form of godliness but denying the power thereof: from such turn away." II Tim. 3:1-4.

The world has no form of godliness, so to the churches we must look for this class of persons. We hear from the various pulpits that the world is growing better, but the record of crimes, and every day observation contradict the statement. There is no longer the cleansing and restraining power of God in the churches. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" Mat. 5:13.

God hath not left his people in

darkness concerning these things, nor without hope for the future. "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition: and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess 2:1-8.

The witnesses are getting on their feet, and when the man of sin is revealed or made manifest, then will be heard the voice of the true and everlasting gospel, preached as it is, and not as a gospel that was all lost and all restored. Else how would it be an everlasting gospel? To those who have never repented nor believed it will be 'repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost.' To those who have repented and believed, and by the blood of the Lamb obtained the power given to the two witnesses, or the testimony of Jesus, it is the fullness of the gospel. To such, the fullness of the Gentiles has come in. When that time comes and the gospel is rightly understood and preached, the fullness of the Gentiles will be come in in another way also, especially to those who refuse to obey the gospel. The cup of their iniquity will be full and they will be ripe for destruction. "For the time is come that judgment must begin at the house of God:

and if it first begin at us, what shall the end be of them that obey not the gospel of God 1 Peter 4:17. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Mat. 24:14. The end of the Gentile dispensation. As the Jewish dispensation ended with the downfall of their nation, so the end of the Gentile dispensation will come with the downfall of the Gentile nations. But that which is yet in the future, I leave for time to unfold, and will finish this effort to show truth by writing a few more verses from the 11th Chap. of Revelations

"And they heard a great voice from heaven, saying unto them 'come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted and gave glory to the God of heaven."

"The second woe is past and behold the third woe cometh quickly. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ: and he shall reign forever and ever." Rev. 11:12—15.

Written by one who many years ago repented, believed, and received the power given to the two witnesses. Later in life, was baptized by one claiming to have authority to baptize and lay on hands for the gift of the Holy Ghost. As proof that he had that authority, she received a knowledge and experience of the gifts as they were in the days of the apostles. Therefore knows whereof she speaks.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak myself." John, 7:17.

## Should We Observe the Sabbath, or Sunday?

(CONTINUED FROM JUNE NO.)

No one is foolish enough to argue that a christian may break any other commandment than the fourth, for they all relate so closely to the moral nature of man that we see at once that a man cannot live rightly if he is breaking any of these commands; in other words they are *fundamental principles*, co-existent with the nature of man

This 4th commandment is the only one of the ten which has a special *time significance*; which as a type of the millennium, is not yet fulfilled, yet in the face of the Lord's statement, than which none could be plainer, men dare to disregard it, and teach others to do the same

Both Isaiah and Paul, when writing against the "Sabbaths," clearly refer to certain annual feast days, called in their day "Sabbaths," but having nothing whatever to do with the Sabbath, or seventh day of the week. The language of the two writers is very similar, and it is certain that Isaiah *could not* have had any reference to the weekly Sabbath, and it is by no means certain that Paul referred to the weekly Sabbath, and if he did, Christ's words would condemn him.

In order to make it appear that the meeting at Troas was on Sunday evening, instead of the night after the Sabbath, *beginning* Sunday, it is claimed the Jews had adopted the Roman standard of time, and began

their day at midnight. This is pure assumption, for there is absolutely nothing to substantiate the claim, and considering the relations of the two nations at that time, it is utterly improbable.

The term "Lord's Day" is used just once in the Bible. Rev. 1:10. We need not waste words to prove that the original text is translated correctly, "Lord's Day." The question is, what does the *term mean*, and where is our authority for putting it in the place of the Sabbath?

Christ said "the Son of man is Lord also of the Sabbath." And that is as near as we shall ever come to finding what it means, from a Bible standpoint; and from any other we should be excused. What it came to signify with the apostate Greek and Roman churches, is a matter with which we have nothing to do.

The reason we find little of the subject among the early writers, is, first, there was very little discussion about it in those days; and second, what writings we have, come to us from the "great and abominable church," and as they were interested in enforcing the adoption of the heathen holiday into the christian system, it is not strange they did not treasure the writings on this subject, of the men they put to death because they would not give up the Sabbath of God.

We are told "God pointed out" the first day of the week. We should like to know where. Man's history of certain events on that day does

not constitute "God pointing it out."

The labored analogy between "after eight days," and "after three days rise again," fall far short of the desired result

Conceding that it should read "on the eighth day after," would bring it one day too late to make the second meeting of the Lord with the eleven, on Sunday; to do that it would need to read "on the seventh day after." And if it did so read, what of it? It would prove nothing for the case, so long as there is nowhere any command of God, or Christ to change the day of worship!

We must repeat that all this talk about such points only leads the mind away from the main issue, in exactly the same way as some excuse the change of the name of the Church, in violation of Christ's plain command on the subject. There is no command to observe Sunday in any way, except by Catholic authority, and no pretence is made of finding any other, but we are continually talked away from that fact, and told that on the first day of the week, somebody did something, therefore we ought to despise the command "remember the Sabbath day to keep it holy."

When we go to the "early Christian Fathers," for evidence on this subject, we might, for the most part, with equal propriety go to the testimony of a criminal for evidence to convict him of his crime; however, like most criminals, the great and dominant church of the early centuries of the Roman era has left

enough evidence on record to convict it, for the records of the inquisition show that many, in fact most of the people who were persecuted by it were Sabbath keepers.

These same records show that some of these "heretics" kept Sunday as well, though how many of them kept it in order that they might comply with the law of the land, as well as of God, cannot at this date be known.

If we want to know what the true Church of Christ held in these things we must go, not to the early church writings which came down to us through the church which attempted to extirpate truth from the earth, but to the meagre glimpses we may obtain of these martyrs, in the records of their inquisitors, and the records of those churches which refused to bow before the Roman or Greek pontiff, the Waldenses of Europe, the Armenians and Indians of Asia, and the Abyssinians of Africa. What if Justin, Polycarp and others and their partisans *did* keep Sunday and refuse to keep the Sabbath, does that prove it right? Do they any where point to a command of God, or Christ, or even an Apostle for their own authority?

Notwithstanding these factions in the second and third centuries were observing the first day, and some of them did not observe the seventh, yet the statement holds good, that it was the Roman power, both church and state, that passed the edicts of the change, the "Pope" being used as a figure to represent the church.

When we come to study the his-

tory of the persecutions of the independent churches we see at once the wonderful force of that which John saw in the vision, that "The Dragon was wroth with the woman and went to make war with the remnant of her seed which *keep the commandments of God* and have the testimony of Jesus Christ."

Every one of the churches previously mentioned received the gospel from the Apostles, and every one of them were Sabbatarian, i. e. observed the Sabbath day.

The history of the Armenian Church is most interesting. Founded by Bartholomew, it flourished amid severe persecution, until the reigning prince was converted through the efforts of a priest named Gregory. Then the Armenians carried the gospel to the remotest corners of Asia, and myriads accepted the faith of Christ through their preaching.

There have been times when luxury had almost obtained the mastery, but in such times intrepid reformers like Eustathius, and Paul of Samosota, sprung up and turned the feet of the people into purer paths.

Though often ravaged by contending armies, and subjected to the persecutions of the Persian, Turk and Tarter, doubtless their most terrible persecution came from their fellow Christians of the Greek Church, whose seat was at Constantinople. At the close of near two centuries of relentless war, Armenia was by them almost depopulated, and it is not to be wondered at, that the

remnants that had escaped to the Saracens, entered into a league with them and visited upon the heads of their oppressors some of the miseries which had been meted to themselves.

One notable fact about this great body of Christians is that they never bowed to the Roman, or Greek Pontiffs, always eschewed images and prayers to Saints, and *always observed the Sabbath, Sunday never.*

Concerning the East Indian Church, many eminent authors agree that Thomas introduced the gospel into India, and was there run through with a spear by a hindoo zealot.

Dr. Wilson, formerly Bishop of Calcutta, is quoted as saying that "The Christians of the Malabar coast are the remnants of the Ancient Church of India, preserved in the midst of Idolatry from the days of the Apostles.

When the Portuguese discovered them in the 15th century, they numbered about 250 000 communicants, whose theory and life were pure, and would compare favorably with the best anywhere. The errors of Catholicism were unknown to them, and they were horrified at the term "Mother of God," applied to Mary the mother of Jesus. They baptized only adult believers, and that by immersion, and they kept the Sabbath,—not Sunday.

The zealous Catholics undertook to "convert" them by characteristic methods, throwing their Bishops and leaders into dungeons, and compelling the people, by armed force, to submit to the blasphemous Romish

rites, and to desecrate the Sabbath and observe the so-called "Lord's Day."

For sixty years the Jesuits held sway here, but then came a day of reckoning. Assisted and encouraged by the Dutch traders, the oppressed people rose in arms against their oppressors, and expelled them from their land. The Archdeacon was brought from his dungeon, the churches were purged of images, and their former simple rites were restored, including their worship upon the Sabbath day.

The beginning of the Abyssinian Church is shrouded in mystery. After the conversion of the Eunuch by Phillip, we hear nothing definite of them until the beginning of the fourth century: then for four centuries nearly, we have clear accounts of them, until the Saracens over-ran Egypt and the east, when, from their isolated position in Africa, they were practically lost sight of until the close of the fifteenth century, when the Portuguese opened communication with them.

Here again was an opportunity for the Jesuits. Here was a great Christian people who were observing the Sabbath, and other heresies (according to Papal ideas,) and who needed to be corrected.

John Bermudez was dispatched from Rome as the Patriarch of Abyssinia, but his efforts met with no success, and eventually he returned to Rome. About the beginning of the seventeenth century the effort was renewed through Alphonsa Mendez

another Portuguese Jesuit, who was made Patriarch of Abyssinia, and taking advantage of a contest for the throne of that country, became prime minister to the prince he favored, and secured from him an edict requiring all subjects of the realm to embrace the Romish faith under pain of death.

To him was committed the fiendish work of enforcing this decree, and he did it so well that multitudes who "loved not their lives unto death" for Christ's sake were inhumanly butchered, with their priests and teachers.

Despairing of mercy the unhappy people attempted at last to appeal to arms; twenty thousand men met the imperial forces, and were defeated, and eight thousand slain. But their king had become disgusted with the awful butchery, and determined to assert his independence; He published a decree granting full religious freedom to his people, and in 1684 he expelled Mendez and all his train, from the realm.

Again the Abyssinian Church established its independent rites, and among them was observance of the Sabbath day of God, instead of the heathen Sun day, and have maintained themselves against all comers, to the present day.

Of the Waldenses and their numerous co-religionists of Europe, our space will permit us to say but little here, but an examination of their history reveals the fact, that from the earliest times they kept the Sabbath, and suffered for it.

One of the most common charges

brought against them was sabbatizing, and to accused usually meant death in its most cruel form, unless the accused recanted, which we are glad to be able to say they seldom did.

It is not strange that Protestant Europe has left these things in the background, and employed trickery methods to conceal them; the protestant churches partake too much of the nature of the mother church, to produce different fruits. If Rome is the *mother*, where are the harlots? Surely not among those who suffered for *keeping the commandments of God*. We have seen the reason *God* gave for requiring us to keep the sabbath, which the Sunday advocates are so loth to touch, but persistently quote a man's reason, found in another place. We have seen what all the churches established by the Apostles, and remaining unsubdued by Rome, have held upon this question from the earliest times. These are the only places we can consistently go for an answer to this question. "Choose ye this day whom ye will serve." As for me and my house, we will keep the commandments of God.

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**Elder W. P. Brown's Pamphlet,  
No. 2.**

An exposure of the Errors of Mormonism, and defense of the Church of Christ.

We have recently "fallen heir" to a few of these interesting pamphlets, and any one desiring one can obtain it by sending 2 cents for postage.

## The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, JULY, 1896.

We have received another communication on the Sabbath, from Bro. E. B. Porter of the Los Angeles Cal. branch of the Josephite Church.

We have not space for it, but we note that Bro. Porter like many others of that church, admits the soundness of the doctrine of the seventh day sabbath, and looks for the time to come when it will be observed, but thinks the Lord should excuse us for present disobedience, because our neighbors don't observe it, and we should be likely to get into difficulty, and many would lose their chances to earn a living if they should obey. Perhaps this is really a very large part of the difficulty in the way; we should be looked at as "peculiar," and our chances of temporal success might be lessened, but right here it occurs to us that there is no provision in the command for any such latitude. On the contrary we are told that his people *shall be* a "peculiar" people, and that this command should be a distinguishing sign between God and his people forever. He has also promised that if they would keep his commands, he would always sustain them, but of course if we do not trust his word, or are ashamed

to take upon us his reproach, these arguments will appear to us convincing and insurmountable.

His word will prove us, whether we will trust him, or the methods of men who despise his law.

We find no inconvenience in quietly keeping this law, without offensive display, and we are inclined to believe that the most of the persecution of the past has been drawn upon the heads of the victims by their own lack of humility, and un wisdom in presenting the points wherein they differ from the ideas of those in the majority.

Not that we believe there has been no unjust persecutions, for all persecution is unjust, and will be recompensed, but we believe the great majority of it might be avoided if men could learn to bless them that persecute us, and do good to them that hate us.

Very few have attained to this perfection as their rule of life.

Charity suffereth long and is kind and seeketh not her own. While exact justice undoubtedly awards us our rights, yet if we obtrude them against prejudices of our neighbors, we shall certainly provoke a conflict in which the weaker party is sure to suffer, no matter how much right may be on his side.

On the other hand, if we are called to endure the reproach of Christ for keeping his law, having given no offence, we are blameless, and would be unworthy of him if we flinched from persecution, no matter how severe.

We have received a copy of the Weekly News, of Rogers Tex., containing the following marked notice, which we copy entire.

Mrs. E. Land died Wednesday morning of typhoid fever after a protracted illness. She leaves a husband, son and two daughters to mourn a loss that cannot be compensated. She was buried yesterday morning in Rogers cemetery. Mrs. Land was born in Louisiana on July 16th 1838, and would have been 58 years old on July 16 next. She came to Texas about 1862 and has since resided in this state. She was a member of the Church of Christ.

Bro. Land have our sympathy in their bereavement. We remember with pleasure and gratitude the kindly ministrations of Sr. Land, when in 1880 we were sick in a strange land.

May the consolation of the gospel of peace be theirs in this their hour of sorrow.

We should like to hear from some of the brethren on the subject of the Gathering, or the advisability of establishing a community of the people of the Church where they can enjoy the benefits of association and be in some measure free from the unjust conditions we find in the world around us. This is a subject worthy of attention, and we would like to see a greater interest manifested in that direction.

We think the Sabbath question has received nearly enough attention for the present, and except a brief examination of some perversions of the writings of some of the early Church Patriarchs which will appear in the August number, we should prefer to let the matter rest for the present.

Sr C. Hendrickson of Hancock Ia. writes that her health is improved some, and her eyes are getting better, for which she is very thankful.

She is greatly interested in the spreading of the work, and desires to be remembered by the Saints.

ATCHISON KANS., June 16 1896.

EDITOR RETURN:—A friend in this city has been kind enough to loan me two copies of the RETURN, which I have read with interest, as you are devoting considerable space to the Sabbath question.

I have been studying that question for some time and of course am glad to get hold of anything good on that subject. I was interested in your remark, page 12 of May number, that the "Sunday advocates have a very poor case." That is the way the matter looks to me.

As protestants claim to follow the "Bible and Bible only," as their rule of faith, it would certainly leave no place for a change of the Sabbath.

Yours in Christ, searching for a knowledge of his will, and praying that all of us may soon have a deeper experience and knowledge of the things of God.

R. M. ROCKEY.

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**We Shall Know.**

When the mists have rolled in splendor,

From the beauty of the hills,  
And the sun-shine, warm and tender,  
Falls in splendor on the hills,

We may read love's shining letter  
In the rainbow of the spray;

We shall know each other better,

When the mists have cleared away.

We shall know as we are known,

Nevermore to walk alone,

In the dawning of the morning,

Which the mists have cleared away.

If we err in human blindness,

And forget that we are dust,

If we miss the law of kindness,

When we struggle to be just,

Snowy wings of peace shall cover

All the pain that clouds our day,

When the weary watch is over,

And the mists have cleared away.

We shall know as we are known,

Nevermore to walk a one,

In the dawning of the morning,

When the mists have cleared away.

When the silvery mists have veiled us

From the faces of our own,

Oft we deem their love has failed us,

And we tread our path alone;

We should see them near and truly,

We should trust them day by day,

Neither love nor blame unduly,

If the mists were cleared away.

We shall know as we are known,

Never more to walk alone.

In the dawning of the morning,

When the mists have cleared away.

When the mists have risen above us,

As our father knows his own,

Face to face with those that love us,

We shall know as we are known,

Love, beyond the orient meadows

Floats the glorious fringe of day;

Heart to heart we bide the shadows,

Till the mists have cleared away,

We shall know as we are known,

Never more to walk alone,

When the day of light is dawning,

And the mists have cleared away.

Selected.

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# THE RETURN.

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

Vol. 5, No. 8.

DAVIS CITY, IOWA, AUGUST, 1896.

Whole No. 66.

## **Dolores Luiz, of Mexico.**

We give our readers, as a matter of news, the following account, taken from the New York World of August 7th, which was sent to us by Bro. James Compton, of Attica, Wis. We have seen occasional reports of this strange girl, but do not know of the exact truth of these statements. The account reads as follows:

"Preaching the gospel of repentance with the authority of special revelation, predicting in the name of the Virgin calamitous events, some of which have come to pass, an ignorant Indian girl is rousing Southern Mexico as it has never been roused before,

The "Vision-Seeing Maiden of Tabasco" must be added to the miracles of Lourdes, to the prophetic of the Rue Paradis, to the apparitions of the Virgin at Tilly and to those other mysterious spiritual phenomena which within the past few years have formed so strange a contrast against the background of the materialistic nineteenth century.

"Matters are approaching a crisis" writes a correspondent of the Sunday World in Mexico. "The Archbishop of Tabasco, M. Amozquito, still holds to his determination of bringing the Santa Dolores to San Jose Bautista. He is a dictatorial and obstinate man. If he executes his designs no one can estimate the consequences. It is in the air all

through the south that if the storm once breaks it will rage until the wrongs of centuries have been washed out in Spanish blood. The authorities are extremely uneasy and will give little information."

For a year or more the fame of this new "Saint," Dolores Luiz, has spread from the hamlet of Macuspana throughout all Mexico, much as six centuries ago the fame of Joan of Arc went from Domremy to the uttermost corners of France. The Spanish Mexicans of the upper classes regard her as an imposter. Her influence upon the Indians is almost boundless. The Church is still in doubt as to the course it will pursue.

Several months ago the venerable curate of Talpa journeyed muleback to Macuspana to investigate the story of her vision. He had long talks with her and went back convinced that she was a chosen vessel of divine grace.

His account induced the Archbishop to order her brought to the Episcopal seat at San Juan Bautista. The rumor of this went abroad and caused a series of outbreaks, for the people of Macuspana and of the whole department of Chantelpa believe that he is planning to rob them of their saint.

There have been wild uproars at night in the wretched villages. Threats have been uttered against the white men. The priests have been insulted for questioning the authority of the "Saint." The

Spanish magistrates have arrested many and warned others.

All through the sweltering summer, in the heat and filth of the overcrowded Mexican lockups, hundreds of Indian prisoners have been sickening. The ferment is approaching the danger point. The people are sullen and silent. Those who know the Indian character warn Mons. Amozquito to act with caution, for a word may precipitate a revolution and set a nineteenth century Joan of Arc at the head of a horde of religion-mad savages.

Four years ago Dolores Luiz, the Indian girl, returned at dusk from the forest. Her face seemed transfigured, her eyes shone with a new light. Her manner cast an inexplicable spell over those to whom she spoke.

"I have seen the Virgin" she said.

The parents of Dolores were devout folks. The inherited mysticism of their Aztec forefathers adapted itself readily to the superstition of their new faith.

There was nothing inherently improbable to them in her story, and they believe it. The corresponaent writes:

"As a child," said the father was not Dolores unlike all other children? Have I not found her many times deep in thought at the foot of some great tree in the forest, so, when my wood was cut, there was need for me to rouse her roughly? Was not the Holy Spirit preparing her all these years to do the Virgin's service?"

"M. Zola would say: 'Here is an other instance of hysteria fomented by the joyless loneliness of peasant life; here is another case for M. Charcot. But the people of Macuspana know nothing either of hysteria or Prof. Charcot.

"They followed Dolores to the forest, her eyes shining as other young girls' eyes did not shine, and

she showed them the very tree by which the Virgin had made her blessed appearance. Was there need of other proof?

But it is the nature of men to doubt, and many held aloof and waited.

"Then began her prophecies. From time to time as the Sant' Esposito moved her she would go to the forest, where a shrine had been erected at the foot of the Holy Tree. There she would see marvelous visions and receive strange prophetic revelations from the Blessed Virgin.

"Many of these prophecies she related to the villiage folks and, incomprehensible as it seems, many of them have come true.

"The trend of her revelations seems to be that for their sins men are soon to be visited with terrible calamities and disasters. A year ago she predicted that there would be great shaking of the earth and a vast caving in of the ground throughout the Department of Chantalpa.

"When these predictions came true, people doubted no longer but called her 'Santa' Dolores. She has become a saint.

"What more room have we for doubt," said her father to me, "that heaven has blessed her mother and myself above all the parents of Chantalpa.

"Has not the great stone bridge at Sibaya fallen? And that at Zaragoza likewise, and still a third at San Jaun Bautista, our capital? Did not Dolores, our child foretell, these things?

"And the fields on the road to Talpa, have not they been swallowed up, even as the child said?"

"The only answer which the incredulous may return is to say: 'Coincidence'."

"Not only did these stone bridges fall without premonitory crumbling and without apparent cause, but in

a general way at least Dolores predicted their fall.

"As regards the caving in of the land between Macuspana and Talpa, her prophecy was more explicit and was widely noised abroad before the event. These are facts, explain them as you may.

"Is it any wonder then that the people of Macuspana say: 'And now we know she is a saint and a prophetess inspired by the blessed Virgin.' "

The girl has been seen and described by several educated men.

When the curate of Talpa came back from Macuspana he said.

"Dolores Luiz is not beautiful as men call women beautiful, but the beauty of holiness rests upon her. I have never felt such a charm as hers.

When she speaks she holds one in fascination. One feels the grace of God flowing in her."

The correspondent who procured the photograph of the girl testified to her strange charm no less emphatically. "Her eyes," he writes, "glow with the fire of the enthusiast and on her face is the strange half meek, half wild expression of the fanatic.

"The power she exercises over the simple natives is extraordinary. They look to her not only as the chosen servant of the mother of Christ, but as particularly the saint of the Indian people. The centuries of oppression have not crushed the ancient race enmity which the descendants of the conquered Aztecs cherish toward their Spanish conquerers.

"A word from her and the embers of this dying hate would be fanned into a flame again, with consequences too horrible to contemplate. Should she raise a standard and declare a holy war not only all the Department of Chantlpa would rally to her, but the Indians of the neigh-

boring States as well, for her fame and authority is spreading fast."

It appears that already pilgrims from the whole southern part of Mexico are beginning to journey to Macuspana to make their vows at the great tree in the forest where the Virgin first appeared to the saint and to lay offerings on the shrine.

They come away thrilled with the wild eloquence of her preaching and completely under the spell of her striking doctrines of reward for repentance, of punishment for sin.

Dolores is a full-blood Indian. Her features are straight and regular, but her figure is awkward, her hands and feet coarse. In repose her face is plain, but her expression as she speaks seems to shine with a soft beauty difficult to define.

She still lives with her parents, but is much of the time alone in the grand topical forests of teak and mahogany. This is her church, and here she spends days and nights in prayer and fasting and communion.

Pilgrims to the shrine at the Holy Tree have come upon her on her knees, holding the posture of prayer for hours as if in a trance

On coming to herself after such experiences she appears exhausted and requires food and sleep. On recovering from what she calls her spiritual weariness, she will recount the wonderful vision that had been vouchsafed her.

She asserts that the judgement upon the wicked which it has been revealed to her to announce will be heard by babies speaking as grown men.

What will be the end of the Santa Dolores it is difficult to foreshadow, but it is likely to be a sad one. If she raises the banner of a war of religion and race there can only be failure and tragedy in store for her. It is inevitable that this later Joan of Arc, having once

drawn the sword, must parallel her prototype to the last chapter. But an outbreak may be avoided by diplomatic forbearance on the part of church and secular authorities.

### Pride Humbled.

During the latter part of his life Elder John Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited in writing, by a widow lady, to visit the part of Old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a wealthy planter, in Appomattox valley. She regarded her self as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty-five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth, but her piety as well; so she went to a great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and the finest of everything,

but to have every thing in the very best of style.

On the evening preceeding the meeting several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad, carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her she spoke, in a rather harsh tone; "Old man, what do you want here? I have nothing for beggars."

Mr. Leland in a very soft and unassuming tone, said: "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to feet, she very positively answered; "No; I have company now, and to-morrow the Rev. Mr. Leland is

to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further to night, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said; "Yes you may stay there with the negroes if you want to.

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently;

"Good evening, aunty."

His greeting was answered with, "Good evenin', mosta."

"Well, aunty," he said, "I have come to ask a very uncommon favor of you."

"Bress de Lord, what can dat be, fo' please God, I'se got nuffin to give any one?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further and so I have come to see if you can allow me to shelter in your house."

Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out doos, I lets 'em stay in my cabin sho' if da can put up wid my plain hut. Uncle Ben be in drecky, den he keep you company while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time," at the same time pointed to a three-legged stool by the side of

the door, saying, "set down dar and rest yourself, for you looks so wore out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yet for sich 'commodations as I could give 'em, for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in? Well, you must 'cuse her, for she's lookin' for a mighty heap o' company to-morrow; dar's a great man to be dar to-morrow, what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin' to-morrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued, as an old grey-headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying:

"Uncle Ben, don't stare your eyes out at a stranger, dis ole gentleman was out travelin' and come to stay in our cabin, kase missus she can't let him stay dar, as she's got a heap o' company now."

"Well" said Uncle Ben, "We's

commanded dat if a stranger comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned, among other things, that they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all its fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good, coarse supper, he told his host that he was very much fatigued from a long days walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God," said both of the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old, well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second psalm. During the reading the two old blacks often said in a low voice, "Amen, bress<sup>d</sup> de Lord." When the psalm was ended Mr. Leland fell upon his knees and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a motral man. He retired to a clean little pallet in one corner of the

cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon, any way, and then, if he felt better, he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waiting to see what the finality would be.

About 9 o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher had made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Disley went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, fore de folks all go home; he prayed in our

cabin las' night and 'dis mornin', and 'fore God, in all my born days I nebber heard sich prayin' afore.

He's setten' right dar now, under de tall pine tree; and as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down.

The lady consulted with some of the companv, the matter was talked of among the congregation, when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up.

So Aunt Disley went to where Mr. Leland was sitting, and said, "Mosta. de folks all dispinted 'bout de preacher comin'; he am not come, and da wants you to go down an' pray for 'em, 'fore da all breaks up. Mosta, I wants you to pray jis like you did las' night.

Mr. Leland walked down to the front door, and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point, he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland, and would, if he had allowed her to have done so, have washed his feet with her tears, and wiped

them with the hair of her head. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing, and became an humble and plain Christain. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if preference had to be given to any, it was always in favor of the poor and needy.—From Primitive Monitor.

### THE ANTE NICENE FATHERS. Their Testimony on the "Lords Day.

In an article "Should we observe the Sabbath or Sunday?" in the June and July numbers of the RETURN, we showed beyond question that the Sabbath was instituted by Jehovah, and that neithe hé, nor Christ ever changed the law or command to apply to Sunday, nor gave any new command on the subject.

We also showed by history that the only remnant of the original church founded by the Apostles, which never received the Roman or Greek heresies, were Sabbatarian, and so remain, though often called to wear a martyr's crown for their integrity. This should all the inquiry needed to settle this question, but to answer every supposition raised, and show the crafty methods by which the change is excused, and bolstered up, we will examine the

supposed authority of the early "Christian Fathers," as they have been quoted in support of the Sunday argument. The principle opponent of the Sabbath, in this paper has quoted Andrews.

No Clearer or forceful writer has handled this subject, and we give his summary of this part of the case, beginning on page 110 of his work, "History of the Sabbath."

"The following is a concise statement of the testimony by which the fathers are made to prove that John used the term 'Lord's day' as a name for the first day of the week. A chain of seven successive witnesses, commencing with one who was the disciple of John, and extending forward through several generations, is made to connect and identify the Lord's day of John with the Sunday-Lord's day of a later age.

Thus, Ignatius, the disciple of John, is made to speak familiarly of the first day as the Lord's day. This is directly connecting the fathers and the apostles. Then the epistle of Pliny, A. D. 104, in connection with the acts of the Martyrs is adduced to prove that the martyrs in his time and forward were tested as to their observance of Sunday, the question being, "Have you kept the Lord's day?" Next, Justin Martyr, A. D. 140, is made to speak of Sunday as the Lord's day. After this, Theophilus of Antioch, A. D. 168, is brought forward to bear a powerful testimony to the Sunday-Lord's day. Then Dionysius of Corinth, A. D. 170, is made to speak to the same effect. Next Melito of Sardis, A. D. 177, is produced to confirm what the others have said. And finally, Irenaeus, A. D. 178, who had been the disciple of Polycarp, who had been the disciple of

John the apostle, is brought forward to bear a decisive testimony in behalf of Sunday as the Lord's day and the Christian Sabbath.

These are the first seven witnesses who are cited to prove Sunday the Lord's day. They bring us nearly to the close of the second century. They constitute the chain of testimony by which the Lord's day of the apostle John is identified with the Sunday-Lord's day of later times. First day writers present these witnesses as proving positively that Sunday is the Lord's day of the Scriptures, and the Christian church accepts this testimony in the absence of that of the inspired writers. But the folly of the people, the wickedness of those who lead them, may be set forth in one sentence:—

The first, second, third, fourth and seventh, of these testimonies are inexcusable frauds, while the fifth and sixth have no decisive bearing upon the case.

1. Ignatius, the first of these witnesses, it is said, must have known Sunday to be the Lord's day, for he calls it such, and he had conversed with the apostle John. But in the entire writings of this father the term Lord's day does not once occur, nor is there in them all a single mention of the first day of the week! The reader will find a critical examination of the epistles of Ignatius in chapter fourteen of this history.

2. It is a pure fabrication that the martyrs in Pliny's time, about A. D. 104, and thence onward, were tested by the question whether they had kept the Sunday-Lord's day. No question at all resembling this is to be found in the words of the martyrs till we come to the fourth century, and then the reference is not at all to the first day of the week. This is fully shown in chapter fifteen.

3. The Bible Dictionary of the American Tract Society, page 379.

brings forward the third of these Sunday-Lord's day witnesses in the person of Justin Martyr, A. D. 140. It makes him call Sunday the Lord's day by quoting him as follows:—

“Justin Martyr observes that ‘on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection.’”

But Justin never gave to Sunday the title of Lord's day, nor indeed any other sacred title. Here are his words correctly quoted:—

“And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits,” etc.

Justin speaks of the day called Sunday. But that he may be made to help establish its title to the name of Lord's day, his words are deliberately changed. Thus the third witness to Sunday as the Lord's day, like the first and the second, is made such by fraud. But the fourth fraud is even worse than the three which precede.

4. The fourth testimony to the Sunday-Lord's day is furnished in Dr. Justin Edwards, Sabbath manual, page 114:—

“Theophilus, bishop of Antioch, A. D. 162, says: ‘Both custom and reason challenge from us that we should honor *the Lord's day* seeing on that day it was that our Lord Jesus completed his resurrection from the dead’”

Dr. Edwards does not pretend to give the place in Theophilus where these words are to be found. Having carefully and minutely examined every paragraph of the writings of Theophilus several times over, I state emphatically that nothing of the kind is to be found in that writer. He never uses the term Lord's day, and he does not even

speak of the first day of the week. These words which are so well adapted to create the impression that the Sunday-Lord's day is of apostolic institution, are put into his mouth by the falsehood of some one.

Here are four frauds, constituting the first four instances of the alleged use of Lord's day as a name for Sunday. Yet it is by means of these very frauds that the Sunday-Lord's day of later ages is identified with the Lord's day of the Bible. Somebody invented these frauds. The use to which they are put plainly indicates the purpose for which they were framed. The title of Lord's day must be proved to pertain to Sunday by apostolic authority. For this purpose these frauds were a necessity. The case of Sunday-Lord's day may be fitly illustrated by that of the long line of popes. Their apostolic authority as head of the Catholic church depends on their being able to identify the apostle Peter as the first of their line, and to prove that his authority was transmitted to them. There is no difficulty in tracing back their line to the early ages, though the earliest Roman bishops were modest, unassuming men, wholly unlike the popes of after times. But when they come to make Peter the head of their line, and to identify his authority and theirs, they can do it only by fraudulent testimonials. And such is the case with first-day observance. It may be traced back as a festival to the time of Justin Martyr, A. D. 140, but the day had then no sacred name, and at that time claimed no apostolic authority. But these must be secured at any cost, and so its title of Lord's day is by a series of fraudulent testimonials traced to the apostle John, as in like manner the authority of the popes is traced to the apostle Peter.

5. The fifth witness of this series

is Dionysius of Corinth, A. D. 170. Unlike the four which have been already examined, Dionysius actually uses the term Lord's day, though he says nothing identifying it with the first day of the week. His words are these:—

“To-day we have passed the Lord's holy day, in which we have read your epistle; in reading which we shall always have our minds stored with admonition, as we shall, also, from that written to us before by Clement.”

The epistle of Dionysius to Soter, bishop of Rome, from which this sentence is taken, has perished. Eusebius, who wrote in the fourth century, has preserved to us this sentence, but we have no knowledge of its connection. First-day writers quote Dionysius as the fifth of their witnesses that Sunday is the Lord's day. They say that Sunday was so familiarly known as Lord's day in the time of Dionysius, that he calls it by that name without even stopping to tell what day he meant.

But it is not honest to present Dionysius as a witness to the Sunday-Lord's day, for he makes no application of the term. But it is said he certainly meant Sunday because that was the familiar name of the day in his time, even as is indicated by the fact that he did not define the term. And how is it known that Lord's day was the familiar name of Sunday in the time of Dionysius? The four witnesses already examined furnish all the evidence in proof of this, for there is no writer this side of Dionysius who calls Sunday the Lord's day until almost the entire period of a generation has elapsed. So Dionysius constitutes the fifth witness of the series by virtue of the fact that the first four witnesses prove that in his time, Lord's day was the common name for the first day of the week. But the first four

testify to nothing of the kind until the words are by fraud put into their mouths! Dionysius is a witness for the Sunday-Lord's day because that four fraudulent testimonials from the generations preceding him fix this as the meaning of his words! And the name Lord's day must have been a very common one for the first day of the week because Dionysius does not define the term! And yet those who say this know that this one sentence of his epistle remains, while the connection, which doubtless fixed his meaning, has perished.

But Dionysius does not merely use the term Lord's day. He uses a stronger term than this—“the Lord's holy day.” Even for a long period after Dionysius, no writer gives to Sunday so sacred a title as “the Lord's holy day.” Yet this is the very title given to the Sabbath in the Holy Scriptures, and it is a well-ascertained fact that at this very time it was extensively observed, especially in Greece, the country of Dionysius, and that, too, as an act of obedience to the fourth commandment.

The sixth witness in this remarkable series is Melito of Sardis, A. D. 177. The first four, who never used the term Lord's day, are by direct fraud made to call Sunday by that name; the fifth, who speaks of the Lord's holy day, is claimed on the strength of these frauds to have meant by it Sunday, while the sixth is not certainly proved to have spoken of any day! Melito wrote several books now lost, the titles of which have been preserved to us by Eusebius. One of these, as given in the English version of Eusebius, is “On the Lord's Day.” Of course, first-day writers claim that this was a treatise concerning Sunday, though down to this point no writer calls Sunday by this name. But it is an important fact that the word *day*

formed no part of the title of Melito's book. It was a discourse on something pertaining to the Lord—but the essential word signifying *day*, is wanting. It may have been a treatise on the life of Christ, for Ignatius thus uses these words in connection: *Lords life*. Like the sentence from Doinysius, it would not even seem to help the claim of Sunday to the title of Lord's day were in not for the series of frauds in which it stands.

The seventh witness summoned to prove that Lord's day was the apostolic title of Sunday, is Irenæus. Dr. Justin Edwards professes to quote him as follows:

"Hence Irenæus, bishop of Lyons a disciple of Polycarp, who had been the companion of the apostles, A. D. 167 [it should be A. D. 178], says that the Lord's day was the Christian Sabbath. His words are, 'On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God.' "

This witness is brought forward in a manner to give the utmost weight and authority to his words. He was the disciple of that eminent Christian martyr, Polycarp, and Polycarp was the companion of the apostles. What Irenæus says is therefore in the estimation of many as worthy of our confidence—as though we could read it in the writings of the apostles. Does not Irenæus call Sunday the Christian Sabbath and the Lord's day? Did he not learn these things from Polycarp? And did not Polycarp get them from the fountain head? What need have we of further witness that Lord's day is the apostolic name for Sunday? What if the six earlier witnesses have failed us?

Here is one that says all that can be asked, and he had his doctrine from a man who had his from the apostles!

Why then does not this establish the authority of Sunday as the Lord's day?

The first reason is that neither Irenæus nor any other man can add to or change one precept of the word of God, on any pretence whatever.

We are never authorized to depart from the words of the inspired writers on the testimony of men who conversed with the apostles, or rather who conversed with some who had conversed with them. But the second reason is that every word of this pretended testimony of Irenæus is a fraud! Nor is there a single instance in which the term Lord's day is to be found in any of his works, nor in any fragment of his works preserved in other authors! And this completes the seven witnesses by whom the Lord's day of the Catholic church is traced back to and identified with the Lord's day of the Bible! It is not till A. D. 194, sixteen years after the latest of these witnesses, that we meet the first instance in which Sunday is called the Lord's day. In other words, Sunday is not called the Lord's day till ninety-eight years after John was upon Patmos, and one hundred and sixty-three years after the resurrection of Christ!

But is not this owing to the fact that the records of that period have perished? By no means; for the day is six times mentioned by the inspired writers between the resurrection of Christ, A. D. 31, and John's vision upon Patmos, A. D. 96; namely, by Matthew, A. D. 41; by Paul, A. D. 57; by Luke, A. D. 60, and A. D. 63; and by Mark, A. D. 64; and always as first day of the week. John, after his re-

turn from Patmos, A. D. 97, twice mentions the day, still calling it first day of the week.

After John's time, the day is next mentioned in the so-called epistle of Barnabas, written probably as early as A. D. 140, and is there called "the eighth day." Next it is mentioned by Justin Martyr in his Apology, A. D. 140, once as "the day on which we all hold our common assembly;" once as "the first day on which God ..made the world;" once as "the same day [on which Christ] rose from the dead;" once as "the day after that of Saturn;" and three times as 'Sunday,' or "the day of the sun." Next the day is mentioned by Justin Martyr in his Dialogue with Trypho, A. D. 155, in which he twice calls it the "eighth day," once "the first of all the days;" once as "the first" "of all the days of the [weekly] cycle," and twice as "the first day after the Sabbath" "Next it is once mentioned by Irenæus, A. D. 178, who calls it simply the first day of the week." And next it is mentioned once by Bardesanes, who calls it simply "the first of the week." The variety of names by which the day is mentioned during this time is remarkable; but it is *never* called Lord's day, nor ever called by *any sacred* name.

### Voice Of The Spirit.

"There are, it may be, so many kind of voices in the world, and none of them are without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that

speaketh shall be a barbarian unto me. Even so ye, for as much as you are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." I Cor. 14: 10, 11, 12.

In the above indeed as in the whole fourteenth chapter, Paul teaches the necessity of using plain words in setting forth the doctrine of Christ; words that will edify instead of confusing the mind of the "unlearned." But there is much else to be learned from this chapter, (which is true of all scriptures.) Among other things this truth is made manifest, to my understanding. The mind of man is incapable of comprehending the full signification of the "many kind of voices" used by the many different men who seek by such means to utter their thoughts and convictions, unless the hearer is in hearty sympathy and accord with the speaker. Thus, if a man "speak in tongues," he is "speaking with the spirit," and only he who is given to hear with the spirit can give the interpretation of his words. And also, if a man speak in his own tongue, and have not the gift of language, it is almost as if he was speaking in an unknown tongue, for thoughts may be as clearly defined to his mental vision as those who are more ready with words, and yet his voice cannot be made to convey that certainty of sound which carries conviction of the understanding. It is plain therefore that Paul teaches to "covet" the gift of understanding just what our neighbor means, that we may be the better, able to judge of the soundness of his views. Let us "desire spiritual gifts," and let us "walk after charity"

S. B. WEST.

# The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, EDITOR

Entered at the postoffice at Davis City, Iowa, as mail matter of the second class.

DAVIS CITY, IOWA, AUGUST, 1896.

## Council Meeting.

According to the action of the last Council of the church, the time and place for holding the next council will be at 10 o'clock a. m. Friday, Oct. 16th, at Richmond, Mo.

Bro. Page desires that all intending to come, will write to him soon, and let him know on what train they will arrive, so he can meet them.

Bro. Page lives near three miles from Richmond, and most of the church lives out in his neighborhood, so it will be very necessary for strangers to communicate with him, that they may not be compelled to stay in town over night, at the hotel.

Bro. Simon Dyke, of Jacks P. O. Oklahoma, writes expressing his hope in the gospel, and thinks from appearances in his locality, that the Lamanites are not improving very fast. Those with whom he comes in contact there are hardly a fair sample. We need not expect the Indian to be other than an Indian until the time comes for him to be awakened.

Sr. Cassandra Hendrickson writes exhorting the brethren to be more

faithful and live nearer to the standard of the scriptures. This seems to be a hard thing for men to consent to do. The word strikes so directly at the selfishness of men, and calls them into such direct opposition to the errors of the world, that they find it far easier to pretend that God confines himself entirely to "Spiritual things," that is, he wants us to keep the commandments (except the fourth) and "be good" generally, in a passive sort of way, and is satisfied if we drift with the tide of the world, and adapt ourselves to its changing whims.

How little do men comprehend the statement, "ye are the salt of earth." There is a world of forceful meaning in that short sentence, which, if understood, would revolutionize present unjust conditions.

Bro. James Compton writes from Attica, Wisconsin, that his health is good, and his faith is strong in the ultimate triumph of the Latter Day Work.

## Nature of the Apostacy.

An 8 page tract by Mrs. C. M. Herstine. Two cents each or ten cents per dozen, post paid.

## Back Numbers of The Return.

We have on hand a number of complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, per set post paid.

**Keep It Before the People***Keep it before the people—*

That the earth was made for man!  
 That flowers were strewn,  
 And fruits were grown,  
 To bless and never ban:  
 That sun and rain,  
 And corn and grain  
 Are yours and mine, my brother!  
 Free gifts from heaven,  
 And freely given,  
 To one as well as another!

*Keep it before the people—*

That man is the image of God!  
 His limbs or soul  
 Ye may not control  
 With shackle, or shame, or rod!  
 We may not be sold  
 For silver or gold.  
 Neither you nor I, my brother!  
 Freedom was given  
 By God from heaven,  
 To one as well as another!

*Keep it before the people—*

That famine, and crime, and woe,  
 Forever abide  
 Still side by side  
 With luxury's dazzling show:  
 That Lazarus crawls  
 From Dives' halls,  
 And starves at his gate, my brother!  
 Yet life was given  
 By God from heaven.  
 To one as well as another!

*Keep it before the people—*

That the laborer claims his meed:  
 The right of soil  
 And the right to toil,  
 From spur and bridle freed!  
 The right to hear  
 And the right to share  
 With you and me, my brother!  
 Whatever is given  
 By God from heaven,  
 To one as well as another!

—Augustine Duganne, 1855.

**CORRESPONDENCE**

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

JERUSALEM, PALESTINE.

JULY 3, 1896.

Dear Brother Wickes:—Your letter letting us know of the death of sister Wickes was duly received. I commenced to answer it, and thought it a good time to write on the subject of Life and Death, but for some cause I could not get the liberty of the spirit that I thought was necessary to write on such an important subject, so tore up six pages that I had written and dismissed it from my mind. I have been waiting for the April RETURN, and it being so long in making its appearance, I was beginning to think that instead of the editor waking up the brethren to their spiritual duties, he also had fallen asleep: But the RETURN for April has come, with a little spark of spiritual life. For some time I have been receiving letters from brethren that gave me much grief and sorrow, for instead of them receiving life from the vine and bearing fruit, they are more like branches separated from the vine, preparing to be burned. I write this way more to the shepherds or elders than to members, for the members have the most spiritual life. I speak this to the shame of some of the Elders. Do not think that I write this way as a master over you, but as a spiritual Father I advise you to get spiritual things more in your heart and mind than earthly things, or you will have to suffer for disobedience. If any of my brothers or sisters do not come forth in the first resurrection, I don't want it to be my fault: and as each is commanded to learn his own duty, I believe it my duty to warn every one to

examine themselves and see if they are in the faith.

For a long time I have been praying for a spiritual minded Elder to be raised up that would wake up the sleepy ones, that you might all receive more life from the vine that you have been ingrafted into. And my love for your spiritual welfare has brought a great desire for me to visit the U. S and have been making an effort in that way. Everything I have is a half section of land in Clark county, Kansas. My friends have been trying to sell it for me ever since I lost my money in this city, but have failed to do so, and I have had the papers sent to me here and have offered to deed the land to any person for enough money to take me to the U. S. I would come alone with the intention of being absent from here one year, but so far it is a failure. If the way is open for me I will take it as an evidence that it is the Lords will for me to come. If not, I will consider it my zeal and love for you that has caused me to have such desires. There is three things that I would labor to bring about: First to get my brethren into spiritual activity. Second, to show the great necessity of all L. D. S. becoming one people and church. As it is time that Brighamism, Josephism, Hedrickism and Whitmerism should cease to be, and Christ and His gospel be the floating banner in the world, in order that their testimonies may bring justification or condemnation. Thirdly, I would give lectures by explaining scriptures that I never properly understood until I came to this country, which I think would be very profitable to all christians, for the purpose of getting money to make a place to baptize people as there is no place nearer than twelve miles and almost impossible to get to it.

I suppose some will say when they read this, brother Brown must have changed since he wrote "Errors of Mormonism." Yes I have changed and if you was run through the fire as I have

been you would be changed too, and I want to be more changed, I want to be as Christ like as Father Whitmer and Brother Robinson was when they left us. But I dont regret writing "Errors of Mormonism," for I believe it will bring forth good fruit in assisting to bring about a reconciliation of all L. D. S. I received from brother and sister Doop, Cherryvale, Kansas a draft for two pounds. From sister Mary E. Walton Newton, Kansas, two dollars. These came in the right time to help us pay our rent. The Lord is good. We both send our love to the faithful.

W. P. BROWN.

P. S. We have just received a letter from young sister Charlotte Doop, letting us know of the death of our dear young brother Doop. Although it didn't take us by surprise it made us very sorrowful. I baptized the deceased Andrew B. Doop, and Minnie Doop, and Chalotte E. Doop Oct, 4 1890, and feel glad of the faithfulness of all the three. The deceased was always an extra good and loving boy, and there was always a natural as well as spiritual love between him and myself, and as Paul called Timothy, I called him my son. It was impossible to be long in his company and not love him, and he was much helped by the training of a good father and spiritual minded mother. May Abraham's God give his parents and young wife strength to stand the loss of his personal presence, and realize that life cannot die. That which we call death is only a seperation of heavenly matter from earthly matter, and the change has to take place so that life can have a heavenly body to live in and fit us to stand in the presence of Christ the Son and God the Father of all life and spiritual light. Was glad to hear that brother Page had baptized the mourning wife, and brother Wickes had baptized John Doop, son of the late brother John Doop. The two Doop families are worthy of the prayers of all the children of God everywhere.

W. P. B.

CHERRYVALE KANSAS, July 2, 1896.

EDITOR RETURN:—Enclosed you will find one dollar for RETURN. Indeed it is a welcome guest at our house, for though we are few in number in this part of God's vinyard, yet we desire to be strong in the Latter Day work; for assuredly there is a work for all. How nice it is that through your little paper we learn each others ideas on questions of importance, thus enlightening our minds and awaking a deeper interest to know the truth that there may be unity among us. that we as a Church may advance and get nearer our Lord and Master. May we search more earnestly the Scriptures of divine truth is the prayer of, Your Sister in Christ.

LOTTIE DOOP.

In the August number of CURRENT EVENTS, the monthly news-review published in Hartford, Connecticut, the position of Mrs. Harriet Beecher Stowe on woman suffrage is clearly defined,—Mrs. Isabella Beecher Hooker, the famous philanthropist and suffrage advocate, telling her sister's relations with the cause. This phase of her character has never received the notice it merits, and the article will interest all of Mrs. Stowe's admirers. The other features of the magazine are as complete as usual. At news-stands or mailed from Hartford for five cents in stamps. Trial subscription, 30 cents for one whole year.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

#### TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for each, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

#### Eder W. D. Brown's Pamphlet, No. 2.

An exposure of the Errors of Mormonism, and defense of the Church of Christ.

We have recently "fallen heir" to a few of these interesting pamphlets, and any one desiring one can obtain it by sending 2 cents for postage.

#### Sabbath or Sunday

An eight page tract upon the Sabbath question, by the Editor.

Two cents each, or ten cents per dozen postpaid to any address in the United States or Canada!

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# THE RETURN.

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

Vol. 5, No. 9.

DAVIS CITY, IOWA, SEPTEMBER, 1896.

Whole No. 67.

## **New Covenant Sabbath.**

To the readers of **THE RETURN** and members of the Church of Christ greeting:

As there has been considerable discussion upon the Sabbath question of late, I hope there will be no ill feeling brought about by it. Speaking for myself, there is none, although I have been wonderfully surprised at the position taken by some, and as **THE RETURN** has proposed to soon close the discussion through its columns of this question, we hope it will at least grant us this one appeal. I am one that has this question at heart, for I believe by going back to the law we virtually crucify our Lord anew in the flesh by holding to that which he died to fulfill. We hoped to be able to discuss this question at length, for we could write volumes on this question, and it is hard for for us to find a stopping place; and although we may be counted weak, we know that if in the right God is able to make us strong. God is able of these weak ones to confound the mighty; and from the many letters we have been receiving from different parts we find we are not alone in the fight, and it does us good to think that our efforts although brief

have been appreciated: you will notice by my writing that I do not accept nine of the ten commandments rejecting the one; but I hold the same position that the church represented by the woman did when John beheld her, she then being founded upon a rock, and that rock, Christ, having the moon, the covenant given through Moses, under her feet. Dear reader, there is no compromising, no half-way grounds, we should either be zealous of the law or else zealous of its entire fulfillment. The word fulfillment used in the sense of causing to be of no force, not binding, yet not destroyed or taken out of existence.

The argument that Jesus came to fulfill the law in the sense of keeping it, is very weak indeed. Will you let Jesus answer? “The law that was given to Moses in me is all fulfilled therefor it hath an end in in me.” (Book of Nephi 7 Chapter and 1st verse.)

There Jesus defines what He meant by the word fulfilled. I will take his word for it before I will take all modern theologians definitions combined together. Our salvation now rests upon the fact of our being obedient to the commandments of Jesus and that too, uttered

by his own voice and not through another. See book of Nephi, 6th Chap. 5 and 6 verses and 8th Chap. 7th verse. See Mathew 7th Chap. and 21 to 28 verse, and Jesus nowhere commanded the observance of a Sabbath (a holy sanctified part of time.) Will any one dare say that the ten commandments were not given to Moses? If so then they come under the above declaration. I am surprised that some will try to make it appear that the law of God and the law of Moses were two different things: or in other words that the law of Moses was not the law of God. As if Moses gave the law himself, God having nothing to do with it I suppose. Hear what Jesus says in regard to the law of Moses: "Behold I am He that gave the law," and then informs us that it was Himself that fulfilled the law and that it had an end in him. Hence it was the law of God to the House of Israel throughout their generations, and we believe that when Jesus made use of the expression, the law that was given to Moses, in Him was all fulfilled, and had an end in Him, that he meant what he said and said just what he meant, and if it will admit of any explaining by dividing it up into classes then we confess that we do not understand the English language.

This scripture was translated by the gift and power of God and not by the wisdom of man. I am sorry to see the position taken in this question that renders it necessary to

discredit the sublime and glorious teachings of the great apostle Paul. It would seem that the spiritually minded could at once see that the reasonings of the apostle Paul as regards the law is in direct harmony with the plain and positive declarations of the Savior, and in confirmation of the teachings of Paul, we have this declaration of the apostle Peter, "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."

Brethren we cannot wrest these scriptures for in the mouth of two or three witnesses every word shall be established; especially such witnesses as these. "There was verily a dis-annulling of the law going before for the weakness and unprofitableness thereof.

1. The disciples not being condemned for plucking ears of corn and eating it on the Sabbath.

2. Jesus healing on the Sabbath and commanding the healed to take up his bed and walk, also the saying that it was lawful to do good on the Sabbath, although it might take manual labor to perform that work.

Now hear the command, "In it thou shalt do no work," and compare with the above. I would here say to Sabbatarians that the command to work six days in the week is just as strict as the command to

not work the seventh one, and this fact may be hard on some that are not built that way so to speak.

Until Sabbatarians can successfully explain away the above scripture, as well as what we shall request below, they have no foundation to stand upon whatever.

This is the position we hold, standing right at the bottom of the tree where we laid the axe preparatory to cutting it down, we simply deemed it necessary to trim up a few of the prominent limbs that were thrust in our way and to our mind these limbs have never been replaced. Our cutting machine shall consist of a two edged sword, (Symbol of the word of God.)

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

2. "Not one jot nor tittle shall in no wise pass from the law untill all be fulfilled."

Now letting the word of God be its own commentary we surely will get the correct solution of all declarations. Now as to when this fulfilling took place and what the fulfilling consisted of, and as to what was meant by the term, we have only to refer to Nephi's gospel as quoted in this article—7th chapter, and further in regard to this fulfilling, Jesus uses this declaration; "Old things have passed away and all things have become new." Remember Jesus is speaking directly in regard to the law given unto Moses.

3. The law was added because of

transgression, until the seed should come of whom the promise was made,—Jesus being that seed. According to the language used the law would be taken away through and by him, and this the same law was given through Moses directly as mediator, and indirectly by Christ.

4. The law was given to Moses—not manufactured by him—but grace and truth came by Jesus Christ.

Some will say that Jesus only meant the sacrificial law, but this is simply presumptuous. Better let the word of God interpret itself than to be placing private interpretations upon it. Now why go back to that law which made nothing perfect? As it is written, "The law made nothing perfect but the bringing in of a better hope did, whereby we draw nigh to God."

Under the law they drew nigh to the high priest and the high priest drew nigh to God, He being their advocate, but under the New Covenant we are as kings and priests unto God, and permitted to draw nigh unto God for ourselves, through Christ the mediator of the new and everlasting covenant, based upon better promises, because those promises are eternal. We wish now to notice some points of difference between the law given through the Levitical priesthood, and the one given through the Melchisedec priesthood, and with all reverence and respect for those differing with us, we will say we are again surprised that some would be found claiming the

decatalogue to be given through the Melchisedec priesthood.

The language of the Apostle Paul we shall use here as a starter. "If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should arise of the order of Melchisedec, and not be called after the order of Aaron. (Heb. 7-11.) By this we learn that the law was given by the Levitical priesthood from whence came its imperfection, because its promises could only be temporal; hence Jesus told the young man who had kept the whole law from his youth up, that if he would be perfect he must follow Him, and from this we will begin to understand what is meant by the deadness of the law.

We know of no law that was ever given through the Melchisedec priesthood except the gospel law, which is a spiritual law judging the heart, and we have never been able to find the decatalogue enjoined upon a people that were under the gospel law, even in the "fullness of the gospel," that which makes the gospel law complete—the Book of Mormon—there is no such command in the gospel dispensation.

Jesus says in Mathew 5,-21, "Ye have heard that it was said by me of olden times thou shalt not kill." referring to one of the ten commandments. But I say unto you so and so, thus showing that his command was some different, and when we examine the matter we find His law

more perfect because it judged the thoughts and intents of the heart, while the law referred to by Him only judged and condemned the outward or overt act; and again in the 27th verse, "Ye have heard that it was said by them of old time, thou shalt not commit adultery (Decatalogue again.) but I say unto you" etc. We find his law condemned the heart, it being an adulterous one, the man was judged according and condemned, while the decatalogue would let them go free. It never judged the heart but the actual deeds, hence the rewards and punishments were of a temporal nature. Again in the 33rd verse, "Ye have heard that it hath been said by them of old time thou shalt not forswear thyself, but shall perform unto the Lord thine oaths, but I say unto you, swear not at all."

In the decatalogue we read that the iniquities of the parents were to be visited upon their children to the third and fourth generations of those that hate Him, and this is another reason that I object to the decatalogue. It was not a good covenant when such was the case, and repentance could do no good, for the edict had gone forth or so it would seem, but thanks be to Jesus who has redeemed us from the curse of the law. He has declared that there should no longer be that old adage that the fathers had eaten sour grapes and the childrens teeth were set on edge and this could refer to none other than the above. Surely Paul was right when he says there was

verily a dis-annulling going before.

While we admit that the early christians began to apostatize early in their history yet we do not admit that their Sunday keeping was a mark of their apostasy, but the Zealots for the law were those in apostasy, and I would sooner take the very early christian's example as to what the law of Christ was, than to take the customs of those Heathen Nations who knew nothing of Christ and the gospel law. Here is one mark of apostasy in the earlier christian churches where they desired to be in bondage under the law. By beginning to observe days and months and times and years, Gal. 4, 9-10, we add—as precept of God—it having been admitted that the seventh day Sabbath was a type, is evidence that the decalogue was given by the Levitical priesthood, as it alone dealt in types and shadows, while the Melchisedec dealt in the real thing itself without any types or shadows.

Oh! My brethren if the law the old covenant—made on Sinai—between God and the children of Israel as it takes two parties to make a covenant, has been added to the new covenant, or vice versa, it is of course a part of its conditions, then it is no more a new covenant and is no better than the old, and as the law decreed that the transgressor should die constituting it the ministration of death, no repentance is of any avail; and if this be the case, then the ministers of the new Covenant, which is not

new, are ministers of the ministration of Death. But thanks be to God through the Lord Jesus Christ, this is not the case. Jesus was too wise to put new cloth on an old garment or new wine into old bottles, but behold he made all things pertaining to the law new. How our soul swells within us when we contemplate this subject, how we wish time and space would permit of us discussing this question at length and in all its detail. But we must be contented with our lot ever praying that the honest in heart will see the light, and be guided in to all truth by the spirit of truth, and come out in the glorious light of the gospel of God's dear son. Being made free from the law and have the new covenant Sabbath continually within his heart, then they can understand these things and be made to rejoice in the liberty which makes them free and no longer in bondage under the law.

May the Lord bless you dear reader, giving you the spirit of discernment that you may be able to detect truth from error is the prayer of one who loves your soul and only desires your good.

W. S. ROBERTS.

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### A Higher Civilization.

We have often brought before our readers the idea that present conditions of society and government are unjust, and unscriptural, and urged the necessity for a change, in order that a more perfect spiritual life and knowledge might be obtained.

How can we expect spiritual light to follow the church if it is just like the rest of the world, seeking an undue share of things that perish, and selfish greed is the mainspring of our life and condition. Many men who do not claim divine inspiration have come to understand the teachings of the lowly Nazarine, far better than the average churchman, and are demanding that his teachings shall be given practical weight in the affairs of the Nation, to the end that unnecessary misery may cease among men, and His rule of peace be established. As giving practical illustrations of the methods necessary to bring this about, we herein present the major part of an article entitled "The Initiative and Referendum," by Mr. Chas. W. Bowne, in the September Arena.

If ever the church rises to its proper place in human affairs, it will be along these lines. The man who thinks there is no connection between the work of God and the system of laws that should establish national as well as individual righteousness, comes far short of grasping the scope of the Lord's work. Mr. Bowne proceeds as follows:

"In a people claiming to be first in everything pertaining to self-gov-

ernment, direct legislation should appeal to every impulse of nature; and the Initiative and Referendum system of law-making is no more nor less than direct legislation by the people.

Under this system, whenever a certain number of people wish a law passed or want one repealed, they present to the legislative body a petition signed by a certain number of qualified electors demanding that a bill embracing the certain provisions requested be prepared and referred to the people for their approval or rejection.

All ordinary measures could be presented at any general election, while any question of great importance requiring immediate action could be brought up at any time. Whenever it so happened that the country was in great distress from foolish or vicious legislation, as it is at present, the people would have a means of showing their displeasure and of righting the wrongs, and the majority would rule. It is sometimes said that the majority does not know how to rule, but whoever says so denies that our government is founded upon just and true principles; and if majorities cannot rule well and wisely, why have a republic at all?

When we delegate our powers to others, we lose our right to dictate their action, and it is impossible for us to ascertain the exact state of mind of the individual to whom we intrust the law making power. \* \* \*

With the Initiative and Referendum system of law-making in the United States, the people of the country could demand and enforce an amendment to the Constitution making the offices of President and of United States senators, elective instead of appointive as they now are, or they could have the Constitution amended so that all officers should

remain in office during good behavior, or until a certain per cent of the people demand a new election. \* \*

In this system of law-making it would not be necessary that the people should vote on all minor laws, as that would take a great deal of time; and the legislators could be trusted to a certain extent, especially if their tenure of office depended upon their good behavior; while the people could always demand a vote on any question.

Another great advantage in direct legislation is the fact that it would do away with parties entirely; and parties are at best but an aggregation of men who want to obtain certain legislation, and who combine for that purpose. But it is impossible for any party to have more than one plank in its platform if it pleases all the members of the party, and no truly good and honest citizen wishes to wait to make all necessary reforms one at a time. Every honest man will find some things in other platforms he wishes to indorse, but as long as he must vote with a party and for a representative who is elected for the purpose of defeating everything indorsed by the opposition, the voter is compelled to vote partly at least against his own inclination and judgement. Mr. Jones might be a Republican and still wish to vote for the free coinage of silver; but in order to vote for his party nominee he must vote for a representative who is opposed to his views, and he is thus obliged to vote against his own convictions simply because he is not in favor of the populist ideas of a legal tender paper money.

With the power in the hands of the people to make or repeal laws, there could be no incentive to buy legislation; for should the legislature succeed in passing a law in favor of some certain class, the majority

would immediately demand a resubmission and the objectionable law would be repealed.

The classes will never want direct legislation; for when the masses once get the power into their hands corporations and monopolies will soon become things of the past; the vast estates which already outrival those of any other country will be taxed out of existence; landlordism, which is developing to an alarming extent all over our country, will give place to small holdings by individual owners and farmers, or the land will revert to the Government and be leased to actual settlers, for an unlimited number of years, upon the payment of an annual graduated land tax, allowing every man to have a home of his own not subject to foreclosure of mortgage by some grinding corporation. When the people have homes they will be patriots, and no army or navy will be required to protect property rights obtained through fraud or favoritism; *Christianity will then mean something more than belonging to some certain church society*; civilization will not be a state of society where individual will struggle with individual to see who shall get the most of everything good there is in sight; society will not mean a few apes of English barbarity, sometimes called aristocracy; and marriage will not be merely a civil contract between two parties for the purpose of bettering their financial or social condition.

What we need is a levelling of the conditions of mankind; for *from the extremely rich and from the extremely poor come most of our criminals and evil-doers*; and knowing this, it is the duty of good citizens and of good Christians to unite in bringing about this much-wished-for and wholesome condition of affairs. Of course the classes who now enjoy the luxury of living like kings off the fruits of

other people's toil will raise a great many objections, legal and otherwise. They will say it is irrelevant and immaterial, and against the Constitution, and against common honesty and ordinary decency, and will make numerous other points, just as the queen of the Hawaiian Islands did when she was deposed, and just as every officeholder does when he is ousted from office; but when it is over they will submit gracefully, and history will record the fact that they were really glad of it, and they will be, in the end, when they are called to the judgement seat.

*Humanity is just alike the world over. The rich are no worse than the poor.* It is merely a difference of circumstances, and *we ourselves are to blame* for the present state of society. It is our *greed for gain* which brought about this death-dealing competition, and when we compete we must take our chance of being crushed, and he who is best prepared for struggle must necessarily win. The fathers of this generation have educated their children in the school of competition, and now the children have succeeded in crowding the fathers out of employment. The people have used their brains to invent something to compete with human labor, and in doing so the inventions have caused untold suffering and misery. It is now the duty of the people to invent a way out of their difficulty, and the first thing to do is to free themselves from the network of law which now makes them powerless to move. The people are, nominally, the law, and they should be so in reality. Could we wipe every existing law from our statute books, and take as our guide for a common-law practice the Bible and a few elementary law books, we should soon be the most happy and prosperous nation on the face of the earth. The laws now upon our statute books

were made almost wholly for the property owner, the creditor, and the officeholder, and the officeholder is but the agent of the others. He collects debts, interest, judgements, and rents; he records mortgages and sells property on foreclosure, and he assesses the property of all the people in order to pay himself for the work he performs for the classes whom he serves. Our courts are little more than collection agencies except when run for the purpose of punishing persons guilty of some of the lesser crimes, or of whitewashing those who are charged with some of the greater ones. Those who commit crimes against this nation or against the whole people become Napoleons of finance, or are classed as great statesmen, while the masses of the people can only curse and groan under the burdens imposed upon them."

### The New Dawn.

Yet, sometimes glimpses on my sight,  
Through present wrong, the eternal right;  
And step by step, since time began,  
I see the steady gain of man.

That all of good the past hath had  
Remains to make our own time glad,  
Our common daily life divine,  
And every land a Palestine.

\* \* \* \*

O friend! we need nor rock nor sand,  
Nor storied stream of Morning-Land;  
The heavens are glassed in Merrimack,—  
What more could Jordan render back?

We lack but open eye and ear  
To find the Orient's marvels here;—  
The still small voice in autumn's hush,  
Yon maple wood the burning bush.

For still the new transcends the old.  
In signs and tokens manifold;—  
Slaves rise up men; the olive waves,  
With roots deep set in battle graves!

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt and creeds of  
fear,  
A light is breaking, calm and clear.

\* \* \* \*

—WHITTIER.

**“The Things That Ye Shall Do.”—  
Zech. 8:16-17.**

“Through wisdom is a house builded and by *understanding*, it is *established*.”—Prov. 24:3. “All the words of my mouth are in righteousness: there is nothing froward or perverse in them. They are *all plain to him that understandeth*, and right to them that find knowledge” —Prov. 8:8-9 and Psalms 127:1.

The order of God’s work is first, *personal* preparation. “Take heed unto *thyself* and to the *doctrine*” “Examine yourself whether ye be in the faith.” Be prepared to give an answer for the hope, etc.” “Let no man deceive you.” “Make straight paths for your feet.” “Be ye transformed by the renewing of your mind.” “For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he has sufficient to finish it.” “Be not as the hypocrites are.” “Be ye holy.” “Remember to keep the Sabbath day holy.” “Remove not the ancient landmark, which thy fathers have set.”

God’s work must also begin at God’s people. “Cry aloud and spare not, show my people their transgressions, and the house of Jacob their sins.”

“Ye which are spiritual restore such a one, in the spirit of meekness considering *thyself*.”

Nehemiah and his associates had first to begin and get the stones out of the rubbish, before, they could build up the wall. The work of re-

storing God’s children, will be very difficult, as the majority of the race have, for over fourteen hundred years been fulfilling Christ’s words. “They have a zeal of God, but not according to knowledge.” The plain letter of scripture has been in *many* cases ignored, and conscience, a *perverted conscience, warped by tradition*, takes the place of God’s word; and if there ever was an age in which instruction was needed in order that God’s people might be able to distinguish the glittering false from the shining true, that age is now.

The things, hidden in a great measure from past generations, are to be “unsealed” in the “time of the end,” and while the wicked will not understand, the wise in God, “shall understand.”

We must “study to show (ourselves.) *thyself* approved unto *God*, a workman that needeth not to be ashamed, *rightly* dividing (handling aright) the word of truth.”

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, (ready, prepared and willing) patient:” In meekness *instructing those that oppose themselves*, if God peradventure will give them repentance to the acknowledging the *truth*.” “And that they may recover themselves out of the snare of the Devil, who are taken captive at his will.” “And they that be wise shall shine as the brightness of the firmament, and *they* that *turn* many to righteousness, as the stars *forever* and ever.” All over

the world there is great destitution of the *knowledge* of the truth.

What is it that cause this destitution, this confusion and this contention? It is the collision of *error against truth*.

The only way in which we will be able to stand firm in this conflict is to "earnestly contend for the faith once delivered to the saints," and be "rooted and grounded in Christ." We must "abide" in Christ and become fitted for any work the master calls us to do. "Ye are laborers together *with God*." Jesus was to build a church, and in that church was God to be glorified throughout the ages. "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen." This church, (the bride.) is to be presented "to himself a glorious church, not having spot or wrinkle or any such thing." The law of God is to be magnified, its claims must be presented in their true, sacred character, that the people may all be brought to a "knowledge of the truth."

Let them know that God's memorial has been set aside and in its place a false Sabbath stands before the world; Christ says "ye cannot serve two masters."

"It is written, thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength, "through Christ we can do all things." "Let this mind be in you, which was also in Christ Jesus." The believers in Christ should have one spirit, one mind. This can only

be attained by all having the mind of Christ."

Do we not desire the things that will make us Godlike? Satan wanted to be like God, but he went at it the wrong way. Christ shows us the right way; it is by humbling ourselves as He humbled Himself.

He was obedient even unto death, and our heirship with him depends on our obedience. "My mother and brethren are these which hear the word of God and do it.-- Luke 8:21 Mark 3:35. Rev. 22:14. Psalms 1:11 and 7:10 inclusive.

In the final issue Christ will be subject to the Father.--First Cor. 15:28.

The only way to become acquainted with God is through Christ.— John 17:3. "He (Christ) took upon him the form of a servant," and "made of himself no reputation," did not set himself up in the place of God, although he "thought" it would not be "robbing" God, to be "equal," one in nature, one in character, one in purpose. The contrast between Christ's mind and ours may be seen by reading Isaiah 55:8-9. There are many who think that they know. Such are warned to take heed how they stand lest they fall. As brother J. C. Cox said in his July 1895, letter, "We must *first have the gospel ourselves*, before we can teach it."

The living issues of the present demand the exercise of clearest thought and unweakened vigor.

M. A. ATKINSON,  
Box 173. Temple, Texas.

## The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, - - - EDITOR

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mail matter of the second class.

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As Br'n Snyder and Clark were not pleased with the discussion of the Sabbath Question, especially so much of it in favor of the Sabbath, we had intended to close the matter for the present, but as Brother Roberts has sent in another article on the side favored by them, we give space to it, and shall briefly review some of its more important features.

The brother starts out by saying "you will notice by my writing that I do not accept nine of the ten commandments, rejecting the one.

This is a mistake. If any one thing in his writings has impressed us more than another, it is the very point he here denies. We know he rejects the one, and he has nowhere dared to say we may violate any other, though especially challenged to do so. He evidently wishes it *inferred* that the other nine were done away in Christ and then renewed by him, and the Sabbath of the New Covenant, (a term wholly manufactured, and utterly without warrant in the scriptures) substituted for the Sabbath of the fourth commandment, but for some reason he does not state his position clearly.

In our article in the June number, we showed beyond the possibility of

refutation, that these commandments were a basic law, given to Israel in the period when Paul says the gospel was being preached to them, that the fourth commandment was the first one mentioned in the scriptures, and God said He gave it to Israel *because it was his Sabbath in the beginning,*" and not for the reason quoted from Deut. 5:15. This is the "royal law," and as we have shown, it reaches the desires of the heart, far more deeply than even latter day saints of any faction have yet been willing to obey.

There was no penalty attached to this law, except the implied one of God's displeasure. Afterwards, when it was demonstrated that they would not render a free obedience through love of that God who had done so much for them, the law of death was "added" as Paul says, "because of transgression." This has been entirely ignored, although it is the pivotal point of the whole discussion, and a wrong premise here will necessitate the defense of an endless train of errors. We are sorry the brother views this matter as a "fight," but there is consolation in the thought that "one man and the Lord are a majority."

It has been contended that the ten commandments were done away in Christ, and nine re-enacted by Him, while for the other was substituted the Sunday observance law, which our brother styles the "New Covenant Sabbath." However in the article under consideration, just one point is aimed at, viz: to prove that the

ten commandments are no longer in any sense binding, by reason of being given on Sinai.

In the brother's reference to Nephi 7:1, he has not quoted verbatim, so we do not know just what line he refers to, but as this quotation taken entire, utterly overthrows the position of the brother, we will quote it all.

"And he said unto them, marvel not that I said unto you that the law is fulfilled that was given unto Moses. Behold I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end.

Behold I destroy not the prophets for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning *things which are to come*. For behold, the covenant which I have made with my people is *not all fulfilled*; but the law which was given unto Moses hath an end in me.

Behold I am the law and the light; look unto me and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold I have given unto you *the commandments*; therefore *keep my commandments*. And this is the law and the prophets, for they truly testified of me."

Christ here says his covenant with his people (Israel) is *not all fulfilled*.

It is *inferred* from Paul that it was all fulfilled. Paul truly wrote some things hard to understand, but we must take Christ instead of Paul if

there is a seeming discrepancy, for the greater cannot be judged by the less. That Paul made the same distinction between the law and the commandments, is clear from the reading of Heb. 7:11. "If therefore perfection were by the Levitical Priesthood (for under it the people received *the law*,) what further need that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron."

The Decalogue was given before the *Levitical priesthood was established*, as every one knows who has given it a moment's thought; furthermore it was given through a Melchisedec priest, with no penalty attached until after the transgression, and then it was made the basis of the penal law.

We have nowhere argued that Jesus came to fulfill the added law by keeping it, but we have argued that he reaffirmed the basic law, and the quotation from Nephi 7th proves it, also his words in Matt. 5:19 and 24:20. We notice that our brother steers clear of these things and tries to build up a theory which has been advanced, which cannot be harmonized with them.

This is not the thing to do. All things bearing upon the subject should be given due consideration. It is the truth of the matter we want to arrive at, and we cannot do that by ignoring everything which does not agree with our view. All truth will harmonize when understood, and a theory

which cannot assign each truth to its proper place, would better be discarded.

It will be noticed that nearly all the brother's argument is based upon the assumption that the Covenant, and the law which Christ ended are the same. We have seen by Christ's words, as well as by all the history and logic of the case that this is not correct, hence we may be excused for not following him on every proposition, as the answer to one, answers many others.

Certainly, Christ "meant what he said." The only trouble is, he did not say what the brother has understood, without qualifying it. The point is argued that "Jesus nowhere commanded the observance of a Sabbath." If he "meant what he said" in the places quoted, both in Nephi and Matthew, that statement cannot be correct.

The brother falls into the common error of urging the provisions of the law that was done away, if he is to admit of any law at all. We answer, Christ showed by his method of observing the Sabbath, just what we should do. As for the command to labor six days, his word and example are sufficient for that also.

With the limitations suggested by common sense and local surroundings, that command holds good. It certainly shuts off the classes who are poor and lazy, and rich and rascally. Both seek to live at the expense of others, but the wealthy usurper is far in the lead for Christ's condemnation.

The "foundation" of the "Sabbatarians" is the precept, example,

and command of God and Christ. We think it pretty good foundation.

The brother thinks we should let "the word of God be its own commentary," but he stopped a little too soon in his quotation from Nephi, and so lost the meaning of the sentence.

He even quotes "the law was added because of transgression." What law? Added to what? The answer to this solves the problem. The law of carnal commandments. Added to the gospel law, as outlined in the ten commandments. Added because of transgression.

To us the strange thing is that any should be so perverse to the facts of the whole history as to claim the decalogue was not given through the Melchisedic priesthood.

In every argument made it will be noticed, the same error confronts us;

There is a persistent confounding of the commandments and the Levitical law. The "better promises" must have been offered with the commandments, if it be true the gospel was preached to them, but because of their inability to grasp and retain them, the law was added because of transgression.

The brother quotes "Thou shalt not kill," and refers to Christ's explanation of it, saying "His command was some different." Not at all brother; no abrogation of that command; only a dissertation to show that it meant more than they had come to understand by it, and it is the same with the command upon adultery.

He objects to the decalogue, because it reverts to the natural law that like begets like, or like results follow like causes, to the third and fourth generation. This law has never ceased to operate, and we have no reason to think it ever will. He is in gross error however in thinking that

repentance availed nothing with God until Christ came.

"Come now let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:18-19.

The parable of the sour grape, referred to the blessing in store for all Israel, and has not yet been accomplished, as any one may see who will read Jer. 31:27 to 34 inclusive. That time has not yet come, even with those who have received the gospel, though we believe it will come.

The allusion to those who "observe days and months and times and years," Gal. 4:9-10, cannot refer to those who kept the Sabbath, or it would have simply have said, Sabbath.

It has not been "admitted that the Sabbath is a type." It is first and primarily, a necessary institution, pointing to a precedent established by the Almighty in the beginning.

As all things here are in some sense a likeness of the things to be hereafter, it may in that sense be considered typical of the period of rest, which the earth shall enjoy.

To assume without evidence or argument, that the Christian nations founded by the Apostles, the only ones who never bowed to Rome, were apostate and unworthy of credence, simply because their history utterly condemns the Sunday heresy, is a most remarkable position, and one which in the light of the book of Revelations we should hesitate to adopt. Pray what "heathen nations" did know anything "of Christ and his gospel," except as they were taught by the Apostles?

The brother's article was written before the mailing of the August RETURN, so he may have been in ignorance of the fact that the evidences of Sunday keeping among the early Christians, are rank forgeries. If so, he is excusable on that score, but pious protestations cannot excuse us for setting the traditions of men against the law of God.

## CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

WESTON, IOWA.

JULY, 17.

Editor RETURN:—A little more on the Sabbath. "And he said unto them, the Sabbath was made for man" Mark 2:27. When Alma speaks of the times of Adam and Eve he said, God gave unto them commandments that they should not do evil. Alma 9:4. Evil is sin, and sin is transgression of the law. John 3:24. That proves that a law was given. Transgression of any of the ten commandments is an evil. In all ages the Sabbath was a rest from temporal labor, and a holy day in which people came together to be instructed in the way they should live, that would be right before the Lord. Luke 4:16. "And as his custom was, he went into the Synagogue on the Sabbath day." Paul and his company went into the Synagogue on the Sabbath. Acts 13:14. "And the next Sabbath day came almost the whole city together to hear the word of God." "For Moses of old, hath in every city them that preach him, being read in the Synagogue every Sabbath day." Acts 15:21. "And Paul as his manner was, went unto them, and three Sabbath's he reasoned with them out of the Scriptures." Acts 7:2. "And when he came to Corinth he reasoned in the Synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. "And he continued there a year and six months, teaching the word of God among them." Therefore it looks to me that Paul was in harmony with the Prophets in believing what was written by David, Psalm CXI;7-8. "The work of his hands are verity and judgement: all his commandments are sure. They stand fast

forever and ever and are one in truth and uprightness." Paul again in Rom. 13:9 says for this: "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely. Thou shalt love thy neighbor as thyself.

Here we see the necessity of obeying all of the ten commandments in order to love our neighbor as ourself. Jesus' instruction in Matt. 19:17-19 means the same. James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Therefore the fourth commandment is not abolished, for God commanded it to be kept for a perpetual covenant. Exodus 31:18. And it was to be kept by the stranger also; Isaiah 57:3. And again in Numbers 15:16. "One law and one manner shall be for you and for the stranger that sojourneth with you." The commandments contain duties which must be observed in all ages. Therefore God commanded that they should not turn aside to the right hand or to the left. Deut. 5:32. When Israel shall be gathered to Jerusalem and Palestine they shall keep all his commandments. Deut. 30:8.

And it is easier for heaven and earth to pass away than one tittle of the law to fail. Luke 16:17. "For unto us was the Gospel preached as well as unto them." Heb. 4:2. Here we see the gospel was preached to the Israelites, but the death penalty law added because of transgression. Christ suffered the penalty law that we may get forgiveness for the transgression of the moral law, if we repent. Sin is transgression of the law. Righteousness is obedience to the law; as Paul says, the doers of the law shall be justified. Rom. 2:13. Repentance is an important part of the Gospel. Some of our friends have drawn the conclusion that the Ten Commandments was "done away," from reading in II Cor. 3:7 to 11, from the fact they were engraven in

stone. But this does not prove that nothing else was engraven in stone.

To say that it means the Ten Commandments is contradicted by the Prophets and Jesus himself in the statement which I have here made. Luke 16:17. We need to have God's spirit with us. It is promised to them that keep all his commandments. Lev. 26: 11-14. And the curse is to come on them that will not keep all his commandments. Deut. 28:15.

"And Jesus answered and said if a man love me he will Keep my words and my father will love him and we will come unto him and make our abode with him. John 14:23. There is our promise and our conditions before us. The Church of Christ is small and weak in the opinion of the other churches. They go more on the word of God, the Book of Mormon and the Doctrine of the Apostles and Prophets in the Bible, than on all history written in opposition to these books. We read in Jeremiah 17: 24-27, that if Israel would hear the Lord and keep the Sabbath as he commanded their fathers, and not bear burdens on the Sabbath, then their city should remain forever; and if they would not, Jerusalem should be devoured. This proves the keeping of the Sabbath was important. We read in the Book of Doctrine and Covenants page 200, given in Nov. 1831 by the word of the spirit, that the inhabitants of Zion shall also observe the Sabbath to keep it holy, and they were commanded on page 145 to take the things which were commanded in the Scriptures. I do not see any reason to think it can mean Sunday as it is not Scripture doctrine to keep it holy, but the Seventh Day Sabbath was commanded to be kept throughout the generations of Israel, for a perpetual covenant. Ex. 31:16. And is called of the Lord "my hold day." Isaiah 58:13. And Perpetual means continually, never ceasing. PETER OLSEN.

### Council Meeting

According to the action of the last Council of the church, the time and place for holding the next council will be at 10 o'clock a. m. Friday, Oct. 16th, at Richmond, Mo.

Bro. Page desires that all intending to come, will write to him soon, and let him know on what train they will arrive, so he can meet them.

Bro. Page lives near three miles from Richmond, and most of the church lives out in his neighborhood, so it will be very necessary for strangers to communicate with him, that they may not be compelled to stay in town over night, at the hotel.

### Eder W. P. Brown's Pamphlet, No. 2.

An exposure of the Errors of Mormonism, and defense of the Church of Christ.

We have recently "fallen heir" to a few of these interesting pamphlets, and any one desiring one can obtain it by sending 2 cents for postage.

### Sabbath or Sunday

An eight page tract upon the Sabbath question, by the Editor.

Two cents each, or ten cents per dozen postpaid to any address in the United States or Canada!

### Nature of the Apostacy.

An 8 page tract by Mrs. C. M. Herstine. Two cents each or ten cents per dozen, post paid.

### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by send-

ing a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

### TRUTH NO. 1.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for each, to this office or to Bro. Snyder at 206 La Salle St. Chicago Ill.

### Back Numbers of The Return.

We have on hand a number of complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, per set post paid.

**Look Here:**—All subscribers who wish Extra Copies of THE RETURN for distribution, can have them free of cost, by sending for them *in advance of publication.*

Back Numbers are five cents each.

The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it, so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

# THE RETURN.

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

Vol. 5, No. 10.

DAVIS CITY, IOWA, OCTOBER, 1896.

Whole No. 68.

## THE JEWS AND PALESTINE.

### Turkey's Precarious Condition Encourages Israel's Hope.

The rotten edifice of Turkish misrule is about to fall. The civilized powers cannot much longer tolerate the savagery of the Turks. There are evidences that the conscience of continental Europe has at last been stirred, the question to whom the Turkish empire should belong will soon have to be dealt with. The time may be upon us in which it will be possible to restore Palestine to the Jews, to restore our nationality; which does not mean that the Jews who are patriots of the land in which they are born should leave their country and flock to Palestine, but that we may have a religious center, and re-establish the home of our ancestry for those Jews who are driven from country to country by race hatred and religious persecution. There is abundant Jewish money in the world, and enough Jewish influence among the powers of Europe to make this idea feasible.

It is probably impossible for those born and bred in an atmosphere of freedom to form a true conception of the hope behind the old time Jew's belief in the promise of Israel's return to Palestine. Oppressed and persecuted everywhere, hated and despised even when free from immediate peril, for centuries he believed and hoped with an intensity of ardor that made a vivid reality of his faith in the restoration of Is-

rael as a nation. That there are many such yet, who can doubt? "Next year in Jerusalem" is still the hope of countless thousands, that being the last and only consolation man's inhumanity has left them. Dark, indeed, would be the lives of the trembling wretches of the czar's dominions were they deprived of that sustaining trust. But to many who are more happily situated the daily petition to be returned is merely an empty form; to some a superstition—even a fetish; to others the prayer is a commemoration or sanctification; but with none or these is it inspired by the hope or expectation of fulfillment.

Yet what Jew has not dreamed of Israel again as a nation? It can be confidently asserted that among the sons and daughters of the Covenant it is an exceptional one who has not given the loose rein to fancy and indulged in visions of Judah reborn, free, great and glorious—one of the sister states in a modern federation of nations? During these idle day dreams, when vagrant fancy usurps the place of stern reality, who of us has not harbored the illusion that he or she was one of a great nation of Jewish citizens? Have we not had visions of ourselves as patriotic Jews, proudly pointing to the Eagle of Judah, the emblem of a free happy people? Has it not pleased us to imagine that, if Judah were a nation, the position of the Jews in foreign lands would be greatly altered for better; that many customs and ob-

servances now regarded by non-Jews with suspicion or dislike would be looked upon as commendable and beautiful? The Jew who, by force of circumstances, became a temporary or permanent dweller in a stranger's land, could then observe the customs of his own, celebrate its festivals and cherish its traditions with the same freedom which is accorded others who have left "Heimath" to live among aliens. To the wandering son of Israel, the knowledge that a recognized government stood behind him to protect him in his rights, demand reparation for insult or injury, and sustain him as the equal of citizens of other nations, would endow him with a dignity of which centuries of oppression have robbed him, and which not even the widest modern freedom has fully restored.—American Jewess.

How the heart of the believer in God, leaps as if touched with the living fire, as we see these evidences of Judah's awakening from his long stupor and awful oppression. The nation favored of God is about to "put on her beautiful garments;" already the preparation has been made, the wealth of the world, by the injustice of its own system has been poured into the lap of the Jews, and they literally own the promised land, and are only waiting a favorable time to foreclose the mortgage and oust the cruel Turk, through the power of England.

Wonderful changes in the map of the world will occur in the next few years, and happy will be our own favored land, if by repentance of national sins, the sons of America shall escape the chastening rod. Except the hand of oppression shall be lifted

from off the toilers, and the unjust use of land, money, and taxation shall give way to the righteous laws of Jehovah, he will pour out upon our heads the just measure of condemnation, and plead with us through the results of his broken laws until we turn with full purpose of heart to serve him and keep his commandments.

Happy will it be for us as a nation, if the leaders of the people shall swiftly turn into paths of righteousness in these national affairs, and make of every toiler a patriot and not an enemy.

Rapacious greed is the demon of the world today, and unless checked will destroy itself with the social fabric upon which it rests.

An Exchange says, "The London Graphic says that practical steps are being taken for the reestablishment of a Jewish state in Palistine. A scheme that was drawn up last year by Dr. Herzl of Vienna, and subsequently published as a pamphlet in German and English, has found considerable favor among the Jews in Vienna, Paris and London, and Dr. Herzl has lately been actively employed in enlisting political support of it."

The signs all point to the near fulfillment of the promises of the restoration of Isreal. The Jews are in a condition even now to return as the prophets declared they would with the wealth of the world in their hands. Their schemes of usury through gold bonds is robbery, it is true, but it is just what the prophets said they should do,—spoil those

who had spoiled them.

The question of serious interest to us, is, should this land be in bondage to them or share in their blessings.

The Union Signal of Chicago, the organ of the W. C. T. U. publishes the following, in its issue of Sept. 10, 1896.

EDITORS UNION SIGNAL: A lady attached to the English court has a pet dog which cost her two hundred dollars and for which she has provided a bed with embroidered sheets and pillow cases, a complete toilet set, embroidered night-dress and caps, embroidered pocket handkerchiefs with its monogram worked thereon, and the crowning joy of her life is to occupy herself with the needs and to enjoy the society of this little animal.

There is in London a dog's toilet club, and of course afternoon and evening costumes, mourning outfits and bridal dresses, for woe betide the canine aristocrat that hath not on a wedding garment when its mistress becomes a bride. The dogs wear little coats to match the dress "of my lady;" indeed, every luxury that riches gone mad can suggest to their possessors. At the dogs' club the animals are shampooed, bushed combed and clipped and attended to by a professional chiropodist. In Paris pet dogs wear wedding toilets of white broche silk trimmed with satin ribbons and orange flowers; others are decked out in winter visiting costumes medici collars of Chinchilla, sable or ermine. On special occasions they wear India rubber boots laced or buttoned; for traveling, white flannel cape with hood, or a spring coat of light cloth or a bright red and white garment, from the pocket of which peeps a silken handkerchief. Bathing dresses are prepared for those who go to the seaside. Dentistry forms an important item in the canine toilet at the dogs' club, and the hair of a pet is frequently dyed to

meet the exigencies of a passing mode. The fee for extracting a dog's tooth is half a guinea: their teeth are filled at need and perfumed dentrifices are prepared for them. In the dog's ear or coat the skillful dog clipper works out the coat of arms of the owner. The dogs of some aristocrats wear sealskin waistcoats in the winter, and a yellow satin coat trimmed with honiton valued at three guineas has been seen in the wardrobe of one of these. The jewelry belonging to a dog owned by a lady of wealth is as handsome as that worn in former times by the ladies themselves.

When sick, dogs lie by at home and are specially fed with breasts of pheasants served on silver. Dogs of quality are ordered to the seaside, especially if they have a troublesome cough. Those who can afford it, keep a special servant to look after their beloved pets: in short, they are treated as though they were members of the family, and to have a toy terrier or a pompous pug seated beside a lady when she drives in the park is admirable form, but for her to have a baby on her arms or in the carriage seat would be unpardonable.

Lately a dog was buried in Crown Hill Cemetery, Indianapolis, with pomp and ceremony, and the entire English picture can be duplicated in New York City.

These undoubted facts are given for a purpose. If at one end of the social scale matters have come to such a pass, it behooves those who still retain some impression of the value of the human race to cry aloud and spare not against the denaturalizing effects of boundless wealth when gathered into the hands of a few, and to do their utmost for its distribution, not by revolution, but by evolution into the largest possible number.

PRO BONO PUBLICO.

Such terrible folly while millions are groaning in hopeless toil to support the vicious system of rents, interest and profits which makes this

folly possible, should warn the church that the day of vengeance is very near. If we follow after the same pattern, how shall we escape the same condemnation.

If we persist in working only for our own selfish gain, how can we escape the destruction that must overtake the unrighteous. Our great trouble is we do not grasp the situation, but magnifying too much the importance of traditional rules, we fall into the error of the pharisees, and vainly suppose that in some wonderful way God is going to make this world good. He has given his laws on temporal as well as spiritual things, and if we are not righteous in the former, how can we expect to be blessed in the latter things.

When men obey his laws the millennium will be here, not before.

#### Abyssinia Free

On Oct. 23, Italy's minister concluded a treaty with King Menelik, by which Italy renounces all pretensions to power in Abyssinia, gets back the prisoners taken in the awful slaughter of the Italian army last spring, and pays for their keeping.

"Sic semper tyrannis." It is a curious fact that Abyssinia is the only free christian country which never embraced the Roman heresies but maintained its ancient christian rites, and the observance of the Sabbath, instead of the Sunday of pagan rome, which she fastened upon european christianity.

Young men, share with me some emphatic thoughts regarding the sex of your mother. Mark this at the outset:—the real test of your character and secret of its strength is not, what creed you believe (for each and every creed has good men believing it and evil men as well); but what degree of respect you have for women. If you look on them with evil desire in your heart, and find excuses for yourself in doing so, you may say either "Ave Maria" or "Our Father" a thousand times with your mouth, and still be far from the clear, heart intentions that should go with such prayers.

Or if you habitually speak slightly of women, sweeping them into the category of things provided, in their physical frailty and dependence, for your pleasure; whether you be high or low in social standing, you are, instead of making woman's sex what you say it is, merely advertising the leprosy and blotches on your own character.

But it among pure women you find incentives to your own purity of thought and word and deed; if, to win the "bless you" of that mother who looked Death in the face to give you life, you work long and hard; if, to gain the approval of that pure spirited one who is neither your mother nor your sister, you venture sternly forth into the grim conflict of life where a thousand hands are struggling, and emerge with trophies that you humbly lay at her feet; if all these thoughts and purposes be in you, then are you beginning to realize the glory of woman in the world, and your feet are falling into the marching-time of a century of progress.—Selected.

**MORTON WAS SARCASTIC.****Refused to Consider a Russian Proposal.**

WASHINGTON, D. C., Nov. 23.—Some weeks ago the Russian Ambassador by instructions from his government, made an informal proposition to the secretary of state that the United States join with Russia, Austria, the Argentine Republic, India and Australia—which are the great wheat growing countries of the world—in a conference for the purpose of determining some method of fixing a permanent price for wheat in the markets of the world; The great advantage of such an arrangement as suggested by the Russians would be to prevent fluctuation, and, consequently, speculation, in the chief food supply of the civilized nations; to maintain a uniform price through seasons of overproduction and short crops and make the great staple as unchangeable in value as gold itself. Its producers, in whatever part of the world, in the event of a large crop, would be enabled to store their wheat and obtain loans upon it that would tide them over until there was a demand, when they could sell at the price to be fixed by universal agreement. The Russian minister also pointed out the advantages to consumers, and explained to Secretary Olney in detail the views of his government. For example, last year there was an enormous crop everywhere, and the wheat farmers of the world were not fairly paid for their labor. This year there is a short crop in nearly every country except the United States, and those who had wheat will receive an excessive price, to the disadvantage of the consumer. If there had been a fixed value established and maintained by the nations of the earth, the Russians argue, the farmers would not have sold their wheat at a sacrifice last year, but would have stored it, as they used to do in

Egypt in the time of Moses, to await a demand.

At the request of the secretary of state the Russian minister furnished a written memorandum containing the chief points of his proposition, which was referred to Secretary Morton. That gentleman with his well-known aversion to everything that attends to socialism, populism or paternalism, was pleased to treat the proposition sarcastically, and prepared a reply which Secretary Olney handed to the Russian minister. It is of such a character as to permit of no further correspondence on this subject. Neither the minister or Mr. Morton is willing to furnish a copy for publication, but its contents have been whispered about through diplomatic circles and some of the more punctilious of the diplomatists think Secretary Morton treated the subject with more ridicule than in deserved. His reply, in short, was that the people of the United States had just determined by more than 1,000,000 majority not to permit this government to place a permanent fixed value upon one of our products and he did not believe they would favor such action regarding another. He also made allusion to Pharaoh, Joseph and the famine in Egypt.—Des Moines Daily News, Nov. 23.

Of course it is an evidence of "Socialism, Populism or Paternalism," when such a measure is proposed to benefit the men who feed the world—the farmers. But it is "wise statesmanship" to do precisely that thing for the accused whiskey business.

The whiskey manufactures can store their products in government store houses, have their duties remitted for years, and get a certificate which is good for cash at any money changer's counter, but

to do anything like that for the staple food of the earth, that would be "anarchy."

The statesman (!) who insulted the Russian Minister for proposing this just measure is one of the self styled "honest money" crowd. How can money be "honest" that requires more bushels of wheat to procure it to pay a debt, than would have procured it when the debt was contracted.

The ancient inhabitants of Peru and Central America understood this principle, for they not only used gold and silver at a fixed ratio, but they fixed the value of a certain measure of wheat or barley at the value of their standard gold and silver pieces, there by avoiding speculation in grain, as the Russian government desires to get us to do. They also stored their grain in government storehouses, as the Egyptians did, and as Russia would now do, but that would be "socialistic"—except for the whiskey trust—and would prevent the capitalist from squeezing the grain out of the farmers hands at a low price, and then selling it to the starving millions of India at an enormous advance, as they are doing this year. When a people gets as thoroughly money mad as this nation, it needs waking up, and we are no guesser if if we do not get it, in the near future.

Aside from his policy toward nihilists, there is more humanity and sense in the Czar of Russia than in the plutocrats of America.

Davis City Advance.

### Indian vs Caucassian

The appointment of Commissioners by the five civilized tribes to enter into negotiations with the Dawes Commission may be considered the beginning of the end of the so-called Indian Territory and the forerunner of the extension of the Government of the United States over that region. It is true that the commissioners representing the tribes have got together and formulated certain altogether extravagant and unreasonable terms, which, it is said, they purpose to submit to the Dawes Commission—briefly, that the United States Government shall pay principally to the crowd at present in control of the territory, some 75 million dollars, and, furthermore, shall provide for an Indian state, governed by the same parties in charge of the present "nations" for twenty years to come. Of course the Dawes Commission will not, on behalf of the United States, accept or receive any such terms. It is hardly to be presumed that the Indian Commissioners expect it; yet, with any starting point once decided upon, the prospect of an agreement becomes more hopeful. What is wanted is a republican form of government for 300,000 people, white, red, black and their derivatives, and that is to be attained. There is to be no Indian state in this Union any more than there is to be a negro state or a Chinese state, neither is there to continue inside the jurisdiction of the United States a collection of Indian "nations." The sooner all parties in interest grasp this idea, the better. The commissioners representing the tribes have it in their power to do much toward bringing about a just and speedy settlement, and will meanwhile be held responsible for the delay and postponement of such an adjustment.—

Kansas City Star, Nov. 21.

To fully appreciate the brutality of the above article, one needs to understand that these and other tribes once possessed the entire

continent, and gave to our fathers a refuge from persecution. These particular tribes were removed from their original home to their present location, under a solemn promise from the government that they should be protected there in their national rights, forever.

But now the white man has devoured his fellows until there is little left to devour and he looks with longing eyes at the remnant left to the Indian, and determines to appropriate it. The language here quoted is but little more pointed than appeared in the President's Message four years ago on the same subject.

Might is right, with the leaders of this land. What will the harvest be!

### The People Their Own Masters

"The city of Glasgow, Scotland is now enjoying the reward of wise investments in the past. One of the first cities in the world to adopt the scheme of municipal ownership of natural monopolies and following this policy with business intelligence to its logical conclusion, the city now finds itself able to perform all its functions of government on the proceeds of its business operations without taxing the people a single cent. Of course this is an exceptional case and is the result of the best directed effort and highest measure of integrity. The conveniences which the city supplies, water, light, heat, etc., are of the best quality and at the lowest rates, but, nevertheless, the service is profitable to the city and distinguishes Glasgow as the only town of considerable population in the world where the people are act-

ually untaxed."

Ex.

In this we see the application of a just principal, called in our time, State, or Municipal Socialism. In Scriptural phrase it was expressed, "and they had all things common."

In one form or another this idea was maintained by the real Christian church of Europe, down to its destruction in the awful slaughter of "heretics" in the 16th century, in which over two million defenceless men women and children perished at the hands of the "holy crusaders" chiefly. Under this system the people are prosperous and happy in the proportion in which they apply the idea. If applied in only a few things, they enjoy the benefit in those things. Our U. S. Postal system is one of the finest illustrations of the principle the world has ever seen, but is blotted by using the places as a reward for partisan service.

If carried into all the great interests of the country the people would never lack employment, and never need to strike for higher wages, for each would partake of the benefits of his own labor.

But there would be no millionaires under that system, for there would be no chance for idlers to bleed the people by speculating in the products of their labor, and that is the reason why this generation will never consent to adopt any such plan. There are too many swine in the land.

At the Council of the Jewish Women of America, which closed last week, a resolution of sympathy for the persecuted Armenians was presented by a member, but was tabled after the president, a wealthy and purse proud woman, made a short address of disapproval, stating that it was "not at all certain the Armenians did not bring their persecutions upon themselves."

As if any provocation could stifle sympathy for the victims, or condone the fiendish acts of the perpetrators of such atrocities as have been committed on helpless women and children in Armenia.

The women of Judah, among all people on earth, should know how to sympathize with the persecuted, for religions sake. Their action is no credit to either the head or the heart of that body of women.

Ex. Priest Slattery and his wife are still lecturing, and still the catholics of the cities are demonstrating how Christ-like they are, by trying to mob him as he leaves the hall under police protection. At Newark N. J. it took all the police reserves of the city to save him and his wife from a mob of 1500 on Nov. 24. They followed to the station, and only the timely starting of the train as the mob streamed in, prevented a catastrophe.

#### Try It And See.

Whatever may be said about the publications of Rev. Irl B. Hicks by

those who do not fully understand the facts, there is no denying the truth that his paper and Almanac have come to stay. His splendid journal, **WORD AND WORKS**, is now entering its tenth year, largely increased in circulation and in every way improved, until it deserves the national reputation it has attained. His 1897 Almanac is now ready and is by far the finest and most beautiful he has yet issued. It contains 108 pages, including cover artistically printed in colors, and is filled from back to back with just what is wanted in every shop, office and home in America. One feature of the Almanac for 1897 is a series of 12 original, beautifully engraved star maps, with explanatory chapters, which could not be bought for less than five dollars in any work on astronomy. As Mr. Hicks has so faithfully warned the public of coming drouths, floods, cold waves, blizzards, tornadoes and cyclones, in the years passed, aside from other varied and splendid features of his paper and Almanac, these considerations alone should prompt every family to subscribe for 1897. The Almanac is only 25cts. a copy. **WORD AND WORKS** is one dollar a year, and a copy of the fine Almanac goes as a premium with every yearly subscription. Write to **WORD AND WORKS Publishing Co. St. Louis, Mo.**

#### Eder W. P. Brown's Pamphlet, No. 2.

An exposure of the Errors of Mormonism, and defense of the Church of Christ.

We have recently "fallen heir" to a few of these interesting pamphlets, and any one desiring one can obtain it by sending 2 cents for postage.

### Obituary.

Mrs. Bertha M. wife of Elder Joseph Smith, the president of the Reorganized Church of Jesus Christ of Latter Day Saints, died at her home in Lamoni, Iowa, at 9:50 a. m., Oct. 19, 1896. She was born in La Salle county, Illinois, July 16, 1843, and was married to Elder Smith in Sandwich, Ill., Nov. 12, 1869.

To him she bore eight children, five of which survive her, as do also two brothers, two sisters, and her mother aged 78 years.

She inherited from her parents a thoughtful, earnest disposition, and a sterling integrity of character which has made her life marked as one among thousands of more pretentious aspirations, but less noble in heart and mind.

Her plainness of manner and speech caused her to be greatly misunderstood, in a community professing great humility and righteousness, but really grasping most greedily after the unprofitable things of life, and the shafts of malice and envy often sank deep into her heart, which was ever ready to bind and heal the broken and distressed.

We have known her intimately since 1877, and lived in her house some years of that time, and we cannot recall a single harsh expression used by her concerning a neighbor, even when harshness was richly merited. As a wife and mother she was ever faithful and kind, and her house was ever the refuge of the homeless and distressed. She was one of the noble ones of earth, whose memory will be ever held as a priceless treasure by her bereaved husband and family, and a host of those who received kindness from her hand.

Her death resulted from internal

injuries received by being thrown from her buggy on the 8th of September last.

She was buried yesterday in the Lamoni Cemetery, the funeral being conducted from the Brick Church.

Her immediate relatives were all present, as were also her step-daughters, with whom she had always sustained the most kind relations.

The large church building was packed with friends of the family who came to show their respect for the living and dead. Elder M. H. Forscutt delivered the address, and his eloquent words will long be remembered by those who heard him. She was one in whom the "heart of her husband did safely trust," and "her children rise up and call her blessed."

### Mother Gurley Dead.

LAMONI IOWA, Nov. 11, 1896.

On Tuesday evening about 7:30 o'clock, Mrs. Zenas H. Gurley, mother of Hon. Z. H. Gurley, of Lamoni, left the scenes of this life to test the untried realities of eternity, where mortals are mortals no more.

The old lady was well advanced in life, and had reached the period when there was no pleasure in it, and for years had been an onerous care in the family of her son, her mind having given away except at brief intervals when she seemed to realize to some extent at least, the frailty of her condition. On the evening of her demise, after having occupied her room on the second floor, where she seemed to enjoy the quietness of a partial seclusion from the excitement of the wide a-

wake development of vigorous childhood, and as twilight approaches with the hours for the evening meal, one of the family entering her room found her sitting complacently on the lounge with a blanket lying across her lap, as though she had but recently arisen from a position of repose, and when reminded that her supper and a light would be brought to her, she recognized the kindly reminder with a word. Soon after the family seated themselves around the supper table, and scarce had they done so when a crash as of a heavy fall arrested their attention, and under the impression that the aged mother had fallen from the bed, they rushed to her room to find it empty and the window raised. Mr. Gurley at once divined that she had raised the window and had either fallen or leaped from it, and hastened to the ground where he found her with her head and shoulders lying on the board walk, and her body on the the ground. He raised her up, she assisting herself materially, and called a physician immediately, who found a small abrasure under her chin at the left side, and her collar bone crushed inward, and gave it as his opinion that a blood vessel had been ruptured. In this condition her consciousness and reason seem to have been fully restored to the realization of her condition, and seeing the weeping family with physician and friends gathered around her, she waved them back, requesting air, and bade them not to weep, as she felt that she was dying and desired to go, and sank calmly and peacefully to her coveted rest.

Mother Gurley's has been a life of trial, privation and sorrow. Connect-

ed with the rise and misfortunes of the historic church of Kirtland, Far West and Nauvoo; and the privation and poverty into which her husband and family were plunged; the sacrifices and labor of herself and companion in his effectual efforts to rebuild the shattered fragments of the church and re-establish on a good foundation the angel restored faith once delivered to the saints, are experiences that can be realized by none save those who saw and shared with her the deep anguish and distress through which she was called to pass in that terrible day; and from which has grown all there is of the prosperity of the Reorganized Church of Jesus Christ of Latter Day Saints. Nor can any one appreciate and sympathize with those who thus suffered and toiled, more than the writer with those who were associated in that work of reorganization in the early sixties. She with all her frailties and weakness was truly a mother in Latter Day Isreal, and as such the reorganization may well mourn and honor one who suffered and sacrificed so much for it—laying the foundation of any aberation of mind that might have cccured in the infirmity of years.

A rest indeed, is sorrow's need,

Where trials reach thee nevermore,  
Thy weary hands, thy tired feet  
Shall dwell in safety evermore.

J. D. BENNETT in Leon Reporter.

#### Subscription Cut in Two.

From and after this date, the price of the RETURN will be only 50 cents a year, 30 cents for six months and 15 cents per quarter.

Send P. O. Order, Bank draft or postage stamps,—never send silver, Express orders, or personal checks.

# The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, OCT., 1896.

The most of the type for this number of the RETURN has been standing since October 1st, but certain matters were suddenly sprung about that time, which made it imperative to go slow.

Being entirely alone here and having none to counsel with, we felt it to be our duty to wait until we were absolutely sure of our ground before making any move.

None can appreciate the distress caused us by the present necessity for making public the disagreements which have arisen over matters which never should have been made public.

The Council could have settled all these matters, but that was prevented by the action of those interested as will appear below.

Having received an intimation that brethren Clark and Snyder were not intending to go to the Council, we wrote Bro. Clark, insisting that it was imperative that they should be there and if they could not afford the expense, the fund should pay their expenses, as it was necessary that the executors should meet to settle important matters.

The reply was as follows.

Council Bluffs Iowa, Oct. 7, 1896.

BRO. WICKES:—I received your card of

the 2nd inst. Myself and wife have been away from home four days. Was at a called meeting at Hillsdale last Sunday. Most of the brothers and sisters were there and we had a good time. Bro. Hoyt and two others were there from Hastings. We were at Glenwood and Silver City. Those belonging to the church as far as I could learn, were dissatisfied with the RETURN under its present management, and think it is doing no good. In a letter I received from Bro. Snyder, he wanted me to write to you and ask you to suspend the RETURN with the Oct. number, and cancel all arrangements with you as relates to the RETURN, as far as the Adams Estate fund is concerned, and as far as we have to do with the fund, if that was my mind also, and now I will say, that is my mind and has been for a week past. I am more settled on that point since my consultation with the Brethren, hence we ask you to discontinue the RETURN with the Oct. number under the present arrangements.

Last July you asked Bro. Snyder to Edit the RETURN. At last he has concluded to edit the RETURN until other arrangements can be made, if it is the desire of the brethren, and will not make any charge for his labor.

When I got back from my visit I found a letter from Bro. Snyder. Enclosed was a letter from Bro's Page and Miller to Bro. Snyder. They say if there is only three or four to compose the Council they will take no part in it. Bro. Schweich says he will take no part in it. They all think it best to postpone the Council to a time and place to be agreed on hereafter. Bro. Snyder is of that mind also and he says, if I think it best to do so, to write to you that we all agree on the postponement and ask you to make it known in the October number of the RETURN; and I will say that I agree with them, as I learn that only a few will be there, and some of that few in that event will take no part.

Yours Fraternally,

JOHN CLARK.

From former letters from Br'n

Clark and Snyder, it appears that their only complaint of the Editorial Management lies in the fact that we espoused the cause of the Sabbath, and permitted the matter to be thoroughly discussed in the RETURN. Personal matters arose between Bro. Snyder and the Editor, which doubtless influenced Bro. Snyder strongly, but, while we are quite ready to go into the details at any proper time and place, they have no place here. It is quite true that last July, after some sharp correspondence we offered to give up the editorial helm of the RETURN, on three months notice, trusting to the council to settle the difficulties which appeared, but as those who were likely to be worsted have taken it upon themselves to call a clandestine council to which only a few were invited, and by letter discourage the holding of the regular council, thereby preventing the settlement in a quiet and proper way of these various questions, we feel compelled to decline to turn things over into the hands of such self constituted leaders, for reasons which will appear more fully below.

Those who have the RETURNS will find by consulting the minutes of the Council of Sep. 14, 1895, that Elders Page, Clark and Wickes were appointed as a committee to investigate and act upon, certain reports not printed, from the church at Salt Lake City regarding Bro. Snyder.

Some will remember having received voluminous letters from Bro. Snyder about Bro. Frisby, in the

winter of 1894-5. Most of our readers will remember the letter from Bro. Snyder which appeared on page 16 of the RETURN for February 1896 making certain statements about the case. They will also be likely to remember our brief editorial statement of the case as we then understood it from Bro. Snyder and the letter of Bro. Frisby, in which we showed a very clear leaning toward Bro. Snyder's side of the case, caused by the fact that we had heard only his statement, and believed it fully.

We here print a letter, given us at Salt Lake, last May, but held until now in the hope that these matters might be adjusted without publicity, but that hope vanishing, we are compelled to do even justice to those who were wronged by a statement made by us in ignorance, and also by the letter published in our absence by Bro. Snyder.

PROVO, April 8, 1896.

DEAR BBETHREN: According to an article in THE RETURN of March, we see that Brother J. J. Snyder in some respects has made some mistakes. So far as the charges brought against the brother by the church is concerned, they can be sustained, and as to those who constituted the church, at that time, we did all belong to that church, and as the brother failed to make right the wrong, which we claim was wrong according to the law of Christ, therefore we were forced to withdraw from him, and since which time the wrong never has been righted.

Hoping that the brother may see the errors he has made,

We Remain,

A. B. FRISBY,  
IDA A. FRISBY,  
ELIAS THOMAS,  
FLORENCE THOMAS,  
H. A. EKSTROM,

We very sincerely regret the necessity for this publicity, but the arbitrary act of a few in preventing the Council, where these things could be properly decided, has made it imperative that action should be taken to bring these matters to a head.

Another matter grows out of this which renders the situation more complicated and unhappy.

The will of Bro. Adams stipulates that the executors must be members of the Church, and as within the meaning of the law, Bro. Snyder is not a member, having been disfellowshipped by the Church in Salt Lake, it becomes my imperative duty as a sworn guardian of the fund, to demand his resignation, and if it is not forthcoming by the 15th of Dec, to commence legal proceedings in the court at Leon to have his office declared vacant. We take this step by legal advice.

That such a condition exists, calling for such publicity and consequent harm to our cause, is a matter of regret that cannot be expressed by words, but the blame must rest with those who, to carry their own point have made it necessary. Having intimated by letter that it might be necessary to make public this letter from the Salt Lake Church, Bro. Snyder has sent a type written letter, attacking the motives of the Editor in going into this matter, and also attacking the character of some of the members of the Salt Lake Church, and asking that it be published if the letter from the

Church was published. We positively decline to publish any details from either side until the court of Elders appointed to decide the case, shall have thoroughly investigated it, and then will publish only such matter as they direct.

The only point raised by Bro. Frisby was that Bro. Snyder had been disfellowshipped by the Church in Salt Lake. We did not publish even that, but Bro. Snyder did, and denied it, making assertions which this letter proves were not correct.

Having published his statement, common justice demands that their brief rebuttal be given space, and they undoubtedly think we have been too slow about doing them justice. We wish to assure them that we have been slow in the interest of the general good, not because we propose to show favor to any one. In such matters we have no friends nor enemies, but will do exact justice as near as we know how, at the proper time and place, be the consequences to us what they may.

Nor do we take this step with any malice toward Bro. Snyder. Our personal disagreements are solely the result of a misapprehension on his part, and we are not in the least disturbed by it.

We think if he could talk with us personally before a few disinterested parties, we could convince him of our good faith in this matter.

We allude to it solely because he has made it the basis of his letter to us, which we felt compelled to men-

*Concluded on page 16.*

## CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

Soldier's Home Cai.

DEAR BROTHER WICKES: I am like Nebi of old, in one particular, "I am not mighty in writing," (as yourself can bear testimony) and alas; I have even less powers of speech, (as you also know). Hence as I cannot preach or teach, by word of mouth, I must beg the privilege of tresspassing upon your editorial patience, with an occasional contribution, more by way of fraternal greeting to the brethren, than with the hope of adding anything new or original to the cause of truth. Having occasion, in my study of the scripture, to review the teachings of Christ, and his apostles, on obedience, the following thoughts have been suggested to my mind: In his parable of the "ten pounds," Christ depicts the "austere man" as one who "takes up that which he had not laid down, and reaps what he had not sown." This is so manifestly a dishonest transaction, that the investigating mind pauses at once, to discover, if possible, wherein this accusation can apply to the afore-said austere man.

The teachings of the Bible, first and last, are that he who is most obedient to God's laws is the recipient of God's richest blessings, and the fact must have been apparent through past ages, that the austere man is he who prides himself most on his strict observance of the law, how then, have they laid themselves liable to such open accusation?

It is in this, that when they have observed all outward forms of obedience, they seem to think they have fulfilled all the law's demands, but in their adherence to outward forms, they have not even hearkened to the demands of common justice, much less have they hearkened to

Jehovah's commands, spoken from Sinai, written on tablets of stone, reiterated by Christ and his apostles and again impressed on the "fleshy tablets of our hearts." And right here is where the parable aptly applies. Having laid down no voluntary gifts of love, he scruples not, this austere man, to appropriate to himself any gift within the law. He sows no seeds of kindness, and yet may always be found industriously reaping, or trying to, the reward of kindly deeds done by other hands. As I say, he hasn't kept to the letter of common justice, for justice would suggest the fairness of taking up only the equivalent of what we have laid down, and reaping only the reward of our own works.

Love, and all that pertains thereto, is different matter, the quality of love, like mercy, is not strained, and like mercy, it enriches him who gives, as well as they who receive. It stops not to consider the law of equity, or the probability of reward, but finds sufficient compensation in the consciousness of a worthy purpose.

According to God's wise "plan," "mercy cannot rob justice," neither can "justice deny mercy's claims upon the creature." "But justice exercises all his demands, and mercy claims all which is her own," and God's loving wisdom underlying both, brings to pass the accomplishment of his eternal purposes which, were prepared from the foundation of the world."

In view of such divine love, and considering that the end and purpose of this omniscient plan is man's eternal happiness, well may Paul exclaim, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted by God."

That we may all strive to be more worthy to receive this comfort, is my hope and prayer,

Fraternally Yours,

SUMNER B. WEST.

ATTICA, Wis., Oct. 6, 1896.

**BROTHER WICKES:** Truth Number 2 received, and I have looked through its pages, and I will say I would rather read in the Book of Mormon and the Bible and learn what the Savior teaches. If we will hearken to his words and keep His commandments, He has promised to give to us the spirit which will guide into all truth, and now what more do we want than this. Have we any faith in what Christ says, to believe whether he tells the truth or not? The only way to prove this is to keep his commandments now to us Gentiles, if we will hearken to Christ's words and harden not our hearts against him, when he comes to his temple in Kirtland to establish his church, according to his promise.

There are very few of the Latter Day Saints who believe in these events taking place. It is because they do not search in the Bible and Book of Mormon with the spirit of discernment that they may know these things. I am going to Nebraska in a few days, so you may change my postoffice address to Holdredge, Phelps Co., Nebraska. It would not be wisdom in me to attend the Council Meeting as it would cost me \$25 to come.

Your Brother in the Gospel.

JAMES COMPTON.

CHERRYVALE, KAN., Sept. 14, 1896.

**EDITOR RETURN:** Enclosed you will find fourteen cents for which please send me two back numbers of RETURN (June and August), one copy of Nature of the Apostacy, by Mrs. C. M. Herstine, also one copy of Sabbath or Sunday by the editor.

We are not very well although Father and Mother Doop manage to keep up and discharge their duties. I, for the past week and a little over have been unable to do anything except to nurse a very badly bruised ankle caused by the front wheel of a loaded wagon running over my ankle joint. I had fallen from the wagon. It is very confining on me in my lonely state, but I can only look to God

with a thankful heart, that it is as well with me as it is.

We received our RETURN, August number; it is always appreciated highly. It brings some light to our desolate home. We had a letter from Bro. Sinclair of Wichita, the first of the month. He said he had intended to write for THE RETURN but he had supposed it had stopped as he had not received one since June.

There is lots of sickness in this section this fall but the brothers and sisters are well. I am striving in my weak way to serve our Lord and Master, although in this life I can see nothing but gloom and sorrow in store for me. But what a blessed thought is the life to come, that if by God's assisting grace I can hold out faithful to the end, we shall be reunited where parting shall be no more. May God's mercies rest upon the pure in heart wheresoever they may be situated is the prayer of your unworthy sister,

IDA DOOP.

September, 16, 1896.

**BROTHER WICKES:** We cannot afford to do without THE RETURN and hope the time is not far distant when the demand for it will give it to us enlarged.

We think some of spending next year in the north, we do so long for the society of those of like precious faith. I am 83 years old to day and for 61 years have been and still am, firm in the faith delivered to the saints through the teaching of the Bible and book of Mormon. I find great comfort reading The Nephite Record, and often find myself wondering at the number there are of us, "firm believers in its sacred pages, and yet how much we are divided, and by what?"

A strange following of man-made theories, almost forgetting the loving council "Be ye one."

Your brother in the faith,

SIMAN DYKE

Jack, Oklahoma.

*Continued from page 13.*

tion, and give our reasons for not making it public, to avoid the appearance of applying gag rule. The paper is not the place to air disputes, but acts which affect the general appointments and welfare of the Church must be recorded, else this unhappy matter would not appear in the RETURN.

It is charged that the RETURN is doing little good. How can it be otherwise under present conditions, when it goes only to the few who have subscribed.

We have a list of over 5,000 names who ought to get the RETURN as often as once in three months, but it will cost in time and money over \$20 to print and mail that many extra copies. We cannot do it and the other executors refuse to allow the fund used for that purpose, because of the articles on the Sabbath.

Those however will not appear any more until a council has passed upon them. There is great need of some books being printed and sold, especially the Book of Commandments, to show the changes made in the Doctrine and Covenants, and also the Book of Mormon and various tracts should be printed.

These things would do some good and replace the money used in doing them, and we have the funds necessary to do it, but Br'n Clark and Snyder refuse to move in the matter, hence we are powerless to do more than at present. We are ready on proper notice to give way for some one who can do better, but do not deem it wise to yield to such methods as have been employed. Let things be done "decently and in order."

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

#### Back Numbers of The Return.

We have on hand a number of complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

We have also a number of sets of the publication of Bro. Schweich, which we are authorized to send for 25 cents, per set post paid.

**Look Here:**--All subscribers who wish Extra Copies of THE RETURN for distribution, can have them free of cost, by sending for them *in advance of publication*.

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An eight page tract upon the Sabbath question, by the Editor.

Two cents each, or ten cents per dozen postpaid to any address in the United States or Canada!

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An 8 page tract by Mrs. C. M. Herstine. Two cents each or ten cents per dozen, post paid.

#### TRUTH NO. 1 & 2.

Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for each.

TRUTH No. 2, is now ready for distribution. Those desiring it send four cents for postage to his address, 353 Hermitage Ave, Chicago Ill.

# THE RETURN.

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

Vol. 5, No. 11.

DAVIS CITY, IOWA, NOVEMBER, 1896.

Whole No. 69.

## A Curious Prophecy.

PARTLY FULFILLED IT PREDICTS A DARK FUTURE FOR THE UNITED STATES.

Over 40 years ago an old German hermit published in a Bavarian paper a curious prophecy. In it he foretold the Austrian, Russian and Franco-Prussian wars, the death of Pope Pius and the Turco-Russian debate at arms. He said that Germany would have three emperors in one year before the end of the century and indicated the death of two United States presidents by assassination. All these have come to pass.

In the same article he said that when the twentieth century opens great seismic disturbances will take place which will cause the submersion of New York City and eastern half of the city of Havana, Cuba is to break in two, while Florida and lower California are to suffer total extinction. The shock of earthquakes are to raze buildings to the ground in almost every city of the continent. Millions of lives and billions of dollars of property will be lost.

There is to be a change of economic conditions in almost every

civilized nation. He foretells the growth of a democratic spirit in England which will overthrow the present form of government and make the country a republic. He says the last ruler of England will be the best the country has ever had, and the first president of the new nation will be one of the royal family.

Queen Victoria is by long odds the best ruler England has ever had, and in a recent speech the Prince of Wales said it was his desire to live to see England a republic.

According to the hermit, Russia, France and Italy will form an alliance and will enter into war with Turkey. This war will be the outgrowth of Turkish persecution of christian subjects. This triple alliance will conquer the sick man of the east. At the expiration of the war complications will arise which will plunge Italy and France into a war with Russia. The result will be that the two countries will be gobbled up by the northern power and will cease to exist as independent nations. While war is being waged between them the Pope will move the seat of Catholicism to some city in southern Ireland, a rebellion will take place in the land

of the shamrock, in which the country will become independent of England. Then a conflict will arise between the ultra Catholics of the south of Ireland and ultra Protestants of the north in which the southerners will be victors. A kingdom will be established, and it is predicted that the reign of the first potentate will become historic for its tyranny.

The prophet paints a dark future for the United States. He says at the close of the century a feeling of unrest will seize the people. This feeling will be the outgrowth of unequal social and economic conditions. He predicts that the twenty-fifth president will be the last executive head of the United States. During his administration the discontented masses will break into open rebellion, and the established form of government will be overthrown. The United States will be rent asunder and for a year or more anarchy will prevail. When order shall be brought out of chaos; six republics will be formed, with capitals at the following cities: San Francisco, Denver, New Orleans, St Louis, Washington and Boston.

TOPEKA PRESS.

### Some Rambling Thoughts.

“A child just learning to toddle can prattle forth a string of ‘Whats’ and ‘Whys’ that will be the desperation of the most learned philosopher. I heard of one recently that was propounded when a child by a former United States Fish Commis-

sioner. “Papa” he said, “before there was anything, what was there, and what did it look like?” These questions of childhood signify much to them, if properly and patiently answered. Their little inquisitive minds are like magnets gathering particles of metal here, there, and everywhere, and imbuing those particles with their own individuality.

Dear mother, whose whispered ‘Yes’ is working in its effects on the children gathered around you and will work on generations of men whom your eye shall never behold; strong father, whose purpose of life has been to win and honor that wife with worldly goods and moral purity, I thrill at the knowledge that thousands of eyes like yours look over these written words. Let me put to you a question. How will you answer your child, when with a puzzled look and a growing sense of its own existence it comes to ask, “Where did I come from?” Will you evade the question with blushings and confusion, and tell the child some story about storks or goosberry bushes? So surely as you do you will soon find it listening with avidity to the story told by some more knowing companion, and your silence and evasion will seem to it like an association of impurity and shame with the child’s existence. Learning of holy things at the unholy fount of inflamed guessings, little wonder that if later in life the child should regard love and marriage as merely refined

names for lust and self-gratification.

I cannot do better at this point than quote a beautiful passage written by Dr. Mary Wood-Allen: "But supposing, at the time the innocent child came with his honest query, the mother had taken him in her arms and with holy words had told him of the days when he had been a part of her own life, when held in her close and protecting embrace he had grown with the beating of her heart, and been moulded by the touch of her thought, when her love had enfolded him, and her prayers had created the tenor of his own thoughts, when through long days she had dreamed of him and worked for him, and prepared for his coming and finally had gone down into the vale of physical pain, perhaps even unto the gates of death, with a brave courage to welcome him to his independent earthly existence. Do you not believe that the holiest of feelings would have been aroused in that child's heart, and henceforth to him 'mother' would be the tenderest, holiest word, and love and marriage be symbolic of unselfish loyalty and most sacred responsibility? When the sweet story fell upon the ear of one child he threw his arms around his mother's neck, exclaiming, 'Now mamma, I know why I love you best of all the world.'"

"NEMO," IN MT AYR NEWS.

The above noble utterance should be faithfully heeded by parents. Ignorance is the great devil of all devils, and it is a la-

mentable fact that through their own ignorance and false ideas of modesty, the great majority of parents utterly neglect the education of their children in these matters, with the certain results alluded to by Nemo.

Right knowledge is a power for good. Knowledge will surely be obtained, and it lies with the parent whether the knowledge shall be good or bad.

#### The Will of Peter the Great.

The genuineness of a document known as the "Will of Czar Peter the Great" is doubted by some, while others accept it and all admit that, whether genuine or not, Russian politics have been moulded in all its chief features in accordance with the lines there laid down. It is not difficult to believe that Czar Peter, to whose genius the Russian empire is a vast monument, should commit to posterity an outline of the immense program, the first part of which only he was permitted to carry out before death ended his career. And if he ever committed it to writing, it is equally certain that it would be kept secret as far as possible. The claim is, however, that a copy of it was obtained by a French diplomat in 1857, deposited in the archives of the French foreign office.

The Literary Digest publishes

the subjoined synopsis of the document. It has great interest now, because the power of carrying it out by Czar Peter's successors has vastly increased.

1. Russia must keep her men continually training for war. She should be at peace only when it is necessary for her to recuperate financially. Thus war must serve peace, and peace war for the greater glory of Russia.

2. Every able general, every learned man among the best instructed nations of Europe that can be induced to settle in the dominions of the czar is an advantage gained.

3. We must take part in the affairs of Europe. We must especially sow and foster discord in Germany.

4. Poland must be divided. We can let the neighboring powers have a share until we can retake what we have yielded.

5. Sweden must be subjugated, therefore we must separate Sweden from Denmark and keep up a rivalry between them.

6. The wives of Russian princes should always be chosen among the German princesses, to increase our influence in Germany.

7. Commercially we must ally ourselves with England. We need English gold and want her seamen and traders to teach ours.

8. We must incessantly extend ourselves along the Baltic sea and the Black sea.

9. We must advance toward Constantinople and India. When we have India we can do without English gold, for the power which holds the wealth of India is the true mistress of the world. We must make war continually upon both Turkey and Persia until we

have compassed the downfall of both. We must try to revive the ancient commerce of the Levant and Syria with Europe and India.

10. We must promise to Austria our help in making her mistress of all Germany, and must excite the jealousies of the German princes against her.

11. We may give Austria a share of Turkey when we drive the Turks from Europe. What we give her, we can retake afterward.

12. All adherents of the Greek churches in Hungary, Turkey and Poland we must support. They will be our friends in the midst of the enemies' country.

13. When Sweden, Persia Poland and Turkey have been subjugated, when the Baltic and Black sea are guarded by our ships, we must offer first to France, and, if she refuses, to Austria, to share the world with her. Thus using one to destroy the other, we can crush the remaining one at our ease.

14. If both refuse we must excite their jealousies until they distract each other by continual wars. Then Germany must be attacked by overwhelming forces. When Germany and France are overcome, the rest of Europe will immediately submit to us. Thus can and must Europe be subdued.

#### EXCHANGE

A MILLION and a quarter of people are reported to be starving in India. America has granaries bursting with food products that our farmers cannot sell for the cost of production. India is a great province of Great Britain. She has \$3.33 per capita in circulation, and England has stopped the free coinage of silver for fear

she would have too much money. Like all nations run on "dear money cheap labor" principles her people live from "hand to mouth." They subsist on rice and the poorest and cheapest of food, and when they have a failure of crops, the people starve because they have no money to buy what other people produce. The policy of England is to keep her subjects at the point of starvation. Her plutocracy robs the world and her armies keep the poor miserable wretches which she robs in subjection. This is the policy that the gold aristocracy of America are planning to carry out here. MORNING AMERICAN.

#### Friday.

Friday is a day which rests under condemnation of a just ruler of the universe.

Columbus sailed on Wednesday, if the correct reckonings had been made according to new style. Harrison was nominated on Friday the last time and badly beaten. Garfield was inaugurated on Friday and killed in a few months. It was on the same fatal day, that the British navy attacked Charleston during the Revolutionary war and were defeated. The same fatal day the confederates adopted their constitution. The same day of the week they fired on Fort Sumpter. The same old day Gen. McDowell moved his army for the attack at Bull Run. The next Sunday Gen. Pope laid

his plans and sent orders for his Generals to move on the same. He sent his celebrated order to General Porter on Friday eve, which order Porter refused to obey and it caused his dishonorable discharge on Friday. Burnside crossed the Rappahannock to fight at Fredericksburg the same fated day. Gen. Hooker went across the same river to the attack of Chancellorsville the same day of the week. Gen. Grant charged at Cold Harbor and Gen. Hunter at Lynchburg the same unlucky day. Sydney Johnson moved his army from Corinth to the attack of Shiloh on Sunday. On Friday Gen. Custer arranged with Major Reno for the charge on the camp of the Sioux Indians.

On Friday Bonaparte began to move his troops to the field of Waterloo. The British troops left Washington to march to Baltimore and storm Fort Henry; and the student of history knows the disasters that followed those that made those moves.

A similar disaster overtook Gen. Abercrombe when he stormed Fort Ticonderoga occupied by the French.

These are a few of the many instances in history that the writer recalls, and many more, both in domestic affairs and some things known to the public. I may add that the 14th of February 1873, was on the same unfortunate day.

Five years ago, a camp meeting at Davis City commenced on Friday eve. The minister, Bro. Detwiler

was against any superstition, but the last Sunday of the meeting a terrible storm scattered the flock and shepherd in wild dismay.

A man once contracted for a ship and commenced to build it Friday, launched it ditto, called it Friday, it sailed on Friday and was never more heard of.

Why so? Will some one rise and explain? I may add that Bryan and Watson were both nominated on on that day.

Was that day cursed of God for the death of Him who hung on the tree?

Black Friday, has been long remembered in London and New York.—SCROGGINS, in Davis City Advance.

N. B. This article was sent in before election. Ed.

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The Arena publishing company has gone into the hands of a receiver, and will be reorganized and put into new hands. Editor B. O. Fowler has done a noble work for mankind, having for years held the Arena in the forefront of advanced thought on all social, philosophical and spiritual subjects. No other publisher of a great magazine has dared to follow, and the event has proved that the people do not want to be taught manly independence and free thought, but prefer to run in grooves, even though they be ground to powder in the end.

### The Right to Enjoy the Fruit of Labor.

The right of every man to enjoy the fruit of his own toil and the reward of his own industry is universally acknowledged as a fundamental principle of social morality. It is no where more clearly stated or more strongly enforced than in the Bible. Ruskin says, "This is the first point to be secured by law, and without it no political advance, no political existence is in any sort possible. Whatever evil, luxury or iniquity may result from it, this is, nevertheless, the first of all equities and to the enforcement of this, by law and the police truncheon, the nation must always primarily set its mind—that the cupboard door may have a firm lock to it and no man's dinner be carried off by the mob on its way home from the baker's."—Ringgold Record.

No one with sound mind will for an instant dispute the correctness of the statements above, but the trouble is that hypocrites claim from them the right to live on the fruit of other men's toil, by methods of legal robbery, through speculation, rents, interest and unjust discrimination in taxation.

Such passages are quoted with the special purpose of bolstering up a system which the logic of the plain language used utterly destroys, and which the bible, to which all sleek scoundrels and hypocrites appeal for justification of their damnable schemes, every where condemns.

If you want to know what the bible teaches on these questions of

speculation in land, money and goods, read Leviticus, 25th chapter, and for taxation see Lev. 27th chapter.

Buying and selling land is absolutely prevented by the method set forth, and interest on money and goods is prohibited, while taxation is made just by imposing an income tax, in kind, thereby leveling on all according to their ability, for the expense of government.

Yes, it is a sacred principle that a man is entitled to the product of his labor, but papers that advocate a system under which the average toiler produces about \$3 per day as statistics show, while nearly two thirds of it is taken from him by legal process and given to those who do not produce, through rents, interests, speculative profit and unjust taxation, would better avoid reference to the Bible and philosophers, for both show these things to be the root of all the misery on earth.

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#### "That's Socialism."

Two Milwaukee gentlemen who were in the city on business connected with the Appel failure called in at P. T. Burns music store and got into conversation with Mr. Burns.

In the course of the talk one of them referred to the public ownership of industries by the city of Glasgow.

"I have just read about it" said

he, "in one of your local papers and it surprised me. Why! the income from those public utilities pays all the expenses of the city and no taxes are levied."

"I presume you read it in the Star," said Mr. Burns.

"Well, it is a remarkable thing, and I think it is feasible; for the public gets the profit instead of building up private fortunes."

"Yes," said Burns, "it is a good thing; but don't you know that is socialism."

"I don't care what it is," said the Milwaukee merchant, "it is a good thing and I am in favor of the same thing for this country. If that is socialism why then socialism is a good thing."

"Of course it is," said Mr. Burns. "Everybody would be in favor of socialism if they understood it."

We publish this much of a conversation between business men, with pleasure. The heaven is working. It is the mission of this paper to show what socialism is. When understood, the industrial and social anarchy will soon end--Aberdeen "Star."

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Has any man reached worldly fame without some woman's help? And how many men have been urged forward in a downward course by the hand of woman. Do women realize the power they hold over men?—Ex.

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The angel's message was "peace on earth, good will to men." Can this be accomplished without applying the golden rule to economic affairs?

### The Future of Palestine.

The New York Observer, discussing the future of Palestine, arrives at the conclusion that the hoped-for restoration of that country to the descendants of Abraham may never come, and that though Palestine will again become cultivated and prosperous, "to the Jews it will always be a land of promise."

The writer argues that a restoration through the efforts of Christians is exceedingly improbable. The jealousy of Russia for the safety of the holy places stands as a barrier against every effort to establish any other power there than the czar's. And as for the Jews themselves making any move towards the lands of their fathers, that is considered equally improbable. The great body of the Jews are exceedingly poor and can do nothing without the aid of their wealthy brethren, and these are unwilling to leave the great commercial centers and are apt to excuse their inactivity on the ground that God will accomplish His purposes in His own way and time. Neither Christians nor Jews are therefore likely, the Observer thinks, to take the initiative towards the restoration of the holy land.

The logic may seem sound, yet it entirely ignores the fact that the belief in the establishment of the Hebrew race as a nation in Palestine is founded not in the expectation that the European nations will unite in an invitation to the scattered remnant to return and take possession of their land, but on the promise

that the God of their fathers will establish them there, if they will turn to Him with all their heart; and thus, notwithstanding such a course may conflict with the supposed interests of our nations. The final gathering of the covenant people will be somewhat in line with their deliverance from Egypt and their entrance into Canaan. There will be opposition. The regeneration of the Jewish nation is looked upon as the sequel of a period of tribulation from which there is no salvation except through the interposition of the arm of Jehovah.

The declarations of the ancient prophets concerning the restoration of Palestine and events connected therewith set forth in general outlines a chapter of important history of the human family. Zechariah, for instance, who lived after the Babylonian captivity and whose prophecies consequently cannot be interpreted as relating to the destruction of Jerusalem by Nebuchadnezzar and the restoration from that national disaster, sketches plainly the history of his people from his day to the end of the present dispensation. He tells of the fall of Syria, Tyre and Sidon, the conquests of Alexander (chap. 9: 6), the coming of the Messiah and the extension of His kingdom upon the earth. The destruction of the holy city by the Romans is also foretold, as well as the calamities subsequent to that event. And then follows a wonderful prediction, according to which the Almighty shall in-

terpose in behalf of His people against the nations of the earth in the latter days:

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. \* \* \* In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.—Zech. 12; 1-9.

It is clear from this that the gathering of Judah in Palestine will be under circumstances that require divine interposition. It seems, further, that there will be great mourning in the country. The united people will turn to the Lord, and the result will be that the holy places will be cleansed from the "idols," the "unclean spirit" and the "false prophets" that now occupy them. Finally "the day of the Lord cometh." Nations shall be gathered against Jerusalem to battle, and the city shall be taken. (Chapter 14:

1-3.) But the Lord shall appear on the mount of Olives, and from now on the holy city will be a center of worship and the world shall become "Holiness unto the Lord." This is the sure word prophecy that will be fulfilled in every detail.

It is a well established fact that divine interposition against nations always follows when their cup of iniquity is full. The antediluvian world was swept away, when beyond reform. The cities of the plain give an illustration of the same truth. The covenant people formed no exception to this rule. They crucified the Messiah and rejected His message of mercy, before they were themselves, rejected. Secular history may not always be equally clear on this point, but if the facts were known, it would be seen that all the great empires of the world, from the golden head of Babylonia to the clay-and-iron mixture of more modern times, fell only after immeasurable corruption in the morals of the peoples and their rulers. They rendered themselves useless as educators of the human beings entrusted to their care, and their places were therefore filled with others. The same will be true in the future. When nations fall to a certain depth of immorality, divine interposition will follow, and this time, it seems, in behalf of Israel and Judah scattered over the surface of the earth. It is in the light of prophecy that the various events in Asia Minor receive their great significance, and are followed by Bible students with profound interest. To many of them they are signs of the approaching millennial day.—Deseret News.

### Clipped From Our Exchanges.

#### A BRAVE MOTHER.

As showing the force of maternal love among the lower animals, there are few more pathetic incidents than the following, which comes from Australia.

The owner of a country station was sitting one evening on a balcony outside of his house, when he was surprised to find a kangaroo lingering about, alternately approaching and retiring from the house, as though half in doubt and fear what to do. At length she approached the water-pails, and taking a young one from her pouch, held it to the water to drink.

While her babe was satisfying its thirst the mother was quivering all over with excitement, for she was only a few feet from the balcony, on which one of her great foes was sitting watching her. The little one having finished drinking, it was replaced in the pouch, and the old kangaroo started off at a rapid pace.

When the natural timidity of the kangaroo is taken into account, it will be recognized what astonishing bravery this affectionate mother betrayed. It is a pleasing ending to the story that the eye-witness was so effected by the scene that from that time forward he could never shoot a kangaroo.

#### OUR DUMB ANIMALS.

##### IS IT CRUEL?

Is it cruel to keep a horse locked up in a stable without exercise?

*Answer:* Just as cruel as it would

be to keep a boy, or girl, or man, or woman in the same condition.

If to this is added *solitary confinement* without the company of other animals' then the cruelty is still greater.

GEO. T. ANGELL.

#### A COAL DEALERS HEART.

A coal dealer in the suburbs was called upon by a poor, hard working woman and requested to send a basket of coal to her home. "We do not deliver so small a quantity," was the merchants reply. "It is our invariable rule never to deliver less than a quarter of a ton." "But I cannot pay for so much," was the pitiful confession, "and I have left my little children at home in a fireless room. What am I to do?" "Well," returned the dealer, a kindlier light beaming in his eye, "I cannot depart from my rules as to the quantity." Then turning to his clerk he continued: "*John, have a quarter of a ton of coal sent to this woman's address as soon as possible.*" "But I cannot pay for so much," she epostulated. "I already understand you can't, so *I will charge it to the children.* Give yourself no more uneasiness about the debt. Good morning."

BOSTON BUDGET.

#### PREMATURE BURIALS.

We notice that *some* physicians think there is no need of greater precautions against premature burial, but we have many opinions from those who disagree with them.

We have on our table at this moment a letter from a Vermont clergy-

man, who gives two cases within his personal knowledge in which persons buried were found to have turned in their coffins after burial, and another in which a young lady after being prepared for burial was found to be alive and conscious of what was going on about her.

GEO. T. ANGELL

New York City pays some of its policemen \$1400 a year, some of its firemen \$1200, and some of its street-sweepers \$720. The average pay of its school-teachers is not far from \$500. It is not to be wondered at that the athletic curriculum seems more inviting to some minds than the classical course.—Youth's Companion.

And it is not surprising that, with laws and customs so arranged that public offices can be used to reward corrupt political work, the police of New York should be a stench in the nostrils of all decent people.

The Luxow committee raised hopes for a better condition, but most of the men convicted of wrong doing are back on the force, and only one man is still undergoing punishment for his crimes.

So long as the salaries and perquisites of political offices are in excess of what can be earned by honest industry, so long will the whole country be corrupt.

MARRIED: At Richmond, Mo. Nov. 29, 1896, Mr. A. W. Wilson to Miss Mary M. Page, all of Richmond.

Elder Dunn of the Christian Church performed the ceremony.

The young people have our best wishes.

### His Own.

"They shall be as the stones of a crown."—Zach, 9: 16.

BY CARRIE A. SPALDING.

The Master came to our dwelling  
And left us a jewel one day,  
To be cherished, and guarded, and polished,  
Till it shone with luminous ray.  
We knew it was all for his service,  
But the gem in such beauty shone,  
We almost forgot, as we watched it,  
It was not indeed our own!

The burdens of life grew lighter,  
The home was a holier place;  
The clouds, in our daily journey,  
Left only a passing trace;  
And we thought, what a blessed mission,  
To keep, in our tenderest care,  
The jewel our Master entrusts us  
So beautiful, bright and fair!

We knew that the lengthening shadows  
Would steal o'er our path some day,  
But we trusted the light at the hearth-  
stone

Would shine with a quenchless ray!  
That we were to be the keepers  
Of this treasure from the skies,  
Till our weary hands were folded  
And the curtain veiled our eyes.

Then darkness thick o'erwhelmed us,  
We groped in its stifling breath,  
For our hearts were torn and bleeding,  
By the mighty hand of Death.  
The Master had taken His treasure,  
The jewel that was his own,  
And the added beauties of Heaven  
In its radiant lustre shone!

So now, with our upward yearnings,  
Since the light of our home has fled,  
We bear the burdens unshrinking,  
And the daily pathway tread;  
For Heaven, with all its glory,  
Is brighter and lovelier yet,  
For amid "the stones of the crown"  
Our beautiful jewel is set.

—New York Observer.

## The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, NOV., 1896.

In the Saints' Herald of Nov. 25, appears a remarkable letter, entitled "Whitmerite Claims Reviewed," which we shall reproduce entire in the next issue of the RETURN, and then dissect it.

Look out for it, it will be worth reading.

The Youth's Companion says:

Tragedies may be associated with cheap domestic goods and with "bargain counters." Articles are kept in stock, and sold by competing dry-goods and other stores, the materials of which cost almost fully the price for which the goods may be bought. The Reverend Doctor Parkhurst of New York had a word to say in a recent sermon about goods into which may have been sewed the struggle for life of many a half-starved, wretched woman. He said:

"If a lady goes to a store and buys an article that she knows is marvellously cheap, and cannot understand how such a piece of hand-made work can be sold at so pitiable price, she knows, if she knows anything about the industrial conditions of the world she lives in, that some poor girl, in some sickly back alley, has been half-paid for her work, and she—the elegant lady—gets the benefit of it. This city is full of this, and so is every other city. The purchaser does not kill the girl outright, but she helps to kill her by inches."

The preacher's declaration is mainly true. Few women, however, stop long

enough to realize that in the purchase of such goods they are encouraging extortion; are taking from labor the just returns to which, by the law of God and of human brotherhood, it is entitled; and are upholding a system of trade that, in its cruel effects, holds commerce with privation, and hunger, and vice, and death itself. Purchasers should think of this when they are attracted by the pecuniary allurements of the "bargain counter."

The preacher should not have stopped at the women. While it is true that in this country alone, tens of thousands of women do as indicated every day, without so much as a thought of the causes which make their "bargain" possible, yet that is a small matter compared to the every day practice of hundreds of thousands of men, under the guise of "business". Their daily purchases at bargain stores are probably as great as those of women, and when we add to that their gigantic schemes of speculation in the great trusts, by which whole continents are affected, the wages of toilers depressed and the cost of staple articles increased, for their own selfish profit, the absurdity of attacking such little transactions as the ladies' bargain counters is apparent.

It is like trying to dam Niagara just below the falls. If you wish to stop a stream, go to the fountain head.

The poor wretches who produce these "bargains," toil 16 to 18 hours a day amid frightful surroundings, for less than 50 cents per day on an average.

In the same city are city officials

whose salaries range from \$500. to \$5,000. per year, most of them being above the \$1,000. mark, while many men who produce nothing whatever, but are simply vampires upon society, have incomes of more than \$5,000. per day, through rents, interest and profit on investment.

The toilers have to produce that income, beside their own living.

Statistics show that the average toiler produces about \$1,000. of wealth per year, measured by our present standards. The same statistics show that the average toiler retains for his own use less than \$400. The balance goes to satisfy the ever increasing demand of those who live by profit, and sneer at the patient toiler for his lack of wit. A man has a right to eat his bread in the sweat of his face, but he that will not work should not be allowed to eat.

The recent disgraceful failure of an attempt to raise money in New York for suffering Armenia, should teach a lesson that few will heed. If the people were doing their own business, they would have vast store houses of the staple cereals ever ready for an emergency, and could and would spare vast amounts very cheerfully from their abundance.

But under our present beautiful system speculators set the price, absorb the surplus, and having no object in view but their own gain, they raise the price and dispose of

their holdings as soon as possible. Result.—A year of plenty produces a low price and “over production,” with nothing stored for the future. One year of failure, and starvation ensues. A call is made from some quarter for help, and, as all surplus is in the hands of a few, it must be met by those whose hearts are made callous by their environments to all just and humane emotions.

Whatever may be said about the publications of Rev. Irl R. Hicks by those who do not fully understand the facts, there is no denying the truth that his paper and Almanac have come to stay. His splendid journal, WORD AND WORKS, is now entering its tenth year, largely increased in circulation and in every way improved, until it deserves the national reputation it has attained. His 1897 Almanac is now ready and is by far the finest and most beautiful he has yet issued. It contains 108 pages, including cover artistically printed in colors, and is filled from back to back with just what is wanted in every shop, office and home in America. One feature of the Almanac for 1897 is a series of 12 original, beautifully engraved star maps, with explanatory chapters, which could not be bought for less than five dollars in any work on astronomy. As Mr. Hicks has so faithfully warned the public of coming drouths, floods, cold waves, blizzards, tornadoes and cyclones, in the years passed, aside from other varied and splendid features of his paper and Almanac, these considerations alone should prompt every

family to subscribe for 1897. The Almanac is only 25cts. a copy. WORD AND WORKS is one dollar a year, and a copy of the fine Almanac goes as a premium with every yearly subscription. Write to WORD AND WORKS Publishing Co. St. Louis, Mo.

### CORRESPONDENCE.

Parties writing for the paper will please sign their name. If they do not wish it to appear, state the fact; but we must have the name. Also write on one side of the paper only.

A friend writes from Dyke, Oklahoma, Sept. 22, 1896.

EDITOR RETURN: Inclosed you will find five two cent stamps, for which please send me five copies of David Whitmer's Address. I have read the Address and the Book of Mormon, the latter first. I was wonderfully pleased with its contents, it making the gospel and doctrines so plain. I thought it had to unite all true christians. But I was made very sad when I saw how the believers in that book were so divided, and see that there must be wrongs in its branches.

I believe in revelations, angels ministering unto men, the holy ghost, gifts etc., but all must come in accordance with scripture and not endeavor to change a particle of it, for the word of God is true. The Book of Doctrine and Covenants must have some changes from what I understand. \* \* \* \*

Very truly yours,  
A. S. VOTH.

PROVO UTAH, Oct. 11, 1896.

Dear Bro:-Yours of the 6th inst. received and was very glad to hear from you. We are very well temporally and spiritually. We are still striving to serve God and keep His commandments, for we fully realize that this is the only way we can answer the end of our creation.

We have our regular meetings here and have had ever since you were here, and though we are few in number, yet the Lord never fails to fulfill his promise. We are very sorry to think we are not able to meet with the brethren in

council, but our financial condition will not permit at present. The Church here send their love to the brethren there, and desire an interest in the prayers of all.

Hoping we may all be blest here, and saved in the world hereafter, I remain,

Your Brother,  
A. B. FRISBY.

WESTON, Ia., Aug. 1896.

EDITOR RETURN:

It is my desire to spread the truth. Please send me one dozen of the tract on the sabbath, and also some of Brother Whitmer's Address, and a Nauvo Expositor, and some of Truth No. 1.

There are many people here have stopped on their way to Utah, and some have been there, and some of the Reorganization cannot very well believe that the Ten Commandments were abolished in the bringing in of the New Covenant by Jesus and his Apostles, as stated in their "Sabbath Question" page 12. That has been preached here by their Elders who have been in Denmark.

Some have seen in Matt. 4: 4, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." and they believe that the Ten Commandments came from Him, and some will not take all Joseph's words "as from God's own mouth."

I need some RETURNS to spread among the lovers of truth. I like the little RETURN and believe it will be a light to the scattered humble people.

The Latter Day Saints go too much on Priest-craft and too little on the commands of God. I have confidence in the Church of Christ.

PETER OLSEN.

CHERRYVALE, Kan., Nov. 9, 1896.

DEAR BROTHER IN CHRIST:

As we here feel anxious to hear from you I will write a few lines. We have so anxiously looked for the RETURN and so far have failed to get it.

We fear you are sick or something serious has happened, and brother I do fear

there is trouble, and my heart weeps over it. The Father who seeth and knoweth all hearts knoweth how I desire the spiritual welfare of the church, and in these perilous times how great the need of each one of us living humble, striving to get nearer to our Heavenly Father, pleading in the name of Jesus that he in his infinite mercy would be nearer unto us, and I do realize from day to day that we cannot survive unless we abide in the vine and receive strength therefrom; the Church of Christ must be one and receive its strength from Christ the head. Oh, that we all might be led to see alike, that a spirit of deep humility might rest upon us and an earnest desire of heart to do the will of the Lord. That is what I am seeking to know, what I am striving to do; I do want to be worthy of divine guidance that I may not err nor go astray. I do not know of a surety that I have entered in by the narrow way and I rejoice in the mercies of my Heavenly father to me, for his mercy hath been great unto me (unworthy me.) Blessed be his holy name, I will by his assisting grace serve him while he permits me to remain on this his footstool.

Brother our trials often seem heavy here, but if we are faithful to the Master, they will in the end work out for us a far more exceeding weight of glory. I have been searching the Sabbath question and as I wrote to Brother Page so I write to you, as far as I can see Saturday is the seventh day, the Sabbath of the Lord, and my heart yearns to keep that day holy; but brother we don't all see alike in this matter and it seems out of place for part to keep the day and part to go on with daily labor. Heavenly Father aid us each to see alike I ask in the name of Jesus.

We are all in reasonable health at this time, sisters family included. Some of us have a cold but all are able to be about our duties. Sister Ida is here with us. She is well.

Trusting, praying the Lord to guide you in all truth by his unerring spirit,

I remain your sister in Christ,

MRS DAVID DOOP.

### The Calf Path.

One day through the primeval wood,  
A calf walked home, as good calves  
should:

But made a trail all bent askew,  
A crooked trail, as all calves do.

Since then two hundred years have fled,  
And, I infer, the calf is dead.

But still he left behind his trail,  
And thereby hangs my mortal tale.

The trail was taken up next day  
By a lone dog that passed that way.

And then a wise bell-weather sheep  
Pursued the trail o'er vale and steep.

And drew the flock behind him, too,  
As good bell-weathers always do.

And from that day, o'er hill and glade,  
Through those old woods a path was  
made,

And many men wound in and out,  
And dodged and turned and bent about,

And uttered words of righteous wrath,  
Because 'twas such a crooked path;

But still they followed—do not laugh—  
The first migrations of that calf,

And through this winding woodway  
stalked

Because he wobbled when he walked.

This forest path became a lane,  
That bent and turned and turned again;

This crooked lane became a road,  
Where many a poor horse, with his load,

Toiled on beneath the burning sun,  
And traveled some three miles in one.

And thus a century and a half  
They trod the footsteps of that calf.

The years passed on in swiftness fleet,  
The road became a village street.

And this, before the men were ware,  
A city's crowded thoroughfare;

And soon the central street was this  
Of a renowned metropolis,

And men two centuries and a half  
Trod in the footsteps of that calf.

Each day a hundred thousand rout  
 Followed the zigzag calf about;  
 And o'er his crooked journey went  
 The traffic of a continent.  
 A hundred thousand men were led  
 By one calf near three centuries dead.  
 They followed still his crooked way,  
 And lost one hundred years a day;

For thus such reverence is lent  
 To well established precedent.  
 A moral lesson this must teach,  
 Were I ordained and called to preach.

For men are prone to go it blind  
 Along the calf-paths of the mind,  
 And work away from sun to sun  
 And do what other men have done.

They follow in the beaten track,  
 And out and in, and forth and back,  
 And still their devious course pursue,  
 To keep the path that others do.

But how the wise old wood-gods laugh,  
 Who saw that first primeval calf!

And many things this tale might teach—  
 But I am not ordained to preach.

—*Sam W. Foss, in Woman's Tribune.*

 The figures opposite your name on the margin of your paper indicate the date to which your subscription is paid. Please note it carefully, and if any error appears, write us about it, so we can rectify it. All who can should send their subscriptions promptly in advance, for it takes money to run a paper. Those who cannot afford to pay for it and yet desire to read it, will receive it free if they will notify us of the facts.

### **Elder W. P. Brown's Pamphlet, No. 2,**

An exposure of the Errors of Mormonism, and defense of the Church of Christ.

We have recently "fallen heir" to a few of these interesting pamphlets, and any one desiring one can obtain it by sending 2 cents for postage.

### **DAVID WHITMER'S ADDRESS.**

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

### **Back Numbers of The Return.**

We have on hand a number of complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

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Two cents each, or ten cents per dozen postpaid to any address in the United States or Canada!

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Bro. J. J. Snyder's pamphlet, "Truth No. 1," can be had by sending one cent postage for each.

TRUTH No. 2, is now ready for distribution. Those desiring it send four cents for postage to his address, 353 Hermitage Ave, Chicago Ill.

# THE RETURN.

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

Vol. 5, No. 12.

DAVIS CITY, IOWA, DECEMBER, 1896.

Whole No. 70.

## **"Whitmerite Claims Reviewed."**

In Saints Herald of Nov. 25, 1896.

*"To Bro. Reynolds and Johnson.*

*Beloved of the Lord; Greeting:—*

Having heard of your desire to withdraw from our fellowship and unite with the Church of Christ (so-called.) commonly known as Whitmerites; and having traveled over that ground a few months ago myself, I thought a letter from my pen might be of some value to you. I do not ask you to stop investigating, but ask you to be not hasty in cutting yourselves off from our fellowship, as I know you will not find in that church what you are looking for or are expecting to. I will now give you my experience and counsel, trusting that you will receive the same in the spirit in which it is given, and hope that you will be able to overlook the weakness of my nature of the past, which you are acquainted with, and look at the principles that I shall try to set forth in this letter.

Having an earnest desire to overcome the evil of my nature and become a partaker of the divine nature and be made pure like unto our pattern, I have joined various churches in my time; but not finding the help I needed in them, when I heard the gospel preached by the Reorganization, I hailed it with joy, thinking that I would surely find it there, but I was sadly disappointed. The reason of this disappointment I now see, which I will speak of

later on, not finding the help I needed; as you know. And then a few months ago, getting hold of one of David Whitmer's "Address," and some *Returns*, I read them with interest, and they took deep hold upon my mind, and the thought came like this, Now you have been deceived, and have not yet found the truth, and that is the reason you have not found the help you need, and if you join the Church of Christ you will get it. This is the way I reasoned with myself, and the meekness of the spirit shown in that "Address" and the reasoning set forth in it, so completely got hold of my mind, that all the pleadings of my brethren went over my head without effect or influence upon me; so I sent in my notice of withdrawal and urged it till I got myself cut off. All this time I was so taken up with Whitmerism that I could not reason or compare; I could only see their side of the question, so sent east for an elder to come out and baptize me; but before he got here I got my eyes opened to the fact that they really had no church regulation at all, this I found out by writing to different ones of their own brethren. You will find out the same thing if you go far enough. I have letters and *Returns* in my possession to prove what I here state."

NOTE 1, by Editor:—Meekness of spirit, and reasoning, are excellent things to be influenced by, and are

in great contrast to the autocratic manner and claims of the two dominant factions of the self styled "Latter Day Saints." In our judgment, if Bro. Porter had imbibed some of that meekness, he would not again have been deceived by the spirit which produced the Roman and Greek Apostacies.

The "Church regulations" are those laid down in the Bible and Book of Mormon. If the self styled Saints can produce any better, we should be glad to see them.

"I tell you, dear brethren, it is impossible to locate the Church of Christ among them, for they are not at an agreement among themselves, as to what constitutes the Church of Christ, and confess themselves to be in the dark more or less. This being so, how can they give light to the world. There are as many divisions among them as all the rest of so-called Mormonism put together. Some claim that there ought to be twelve men to govern the church, others claim that elders priests and teachers, are all the officers that is in the church, while they all with one voice claim that there must not be a prophet, seer and revelator in the church, for that is placing a Pope over them.

So every man is left to follow his own vision, without any standard to test it by; this accounts for so much division among them."

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NOTE 2:—The statement above lacks the essence of truth. Because a very few men holding the vageries mentioned were permitted to air their views in the RETURN, that none might have just cause for complaint of being prevented by a self ap-

pointed autocrat from free expression of thought, it is stated that there are a vast number of divisions in the Church. The men who have urged these things have either kicked themselves out of the church, or have shown such a malignant spirit that the church has been compelled to withdraw fellowship from them. The church will rejoice to see *many* prophets, seers, and revelators in its number, but will not commit the unscriptural folly of voting to receive counsel through only one of them, and make the office hereditary in his family. That is indeed the principle and fact of Popery run mad.

We are commanded to test all things (and that includes the "Doctrine and Covenants,") by the written word,—the Jewish and Nephite Records, and assured that except we walk humbly we shall not have the spirit to rightly interpret this standard, and THAT is the reason some have erred.

If these disagreements prove us to be not the Church of Christ, how would the same rule affect the Josephites, or any other "ites."

"Wisdom shows that no body of men can be put at anything and have them do it right without them having a boss, or a leader to follow; for just as sure as this rule is not carried out, the men get into contention, as to how it ought to be done; one man thinks he knows a little more about how it ought to be done than his fellows, hence he assumes the leadership, and the others knowing that he was not set over them by their employer.

pay no attention to him, hence every man works in his own way according to his own judgment. This brings disaster to the work they are doing.

Now this is equally true in spiritual things. You may say the church has a head and leader, which is Christ himself. True, but let us see what position Christ occupies in his church. He says, "I will build my church;" this makes him the owner and employer (so to speak). This being so, he can place master mechanics or builders over his church, the same as an owner of a building can place master builders and bosses over the men in his employ. Then all the men need to bother their heads about is to find out if these bosses and master builders that are over them have been placed over them by the owner, or whether they have placed themselves over them. Thus every man has a right to find out for himself by going to the owner and asking him about the matter. And if the owner has placed a master builder over his building, what has he placed him there for. Why we all know that it is to receive instructions from the owner's own mouth, to give to all the employees in regard to the work they are doing. This saves the owner from being present all the time, and personally telling every man what to do. Because the master builder looks out for all that, in carrying out the instructions of the owner. And if all the employees are working for the interest of their employer, they will obey the commands given by the master builder, because they know that he gets his instructions from their employer."

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NOTE 3:—This statement embodies the great starting point in all

apostacies from the true church, and is a very clear statement of the case, but it is so brutally frank and clear, that we are amazed that the Herald should have published it. It ignores the statement "my ways are not as your ways," and substitutes the theories of men for the teachings of the scriptures which command us to come direct to Christ for instruction and guidance. Romanism says, follow the Pope and the priesthood; these matters are too deep for you, and they will talk with God and give you instructions from Him, and if you obey them you shall be saved. Following this line they sought to keep the people from any knowledge of the scriptures except as they taught it to them verbally, and burned all bibles they could lay hands on when they had the power.

This poor little parrot of Latter-Day-Saint-ism has learned his lesson well, and he says all they "need to bother their heads about, is to find out if the bosses and master builders \* \* have been placed over them by the owner," and in another place he says the gifts were placed in the church for that purpose. When a man gets that far away, he will be very sure to be satisfied on that point.

Christ used the beautiful parable of the vine and branches to illustrate how his people should attach themselves to him. He is represented as standing between us and God, but there is nowhere in the scriptures any allusion to any one to stand between us and him. The

'owner' has promised to be present all the time by his spirit and tell each one what to do, and has said "cursed is he that putteth his trust in man, and maketh flesh his arm."

How blind are they that forsake the plain, simple gospel plan, and try to improve upon the work of God.

"Now we will look into some of the principles of Whitmerism. In David Whitmer's "Address" we find where the seducing spirit began its work, (and the meaning of the word seducing is to entice, to draw us away from that which is right). It worked upon the mind of our Bro. David, and caused him to believe that God had given Joseph Smith no more authority than he had to him and the rest of the elders of the church. - Hence he began to advocate his belief and cause contention, which resulted in many leaving the church and turning themselves loose without a leader, not being willing to acknowledge him whom Christ had set over his church as a master builder. But if he had thought for a moment he would have seen that Christ had given Joseph Smith more authority than the rest of the elders, and that he had chosen him (Joseph) for his master builder, to be his (Christ's) mouthpiece to the church, from the fact that he (David Whitmer) and the rest of the elders received their call and ordination by revelation coming through Joseph Smith. This is a fact that cannot be denied, and they cannot trace their authority to any other source than coming through Joseph Smith. This being so, we have got it narrowed down to one of two things, either Christ did make Joseph Smith for his mouthpiece to the church, or Joseph

Smith was an impostor. The latter no branch of Mormonism is willing to admit."

\* \* \* \* \*

"Now we come down to our day, and we find Christ made choice of Joseph Smith to fill Moses' seat, and be his master builder, and mouthpiece to the church. And we find Bro. David Whitmer and others that were blessed with the spirit of prophecy, and they get exalted and lifted up, and we read in his "Address," words like this:—

"The Lord poured out his spirit upon us, and we all prophesied as well as Joseph Smith; and that the Lord did not give him any more authority than the rest of us."

\* \* \* \* \*

#### NOTE 4.

Two points are raised in the foregoing. Joseph Smith is asserted to be the special Oracle or "mouth piece" of God, chosen to fill the seat of Moses and be a Master builder to the church. David Whitmer opposed the claim.

If any one will kindly show us in the Bible or book of Mormon, where any man in the Gospel age is to do a work like Moses, except the Lamanite who is yet to lead his people, we shall be thankful; and we especially want them to show us from those books either precedent or command for the church to elevate one man as their only official prophet, and make the office hereditary in his family.

It is contrary to the spirit and letter of the gospel, and all hinges upon the Mosaic dispensation, which ended in Christ; yet that was the fatal bee that buzzed in the bonnet of Joseph Smith, and

brought him to an untimely death, fulfilling his own prophecy. Christ said, "he that will be great among you, let him be the servant of all."

Utterly failing to find in the scriptures any foundation for such a claim, we turn to the writings of Joseph Smith for light on David Whitmer's position, and we read in the Book of Commandments, printed at Independence Mo. in 1833 by Joseph Smith's direction, and from his revelations as written down at the time received; in chapter 4, par. 2. given March, 1829.

"And he (Joseph Smith) has a gift to translate the book, (of Mormon) and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift."

More than a year later, when the first issue of the "Doctrine and Covenants of the Church of Latter Day Saints" was published at Kirtland Ohio, the Lord had become a little better posted and he changed it a little to suit the new idea, thus. See Sec. 4 latter part of par. 1, Plano edition. "And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift *until my purpose is fulfilled in this*; for I will grant you no other gift *until it is finished*."

David Whitmer preferred the scriptures and the first version of latter day revelations and we think it just possible that in his long and sober, faithful life, he may have

given as many "moments" of careful, prayerful and comprehensive thought to this subject, as this fickle minded brother of the Pacific Coast.

Joseph received *his* instruction through Moroni; why not insist that *he* shall continue to be "mouth piece."

God uses one, and then another to give his messages, and gives no man the privilege of setting himself up in the exclusive revelation business, let alone transmitting it to his children forever, and the fact that one man at a time is used, does not make him greater than any other; Christ is the head who gives instruction to all who are his.

Further on the brother is puzzled to account for priests in the church, if they are not Aaronic priests, "as the office of priest is not in the melchisedec or holy priest-hood, except the office of high priests."

We are equally puzzled to know how they can be Aaronic priests unless they are of Aaron's seed. Suppose your statement is pure assumption without a shadow proof; wouldn't that account for it? In the New Testament the word Presbyter, is the same as Priest in the Book of Mormon.

As there is room for only one High Priest at a time, and Christ occupies that place forever since the end of the law, all others must be lesser priests, but not necessarily Aaronic priests, unless sons of Aaron. As all higher officers may work in lower orders, we wont quarrel if you insist that the priests

of the gospel law hold the same authority as the Aaronic priesthood. All elders are priests, but all priests are not elders.

In the latter part of his letter Bro. Porter rightly says that the order established by Moses was the "shadow" of the church to come. The only trouble is he goes on to discard the true, and build *another shadow*.

Moses stood as God to the people, Aaron and Hur were his assistants, the twelve princes, the seventy Elders, the priests and the teachers and porters or deacons, all represented the true order.

When Christ came, he rent the veil of the temple in twain, signifying that men should no more have a mortal between them and God. but come direct to him, and plead the purchase of the blood of Jesus.

He and the Holy Spirit are the only assistants, and thus the gospel fullness is revealed, and perishing mortal representatives are no longer needed, as the way is open to all. The twelve also hold their position forever, and none may usurp it safely, not even the twelve Nephites. But, if our eyes become blinded by false lights, then we must turn to the methods of the natural man, and erect again our shadows and our idols.

For the right establishment of temporal matters on the law of God, and for proper transacting of general business, the church in each place needs an elected head, or president, and clerk etc, that all things

may be done "decently and in order," but these false systems never apply their power to build up the order of God on land, money, and taxation, but teach that the order of the world is all right on those things, and religion consists entirely in following their spiritual leadings. It is true as Bro. Porter observes, that no scriptural writer gives a clear plan of such a church as the "Latter Day Saints" erected, and in fact it cannot be found in the scriptures at all, yet, in a revelation given in June, 1829, to Joseph, Oliver and David, through the seer stone by which the book of Mormon was translated, appears the following language: "Behold I give unto you a commandment, that you rely upon the things which are written, (Bible and Book of Mormon, of course, as nothing else was then written.) for in them are all things written concerning my church, my gospel, and my rock." Book of Commandments, chapter 15, par. 3. In the Doctrine and Covenants it is changed so it reads, "for in them are all things written concerning *the foundation of* my church, my gospel and my rock." Plano Edition, sec. 16, par. 1. Further comment seems useless. If a man is too blind to be roused when such glaring frauds are exposed before him, an angel from heaven could not rouse him to a sense of right. Paul tells us to prove all things. We must try even the spirits that present themselves. We can only try them by the word, as did Christ

in the temptation. If we have in our church more offices than can be found in the pattern, we would better lop off a few.

“Now there is very much I would like to write, but my letter is getting long, so must hasten to close. I presume you have read the letters in the Herald by Bro. J. J. Leabo, of Grant’s Pass, Oregon, last winter concerning Nephi the first, who has appeared to him. Well, I have been keeping up a correspondence with him ever since, and have received some very important information, of which I herewith give you some quotations from letters received, in the way of questions put to Nephi, and answers received from him.

Did Jesus Christ come in the flesh?

Yes: he was born of the virgin Mary, crucified and resurrected.

Is the Bible and Book of Mormon true?

Yes; every precept taught in them is truth. Nephi speaking to Hagen, the Lamanite that he called and blessed, said the work whereunto you are called is not to hinder Joseph Smith; he is the head of the church on earth, you are to be subject to and a part of the church.

Is Hagen the Lamanite, the mighty one spoken of by Lehi in his prophecy to his son Joseph, that was to arise and do a mighty work after the Book of Mormon came forth, and they, the Lamanites had heard the words of the book?

No; he is only called to start the work, (among the Lamanites,) but in ten years the sealed plates are to come forth by the hand of a Lamanite indeed. The records of the north country are also to come forth in ten years. During the ten years to come, there is to be a religious war to break out in Europe and extend to America. At the end of the

ten years, the saints are to go up, while Popery goes down, Babylon fallen. At the end of ten years, the saints are to be called in. (Comment by myself.) This will be the gathering of the saints from among the gentiles, hence the taking of the gospel from them and restoring it to the Lamanites and Jews, as it is written. After this I will return and will build again the tabernacle (temple) of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called, saith the Lord who doeth all these things. (See Acts 15: 14–17.) After this, means after he had visited the gentiles to take out a people for his name, as stated in verse 14.

Is Joseph Smith (young Joseph) a prophet of God?

Yes, Joseph Smith deals direct with God. \* \* \* (Comment by Bro. Leabo): Nephi always has us open our meeting with him, with prayer to the eternal Father, pleading the merits of the blood of his son Jesus Christ, and for the guidance of his Holy Spirit, that our minds might be opened, and enlightened for the mission that is soon to be revealed to us, and we never fail to implore the eternal Father to protect us from evil spirits and the works of Satan, and if it be not Nephi, that he will rebuke him, and send him from us, and are often on our knees imploring his protection at the time appointed for Nephi to appear, when he —Nephi —appears with a hearty (Amen).

\* \* \* \* \*

“Now if I have said anything that will give you light, give the God the glory, for I am not worthy of it. By the promptings of the Spirit I have written. If this is the

means of showing you that you are taking a wrong course, and you think it might be a warning to others, if published, please return it, and I will send it to the Herald. Now may the Spirit of God be with you and give you peace, and establish your hearts in the truth of his dear Son, and that we may be able to overcome all the snares of the Devil and be saved in the kingdom of Christ, is the prayer of your unworthy brother,

ELIAS B. PORTER."

LOS ANGELES, CAL., June 8.

NOTE 5.—This story of Nephi and his frequent visits to J. J. Leabo, of Grants Pass, Oregon, is a very curious one, and in many respects is quite what the Book of Mormon would lead us to expect.

It will be noticed that every scriptural test has been applied to identify him, and he stands them all, but he confirms the position taken by us, that it is a Lamanite who is to lead his people and translate their records.

In only one thing is there a seeming conflict with our position, and that difference might disappear on close questioning.

Joseph Smith is said to be the "head of the church on earth." If that is simply because the largest body of believers who have not utterly departed from the truth, have elected him as their executive head, we have no objection to the term; but, if it is meant that he holds that place by virtue of the special revelations which have been so garbled and distorted to make room for his "lineal succession," etc, we must re-

ject the message as unscriptural and spurious.

If this messenger is genuine, is it not a little curious that he comes to a humble layman up in Oregon instead of to the head of the church at Lamon, or even to the district authorities? And why is the Herald so silent about such an important event as such a visit? It barely gives place to two letters from Bro. Leabo, and makes no comment, but one of the able writers in the Herald took occasion to express the opinion that such a matter, if genuine, ought to come through their appointed channel, i. e, their specially endorsed prophet, seer and revelator.

We regret that lack of space forbids giving the letter of Bro. Porter in full and answering it more voluminously, but we have given the points we deem of interest, and have answered them as space permits, trusting that they who desire the truth more than success of their party, may be able to judge by the scripture which theory is right. To the partisan, reason appeals in vain, but to him who has learned that he may mistake in some things, a comparison of facts is always welcome.

#### Back Numbers of The Return.

We have on hand a number of complete sets of numbers 1 to 26, published by Bro. Robinson, and we are authorized to sell them at the low rate of 50 cents per set, postpaid to any address in the United States or Canada. The personal history of the editor is the best church history of the times and events mentioned, that has ever been published.

Every believer in the Book of Mormon should have a set.

### Indiana Dunkards Will Found an Ideal Colony

Ligonier, Ind., Dec. 24.—The Dunkards are endeavoring to purchase all of the land in Brown County, this state, to which they propose to emigrate to establish a government of their own according to their peculiar notions. C. E. Everett of Albion, is the projector of the scheme. He has already purchased 41,000 acres of land in that county and to which a hundred families, will remove in a few days. The projectors say that neither jail nor court house will be needed and that the election of local officers will be held only to comply with the law, as all property will be held in common.

Negotiations are also reported to be in progress for the purchase of an immense tract of land in northern Wisconsin, where it is proposed to establish an Indiana Mennonite colony.

ST. JOSEPH GAZETTE.

### THE DUNKARDS.

MEYERSDALE, PA., Oct. 19.

Dunkards, or "Tunkers," are a sect of American Baptists, originating in Germany. The name, as its second form indicates, is a nickname, meaning "dippers," from the German "tunken," to dip. The name they are constituted under, however, is German Baptist Brethren, and the founder of the organization was Alexander Mack, who was born in 1679, in Schreishheim, in the Electoral of Palatia, between Mannheim and Heidelberg, Germany. The beginning of the organization dates from 1708, when he and his wife and six others were immersed in the river Aeder. The first church in the New World was founded by its originator, Alexander Mack, in 1729, in the vicinity of Germantown, near Philadelphia. The illustrious Mack died in the year 1735 and was buried in the Brethren's public burial ground, and the following brief inscription on an unpretentious slab marks the place:

"Here rest the remains of A. M.,

born 1679, died 1735, aged 56 years."

From the small beginning of four members in the United States, the membership has increased until it now numbers over 2,000 ministers and almost 100,000 lay-members, with congregations in almost every state in the union, and missions in Sweden, Denmark, Asia Minor and India.

The Dunkards believe in trine immersion as the Gospel mode of baptism. The candidate descends into the water and when in a kneeling posture is pushed forward, and entirely submerged three times. Their love feast, or feast of charity, is identical to that meal the Savior ate just before he brake and blessed the bread, and the Communion follows the meal above referred to. The love feast usually begins shortly after the examination services, when those who deem themselves worthy to participate in this, to the orthodox Dunkard, solemn and impressive ceremony, file in and seat themselves around the tables provided for that purpose. The ceremony is to begin with feet washing. The communicants remove their shoes and stockings, and with a vessel containing water, and girded with a towel, wash and dry each other's feet. At the conclusion of this ceremony the communicants greet each other with the kiss of charity. After the feet-washing comes the feast of charity, when each partakes of a quantity of lamb meat and a preparation made of the broth of the meat, with bread added. This is followed by the Communion, which, with possibly few exceptions, is similar to that administered in other churches.

These occasions usually pass off very quietly, though occasionally the services are disturbed by row-

dies, doubtless seeking for notoriety, and they generally get what they are looking for from the hands of the civil authorities when information is made.

It has been asserted by some unscrupulous writers that the Dunkards are ignorant, hold their meetings in barns, etc. The statement lacks the essence of truth. In all organized congregations they have their houses of worship, and while they may not be classed as models of architecture, and lack fancy windows and sky-scraping spires, they are cozy, comfortable, and in every respect answer the purpose for which they were designed. The meeting-house at this place is a two story building, has a seating capacity of five hundred, is heated by hot air and lighted by electricity. This 'peculiar' people support seven first class colleges, located as follows: Huntingdon, Pa., North Manchester, Ind., Bridgewater, Va., Mt. Morris, Ill., McPherson, Kans., Lordsburg, Cal., and Fruitdale, Ala. Early in the church's history her publishing interests were carefully looked over and developed. The first publishing house of the Dunkards was located at Berleburg, Germany. A printing press was set up, for the Brethren believed in the liberal use of printers' ink. Here, in 1726, the celebrated Berlesburg bible, with notes, was published in three volumes, a copy of which may be seen in the Cassel Library at Mt. Morris, Ill. The printing press was afterwards sent to America, where, in 1736, it came into possession of Elder Christopher Saur (Sower,) and he used it to print the first religious paper and the first bible printed in America. Elder Saur, the printer, was a man of uncommon ability. He received a liberal education in the university of Mar-

burg, Germany, and began work under great difficulties. A friend in Frankfort, Germany, sent him a part of the type. A few pages of the Bible were set up and printed and the type distributed to be set up again. After a great deal of labor and numerous reverses, he succeeded, in 1843, in sending out the first edition of the first Bible published in a European language in America. The residence of this important personage in the history of the Dunkard church is still standing, and occupies the premises now known as Nos. 4645 to 4653 Germantown Avenue, Philadelphia, and was erected in 1731. The only paper now published in the interest of the church and recognized by the church as official is the Gospel Messenger, printed at Mt. Morris, Ill. It is an able and vigorous exponent of the doctrine of primitive Christianity, and circulates in almost every family of the Brotherhood.

Many of the great principles which underlie the foundation of our government, and help to make it the greatest, and grandest and best on earth, were first advocated and agitated by this religious denomination, of which apparently, there is so little known. As far back as 1782 and at all intervening Annual Meetings up to 1860, they were vigorous in their denunciation of slavery, though they did not countenance war as the proper means of its suppression. They wished the settlement amicably brought about by arbitration, and hence they were the first advocates of arbitration, as a means of settling disputes—national and international—which, in the near future, bids fair to do away with war. At their annual Meeting in 1782 the following resolution was unani-

mously adopted:

“Concerning the un-Christian negro slave trade, it has been unanimously considered that it cannot be permitted in any wise by the church, that a member could, or should purchase negroes, to keep them as slaves. But concerning brother John Van L., who bought, a considerable time since, a negro wench—it is the united and cordial counsel of the church the said brother L. shall let the old negro wench go free from this time on, and tell her that she is free: but if she will not leave him after she is given her liberty, then he may enter with her into a contract for wages.”

On the question of the abolition of the liquor traffic this church has been on record for more than a century. At a meeting of conference in 1783 the following action was taken relative to the manufacture and sale of intoxicating liquors:

“At this great meeting a unanimous conclusion is laid down with regard to the very offensive evil which has endeavored to gain ground in the church, and by which already much mischief has been done, while the brotherly counsel has been repeatedly given that distilleries (of ardent spirits) in the church (among members) should be put away. And since there are still, from time to time, more erected, it has been unanimously concluded that those brethren who have distilleries, should be earnestly admonished to put them out of the way; and when they have been admonished in sincere love, once and again, and they would not obey the council of the church, and put away this loathsome idol, we could not break the bread of Communion with them, and have to withdraw. also the kiss and the church counsel from them until they are willing again to hear the

church, as they have promised, also, at first, at their baptism before God and many witnesses.”

In war the Dunkards are non-resistant, and will not take up arms against their brother, being sincere advocates of adjustment by arbitration. In the United States they are exempt from military duty. Several members of the church in Sweden are at present undergoing imprisonment for refusing to serve a required term in the army. During the civil war in this country hundreds were incarcerated in Southern prisons for refusing to take up arms at the call of the confederacy.

They believe that the anointing of the sick with oil is efficacious, and many will adopt no other means of recovery. Musical instruments are not countenanced in religious worship, and all their singing, which is a feature of their order of worship, is rendered without orchestral accompaniment. To them, also, belongs the honor of establishing the first Sunday school.

The Dunkards are a quiet, peaceable, industrious, pious people. They are generally wealthy, and kind to the poor of the community in which they reside. They are remarkably simple in their habits, plain in dress and spiritual in worship. They are intelligent, and as a general rule, can converse readily on the leading topics of the day, and while they exercise the right of franchise to a greater degree than they are credited, they take no active part in politics.—EXCHANGE.

#### Truth N. 2.

We receive a few orders for Bro. J. J. Snyder's Truth No. 2. He had the pamphlet printed in Chicago and has never sent any to this office, so we are unable to fill such orders. Send direct to his address as published in his ad. on last page.

## The Return.

Published Monthly at 50 cents a Year

C. A. WICKES, - - - EDITOR

Entered at the postoffice at Davis City, Iowa, as  
mail matter of the second class.

DAVIS CITY, IOWA, DEC., 1896.

DAVIS CITY Ia., March 27, 1897.

WE have delayed issuing this number of the RETURN until now, hoping that a better spirit might prevail with those who have undertaken in such an unlawful and unprecedented way to accomplish personal designs at the expense of the general good. We are now convinced however, that this is not possible, so we accept the case as we find it and will put it to the test.

Elder Snyder's last letter is at hand with a proposition to let 3 or 4 elders meet at Independence Mo., to try Bro. Wickes on his trumped up charges. Such artlessness would be amusing if there were not so much of craft apparent. As an elder at large the only court competent to try us is the general Council, and to that only will we answer. No case has been filed against us, only false and slanderous charges spread broadcast to injure us; but we have a committee report to make on a case against elder Snyder, and *that is why he con-  
vived to prevent the Council*

### RETURN SUSPENDED.

With this number the RETURN will be suspended for the present. We are not able to continue it without assistance, and the trouble raised by our

exceedingly charitable! brother prevents the fund being used for that purpose at present.

Elders Snyder and Clark refuse to pay from the fund the expense of the last issue and this one, also the expenses of the editor to Richmond last December to arrange for an extension of time to Bro. Schweich on his note of \$950.00 which fell due at that time.

We suppose it may be considered by some as a proof of "charity" to act as these brethren have done, but we must be excused for taking a different view.

As we were advised by our attorney who is also a banker, that we could not safely and properly attend to the matter by mail, and as the papers in the case were all in a safety vault in Kansas City, to which we only held the key, we decided to act on their advice.

To those who have paid in advance for the paper for this year we will say, that if the paper is not revived within the year their money will be refunded.

It is not likely that if the paper is revived we shall edit it, for we think it would likely be best for it to be in charge of some one not in any way connected with the trouble which has arisen; hence we here extend our sincere thanks to those who have so kindly aided us in our efforts to make the paper a success. We had hoped that from our little band, armed with truth and good will to men, might grow a work that would prove a practical temporal, as well as a spiritual blessing to men; but it has developed

that many lack both good will and a comprehensive grasp of the things necessary to benefit themselves or others, hence until this defect is remedied, no further progress can be expected. With good will to all, including those who have wronged us, we bid you all farewell.

C. A. WICKES.

### Sabbath or Sunday Again.

Our researches on this subject have brought to us much new and valuable knowledge. We must unhesitatingly conclude that the ordinary grounds for rejecting Saturday and observing Sunday, are based in Romish superstition and are wholly untenable.

We have recently seen an argument however, which completely upsets the theory that Saturday is the Sabbath of the 4th commandment, and leaves the matter open to all to choose their own day of rest *for the present*.

We cannot give the entire argument here, but simply state the outline.

In Lev. 23, the Israelitish method of computing time is set forth. By it the anniversary of the passover on the 15th day of the month of Abib, is made a Sabbath each year, and the 16th was the 1st day of the next week, and the weeks for that year were counted from that day.

This brought two Sabbaths in the Passover week each year, and changed the day of the week upon which the weekly Sabbath fell, so that in seven years it would have fallen upon each day of the week in turn. About the beginning of the present era the Jews abandoned this system, and adopted the Roman method of computing time, but observed the seventh day as the Sabbath, as did also the early christians as we have seen.

This leaves then no better authority for the Saturday Sabbath than for Sunday, and leaves us free to obey the law and custom of the land, until Israel a-

gain becomes the chief of nations, and establishes the old customs as at first; for until the tangle of time is set straight by revelation, no man can tell what day the original Sabbath fell upon, with any degree of certainty, and the spirit and essence of the commandment would in that case be fulfilled by observing one day in seven.

The correctness of the statement is admitted by such eminent authority as Emil G. Hirsch, Rabbi of Sinai Temple of Chicago. For a complete account of this matter, with rules and time charts, see the Chicago Tribune of Dec. 23, 1896, or the Saints Herald of Jan. 27, Feb. 3rd and 10th, in an article entitled "He Fixes The Sabbath." We would publish the entire article if space would permit, but cannot now.

We have always professed to have the courage of our convictions, and to be ready to discard an error when known, and for the present we shall return to the observance of Sunday. It will be remembered that the person who visited bro. Leabo of Oregon, when asked what day should we keep, replied, "for the present keep Sunday."

May we all come to the full knowledge of the truth, and a unity in the Lord Christ; and until that time let there be no contention over differences of opinion, for in contention lies the evil, not in the difference.

#### DAVID WHITMER'S ADDRESS.

Elder David Whitmer's "Address to all Believers in Christ" can be had by sending a two cent stamp to Geo. Schweich, Richmond, Mo., or to this office. You cannot do better than to send this book to your friends. It has been the best missionary in the field so far.

**Look Here:**—All subscribers who wish Extra Copies of THE RETURN for distribution, can have them free of cost, by sending for them *in advance of publication*.

Back Numbers are five cents each.

## CORRESPONDENCE.

Dyke Oklahoma, Jan. 13, 1897.

BRO. CHARLES WICKES:—Your letter of the 8th received and propositions carefully considered. First as to country, there is no better place to settle a community in the south west than here; and as the land is all occupied by settlers, leaves of course no vacant government land. A great many of the settlers are very poor and only hold the land to sell; and yet we would not tell them of our hope to settle a colony, or they would put an unreasonable price on it. But we will manage that part with all necessary discretion.

We agree to furnish our land to the colony, reserving 40 acres, to be added to the proposed town lots if needed.

We are 15 miles west from Watonga, 45 miles west from Kingfisher, 50 miles north-west from El Reno and Dyke is only the name of our P. O. 3 miles north from us, no town at all. Watonga being the nearest town.

People coming here would do well to begin farming in the fall, or perhaps I should say, plow and sow fall wheat, though that crop has failed the two past seasons, or partly so. Cotton and corn are the surest crops. We hope to see a cotton factory as soon as we could build one, but do not know whether it could be successfully run with drilled wells to supply the water for steam. Very few dug wells here, mostly drilled. We have a good dug well here on this place.

Now we have wondered much why we are here and have prayed to be directed to that which most pleased our heavenly Father, and have really at times been very homesick and thought we should go north again, but there always comes a feeling that the Lord wants us right here. I try to think of some good reason for not staying here, but always fail to find one, only the intense longing to be with people of like precious faith.

We may go to Iowa a while this spring, circumstances permitting. We have often talked of seeing our own people establish a community here, but of course we feel sure that nothing of the kind can prosper unless directed by divine will, and if it is the Father's will he will open the way to all who have in view a desire to live in his service.

There is so much here for the convenience of settlers, and to us it seems a choice land. If one has a little means to provide teams, seed and land they can

and do raise a living here. Some of the people are very nice, I guess most of them are. To be sure there are a few frauds and they only stay till some decent person buys them out. Most of the settlers are poor and few of them have houses, only dirt covered caves and tents but that will all give place to better homes as they get farms opened up, which is being done rapidly.

We only have about thirty-five acres broke up yet, as I am not able to work, and my only help two little boys. I have a small frame house up, two rooms which is quite sufficient for our needs. Some people live in tents and keep comfortable all winter. We have had a little snow once this winter a week ago and it went off with the first sun, and it is warm and pleasant most of the time. Plowing and tree planting is done all winter. If it were possible (and it may be) to secure a thousand acres or so, the products would be sufficient to sustain a good sized community, but less than that will provide well for a good many families, increasing as we have the ability.

Should this matter after careful consideration be brought before our Heavenly father in earnest prayer for guidance, I am sure he will make it manifest to us what is his will; he will never fail those who trust him and we may safely leave it in his hands.

We know that in these latter days it becomes us to watch well our ways lest we fail in our service to him, and while to some it may seem folly to settle in colonies, we must admit that it is the desire of all believers in the sacred books to be together, even while possibly differing in some points of doctrine; and we can see too, that the foe is truly more daring, seeking to divide and destroy all faithless. May the Lord hasten his appearing and oh may we be ready with lamps trimmed and burning is the sincere prayer of your Brother in Christ.

SIMON DYKE.

DYKE OKLAHOMA, FEB. 4, 1897.

DEAR BRO. WICKES:—After writing you last week we received Bro. Snyder's letter or address, and to say the least we are surprised at the conditions the church is placed in, and we call to mind a remark of Elder Blair a few years ago. "They, (the Whitmerites) will not last long;" and we said "if founded on the law of God and we strive to keep His commandments we shall surely stand." Now which of

those remarks are true of us. Have we yielded perfect obedience to God, or have we given the most of our service to the custom of the day we live in. As things look now, the spirit of evil is very busy among us, "knowing well the latter day.

I will say right now that for Bro. Geo. Schweich to let the original manuscript leave his possession would seem to me a peice of folly. If there are more books desired to be printed, would not Bro. G. Schweich do the work himself from those manuscripts. Again I really cannot see that Bro. Snyder's circular is calculated to promote Christian fellowship, neither can I see that for Bro. Wickes to desire to see the *whole* law of God unbroken, need scatter division among us; for surely we who wish to serve the Lord will search the scriptures watchful lest we neglect to obey all his law. Bro. Snyder does not seem to like the sabbath that God instituted in the very beginning. Well I cannot see what he will do about it, seeing that no where in Holy writ is there *one word* to tell us that we must keep the first, instead of the seventh day, but instead Christ honored that day and so did His Disciples after He had risen.

But now as to that matter; if one who has read the scripture, still wishes to keep the first instead of the seventh day, why I shall not withdraw my love or friendship from them, and if I keep the seventh day I shall not make it a matter of contention with those who differ from me. Oh no I will wait with patience, till that time when we who serve the Lord shall be of one heart and mind, and I am sure our Heavenly Father will enlighten our minds if we study to keep His law, and not study to see just how much of His word is convenient for us to follow.

If the law of Moses had an end in Christ, dare we infer that the law of God did end too? I can not see that any of the Commandments are attacked but the command to keep holy the Sabbath Day. We think Elder Snyder is exposing himself to the contempt of any thinking person, in as much as he seems to be chief fault-finder so far as I can see, and seems anxious to air his trouble with a dead brother.

I never learned that our dear little paper the RETURN was not a clean paper. Well, we suppose Bro. Snyder will

make a clean paper of it, but if his circular is a sample of his ability to edit a paper, why I am a poor judge.

As touching a division in the church, I for one feel like saying there is not, nor, can be, a division in the Church of Christ; but all who desire to serve God will do so in purity of thought, desiring only to keep His commands and searching eagerly the scripture that we may keep in the Kings Highway of Holiness; watching our-selves lest we give place to the adversary of souls.

Of one thing I am certain, The Church can not walk with the world and appear before him at his coming "with lamps trimmed and burning."

All this contention makes me feel that there is a necessity for all who would live peaceful and upright settling together and keeping His law with pure hearts and a determination to put from us all evil, teaching our children to walk uprightly, honoring the law where-by all may be wise to Salvation.

Now as touching the matter of settling here, we ask that it may be made known who are in favor of a community settlement, and how many heads of families favor it.

We are of course not dependant on irrigation here but raise the same crops so far without it; but think it would be a good thing if we are prepared to irrigate if it should seem necessary.

It will doubtless be some little time till a general settlement can be effected. We hope all who are in favor of coming here will spend the present year preparing for the move.

We offer this suggestion merely as a thought of our own

Of course it would be necessary to have some one come and look the place over. I do not ask any one to act on my judgement.

Should this plan be looked on with favor, we will give some directions ast to the necessary preparation for travel and perchance a few words as to what will be most needed in this new country, for it will not do to come here and trust to just dealing financially by the people who have something to sell. We must do our own freighting and our own work independently, and above all have our own school. I do not know that I can say any more about it now.

Yours in Christ, S. DYKE.

DAMASCUS Mo. Dec 18, 1896.

EDITOR RETURN:—Please send me some of your pamphlets on the Sabbath, stamps for same enclosed. If the church adopts the Sabbath as the day of rest I and my family will unite with you, if not we will wait until we find God's people. Paul says in Hebrews 4th chapter: The people of God ceased from their work as God did from his. In a preceding verse He says: God ceased on the seventh day. We are not members of any church, but are hunting a people that God recognizes.

W. L. WARD.

SAN FRANCISCO, CAL. Dec 16.

Editor RETURN:—We are very thankful for the good information received through your interesting and valuable paper. Some time ago I noticed some tracts for sale in the RETURN, and made a note of them, but through two fires in the church and moving besides, my notes have got mislaid and some of them destroyed; and as the RETURN is nearly all lent out I cannot now bring to my mind the price of the tracts. I notice in one of the RETURNS Elder W. P. Browns pamphlet No. 2 and if you have also got No. 1 please forward them both; also your Treatise on the Sabbath. We are anxious to see how far you have got towards perfection on that Biblical statement. Another on the Nature of the Apostacy, and Truth No. 2. Please forward these tracts with bill including the subscription price of the RETURN for 1897 and I will remit the sum total at once. Wishing you and all friends a Merry Christmas, and healthy and prosperous New Year.

Sincerely Yours,

J. NIELSON,

CHERRY VALE, KAN., Feb. 10, 1897.

Dear Brother in Christ. I feel it my duty to write and let you know how things are getting along here spiritually as well as temporally: the folks are all well and in good health. Things are dull here temporally as well as spiritually.

The church seems to be dead in the

spirit of Christ; it seems as if there was something wrong somewhere. The spirit of Christ is not at unity with the church as it ought to be.

We have received several letters from Brothers Snyder and St. Clair, telling us of the dispute in the church, of their disgust with the RETURN, and many other things of but little importance. To be plain and say but a few words I cannot see as he does. I cannot see how any one man can judge another as he does. If the church had helped you with the RETURN as they ought to have done, and had Bro. Snyder as well as the rest of the Elders urged the council meeting, this trouble might have been avoided. But as it is, I cannot see how to settle it only by the law of Christ, and call a meeting of the Elders.

I think I have said enough. My hope and prayer is that it may be settled before long, and that the church will again be in unity with the spirit of Christ, and that much good will be accomplished in the near future. I pray that the spirit of Christ will be your shield, and that you may ever be found at your post. Pray for me. I am weak, but I am trying to serve my Master.

Yours in the bond of Christ

JOHN E. LOOP.

A Friend in Dennesport, Mass. writes

Editor RETURN:—I have before me the back numbers of the RETURN by E. Robinson loaned me by a friend. I like them much. I have read David Whitmer's address and think a great deal of it. I loaned it to some one who has never returned it; may it do good wherever it is. I would like two copies of David Whitmer's address, and Truth No. 1 and No. 2 by J. Snyder. Most all the people here belong to the Reorganized branch. I know from D. W.'s address that they are on a side track. I like to read J. Snyders letters when I can get any, as he has taken up the Lord's Sabbath and I have been keeping it one year. May the Lord help all his people to see the light.

(Note by Editor. Our friend refers to another Snyder.)