

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6. ;
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 33.—Whole No. 704.

Lamoni, Iowa, November 13, 1886.

No. 45.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 13, 1886.

DAVID WHITMER REVIEWED.

WE give below what purports to be the last statement of David Whitmer in respect to Joseph the Seer, the Book of Mormon, etc., etc., with what we think is a needed and just review of it. We quote from the article as printed in the Chicago Inter-Ocean, October 17th. It differs a little from that published in the Omaha Herald and other papers.

"RICHMOND, Mo., October 10th.—[Special correspondence of the Omaha Herald.]—David Whitmer, the only living witness to 'the divine authenticity of the Book of Mormon,' is not dying. His recent extraordinary feebleness was brought on by the intense heat, which very naturally affects one at his advanced age rather severely. He is not even confined to his bed, although he passes the greater portion of his time there, and does little else than rest. He is nearly eighty-two years of age. One would scarcely infer this from his erect carriage and wonderful nerve power any more than from the exceedingly fine control he exercises over a retentive and well stored memory, which responds readily to his call with accurate details. Newspaper reporters are not admitted to his presence, and it is no wonder when one recalls the shameful misrepresentations which have been sent out as 'interviews.' The last of these was written by an unprincipled penny-a-liner who, when he was told emphatically that he could not see Mr. Whitmer, sent off to his paper the sensational announcement that the 'White-haired Hero of Hill Cumorah' had just been stilled in death, and that with his latest breath he gurgled: 'The Book of Mormon is a fraud.'

"Your correspondent has just finished the last of a series of interesting conversations with the old gentleman, in which after considerable coaching, he expressed himself without reserve, by reason of our personal friendship. David Whitmer is one of those three 'special witnesses' who

in 1829 sent out to the world the following quaint proclamation:

"Testimony of the Three Witnesses.—Be it known unto all nations, kindreds, tongues unto whom this work shall come that we, through the grace of God, the Father, and our Lord Jesus Christ, have seen certain plates which contain this record (the Book of Mormon), which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken, and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true; and we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God and not of man. And we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld and saw the plates and the engravings thereon, and we know that it is by the grace of God, the Father, and our Lord Jesus Christ that we beheld and bear record that these things are true, and it is marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God we bear testimony of these things; and we know that if we are faithful in Christ we shall rid our garments of the blood of all men and be found spotless before the judgment seat of Christ, and shall dwell eternally with Him in the heavens; and the honor be to the Father and to the Son and to the Holy Ghost which is one in God. Amen.

"OLIVER COWDERY,
"DAVID WHITMER,
"MARTIN HARRIS."

Any one who will carefully compare the above "Testimony" with the same document as found in the Book of Mormon, will find that the reporter was not literally exact in his work, but has left out words and added others.

"Oliver Cowdery never followed the church after the disaffection of the Whitmer party in 1838, but remained in Missouri, and in 1862 was laid under the quiet, green sod at Richmond."

Oliver Cowdery lived for years after 1838 in and near Elkhorn, Wisconsin. He was re-baptized and ordained an Elder at Council Bluffs, Iowa, about 1847, a seeming confession that he believed he was legally cut off in 1838, and he died about 1850.

"Harris became estranged from the church at about the same time and from the same causes also, but long after he had become feeble in both body and mind he was persuaded by persistent importuning to join his destinies with the Utah Mormons, and thither he went more than ten years ago, only to lay down his bones in the shadow of the great tabernacle.

"Mr. Whitmer entertains no doubt whatever that this singular action upon the part of Harris was wholly chargeable to the enfeebled condition of his mind, which had begun to manifest certain positive symptoms of imbecility even before he entertained the overtures from the Rocky Mountain saints. His step in this direction was greatly deplored by his old-time associates, 'the witnesses' (there were eight other witnesses who testified to having handled the plates), who had come out solid from the church in 1838 and remained, with this one exception, in perfect accord."

Joseph Smith Sen., Hyrum Smith and Samuel H. Smith, did not go out with David and John Whitmer and Hiram Page; nor is there evidence that Christian, Jacob and Peter Whitmer Jr., did. The latter died prior to August, 1837. See *Mill. Star*, 16:54.

"When this serious rupture in the organization occurred it took from the fold among others John Whitmer, the church historian, and with him the church records covering their early history up to that date."

John Whitmer was in full accord with the Church up to March, 1836, and after. See *Messenger and Advocate*, page 287.

"These records are in this town in the possession of John Christian Whitmer, a son of one of the 'eight witnesses,' and with the original manuscript of the Book of Mormon, which David Whitmer holds, are really the most notable relics of the church, and are much sought after by the Utah Mormons."

Genuine Christians do not worship "relics;" and the printer's copy of the Book of Mormon, and what historical items were left by John Whitmer, have but little value in any other direction.

"In 1879 two of the Mormon 'aposties,' Orson Pratt and Joseph F. Smith, (a son of Hyrum Smith, who was killed with the prophet), visited Richmond for the express purpose of obtaining these time-worn sheets, and they came admirably prepared to pay for them. Mr. Whitmer received them courteously, and Apostle Pratt said:

"Father Whitmer, we desire to purchase the manuscript, and we are authorized to say that you may name your price, and (with a patronizing air) be sure you put the price high enough, for the church has plenty of money in the treasury, you know."

"It was a brilliant overture; but how dismally it failed. Old Mr. Whitmer replied with quiet emphasis: 'Elder Pratt, there isn't gold enough in the world to buy it.'

"They knew it, too, and no further importuning was indulged in. The tavern-keeper makes the very trustworthy statement that before leaving Richmond, Orson Pratt told him that they would have willingly paid one hundred thousand dollars for the manuscript. Much speculation has been indulged in regarding the particular

reason for this anxiety on the part of the church to possess this relic, some going so far as to assert that it is traceable to an important difference which is said to exist in the text touching on polygamy as between the original manuscript and the present reading of the Book of Mormon.

"In glancing through this original manuscript your correspondent discovered the notable text which so completely annihilates the morality which the Mormons claim for polygamy. It is found in the second book of Jacob, sixth chapter, and the copy herewith furnished is a faithful and accurate tracing—a perfect fac simile of the original translation in the hand writing of Oliver Cowdery. Mr. Whitmer's remarkable attachment for the manuscript may be easily accounted for."

In all the editions of the Book of Mormon, except perhaps the Scandinavian, Jacob 2:6 reads just alike. There is no "second book of Jacob, sixth chapter," in the Book of Mormon.

"He is one of the very few who saw it written, that is, parts of it—and one may infer from the tenor of his testimony and the sincerity with which he still adheres to it that he entertains no shadow of a doubt that the record came forth by divine inspiration. His recital of reminiscences which take him back to the days of his devotion to the Mormon prophet are pathetic and interesting.

"He was but twenty-four years of age, and working on his father's farm near Palmyra, N. Y., when the village school-teacher, Oliver Cowdery, at that time a stranger to him, mentioned in a somewhat serious way the reputed finding of gold plates by Joseph Smith—a topic on everybody's tongue for miles around. Cowdery was visibly impressed by the report, and announced his intention to visit Smith and investigate the matter for himself, promising Whitmer, at the latter's request to advise him of the results of his investigation upon his return. A letter from Cowdery, a few days later, urged his friend to come immediately to where Smith and the plates were, in order that he (Whitmer) might receive the personal assurance that Smith's claims were substantial. He went. It was a two days' journey. The prophet received him with open arms, and he remained long enough to become strongly and favorably impressed with the situation.

"It was not long after this incident that Whitmer while plowing in the field one afternoon was visited by Smith and Oliver Cowdery, who requested him to accompany them into the woods for the purpose of witnessing a manifestation which should qualify him and Cowdery to testify as witnesses of the divine authenticity of the Book of Mormon; for Smith explained that this action was in pursuance of clearly defined instructions received from an angel of the Lord. The woods were not distant more than a stone's throw from the farm house, and thither they repaired and engaged in 'fervent prayer.' All of a sudden Mr. Whitmer says he beheld a dazzlingly brilliant light that surpassed in brightness even the sun at noonday, and which seemed to envelop the woods for a considerable distance around. Simultaneously with the light came a strange, entrancing influence, which permeated him so powerfully that he felt chained to the spot, while he also experienced a sensation of joy absolutely indescribable. While trying to realize what had

come over him there appeared immediately in front of the little party a personage clothed in white, and near him a table containing a number of gold plates, some brass plates, the urim and thummim, the sword of Laban, and some other articles. Whitmer and Cowdery were requested by the personage to examine these things, and after the inspection they were told that the Lord would demand of them that they bear witness to all the world. Mr. Whitmer describes every detail of the 'vision' with great precision and much fervency and insists that he handled and scrutinized the plates, and that the form and appearance of the strangely engraved characters were so impressed upon his memory that he would never forget them.

"At this particular stage of the recital an inspection of a copy of the hieroglyphics made from the first of the gold plates by Joseph Smith and preserved with the same solicitude that is thrown around the original manuscript becomes of curious interest. The accompanying cut is a perfect fac-simile of the little sheet which it took Joseph Smith a whole week to copy, so particular was he that the characters should be perfectly reproduced, and that the 'reformed Egyptian' language should be shown up in all its native simplicity; for, it must not be forgotten, there was a singular significance in the errand which this scrap of paper was destined to perform.

"Martin Harris, who had received a similar 'visitation' to that recounted by the other two witnesses, was dispatched to New York with this copy of the gold plate, which he presented to Professor Anthon with a request for the learned linguist to read it; in fulfillment of a prophecy of Isaiah, which is here literally applied, and which reads:

"And the word of the Lord has become unto them as the leaves of a book which are sealed, and which is delivered unto him that is learned, saying: Read this, I pray thee, and he saith, I can not, for it is sealed, etc." [This quotation is incorrect. Read Isaiah 29: 11.—Ed.]

"Much of the translation of the plates was accomplished at the house of Peter Whitmer, the father of David, and the latter witnessed demonstrations on more occasions than one of the prophet's manipulation of the stone spectacles. He states that the work of translation occupied fully eight months, and that at times this peculiar instrument would refuse to perform its functions. On such occasions the prophet would resort to prayer, and after a short season he would return to find that the urim and thummim reflected the words of the translation with its wonted power. He had to be humble and spotless in his deportment in order that the work might advance. On one occasion the prophet had indulged in a stormy quarrel with his wife. Without pacifying her or making any reparation for his brutal treatment, he returned to the room in the Whitmer residence to resume his work with the plates.

"The surface of the magic stone remained blank, and all his persistent efforts to bring out the coveted words proved abortive. He went into the woods again to pray, and this time was gone fully an hour. His friends became positively concerned, and were about to institute a search, when Joseph entered the room, pale and haggard, having suffered a vigorous chastisement at the hands of the Lord. He went straight in humili-

ation to his wife, entreated and received her forgiveness, returned to his work, and, much to the joy of himself and his anxious friends surrounding him, the stone again glared forth its letters of fire."

This passage has the ring of a malicious attempt to bring reproach upon the memory and work of Joseph. It must strike the reflective mind as very inconsistent that God would call and empower a man of quarrelsome, "brutal" instincts toward his wife or any one else, to be his seer—"choice seer"—to found and build up his great and marvellous work, and of whom He says in this same Book of Mormon, "I will make him *great in mine eyes*; for he shall do my work."—2 Neph 2: 2. It is not impossible, nor highly improbable, that Joseph and his wife had some misunderstanding or unpleasantness then, or afterwards; but those who knew them well, and best, certify to their mutual affection for each other from first to last. Hear Joseph's last written words to Emma: "What transports of joy swelled my bosom when I took by the hand, on that night, [June 11th, 1844, sixteen days before his murder.—Ed.] my beloved Emma.—She that was my wife, even the wife of my youth, and the choice of my heart. * * * Again is she here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma!"—Life of Joseph, p. 654.

Of their mutual regard and affection, Emma testified in 1877, in answer to the question, "Were you in the habit of quarreling?" "No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and as he wished nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him."—Life of Joseph, page 795.

And of the general good repute of Joseph, Oliver Cowdery bore record in the *Messenger and Advocate*, October, 1835. This was some time before David Whitmer and his fellows became disaffected. Oliver's testimony is far the most reliable, first, from the fact that he was associated with Joseph much more intimately and for a much longer time than David Whitmer; second, for the reason that his mind was not then soured and biased by wrong supposed now by David Whitmer to have been done by Joseph. Here is what he then said:

"But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, an unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other mo-

tive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

“Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious), and have now, by the help of God, arisen to note, and their names are like to (indeed they will) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous, and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.”—*Messenger and Advocate*, p. 200.

“The Urim and Thummim in this strange process of translation, would reflect a number of words in pure English which would remain on its face until the party acting as scribe had got it correctly written, and the occasional disposition of the characters to remain long after they had been so written was always an infallible evidence that there was something wrong in the translation of the record, and a close comparison would invariably reveal this fact. When the necessary corrections had been made the words would instantly disappear from the Urim and Thummim and new ones take their place.

“The first 116 pages when completed were by permission of the prophet intrusted to the hands of Martin Harris, who carried them home to his incredulous relatives in triumph, hoping by the exhibition to convert his family and kinfolk from their uncompromising hostility to the religious premises he had adopted. Upon retiring at night he locked up the precious pages in a bureau drawer, along with his money and other valuables. In the morning he was shocked to find that they had been stolen, while his money had been left untouched. They were never found and were never replaced, so that the Book of Mormon is to-day minus just 116 pages of the original matter, which would increase the volume fully one-fourth its present size. This unpardonable carelessness evoked the stormiest kind of chastisement from the Lord, who took from the prophet the Urim and Thummim and otherwise expressed his condemnation. By fervent prayer and by otherwise humbling himself, the prophet however, again found favor, and was presented with a strange, oval-shaped, chocolate-colored stone, about the size of an egg, only more flat, which, it was promised, should serve the same purpose as the missing Urim and Thummim (the latter was a pair of transparent stones set in a bow-shaped frame and very much resembled a pair of spectacles). With this stone all of the present Book of Mormon was translated.

“It is the only one of these relics which is not in the possession of the Whitmers. For years Oliver Cowdery surrounded it with care and solicitude; but at his death, Old Phineas Young, a brother of Brigham Young, and an old-time and once-intimate friend of the Cowdery family, came out from Salt Lake City, and during his visit he contrived to get the stone from its hiding place through a little deceptive sophistry expended upon the grief-stricken widow. When he returned to Utah he carried it in triumph to the apostles of Brigham Young’s ‘lion house.’”

Joseph Smith, in a letter to John Wentworth, editor of the *Chicago Democrat*, in 1842, published in the *Times and Seasons*, vol. 3, page 707, says:—“With the records [plates of the Book of Mormon, Ed.] was found a curious instrument which the ancients called ‘Urim and Thummim,’ which consisted of two transparent stones set in the rim of a bow, fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.” To this agrees the testimony of Oliver Cowdery, given September 7th, 1834, as follows:

“Near the time of the setting of the sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna County, Pa. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday, the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice directed by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said,

‘Interpreters,’ the history, or record, called ‘The Book of Mormon.’”

It must be allowed that these men best knew by what means the Book of Mormon was translated. If the stone of which Mr. Whitmer speaks was used in translating, it was in effect a Urim and Thummim, yet it was evidently not the chief instrument, nor did its use detract from the Seer’s powers of Joseph Smith. It rather confirms and exalts them, showing that the gift of translation and revelation was bestowed of God upon the Seer in person, and was of first importance and virtue. In this connection it should be remembered that David Whitmer had nothing to do, directly, with the work of translating the Book of Mormon. He was neither translator nor scribe, but only an occasional observer.

“In reciting this early experience of the church Mr. Whitmer rises to his feet, and with an intense earnestness and a clear, and forcible iteration, he carries the listener along through every detail with wonderful precision. ‘Do I still believe that Joseph Smith was a divinely inspired prophet?’ repeats the old man. ‘I know he was; it is not a matter of belief. But he fell; yes, he fell, like David, like Solomon. They were great prophets and wise men, greatly favored of the Almighty; but God did not sustain them in their sins and corruptions, and he did not sustain Joseph, either.’

“In narrating the circumstances of the prophet’s fall, Mr. Whitmer becomes especially emphatic in his denunciation of the action that changed the name of the church and altered many of the revelations and commandments, so as to admit such abominable doctrines as the ‘high priesthood,’ baptism for the dead, polygamy, and others. Here the old man takes from a well-worn trunk several volumes of the first editions of the Book of Commandments, which he proceeds to contrast with the present ‘Book of Doctrine and Covenants’ as published by the Utah Mormons. The comparison undoubtedly reveals some strange cuttings out and fillings in. The first of these early volumes has the following title page: ‘A book of commandments for the government of the Church of Christ, organized according to law on April 6, 1830. Zion. W. W. Phelps & Co., 1833.’ This volume was supplemented in 1835 by one published in Kirtland, Ohio, which bears the title: ‘Doctrine and Covenants, Church of the Latter Day Saints, carefully selected from the revelations of God, and compiled by Joseph Smith, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, presiding elders of said church, proprietors, Kirtland, Ohio,’ etc. From several texts in the Book of Mormon as well as by the early revelations given to Joseph Smith, Mr. Whitmer contends that the name first bestowed upon the organization—‘The Church of Christ’—is the only title approved by the Lord, and that the changes since made are unmistakable evidence of the apostasy of the Utah Mormons. But this is not all. There have been whole paragraphs injected into some of these early commandments, and matter too, entirely foreign to the texts.’ An instance of this appears in the clause referring to the Melchisedec priesthood, not a mention of which system is found in the revelations until after the ‘revision.’”

If Mr. Whitmer knew, and still knows,

that Joseph Smith was called of God a seer, a prophet, a revelator, and a translator to bring forth the Book of Mormon, which in 2 Nephi 2:2, compares Joseph Smith to Moses, he should fear lest he like Aaron, Miriam, Korah, Dathan, Abiram and others, find that his judgment is at fault, and that like them he is really fighting against God. He admits and advocates the calling and authority of Joseph, but assumes that he "fell." Who made him the judge in these matters? What and whence are his credentials for correcting and reproofing the Seer? By what authority does he sit in judgment upon and undertake to rectify the ministerial conduct and administration of that Seer of whom God said: "I will make him great in mine eyes; for he shall do my work?" If he is called and has authority and capability to do such a work, what and where are the evidences of it? Where is there a sentence or a word in the books he endorses, stating or implying that he ever was or ever would be called to such a work? What work has he done for the church since 1836, except in bearing testimony to the prophetic mission of Joseph Smith and the divinity of the Book of Mormon? Jesus says we are to judge men "by their fruits;" and what have been the works of David Whitmer for the past fifty years! His work, appointed of God, was to bear witness to the Book of Mormon. We honor him in that; but we reject him as an interpreter of the Scripture, and when he labors to tear down the work of God's Seer.

It is evident that in the over-ruling providence of God, David Whitmer has been kept in Richmond till now for the sole purpose of bearing witness to the calling of Joseph as a prophet, Seer, and revelator and translator, and also to the divinity of the Book of Mormon. But when he opposes his judgment, his interpretations of Scripture, and his testimony against the "great and marvellous work" ordained of God and founded by Joseph Smith, Oliver Cowdery and others, he is doing what God has never called him to do, but that which we fear he has suffered Wm. E. McLellin and other aspiring, overzealous, unwise, and unauthorized men to persuade him to do. His movements since 1837 prove as much.

We honor and revere David Whitmer in his proper calling; and we would not mar his peace or darken his sky, but when in one moment he testifies to the divine mission of Joseph Smith and the Book of Mormon and in the next rejects the prophetic work of Joseph as set forth in that Book and as is claimed by this same Seer, then we think Mr. Whitmer is sadly out of his place, and we treat him accordingly. Joseph Smith never claimed personal perfection. His revelations represent him as being imperfect, and in this respect similar to many others whom God called to be his prophets and Seers.

"A comprehensive statement of Mr. Whitmer's views on these improvised doctrines, made in refutation of a scandalous misrepresentation invented and sent out by some reporter, contains the following salient points:

"I have never at any time denied that testimony or any part thereof which has so long since been published with that book (the Book of Mormon), as one of the three witnesses. Those who know me best well know that I have always adhered to that testimony; and that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published. He that hath an ear to hear let him hear; it was no delusion! What is written is written, and he that readeth let him understand. And that no one may be misled or deceived by this statement, I wish here to state that I do not endorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so because practiced in the name of religion. It is of men and not of God, and is especially forbidden in the Book of Mormon itself. I do not indorse the change of the name of the church, for as the wife takes the name of the husband so should the Church of the Lamb of God take the name of its head, even Christ. It is the Church of Christ. As to the high priesthood, Jesus Christ himself was *the last* great high priest; this too after the order of Melchisedec, as I understand the Holy Scriptures. Finally, I do not indorse any of the teachings of the so-called Mormons or Latter Day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ as taught in the Bible and Book of Mormon, for the same gospel is plainly taught in both of these books as I understand the word of God.

"Mr. Whitmer denies that *apostles, presidents and councillors* and *high priests* are legitimate appointments of the church and the assertion is substantially borne out by the records."

The "Book of Commandments," published imperfectly at Independence, Missouri, in 1833, was never received and adopted by the church, but was publicly pronounced faulty, incomplete and unreliable; hence the need of the re-publication of one of a similar kind, the "Doctrine and Covenants," which was given to the church and endorsed by a "General Assembly" at Kirtland, Ohio, August 17th, 1835. The separate and several quorums, and then the entire body, accepted and approved it by vote after careful, prayerful deliberation. President Oliver Cowdery introduced it to the Assembly in behalf of the committee who selected and compiled it. It was then unanimously received and adopted as "a rule of faith and practice to the church." See *Messenger and Advocate*, page 160, and *Mill. Star* 15:299.

If additions were made to some of these revelations, (which we do not admit), that would not necessarily corrupt and invalidate them. For the same power that gave them had authority to add to them. Jeremiah reproduced and *added* to revelations given him, (Jer. 36:32), and he evidently did it by the will of God. Joseph may have done the same, possibly.

(To be Continued.)

Bro. B. G. Decker of Julesburg, Colorado, has lost his brother and wants to find him; his name is Z. T. Decker; when Bro. B. G. last heard from him he was in Kansas. Any one knowing where he is will confer a favor on Bro. B. G. Decker by sending the address.

SEVENTIES SHOULD PRESIDE.

IN his article on Seventies presiding, published in HERALD for November 6th, Bro. Wm. Anderson either misunderstands the tenor and scope of the Editorial in HERALD for June 12th, referred to by him, or we fail to comprehend the criticism he offers. In quoting from the Editorial named, Bro. Anderson puts into it, in brackets, the words [Seventies,] [presiding,] [High Priests and Elders,] and then argues from the premises thus made as if we made them. Bro. Anderson may be sincere and honest in so doing, and we are not willing to think he is not; but his argument is based upon improper premises. No such words occur in the Editorial of June 12th in the order stated by him; and if we were reprehensible for misquoting from the law "mild herbs," instead of "herbs and mild food," thereby teaching erroneously, is Bro. Anderson justified in foisting whole platoons of words upon the quotation of a statement made by us.

The spirit of the Editorial is this: that there has been a disposition on the part of some to hinder the missionary work of certain appointees of the church to missions by urging objections to their appointment. In regard to the question of Seventy's presiding, there is no disputation upon the part of the general church authorities; for the question was definitely settled at a Conference held at Plano, in which the decision was that they might under certain conditions preside; that is to say, their office was of such a tenure that if wisdom dictated, or necessity required, they could preside; but that in all cases of local organization they were at liberty to refuse, the words "under no responsibility of presiding" being then construed to mean, that though by virtue of their calling they were empowered to preside when properly authorized by the Twelve, the Presidency, or the church, the responsibility of so presiding did not rest upon them. The 104th section of Doctrine and Covenants, paragraph 43, provides that "And these Seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the *responsibility* to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church."

It will not be urged that High Priests and Elders have no right nor authority to travel and preach and become "traveling ministers" because of the foregoing declaration that they are not "under the responsibility" to so travel. If not, why should a similar statement found in section 107, paragraph 44, as follows: "The difference between this quorum and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God," be construed as denying the right to preside to the Seventy.

It is also here stated that though the

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines—He shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 33.—Whole No. 705.

Lamoni, Iowa, November 20, 1886.

No. 46.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered as second class matter at Lamoni Post Office.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 20, 1886.

DAVID WHITMER REVIEWED.

[Concluded from last Herald].

When Mr. Whitmer asserts that "apostles, presidents, councilors and high priests" are not "legitimate appurtenances of the church," he assumes to give an opinion without having the competent authority to make it of any special value; and in some points he is found to differ widely from Jesus and Paul and Joseph. If Joseph the Seer was the servant of God to do the work promised in 2 Nephi 2:2, 3; Book of Nephi 9:11, 12; Book of Mormon 4:2, then the adverse opinions of David Whitmer are of no worth. God's estimate and guarantee of the Seer and his work are to be preferred vastly before the opinion of a man who, though called to the ministry of Christ has nevertheless been of no force in preaching the word of God, and building up the church except in the mere, (yet important), work of bearing testimony to the Book of Mormon, and necessarily to the further fact that Joseph was a prophet, seer, revelator and translator. Whatever Mr. Whitmer may think, Jesus and Paul and Joseph all taught that God made apostles essential officers of the church. Matt. 10:2; 1 Cor. 12:28; Book of Nephi 5:9; Moroni 2:1; Doc. Cov. 16:5, etc.

As for "presidents and councilors," these are convenient modern names signifying those who preside, and those composing councils in the church. And as for "high priests," they were in the church in the days of Melchizedek; (Gen. 14:18, with Heb. 5:10; Alma 9:6, and 10:1, 2); also with the "Church in the wilderness" (Acts 7:38) in the times of Moses. (Lev. 21:10). Jethro was evidently a servant of God and a high priest, (Ex. 3:1, with Ex. 18:7-12). Moses and Aaron were "priests," (Ps. 99:6), and probably high priests, Moses of the higher order and Aaron of the lesser. (Numbers 16:10, with Lev. 8:1-8). That Joseph the Seer held the high priesthood

may be inferred from the fact that he was "great like unto Moses;" (2 Nephi 2:2); and that he rightfully possessed the Urim and Thummim which pertains to high priests; (Lev. 8:8).

But in case there were no precedents in the Scriptures, the fact that Joseph was called and appointed to found and establish the "great and marvellous work" of the Lord in this age is a guarantee that in so important a matter as organizing the priesthood he would not go far wrong if at all. It is far safer to trust the judgment and ministrations of the "choice Seer" in these matters than of one or many whom God never called to that work. These who find fault, confess that Joseph was a prophet, seer, revelator and translator, and yet they, who never held such offices and callings propose to correct and rectify his official ministrations. This is both presumptuous and audacious. David Whitmer evidently has the sectarian notion as to what priesthood and high priests signify. Webster defines priesthood as meaning, "The order of men set apart for sacred purposes." Buck holds that a priest is "a person set apart for the performance of sacrifice, and other offices and ceremonies of religion." And both Buck and Webster say that the word priest is a contraction of the word presbyter, and is "of the same import with *Elder*." Smith, in his dictionary of the Bible says: "Its root-meaning, uncertain as far as the Hebrew itself is concerned, is referred by Gesenius to prophecy." He further says that Saalschutz considers the primary meaning of the word as equivalent to *minister*. There being grades of authority, there must of necessity be high and lesser priests. In the light of this sensible view of priesthood, Mr. Whitmer's bugaboo of high priests vanishes out of sight.

"The tendency of Smith to abandon the primitive faith and introduce these damnable doctrines, Mr. Whitmer assures me, began to develop quite early in the history of the church. He manifested an alarming disposition to get revelations to cover every exigency that would arise, and in this he was eagerly urged on by some of his associates who would frequently come to him with the request that he "ask the Lord" about this thing or the other. The first striking instance of it, and one that gave rise to grave apprehensions in the minds of David Whitmer and others of his kind, occurred in connection with the publishing of the first edition of the Book of Mormon. Martin Harris was a well-to-do farmer, and he was expected to mortgage his property for the purpose of raising the necessary funds for the printing of the book. His seeming reticence to act in the matter, which Mr. Whitmer attributes to the cautious, business-like manner in which he did everything, offended some of the

brethren, and Hyrum Smith, 'The Patriarch,' proposed that some of them take the manuscript to Canada, and there sell the copyright for sufficient money to enable them to get out the publication. A revelation was procured "to order," and "warranted to fit," a thing which occurred with remarkable frequency afterward, and which caused it to be a matter of foregone conclusion that whatever the desires of the favored few expressed or the pressing emergency of the hour demanded it would be admirably embodied in the "message from heaven." Thus "the word of the Lord came" directing that two of the brethren go to Canada as suggested. They went. They also returned, but they brought no money with them and no promise of any."

This has the merit of being news, even if it is false. For it is the first time we ever read, or heard of such a transaction.

If David Whitmer claims that Joseph obtained false revelations and spoke falsely in the name of the Lord as early as 1829, and yet that he was a prophet, seer, revelator and translator sent of God, it remains for him to explain why God called and sent such a recreant, unreliable, misleading false prophet; also why he did not fulfil his promise that such an unfaithful prophet "shall die." (Deut. 18:20). Mr. Whitmer's position in this is contrary to the teaching of the Scriptures, outrages common sense, and in effect charges God with sending and highly recommending one he foreknew would mislead and corrupt by means of false revelations! Preposterous!

"Revelations came in the same manner respecting the establishment of the high priesthood system, which was the work of Sidney Rigdon, an ambitious Biblical scholar, who yearned for authority and notoriety. As well might they restore, says Mr. Whitmer, circumcision and the typical ordinances that were annihilated by Christ's coming as to ornament the church premises with Melchisedec priests."

This "high priesthood system" did not originate with Sidney Rigdon, nor Joseph Smith. As we have seen before, it was with the church in the times of Melchizedek and before, and after that in the times of Moses, and Alma, and Jesus. It was also with the saints in the times of Peter and John. Peter calls it "a royal [kingly] priesthood;" (1 Pet. 2:9); and John says of it: "And hath made us kings and priests unto God his father."—Rev. 2:6. Bingham, in *Ant. Chris. Ch.*, p. 50, says: "St. Jerome, who will be allowed to speak the sense of the ancients . . . says that both in the Old and New Testaments the *high priests* are an order, the priests another, and the Levites another." . . . "Tertullian in his book *De Baptismo*, says: "The right of baptizing belongs to the chief priests." Of "chief priests" he further says: "It was

no human invention, but an original settlement of the apostles themselves, which they made by divine appointment."—p. 54. On page 60 he also says: "Now this is most expressly said by Theodoret, that he [Ignatius] received the gift of the *high priesthood* from the hand of the great Peter." Joseph's teachings are in harmony with Scripture and church history, while David Whitmer's theory flatly contradicts both.

"There is no doubt, he continues, that the beginning of the *mobbings* and *persecutions* of the church dated from the bold and aggressive announcement of these many revelations, which in their nature, were calculated to stir up a spirit of antagonism among a people who ordinarily were peaceable."

All history shows that the persecutions and mobbings of the Saints at the first were only because of the coming forth and translation of the Book of Mormon, the preaching of the restored gospel and doing other legitimate church work; and that what occurred in Jackson, Van Buren, Clay, Ray and Carrol counties, Missouri, arose from the Saints being believers in the Book of Mormon and prophetic mission of Joseph Smith, and also because they were free-state and anti-slavery people; and also that these were among the chief causes of their persecutions in Caldwell county, Missouri, and at Nauvoo and vicinity in Illinois.

"There was no occasion for the martyrdom of Joseph Smith. He should have lived to witness the coming of Christ, as it was promised him he should, if he remained faithful. His death was conclusive evidence of his having *fallen from grace*, as it was in direct conflict with what had been promised by the Lord on condition of his remaining faithful."

We know of no promise of this kind; but on the other hand there were prophecies delivered by Joseph showing he would *not* live to the coming of Christ. See revelation Nov. 27th, 1832, *Times and Seasons*, vol. 5: 673-4; *Mill. Star.*, 14: 284; also one given Feb 24th, 1834, *Doc. Cov.* 100: 3, etc.

"Many of the declarations of the prophet, after he *lost* the spirit of revelation, which were called prophecies, signally failed to come to pass."

This is a bold, unsupported charge. We have asked, and now ask, that any of the authentic revelations and prophecies of Joseph be shown to be false. If David Whitmer, or others, failed to comply with *the conditions* of certain prophetic promises, it can not in fairness be said the promises failed, even if the things promised did not come to pass.

"The great heavenly 'visitation,' which was alleged to have taken place in the temple at Nauvoo, was a grand fizzle. The elders were assembled on the appointed day, which it was promised would be a veritable day of Pentecost, but there was no visitation. No Peter, James, and John, no Moses and Elias, put in an appearance. 'I was in my seat on that occasion,' says Mr. Whitmer, 'and I know that the story sensationally circulated, and which is now on the records of the Utah Mormons as an actual happening, was nothing but a trumped-up yarn. I saw a

great many of these things which I knew were not right, but I clung on in patience, trusting everything would eventually be put right."

Mr. Whitmer has often stated that he had nothing to do with the church after 1838. How then can it be that he attended any endowment in the temple at Nauvoo in 1845 and 6? But if he meant the temple in Kirtland, Ohio, and the endowment and dedication which took place there in 1836, he flatly contradicts the statements of the *Messenger* and *Advocate*, edited at that time by his own brother John, as may be seen by reading that paper for March, 1836, pages 274 to 281 also statements in *Mill. Star.*, 15: 581, to 739. And besides this written testimony, the writer has frequently conversed with some who attended on that occasion, and their testimony is the very reverse of Mr. Whitmer's as here given. George Morey, who was the temple-keeper, Ebenezer Page, John E. Page, Lebbeus T. Coon, Ebenezer Robinson and his wife Angeline, and others, have repeatedly told of great and very marvelous divine blessings and manifestations which they personally witnessed at that time. If Mr. Whitmer was present upon these occasions and witnessed no extraordinary divine manifestations, it simply proves that he alone was at fault. Saul "heard the voice" of Jesus who met him in the way, but those who journeyed with him did not. (Acts 9: 7). Daniel "alone saw the vision" which appeared to him at the river Hiddekel; but the men who were with him "saw not the vision." (Dan. 10: 7). The "pillar of the cloud" that was light to Israel, was "a cloud and darkness" to the Egyptians. Ex. 14: 20.

If remarkable evidences of divine favor were not given during the endowment and dedication at Kirtland, then the testimony of hundreds—possibly thousands—of persons who attended is false; so also is the testimony of the "choice Seer," John Whitmer, etc., who have written or caused to be written and published, while they were living who were in attendance, the statements that God did, in a marvelous and wonderful way, accept and approve of the services and administrations on those occasions. We are willing to believe that David Whitmer did not then receive spiritual blessings; but when he insinuates or testifies that others did not, his evidence is presumptuous and worthless.

"The brethren had received their 'everlasting inheritances' in Jackson county, Mo., where it was declared that Zion and the great temple were to be built, and where Jesus would come in 'this generation.' Joseph Smith went so far as to mark out a particular tract of country near Far West, Mo., where he declared was the Garden of Eden. From all of these places the church was driven, and their everlasting inheritances were wrested from them. The spot where Eve had plucked the fated apple fell into the hands of the unbelieving, and the 'Center stake of Zion,' located by 'divine injunction,' was transplanted and moved around promiscuously from one locality to another, according to the disposition of the people to tolerate the presence of the Saints.

"At Far West, Missouri, the most serious split

in the church occurred. It was in 1838. The Whitmers, Oliver Cowdery, Martin Harris, Hiram Page, and others of the original stock protested against preaching some of these strange revelations as doctrine, and this called forth the most violent attack from the autocratic priesthood."

The history of the church for those times informs us that *the causes* which then led to the "serious split" were as follows: "The committee of the whole church in Zion, in General Assembly at Far West, February 5th, 1838, Thomas B. Marsh, Moderator," [Joseph the Seer was not there.—Ed.] "entertained a charge made by Elder George M. Hinkle against 'the three presidents' of that church, namely, David Whitmer, W. W. Phelps and John Whitmer. "He then read a written document containing a number of accusations against the three presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer in *using the moneys* which were loaned to the church; also David Whitmer's wrong in persisting in the use of tea, coffee and tobacco. . . . Elder George Morey, who was one of the committee sent to labor with the Presidency, spoke, setting forth in a very energetic manner the proceedings of the presidency as being iniquitous." So also did Elders — Grover, David W. Patten, Elias Higbee — Murdock, — Morley, Moses Martin, John Corroll, and others. "Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints are liable to follow. He said it was a h—h principle, and that they had flatly denied the faith in doing so." [The Saints had been counselled by revelation through the Seer to not sell their lands in Jackson county—where they are now worth from \$75 to many thousand dollars per acre—but to hold on to them unyieldingly.—Ed].

"The Moderator then called the vote in favor of the present Presidency; the negative was then called, and the vote *against* David Whitmer, John Whitmer and W. W. Phelps was *unanimous*, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith Jr. came up."—*Mill. Star.*, vol. 16: 115, 116.

Joseph the Seer reached Far West the 14th of February, 1838. And on the 11th of the next April Elder Seymour Bronson preferred charges against Oliver Cowdery before the High Council and the Bishop and his Council and he was cut off.

On the 13th of the same month charges were preferred against David Whitmer before the High Council at Far West, as follows: "1.—For not observing the word of wisdom. 2.—For unchristianlike conduct in neglecting to attend meetings; in uniting with and possessing the same spirit as the dissenters. 3.—In writing letters to the dissenters in Kirtland unfavorable to the cause and to *the character* of Joseph Smith, junior. 4. In neglecting the duties of his calling and separating himself from the Church while he had a name among

us. 5.—For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council.

"After reading the above charges, together with a letter sent to the President of said Council, (a copy of which may be found in Far West Record, book A), the Council considered the charges *sustained*, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter Day Saints."—*Mill Star*, vol. 16: 133-4.

From the foregoing the Saints can readily discover what were the causes of the "serious split," and with whom they originated. They can also see which of the revelations of the Seer these "dissenters" then resisted. Time has fully vindicated the wisdom of that revelation commanding the Saints to not sell their lands in Jackson county; and as for the Word of Wisdom, the principles it advocates are now amply sustained by the most eminent physicians, hygienists, etc.

We regret any occasion for displaying before our readers any of those dark and trying scenes through which the church passed in 1837-8, and present them now, only to defend the Church and maintain its integrity. We honor David Whitmer for all the good he has done; but we honor God and his Church far more than any man, and this is our explanation for presenting the foregoing facts and any which may follow hereafter. And besides this, Joseph the Seer is dead, and when the living-attack his work and reputation and he not here to explain, others must be permitted to do it, even if by stubborn facts and searching logic.

The Danites were organized and instructed to bring these belligerent brethren to terms, or visit upon their heads the desperate consequences. There was no mistaking the alternative. David Whitmer was the first man to act, and he acted promptly. Without waiting to argue the question further, he proceeded to run the fearful gauntlet, and one shudders to hear the recital of the thrilling incidents that attended that memorable flight. If the whistling of bullets was to be taken as evidence of an intention to dispose forever of this uncompromising witness, then Mr. Whitmer was assuredly left in no doubt as to the desires of the church concerning him. He succeeded in passing the vigilant sentinels of that terrible night's watch, and reached Richmond in safety, where he has ever since resided."

It is only necessary to remark that David Whitmer in a late letter to us denies what is here stated, also some other things stated by the reporter, but which letter we are requested by Mr. Whitmer to "not publish." This will strike our readers as decidedly strange. If the reporter misstated Mr. Whitmer, why is he not willing to state particularly wherein, and then have the error and evil corrected through the press?

"A person residing not far from the picturesque town of Richmond declares that he met Porter Rockwell immediately after the shooting had been executed, and that Rockwell asked him for ten dollars to enable him to leave the country. This party, who was himself a pretty rough

character, gave the Danite the money asked for, after Rockwell had confessed to having shot the Governor in retaliation for the memorable order which was sent out by Boggs to exterminate the Mormons. His story is well substantiated. None of these things is told by Mr. Whitmer in a spirit of hatred; in fact his consideration for all of the "transgressors" is most commendable. He does not entertain a doubt that Joseph Smith was a practical polygamist, and has no sympathy whatever with Joseph Smith, Jr., who is at the head of the Reorganized Church of Latter Day Saints, and who avers that his father (the prophet) never adopted or advocated polygamy."

When Mr. Whitmer parades his opinion on this matter of polygamy, especially in view of the fact that he had nothing to do with the church after April 1838, and therefore knew nothing of Joseph's private life, he only gives further evidence of his recklessness of other people's reputation, and of his seeming readiness to cast a cloud over the fame of that Seer whom he allows God called and empowered to introduce the last, and in some respects, grandest of all the dispensations. This smacks of prejudice, envy, disappointed ambition, retaliation for supposed wrongs, or something of that sort, and exhibits a sad want of forbearance and Christian love.

Joseph Smith, president of the Reorganized Church, demonstrates from the Book of Mormon, Doctrine and Covenants, and from all the papers, periodicals and books published by the Church up to the death of his father, (June 27th, 1844), that he always taught monogamy, and denounced polygamy and everything of that kind. Mr. Whitmer would hardly dare undertake to refute this position. And as he was not with the church after 1838, he is not a competent witness to prove that Joseph the Seer "was a practical polygamist," and his volunteering such an opinion reflects no credit upon either his head or heart. Joseph does not admit or confess what he does not know of in respect to his father's life and teachings.

"He is satisfied that this faction, like that which followed Brigham Young into the Rocky Mountains, is a withered branch, without the vitality of divine approval; and along with this he insists that there are lots of good, honest people among them all."

Mr. Whitmer's opinion that the Reorganized Church is a "faction like that which followed Brigham Young into the Rocky Mountains," and "is a withered branch, without the vitality of divine approval," is equally valueless with others he has given. When the facts in respect to the rise and progress of the Reorganization are considered, it is found to bear unmistakable marks of "the vitality of divine approval;" for at the very first "the Spirit of the Lord" lifted up a standard, and from that time forward faithful men and women have labored prayerfully and diligently, bringing many thousands to a saving knowledge of the gospel of Christ and redeeming them from the ways of sin and error. In doing this they have met and overcome the accumulated prejudices originating in falsehood and fed by the heresies and dissensions of professed Saints;

and they have also vindicated the work of God, delivering it from the reproach brought upon it by unwise and corrupt would-be leaders, and have won for the Church of Christ an honorable place and name and influence among men. This they have done with the world, the flesh, the devil, and all the factions of the church opposing them; and while so engaged, God has marvelously blessed and sustained their work, confirming it with divers miracles, signs and gifts of the Holy Ghost, as many thousands bear witness in America—including Canada—in foreign lands, and upon the islands of the sea. When Mr. Whitmer says the Reorganized Church "is a withered branch, without the vitality of divine approval," he undertakes to testify of what he does not know, and he thereby exhibits a lack of prudence and wisdom, and Christian love and light that is truly lamentable. The Reorganized Church has withstood the slurs and slings and slanders of enemies from without and within the church from the first, and it was never more prosperous than now, was never so well prepared to resist attacks as now, and its prospects for future work were never before so promising. It exhibits a wonderful degree of vigor, growth and activity for "a withered branch," and it will likely continue to do so.

Since writing the chief part of this review we have received a letter from David Whitmer in which he denies having told his interviewer some of the things set forth in the foregoing article from the *Inter Ocean*. His denial is not sufficiently specific, and what is worse he requests that we do not publish it!

It strikes us as very strange that Mr. Whitmer refuses to permit us to correct through the *HERALD* what he states is incorrect in the *Inter-Ocean* article. If he knows that misstatements have been made in that article, he being in some sense the occasion of it, fair dealing demands that he take the earliest time and the most effective means to mend the wrong. But when he fails to do this, and also forbids us to publish his letter of denial and explanation, it awakens unhappy misgivings and moves us yet further to defend the church and its interests by an appeal to facts on record and to the testimony of credible men and women who related the facts to which they were and are knowing, and leave the results for the future to determine.

David Whitmer is now an old man, (over eighty-three), worn and weakened in mind and body, and all should look with forbearance and compassion on his real or seeming errors and misstatements, also upon what appears to be his prejudices against the Seer and the Church, and attribute them to human weakness, rather than to intentional wrong. Interviewers now ask him to recount what transpired fifty and sixty years ago, and when they get his statements, they dress them up in their own language, and no doubt exaggerate and even add to them. Mr. Whitmer should either reject all interviewers, or correct at once the errors they publish. This would, in part, save us the painful work of refuting published misstatements,

which we do and shall do, by an appeal to documents published by the church and its officers at or near the time of the occurrence of facts recited. Authoritative written evidence is vastly superior to the memory of the aged and infirm. We wish David Whitmer well, but we heartily reject his theories and resist his errors.

In conclusion, we think the key to David Whitmer's attitude toward the church, his slackness, dissension, opposition and self-justification, may be found in a revelation given through Joseph the Seer, September, 1839, Doc. Cov. 29: 1, which says:

"Behold, I say unto you David, that you have feared man and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded; wherefore, you are left to inquire for yourself at my hand, and ponder upon the things which you have received. * * * And you shall attend to the ministry in the church, and before the world, and in the region round about. Amen."

AMERICA, THE LAND OF JOSEPH.

WE give below an extract, or two, from an oration delivered at Wirt, Decatur county, Iowa, July 3d, 1886, by Judge R. C. Henry, of Mt. Ayr, Iowa, and sent us by Bro. N. J. Kent, for publication. The delay has been partially unavoidable.

"I believe that permanent and universal peace will come, because the mouth of the Lord of Hosts hath spoken it. On every page of the New Testament are written forever words of peace. The generous, unselfish efforts of this great republic may be a part of God's plan for the fulfillment of prophecy, and the ushering in of that time when nations shall not lift up sword against nation; neither shall they learn war any more."

"Let Romans boast of Carthage destroyed, and Greeks celebrate burning Troy—but let our age boast of nobler victories. Let our faithfulness and constancy to human rights and the cause of the world's advance further the coming of that time,

"When the war-drum throbs no longer,
And the battle flags are furled,
In the parliament of man,
The federation of the world."

At the request of Bro. Kent we add the following evidences concerning America being the land promised to the seed of Joseph in prophecy.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my pro-

genitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Gen. 49: 22-26.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. 48: 8-19.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 13-17.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt,

and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord."—Hosea 11: 8-11.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."—Zeph. 3: 8-10.

These prophecies locate the land of Joseph and his sons, Ephraim and Manasseh, "beyond the wall"—the sea. It was greater than that received by Jacob's "progenitors," reaching "the utmost [farthest] bounds of the everlasting hills," reckoning from the land of Goshen where the patriarch Jacob was when delivering this prophecy. And Jacob, when blessing Joseph's sons, locates their "multitude," their posterity "in the midst of the earth," reckoning from Goshen, and here Ephraim's seed would "become a multitude of nations." This points clearly to the continent of America, (1) for the reason that, measuring from Goshen, it is "in the midst of the earth; (2) for the reason that in America, when discovered by Columbus and others, "a multitude of nations" having a common lineage occupied it, whose origin is manifestly Israelitish. Moses' prophetic blessing on Joseph and his seed is possible in America, but it is not in the land of Judeah, nor in any other land known to man.

"The precious things of heaven" doubtless refers to the revelations of God's will, and to Divine providences and favors specially bestowed.

"The dew," and "the deep that coucheth beneath," relate to the large and singularly beneficent distribution and supply of these elements.

"The precious fruits brought forth by the sun," and "the precious things put forth by the moon," relate without question to the variety, excellence and abundance in the vegetable kingdom on the American continent, stretching through every variety of climate from near the extremes of north and south.

"The chief things of the ancient mountains," and "the precious things of the lasting hills" are clearly the valuable minerals and other precious mountain products which abound to such an unparalleled degree throughout America.

"The precious things of the earth and fulness thereof, [of these precious things. —Ed.] clearly refer to all those blessings in any way arising from and pertaining to our earth, and which are found in such "fulness" only on the American continent.

"The good will of him that dwelt in the bush," is manifestly the good will of God, for he it was who appeared to Moses the prophet in the burning bush. (Exodus 3: 4-14). And this "good will" could be manifest to Joseph's seed on Joseph's land, only by direct revelation from God to that "seed" making known the government of