

some money, and went off to college a while, and came back a Presbyterian preacher. He knows just what he got there, and feels stuck up, and is now preaching for his bread and butter; and if they should take away his salary, he wouldn't last twenty-four hours."

We are much obliged, Mr. Taylor, for your kindness.

"You are welcome, and if you will drive back, I will go with you and show you persons who can tell you all about those people."

We thus left Mr. Taylor, but for want of time, could not then return and accept his kind offer to show us around; hope to be able to do so some time in the future.

These facts and interviews are presented to the readers of the *Herald* impartially—just as they occurred—the good and bad, side by side; and allowing for a possible mistake, or error, arising from a misapprehension, or mistake in taking notes, it can be relied upon as the opinion and gossip had about the Smith family and others, among their old neighbors. It will be remembered that all the parties interviewed are unbelievers in, and some bitter enemies to, the faith of the Saints; and it is not unreasonable to suppose that they all told the worst they knew. So we submit it to the readers without comment, with the expectation of sending each one of the parties interviewed a copy when published.

WM. H. KELLEY.

COLDWATER, Michigan, March, 1881.

Letter from D. P. Whitmer.

RICHMOND, Ray Co., Missouri,
March 29th, A. D., 1881.

ELDER JOSEPH SMITH, JR.,
Plano, Illinois:

Dear Sir:—Some time ago you requested my uncle, David Whitmer, Sr., to make a statement confirming his testimony as one of the three witnesses to the Book of Mormon, which you desired to publish. The time having arrived when he thought it became necessary for him to do so, and in same connection briefly to define his position. He has done so, and in connection with it has the great satisfaction of being endorsed by his old friends and neighbors, as to his being a man of the highest integrity, and of undoubted truth and veracity. He is willing for you to publish the same in your paper, feeling sure that you will do him the justice to publish the full statement, together with the indorsement of his standing, which you will no doubt regard as of much importance (to him at least) in that connection. Please answer, and will be glad to hear what you think of the matter. All that were asked signed his endorsement, and could have obtained many more, but did not deem it necessary.

Yours truly,

D. P. WHITMER.

DAVID WHITMER, SEN.,

Tested and Sustained.

He Denounces Polygamy and So-called Mormonism—Avows His Faith in Christ, and Confirms His Testimony as one of the

THREE WITNESSES TO THE BOOK OF MORMON.

His Integrity and Character Vindicated by Numerous old Citizens of High Standing, of Richmond, Ray County, Mo.

A PROCLAMATION.

Unto all Nations, Kindred, Tongues and People unto whom these presents shall come:

It having been represented by one John Murphy of Polo, Cadwell county, Missouri, that I, in a conversation with him last Summer, denied my testimony as one of the three witnesses to the "BOOK OF MORMON."

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God once for all, to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, 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 of 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 deceived or misled by this statement, I wish here to state that I do not indorse 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 man 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 her husband, so should the Church of the Lamb of God take the name of its head, even Christ himself. It is the Church of Christ.

As to the High Priesthood Jesus Christ himself is 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.

And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and

condemning the light which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

In the spirit of Christ, who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world may be benefitted by this plain and simple statement of the truth.

And all the honor be to the Father, the Son, and the Holy Ghost, which is one God Amen!

DAVID WHITMER, SR.

RICHMOND, Mo., March 19th, 1881.

Testimonial of Citizens.

We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer, Sr., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

A. W. Doniphan,
G. W. Dunn, Judge of the Fifth Judicial Circuit.
T. D. Woodson, President of Ray Co., Savings Bank.

J. T. Child, editor of *Conservator*.
H. C. Garner, Cashier of Ray County Savings Bank.

W. A. Holman, County Treasurer.
J. S. Hughes, Banker, Richmond.
James Hughes, Banker, Richmond.
D. P. Whitmer, Attorney at Law.
Jas. W. Black, Attorney at Law.
L. C. Cantwell, Postmaster, Richmond.
George I. Wasson, Mayor.
Jas. A. Davis, County Collector.

C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.
George W. Trigg, County Clerk.

W. W. Mosby, M. D.
Thos. McGinnis, ex-Sheriff Ray county.
J. P. Quesenberry, Merchant.
W. R. Holman, Furniture Merchant.
Lewis Slaughter, Recorder of Deeds.
Geo. W. Buchanan, M. D.
A. K. Reyburn.

Given at Richmond, Mo., this March 19, A. D. 1881.

AN EXPLANATION.

From the *Conservator*, March 24, 1881.

Elsewhere we publish a letter from David Whitmer, Sr., an old and well known citizen of Ray, as well as an endorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon, (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for near a half of a century it is with no little pride that he points to his past

record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may, and now with the lilies of seventy-five winters crowning him like an aureole and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfillment. His attacks on the vileness that has sprung up with the Utah Church must have a salutary effect upon those bigamists who have made adultery the corner stone in the edifice of their belief.

TESTIMONY

—OF—

KATHERINE SALISBURY.

STATE OF ILLINOIS, }
Kendall County. } ss.

I, Katherine Salisbury, being duly sworn, depose and say, that I am a resident of the State of Illinois, and have been for forty years last past; that I will be sixty-eight years of age, July 28th, 1881.

That I am a daughter of Joseph Smith, senior, and sister to Joseph Smith, Jr., the translator of the Book of Mormon. That at the time the said book was published, I was seventeen years of age; that at the time of the publication of said book, my brother, Joseph Smith, Jr., lived in the family of my father, in the town of Manchester, Ontario county, New York, and that he had, all of his life to this time made his home with the family.

That at the time, and for years prior thereto, I lived in and was a member of such family, and personally knowing to the things transacted in said family, and those who visited at my father's house, and the friends of the family, and the friends and acquaintances of my brother, Joseph Smith, Jr., who visited at or came to my father's house.

That prior to the latter part of the year A.D. 1830, there was no person who visited with, or was an acquaintance of, or called upon the said family, or any member thereof to my knowledge, by the name of Sidney Rigdon; nor was such person known to the family, or any member thereof, to my knowledge, until the last part of the year A.D. 1830, or the first part of the year 1831, and some time after the organization of the Church of Jesus Christ, by Joseph Smith, Jr., and several months after the publication of the Book of Mormon.

That I remember the time when Sidney Rigdon came to my father's place, and that it was after the removal of my father from Waterloo, N. Y. to Kirtland, Ohio. That this was in the year 1831, and some months after

the publication of the Book of Mormon, and fully one year after the Church was organized, as before stated herein.

That I make this statement, not on account of fear, favor, or hope of reward of and kind; but simply that the truth may be known with reference to said matter, and that the foregoing statements made by me are true, as I verily believe.

KATHERINE SALISBURY.

Sworn to before me, and subscribed in my presence, by the said Katherine Salisbury, this 15th day of April, A.D. 1881.

J. H. JENKS, Notary Public.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, June 1, 1881.

REMOVAL.

THE necessity for a removal of the business center from Plano, to some locality where a better opportunity for Zion to spread abroad and flourish has been frequently urged upon us; and a variety of opinions have been entertained and expressed in regard to the place most proper and suitable for the new business center to be established. Chicago and Nauvoo, Illinois; Stewartsville, Far West, St. Joseph and Independence, Missouri; and Council Bluffs, Iowa; have each been named, and the advantages of some of them have been urged upon our attention. Of these, Nauvoo and Independence seem to have been favorites, for reasons easily understood. The former was the resting place of the Saints after the removal from Missouri, and was the locality of the greatest prosperity the Church ever experienced in the life time of Joseph and Hyrum. The Beautiful City yet lives in the memory of many of the old-time Saints, and by them it is something more than a dream that the waste place will be rebuilt.

For similar reasons, with the additional favor cast by mention in the revelations, Independence is named, and by quite a large class too, who favor making a bold effort to enter in and occupy and rebuild where once the Saints dwelt, as one might say, within the gates.

Against both of these places there are strong objections that may be urged. To Nauvoo it may be objected: there is but poor connection with the business world, there being no direct railway to the city; the Mississippi lies between it and the C. B. & Q. Railway, across which there has not been for some years an absolutely reliable transit. There is not much chance for new citizens to get homes, with labor or business to maintain themselves and families. There are no public works, and no enterprise,—there is no good opportunity for the procuring of farming lands, without buying at high figures, already improved farms. There is almost nothing there to attract the Saints, and if the idea of its early settlement, and the possible prestige to be gained by its being again re-occupied by the people of God are separated from that beautiful spot, it would be among the last places in the three States of Missouri, Iowa, and Illinois that a halfway shrewd

man would locate a business center, such as is contemplated in our work.

Independence, Missouri, is not open to so many and so serious objections as Nauvoo. It is inland, away from the river, but is bountifully watered. It lies amid the everlasting hills, and is also "beautiful for location." There is more room there for incomers; but for every home bought and made the settler would need to pay all it was worth to get it. The country is not so thickly settled as in Hancock county, Illinois, though the city itself lies but twelve miles from Kansas City, a town of fifty-five thousand inhabitants. The old town is dilapidated and worn, going to decay. The prestige of the place is about like that of Nauvoo, advantage if for either, being with Independence. A direct command in regard to either place would at once remove all question and relieve all anxiety. In the absence of this, human wisdom must decide.

In the exercise of human wisdom men differ, some are wise, some wiser, some unwise. In this one question all are anxious, and but few decided. Those to whom the decision is left have agreed and chosen neither of the places named, but have selected Lamoni, Decatur county, Iowa, as the place for the new location. The building in Plano has been sold, and active operations are begun to build suitable offices to receive the presses and fixtures of the publishing department; and a vigorous effort will be made to infuse new life and energy into all the affairs of that branch of the work. The employees of the office will remove with it and makes homes among the Saints already assembled there. Efforts are already making for schools, and other public institutions. Let Zion flourish and spread abroad, shall be our motto in the new homes.

UTAH CHAPEL.

BRO. W. W. BLAIR writes from Salt Lake City, and sends word that the Mission in parts of Utah is progressing fairly. He expresses the will of the Elders there to push the presenting of the word as the Reorganized Church understands it, to the extent of their ability. Some disappointment is expressed by Bro. Blair and others that that the late Conference did not actively support the purchase of the lot adjoining the chapel foundation in the city of Salt Lake, that the foundation might be enlarged and the building completed. He expresses the opinion that the Church would do well for the cause at large, and for the work in Utah especially, if some of the property owned by it in Decatur county were sold, and the proceeds of such sale invested in the Utah Chapel; that it would be making the means now comparatively inactive, to be employed in directly aiding the work. There is some hundreds of dollars belonging to the Church, in lands and Order of Enoch stock that might be sold, and thus used to the great benefit of the Mission and the work. The Bishop might dispose of said property, and place the means at the disposal of the Utah Chapel Committee; but does not feel that he should so use the discretionary power vested in him, and will not so sell, unless directed to do so by the Conference. Bro. Blair recommended that some action to this end should be had by the late session of Conference; but no action was had on his recommendation.

The Utah Chapel has been long pending, and the brethren there feel that the measure has not