

he would get no credit for the half crown that he gave, but for the farthing that he intended to give. Perhaps the cause of failure to obtain the blessing promised—if any have failed to receive it—may be explained on similar ground. But will the Lord excuse a person in the day of judgment because his plea may be that he did not give his tenth because he felt that he could not do it cheerfully? What sort of a Soul has a Latter Day S—no, a professed Latter Saint who can not give one tenth back to the Lord of what he has received from the Lord. Of course we have nothing to say, if he claims that he has been prospered by man or the devil, and not by the Lord. Is it true that “the earth is the Lord’s and the fulness thereof.” Then how is anything our own? Are we not simply agents or stewards? Paul affirms that our bodies and spirits are not our own, but the Lord’s. And if we do not have the ownership of our bodies and spirits, how can we claim that our houses, and lands, and horses, and cows, and sheep, and swine, and poultry, and jewelry, and our personal property in general are our own? Now, the fact is that we, and all that we have, are the Lord’s. And in abundant mercy and loving kindness he says, in substance, “Give me one tenth of the time, the talents, the money, and everything I have put into your care, and you can have nine-tenths for your own use and benefit. Yet we are but stewards of this nine-tenths. We will surely be brought to an account if we waste, or squander, or fail to make proper use of the time and talents and money and other property intrusted to our care. To this thought agrees the word of the Lord. “Let no man deceive himself that he shall not give an account of his stewardship unto me.”—Rev. Sep. 1882. Who among us is ready to render our account with joy and not with grief? What an awful solemn thought, that we must give account for the use we make of our bodies. Think of that, tobacco users; and beer, wine and rum drinkers. And the use we make of our spirits. Think of that, novel readers and lovers of frivolity and foolish fashions. We shall give an account of our time; and is it spent in idleness, useless employment, worldly gratification, and sensuous pleasures? We shall give an account of our talents; are we faithful as apostles, prophets, seventies, high priests, bishops, elders, priests, teachers, deacons, receivers of spiritual gifts, and in whatever calling the Lord has placed us? We shall give an account of our money; and are we making the wisest and most profitable employment of it, or have we invested it where it brings us no gain, but rather loss?

We shall give an account of our property of all kinds; what are we doing with it? Is it gaining value as it should, being not our own but another’s, and he, the Lord? And now, finally, what have we done with the Lord’s portion of the time, talents, money and property entrusted to our care? Have we wasted, or failed to make proper use of our portion? What have we done with that which we have

no right to keep or use or misuse, namely, the Lord’s tenth? If we have failed to make proper use of our portion, and must answer for the failure, what shall be our situation and our fate for having robbed the Lord of his portion? Will it not be well to think over these things, at least occasionally? It is a personal matter. “So then every one of us shall give an account of himself to God.” It will be all that we can undertake, without being responsible for any one else, and yet we may not escape judgment, for the example set others, either of doing what we ought not, or of leaving undone the things we ought to do, and that idea will apply to the tithing question as well as to other matters. Example is perhaps better than precept in this matter than in many others. I judge no man, for I know not what any one has done or left undone, but I believe that the Bishopric and the Twelve should be exemplars in the matter of paying tithes.

Yours for the truth and right,

THOMAS W. SMITH.

PAIROA, August 25th, 1886.

COMMUNICATION FROM ELDER D. WHITMER.

DEAR BRETHREN:—Before anything appeared in the *Herald* relating to that so-called “interview,” I sent them a letter correcting the mistakes in that newspaper article. The Editors of the *Herald* had my letter before them, before they published anything about this matter. I told them not to publish my letter for this reason, because I did not know the *Herald* was going to publish anything relating to that “interview.” So the *Herald* Editors went ahead and published that so-called interview (with my letter before them) and appended comments to it against me on some of the very points which I stated in my letter that I did not say. For instance, the *Herald* almost abuses me for saying that Joseph had treated his wife brutally, when they had my letter before them stating I had said no such thing. They say nothing about receiving my letter correcting mistakes, until in the winding up of the last article in the last number of the *Herald*, after they had already made it appear as if I had made all of these statements to a newspaper reporter. Is this fair dealing? But this will suffice on this point. I want the brethren to understand that I say all this in the spirit of love and meekness. Below I give you the letter I wrote to Brothers Joseph and Blair. I wrote briefly, because I am writing a letter to the Latter Day Saints on all of these matters. I was moved on by the Spirit of God to write an epistle to the Latter Day Saints, before that gentleman came here who wrote that so-called “interview.” I explain in this letter how it was that this article happened to get into the newspaper. The man who wrote the article is an old Latter Day Saint.

“RICHMOND, Mo., 1886.

“Dear Bros. Joseph and Blair:—I suppose you have seen an article in the *Chicago Inter-Ocean* of 17th inst, being an interview of a reporter with

me. In regard to it, I want to say as follows: The gentleman who wrote it used to believe in the Book of Mormon, but his faith has been shaken of late, and he came to me as an honest enquirer for the truth. He did not tell me anything about his intentions of publishing any article. He is with a job printing house, and wanted the tracing of the “characters,” etc., to have a “wood cut” made of them to send to me. He is quite well posted on the Latter Day Saint question. He asked me many questions, but took no notes while here. I believe him to be an honest man.

“On the following points he misunderstood me: In regard to some things about Oliver Cowdery; some things about Martin Harris. He misunderstood me in regard to Joseph’s quarrel with his wife. I did not say that Joseph treated his wife brutally on that occasion. I only said that Joseph had quarrelled with his wife, and lost the spirit of revelation until he repented and made amends with his wife. He also made a mistake in saying Nauvoo, when it should have been Kirtland. In regard to what he has written about the Kirtland endowment, I told him it was a failure, and not what we expected. I told him nothing about me being shot at when I left Far West. Others told him about other brethren being fired upon by the Danites when they left Far West. He misunderstood me when he wrote that I “had no respect for the position of the present Joseph;” you know that I have respect for you, and love you, and sympathize with you, but believe you are in error. I write you this letter in confidence. Do not publish it.

Your brother in love,

DAVID WHITMER.

“I will not say any thing more now concerning these matters, as I am writing an epistle to all believers in the Book of Mormon, in which I speak of all these things. (I intend to publish my epistle in the form of a tract for free distribution to all who write here to Richmond, Missouri, for it). I may state some facts which are on record in the History of the Church written by my brother John Whitmer who was appointed Church Historian by revelation in 1831. It is my desire that the *Herald* will publish all that myself and Bro. John C. Whitmer have to say. Before I send any article to the *Herald* for publication, I want the *Herald* to state to their readers through their columns that they will publish all we have to say, and that they will publish it solid: I mean, not put in comments in between my writing, but solid in the columns; and that they will give me as much space at a time as there has been in the *Herald* of late against me. I think this will be fair. If the *Herald* refuses to do this, I prefer to publish it in tract form. The God of heaven knows that all I have to say will be said in the spirit of love and meekness. The Spirit of God has never moved upon me until recently to publish to the world many truths which are not generally known. I will not engage in a wrangle or contention in the *Herald* or any other paper. I will begin at the first and follow straight through until I am done. This is no controversy on my part to strive for the mastery. The Spirit of God has moved upon me to write to all believers in the Book of Mormon, and to

the world, to open the understanding of the honest in heart who have been led into error by their shepherds who are in error: To call them back to the plain and simple teachings of Christ in the new covenant of the Book of Mormon, which teachings Christ gave to the Nephites because there was disputations among them: Telling them to write his teachings for they would come down to us for our teachings. And if we would accept the words of Christ himself on this very point, we would make the new covenant of the Book of Mormon alone our only guide on all doctrinal points,—the order of offices in the church, etc. The teachings of Christ to the "twelve" on this continent are his teachings to us: given in all plainness, to settle all disputations among us, just the same as among the Nephites. All who accept Christ's words on this point, taking the new covenant of the Book of Mormon alone for doctrine, will have no disputations among themselves, if they have the Spirit of God with them. (Nephi 7th and 8th chapters). Christ said to the Nephites, "Blessed are ye if ye have no disputations among you." This is what I am called upon to do: To point out to the honest in heart the teachings of Christ and show them how they have trusted in man and followed men and their teachings, instead of following Christ and his teachings.

"Now brethren, (I consider the Latter Day Saints my brethren whom I have always loved, although I believe you have been led into errors) I beg of you and plead with you to not condemn the truth nor judge me until you have heard all I have to say. The Herald has explained me away to the uttermost regions of error and blindness. I am old and desire to live in peace with all mankind, and die in peace with God. May God be with you to help you seek the truth with an honest heart is my prayer through the name of Jesus Christ. Amen.

DAVID WHITMER.

RICHMOND, Mo., Nov. 20th, 1884.

"TAKE HEED TO THYSELF."—No. 3.

BY CHARLES E. BUTTERWORTH.

LAYING ON HANDS.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." "Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said; unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake in tongues and prophesied." By these scriptures we see the church understood that those who received the word of God and had been baptized in the name of the Lord Jesus should receive the laying on of hands for the gift of the Holy Ghost; and they sent Peter and John to the Samaritans for that purpose. When these men laid their hands upon them the Spirit came with such power that "Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Those who did not know it was their privilege to receive the Spirit in this way were not properly instructed in the doctrine of Christ, nor did they understand John's teaching, or why he baptized. The very fact that God heard their prayers and sent the Holy Ghost when they laid hands upon the baptized believers shows that the laying on of hands was a part of the "all things" that Jesus commanded his ministers to teach. Should it be thought that none but the first Twelve whom Christ chose had the right to lay on hands for the reception of the Holy Ghost we reply that Paul was not one of them.

Ananias was not an apostle at all, yet God sent him to Saul and putting his hands on Saul he said that God had sent him that he might receive his sight and be filled with the Holy Ghost showing that at least one man who was not an apostle practiced the laying on of hands for the reception of the Holy Ghost. Again; if none have the right to lay on hands for this purpose but the apostles, how very essential that there should be apostles in the church? We do not undertake to say that God can give the Spirit to none but those who receive the laying on of hands, but that it is a part of the doctrine of Christ, the order of God, and should be observed.

SPIRITUAL GIFTS.

How shall we know that we have received the Spirit? By the effects produced by it. We may have read or heard that the telegraph wire is charged with electricity, but in order to test the truth of the matter let us take a piece of wire in our hand and hook one end over the telegraph wire when it is charged with electricity, holding the other end in our hand, and in less than a second we are convinced of the truthfulness of the statement, by the shock we receive. So it is with the Holy Ghost; there is a peculiar sensation produced by that Spirit which can be produced by nothing else. The effect of this Spirit upon the soul and spirit and body is of such a character that it can not be mistaken.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Then he who is not in possession of these graces is not in possession of the Holy Ghost, no matter how loud and high professions he may make.

Then again, the Spirit is manifest when individuals receive extraordinary wisdom, faith, or the gift of healing, discerning of spirits, tongues, interpretation of tongues, or the gift of prophecy. It was so with Cornelius' household, those baptized by Paul at Ephesus, and so it was on the day of Pentecost. Peter says it is for "as many as the Lord our God shall call." And the prophet Joel said:—"And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see vision, and your old men shall dream dreams: And on the servants and on the handmaids I will pour out in those days of my Spirit; and they shall prophesy." These blessings must reach us if our hearts are right in the sight of God. As we are still subject to sickness and death we should receive a fulfillment of the promise, "they shall lay hands on the sick and they shall recover." "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

SACRAMENT.

The Sacrament of the Lord's Supper is an indispensable ordinance. Then Jesus said unto them, "Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. . . . And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Paul wrote; "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak