

# The Choice Seer: Who Is He?

By Charles Fry

The Inspired Version of the Bible contains a remarkable prophecy uttered by Joseph of Egypt dealing with his posterity. Having spoken of a prophet (Moses) whom the Lord would raise up to



CHARLES FRY

deliver his people Israel from Egypt and from bondage, he said that they should be scattered again, but that at the time of their scattering "a branch shall be broken off, and shall be carried into a far country." This branch was to be of the seed of Joseph, and notwithstanding their separation from the rest of the house of Israel "they shall be remembered in the

covenants of the Lord when the Messiah cometh."

Latter Day Saints, in the light of the *Book of Mormon* revelations, hold that this "branch" of the house of Joseph is the one described in that book as being planted by Lehi upon the American continent, grew into a great people, and which after centuries of enlightenment and civilization, fell into spiritual and national decay, and became a darkened people.

In harmony with the covenants made to his fathers, Joseph prophesied of this benighted branch that "he [the Messiah] shall be made manifest unto them in the latter days in the Spirit of power: and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom." This does not mean that the Lord will appear in person at this time as he did in former days, but that by the power of his Spirit, Christ and his gospel would be revealed to them to their restoration.

## A SEER TO BE RAISED UP

The performance of this great work was to be effected by a "Seer" whom the Lord would raise up and empower. Joseph's prophecy continues: "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and

he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him." (Genesis 50: 26-28.)

So far this prophecy deals solely with the "branch" which was to be broken off, except for an incidental reference to Moses and the deliverance of Israel from Egypt, and it distinctly shows that the work of this seer would be in behalf of this branch.

## THIS SEER TO BE GREAT

The seer whom the Lord would raise up in the latter days is to be of great importance in the Lord's work, in turning a great people to their God, a people probably comprising many nations and kindreds. The prophecy indicates that this people—a branch from Joseph—would be in spiritual darkness and spiritual bondage. No ordinary man can turn a nation, but this man is to turn from darkness into light, and from captivity unto freedom, a great people, more than a nation. To do this he must be made mighty and strong by the power of God. So the Lord has said:

"And I will make him great in mine eyes, and he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt: . . . And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days." (Genesis 50: 29, 32.)

This man is referred to as "a choice seer," and he is to be "esteemed highly" by his people. The Lord says that that seer he will bless, and that he "shall bring my people unto salvation." Such expressions reveal the greatness of this prophet, and the magnitude of his work. Moses delivered ancient Israel by the power of God, when a small people, from political and religious bondage, but this prophet to come will bring a far greater people "to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." No prophet of the past has ever accomplished so great and important a work as this one is destined to do. He will be great indeed.

## TO BE OF THE LINEAGE OF JOSEPH

The choice seer was to be raised up from Joseph's line of posterity, for Joseph prophesied, "Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins." Jos-

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eph's posterity became great; his two sons, Manasseh and Ephraim, becoming the heads of two great tribes in Israel. The branch which was "broken off," and came to America was but a small part of the tribe of Manasseh—in fact, but one or two families—but it grew into a great people, which in time extended over the entire western hemisphere. Undoubtedly there are other portions of the posterity of Joseph in other parts of the world, but the seer who is to be of the seed of Joseph is prophesied of only in connection with this branch. He is to be of the branch in America.

#### THIS SEER'S WORK TO BE IN BEHALF OF JOSEPH'S POSTERITY

The seer that God is to raise up "out of the fruit of thy loins," *i. e.*, Joseph's, is to work with his own people. "And unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to a knowledge of the covenants which I have made with thy father." "And unto him will I give power to bring forth my word unto the seed of thy loins." His mission is primarily to his own people, though his work may later be extended to other portions of Israel.

#### WHAT THE SEER IS TO ACCOMPLISH

Speaking of the Messiah and that part of his own posterity which should be broken off, Joseph wrote: "For he shall be made manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness into light: out of hidden darkness, and out of captivity unto freedom." Such a work could be done only through some human agent. All such works God accomplishes through men raised up empowered of God. This is just what he has said he would do in bringing this branch of Joseph out of darkness into light in the latter days, for the prophecy goes on to say, "A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of thy loins." God is to manifest his power through a prophet, or a seer, for a seer is a prophet, and more. (Mosiah 5: 76.)

One part of the mission of this seer is to bring forth the word of God to his people. "Unto him will I give power to bring forth my word unto the seed of thy loins." This probably refers to the bringing forth of ancient Scriptures which have been hidden in the earth awaiting God's time for their revelation. The fact that a seer is constituted of one, who of God is given possession of the *urim and thummim*, and the gift of God belonging therewith to use them in the translating of unknown languages, and other purposes, sustains this idea. (Mosiah 5: 72-85.) This man's work as a

seer is to bring forth, translate and publish the word of God, and that in addition to what the people may already have. Undoubtedly this will be the beginning of the great work which this man is to do, for there is more spoken of.

"And not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall already have gone forth among them in the latter days." This suggests great power as a prophet and leader, in which regard he will be like John the Baptist who turned many to salvation. This seer is to bring his people "out of darkness into light," and "out of captivity unto freedom." It is not impossible that this deliverance out of captivity unto freedom is political as well as spiritual, in which case he would be also a political leader.

And still the prophecy goes on in describing the work of this man, declaring that he shall bring his people "to a knowledge of their fathers in the latter days: and also to the knowledge of my covenants, saith the Lord." If these people who for generations have been left in darkness and ignorance are to be given a knowledge of their fathers through the word which this man is to bring forth, then this revealed word must be historical record of the ancestors of these people. And furthermore, if it is to reveal to them the covenants of the Lord, then it must of necessity be also a sacred record, or Scripture. By his work as a seer in bringing forth this word, and by his ministry in convincing his people of its truth and divinity, he will turn them to God. "The thing which the Lord shall bring forth by his hand shall bring my people unto salvation."

Thus is shown somewhat the scope of this man's work in the latter days.

#### WHO IS THIS SEER?

The view has become current in the church that this choice seer was Joseph Smith, jr., who by means of the *urim and thummim* translated the *Book of Mormon*, a historical and sacred record dealing with the people of the "branch" which was broken off from the family of Joseph. This view, apart from one or two similarities in the work of these two men, is based mainly upon one statement of the prophecy which by many is considered to be conclusive. It is that "his name shall be called Joseph, and it shall be after the name of his father." It so happens that the name of Joseph Smith, jr., who was named after his father, corresponds to this part of the prophecy. However, the writer has long since reached a conclusion quite different.

Notwithstanding the correspondence in names

with the prophecy, Joseph Smith did by no means fulfill the prophecy as a whole. In fact there is but little in the mission of Joseph Smith that does correspond with the work of this seer. This will be clearly seen in the light of the following points:

1. The man spoken of in the prophecy is to be a seer to the seed of Joseph of Egypt. Joseph Smith's work was to the gentiles.

2. The seer was to be esteemed highly among Joseph's seed. Joseph Smith never was, for the evident reason that he was not known to them.

3. The Lord has said that he would give unto this seer a commandment to do a work for the fruit of the loins of Joseph: Joseph Smith received no such commandment, nor did any particular work for the fruit of the loins of Joseph.

4. The seer is to bring his people, the branch, to a knowledge of the covenants God made with Joseph's father, Jacob. This Joseph Smith did not do.

5. This seer is to be great like unto Moses. Joseph Smith did the work appointed him of God, and it was great, but not comparable to that of Moses.

6. The "word" which the seer is to bring forth is "unto the seed of the loins of Joseph," referring to the branch which was broken off. The word brought forth by Joseph Smith was primarily to the gentiles, though it may go in time to the seed of Joseph.

7. The seer of the prophecy is to convince the seed of Joseph of the truth of the word which had already gone among them, (the Bible). Joseph Smith did not do this.

8. Nor did Joseph Smith confound false doctrines, stop contentions, and establish peace among the fruit of the loins of Joseph, as the choice seer is to do.

9. The branch that was broken off was to be brought by this seer to a knowledge of their fathers. This was not done by Joseph Smith.

10. This seer is to be "made strong, in that day when my work shall go forth among all my people." Since that work has not yet gone among "all my people," it is yet future, and could not have been done by Joseph Smith.

11. The work to be done by the seer is to accomplish the restoration of Israel. Joseph Smith was a prophet of the gentiles and to the gentiles, and his work did not extend directly to Israel.

12. The seer was to be divinely preserved, "and they that seek to destroy him shall be confounded." Joseph Smith was persecuted, imprisoned, and put to death by his enemies, and they were not confounded.

On the other hand there are the points of correspondence between the work of Joseph Smith and that of the seer which we also notice:

1. Joseph Smith was a *seer* as well as a prophet.

2. He brought forth the word of the Lord, by the *urim and thummim*, which was the writing in small part of the fruit of the loins of Joseph.

3. His name was Joseph, and it was after the name of his father.

These three points however, in the light of the twelve points previously noted, do not establish Joseph Smith as the choice seer of the prophecy. There have been many seers and there may be many yet to come, so that it is easily possible that some other than the prophet to the gentiles may fulfill the prophecy. The *Book of Mormon* brought forth by Joseph Smith itself shows that there are greater and far more important records that God holds in reserve but which are to come forth in due time. And as to the name, correspondence with the prophecy in this particular proves nothing unless there is correspondence in all other points also, which, as we have seen, there is not.

#### BOOK OF MORMON EVIDENCES ON IDENTITY OF THE SEER

The identity of the choice seer is more fully revealed by the *Book of Mormon*, evidences being supplied confirming those given in Genesis, and which are more clear, more specific, and which to the writer make utterly impossible any application of the prophecy to any other than a prophet who is to arise from the remnants of the land who are descended from Lehi. We now examine these evidences as found in 2 Nephi, chapter two.

The *Book of Mormon* as a whole gives the history of a colony of Manassehites whom the Lord led out of Jerusalem shortly before its final destruction by Nebuchadnezzar, and brought to the land of America where they grew into a great people. Notwithstanding they were blessed with the gospel, and with prophets, and with the Holy Spirit, a portion of the people rebelled and they became a divided people, one portion continuing in unbelief and wickedness, and the other fluctuating between a high state of righteousness and civilization to varying degrees of low estate, until nearly a thousand years had passed, when through great wickedness the government was destroyed and the nation fell into anarchy and spiritual darkness. They degenerated into heathendom toward the close of the fourth century A. D. It is understood that the native American races are the remnants of this people.

Thus the so-called Indian races of North, South, and Central America today, whose number is estimated at between ten and fifteen millions, comprising many nations and tribes, and who have lost the knowledge of their own identity, remain the "fruit of the loins of Joseph," for (making allowance for

some mixture of other tribes of Israel) they are of the lineage of Joseph through Manasseh and Lehi. They are the branch which was broken off, and it is specifically with this people that the prophecy of Joseph deals; it is from them that the choice seer is to come, and it is to them that his work will be directed, as we shall see.

#### THE PROPHECY OF LEHI

Lehi was the head of the little group of two families and one extra man which left Jerusalem B. C. 600. He was a prophet and priest, and received divine direction in his journeying. When he had become old in the new land of America and was about to die, he gave his last instruction and blessing to his posterity. He had become familiar with the prophecy of Joseph for it was written in the sacred record, known as the plates of brass, which he had brought from Jerusalem, and with the Spirit of prophecy resting upon him he quoted this prophecy with slight variation, and applied it to his own people. He held them to be the branch broken off from the seed of Joseph, and from which the Lord, in the latter days, would raise up a righteous branch.

Lehi clearly indicates that the choice seer whom God will raise up in the latter days will be of the loins of Joseph through this branch, and that his work would be among the seed of the loins of Joseph. Lehi had finished quoting Joseph's prophecy and now proceeds to declare his own prophecy by the Spirit of God. He said:

"And the Lord said unto me also, I will raise up unto the fruit of thy loins: and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it." (*Book of Mormon*; 2 Nephi 2: 36, 37.)

This man who is to be raised up from the loins of Lehi is not a different seer from the one spoken of in the prophecy of Joseph. He is to "write the writing of the fruit of thy loins," that is, to translate for his people the record of their fathers which they had lost when they went into sin and darkness, which is the same work of which Joseph prophesied when he said, "unto him will I give power to bring forth my word unto the seed of thy loins." Lehi goes on to say, "And it shall be as if the fruit of thy loins had cried unto them from the dust; . . . and they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them." The posterity of Lehi were to write the sacred truth, and after many generations had passed, and their children had dwindled in spiritual darkness, these writings were to come to their

benighted posterity in the latter days. A seer would be raised up to bring them forth.

#### THE SEER TO BE THROUGH JOSEPH THE SON OF LEHI

Lehi not only states that this seer is to be of his own lineage, but that he will come through the line of his youngest son whom he had named Joseph.

Before quoting Lehi upon this point it is necessary to remind the reader that the patriarchal Lehi had been blessing his sons and grandsons, as many as were willing to receive his blessing, and he had now come to the last one, his youngest son who was but a lad. It was while blessing this boy, Joseph, perhaps with his hands upon his head, that he said to him, "The Lord bless thee for ever, for thy seed shall not utterly be destroyed." He was speaking under the indictment of the Holy Spirit. Coupling himself and his son with Joseph of Egypt from whom they were descended, and also with the prophecy of Joseph concerning the righteous branch, he introduces his prophecy regarding his son with these words:

"For behold thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord would raise up a righteous branch unto the house of Israel," etc. (2 Nephi 2: 5-7.)

What occasion had Lehi to introduce this prophecy of Joseph of Egypt into the blessing of his son unless it had some special application there? In bringing it in there must have been some purpose in view: there must have been some connection between the prophecy and the boy or its use at that time would have been most inappropriate and inconsistent. As it was, this whole prophecy of ancient date as quoted by Lehi, was a part of the blessing pronounced upon the head of little Joseph. Its significance was that it was to have its fulfillment through this boy in one of his posterity down in the latter days. In other words, the choice seer of whom Joseph of Egypt prophesied, was to come of the lineage of Lehi through his son Joseph. Lehi says just this in his own prophecy over the boy:

"And now, behold my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great

in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph." (2 Nephi 2: 44-48.)

Thus the prophecy of Joseph was brought over and placed upon the head of Joseph, the young son of Lehi, through whom it was to have its fulfillment as pertaining to the raising up of the choice seer, the "one mighty." No wonder that Lehi ended his blessing with the words, "And now, blessed art thou, Joseph."

Our application of these prophecies of both Joseph and Lehi to Joseph Smith is a mistake. In no possible way did Joseph Smith fulfill them. They are yet future. These prophecies deal with the restoration of Israel which begins with the raising up of a mighty prophet, a seer who shall first restore the lost record of the branch of Joseph, and by the great power of God which he shall receive, turn his benighted people to the Lord and to salvation. This movement is to spread to all parts of the house of Israel wherever found upon the earth.

#### THE RECORD THAT IS TO BE BROUGHT FORTH

There are two principal records kept by the house of Joseph: first, a record begun probably by Joseph himself in Egypt, and kept by a succession of inspired men of his family line through Manasseh to Laban, 600 B. C., from whom they passed by divine intervention because he had become corrupted; to Lehi, a righteous prophet whom the Lord was leading at the head of a colony to America, and who was in all probability a younger brother of Laban, holding the right of succession when Laban proved unworthy. This record came to an end at this time but was preserved and published to the Nephite people, serving a most important purpose in giving to them a knowledge of God and his law. It was their Scripture. Second, a record begun by Nephi, son of Lehi, upon plates of gold, referred to modernly as the "first plates of Nephi," and continued by a line of successors, all of Nephi's descent, from about 600 B. C., to 384 A. D., when Mormon at a time of national destruction deposited them in the Hill Cumorah, their present resting place. They may be considered a continuation of the record upon the plates of brass, for the two give an unbroken history from Joseph to Mormon, a period of over 2,000 years.

The *Book of Mormon* which was brought to light in 1827 through the instrumentality of Joseph Smith, is a small abridgment of the record kept upon the plates of Nephi, made by Mormon before placing them in the earth. Moroni his son wrote the final chapters and deposited the abridgment in

the earth, presumably in New York where they were revealed to Joseph Smith. This work is quite incidental to the greater record upon the plates of Nephi, and was designed primarily for the gentiles, from whom it will eventually go to the remnants of Joseph.

#### THE PLATES OF BRASS

Of the plates of brass, Lehi prophesied "that these plates of brass (*i. e.*, the record upon them) should go forth unto all nations, kindreds, tongues and people, who were of his seed." (1 Nephi 1: 169.) They are not to go to the gentiles.

As showing that this record will be brought to light by the seer we note the following prophecies, which have particular reference to the promises and covenants God made to Jacob and Joseph, and which are written upon the plates of brass, which covenants and promises are to be brought to the knowledge of his people by the seer.

"And he shall bring them to the knowledge of the covenants which I have made with thy father" [Jacob]. (Genesis 50: 28.)

"And now I, Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt: for behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass." (2 Nephi 3: 1-5.)

"The prophet Zenos . . . and also Zenock . . . testified particular concerning us, who are the remnant of their seed. Behold our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?" (3 Nephi 4: 71-73.)

These statements show that Jacob and Joseph, and also Zenos and Zenock who were prophets in the line of descent between Joseph and Lehi, all spoke of their posterity, the remnant, which both Nephi and Mormon say means "us," the Nephites. It is these prophecies containing the promises and covenants of God which the seer is to bring to the knowledge of his people. Since they are written upon the plates of brass it means that that record is one to be brought forth by the hand of the seer.

#### THE PLATES OF NEPHI

When Ammoron, in 320 A. D., buried these plates with others during a time of civil war and destruction, Mormon says that he hid them up unto the  
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Lord, "that they might come again unto the remnant of the house of Jacob, according to the prophecies and promises of the Lord." (4 Nephi 1: 59.)

Mormon says that "there can not be written in this book (of Mormon), even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part . . . that they may be brought again unto this people, from the gentiles. . . . And when they shall have received this, . . . if it so be that they shall believe these things, (in the *Book of Mormon*), then shall the greater things (the first plates of Nephi) be made manifest unto them." (3 Nephi 12: 1-3.)

These statements point to the publication of the record upon the first plates of Nephi to the remnants of the Nephites in the latter days. Whether this record will be brought forth by the seer is not clear though it is not improbable that it will.

## OTHER POINTS OF IDENTITY

Thus the *Book of Mormon* testimony confirms the Bible as showing the identity of the choice seer. To the twelve points already set forth from the Bible account showing the non-application of the prophe-

cies to Joseph Smith, we are now able to add three others from the *Book of Mormon*:

13. Lehi definitely shows that the prophecy regarding the seer is to be fulfilled in the lineage of his son Joseph. Joseph Smith was not of that lineage.

14. The choice seer is to bring forth the plates of brass and translate them for the benefit of his people. Joseph Smith brought forth the abridged record upon the plates of Mormon but not the brass plates.

15. Bringing forth of the national record of the Nephites from the first plates of Nephi seems also to be a part of the work of the seer. Joseph Smith did not translate this work.

Joseph Smith as a prophet and seer accomplished the work God destined him to do. He occupied in his own place and fulfilled his divinely appointed mission, and it is not necessary to credit him with any work belonging to another. The mission of the "choice seer" is one yet to be performed in the raising up of a righteous branch from among the posterity of Lehi, the aborigines of America. That mission is to be performed by the seer prophesied of by Joseph and by Lehi, and who is to arise from their posterity through the line of Joseph the son of Lehi. He will come from the Indian race.

LINCOLN, NEBRASKA, 2632 K Street.

## APOSTLE T. W. SMITH AND SISTER HELEN SMITH

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There is more of the hymn. I think Brother David Smith composed it. I wish I could get that old hymn book.

They did much good in Clitherall and vicinity. The only human weakness Brother Smith seemed to have was a hasty temper, and he showed it only once. That was when a horse balked. A big wagon load of us had gone down to Clitherall from Silver Lake. Brother Smith had preached twice and it had been a hot, tiresome day. The team belonged to Winfield Gould and Charlie Pierce was driving. As we reached the foot of the long hill about a mile from our destination one of the horses balked. After fussing around quite a bit Grandpa Gould and Brother Smith got out of the wagon and tried to coax the horse to go. They worked about an hour but the horse wouldn't budge. So there was nothing to do but wait. Finally, when it did take a notion to go it started up in such a hurry that Grandpa and Brother Smith were left behind, and Charlie didn't dare stop the team for fear they would balk again. So Grandpa and Brother Smith had to walk the rest of the way home; and under the strain of the day, the weariness of body and the exasperating work with the balky horse, Brother Smith's

temper flared up. By the time he reached Grandpa Gould's he was ready to blame his wife for his being left behind and demanded of her why she didn't have the driver stop and wait for him, and he said, "If that was my horse I'd get a gun and shoot it." His wife only said soothingly, "Now, Thomas! Now, Thomas!" And the storm was soon past. But in our family prayers that night Brother Smith begged most humbly and earnestly for God's forgiveness for giving way to his temper.

An incident not connected with Brother T. W. Smith occurred at Clitherall this summer. Elder T. J. Martin of Oak Lake had been told by Sister Sarah Shaw, wife of Marcus Shaw, that her mother, Luana H. Baldwin who was baptized at Manti in 1869 by W. W. Blair, knew that Joseph Smith practiced and taught polygamy. During this summer Mother Baldwin, as she was called, who was making her home with the Shaws at Clitherall became very sick and sent for T. J. Martin to administer to her as she thought she was dying.

During his visit he said, "Mother Baldwin, I have heard that you could give evidence that Joseph Smith was a polygamist. Do you know of Joseph Smith's ever teaching or practicing polygamy?"

"No," she answered, "I know of nothing of the kind. Polygamy wasn't started

till after Joseph Smith's death."

Then Brother Martin turned to Sister Shaw and said, "I thought you told me your mother knew Joseph Smith was a polygamist?"

"I found out different," was her reply.

Wherever Brother Smith preached he roused a keen and friendly interest in his hearers, and there would likely have been a great ingathering had it not been for an unfortunate incident that occurred at a prayer meeting in the Cutlerite church at Clitherall one Sunday afternoon. There was a large crowd present, some from St. Olaf, twenty miles to the southwest. Brother Smith had preached with great liberty in the morning and everyone was feeling good and friendly.

During this prayer service some of the over-zealous visiting members made accusation against certain of the Cutlerites and rebuked them with great plainness of speech. Great harm was done; the interest of the nonmembers died out; and the friendship between the two factions were replaced by suspicion and distrust. Brother Smith, after sifting and weighing the matter thoroughly, decided that even if the rebuke were deserved the time, the place and the circumstance made it unwise to deliver it.

To show the length to which this spirit of accusation was carried, the Cutlerites were accused of casting a spell over

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