NEWS' SATURDAY DECEMBER 4 1909 DESERET EVENING

•••••••••••• THE SABBATH AND THE LAW OF TITHING

A Discourse by Elder Orson F. Whitney, Delivered in the Salt Lake Tabernacle, Sunday, November 14, 1909.

(Reported by F. W. Otterstrom.)

<text><text><text><text> his sayings; and in this one there is a philosophy that applies to all the commandments that God has given to man. Whenever our heavenly Father has spoken to his children on earth, and commanded them to do a certain thing, it was not to lay a burden upon them; but to confer a blessing, and put them in a cosition to be still further blest. In our weak, human way of looking at things, we are apt to think that when we keep God's command-ments we are doing him a favor. We reason falsely regarding such mat-ters. I am not one of those who be-leve that in going to the house of the Lord on the Sabbath day, I am con-ferring a favor upon the Almighty. I believe the benefit is from him to me-mot from me to blin. This is true regarding every commandment and every law of God.

The Lord has commanded us to keep the Sabbath day, When he created the earth and all that it contains, includthe same is and the traine of the distribution of the image of a divine paren-tioned in the image of a divine paren-tioned in the image of a divine paren-tion of the image of a divine paren-tion of the seventh day, and sancti-fied it and commanded man to do like-wise. Now, I believe God Intended that for a bleasing. It may involve what we call a sacrifice to lay aside our daily employment-put by the spade and hoe, come out from be-hind the counter, and away from the desk, to rest upon the seventh day, and hear the word of God-it may involve a little sacrifice; but all God's commandments involve sacrifices, and "sacrifice brings forth the blessings of heaven."

WHAT IS SACRIFICE?

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 Some reason falsely upon the principle of sacrifice, I have heard menspeak of it as if I meant loss—unpaid loss, and unpayable. I do not so regard it. Any sacrifice that man is required to make is simply a discipline, a preparation, through which he will receive a greater blessing than the one he relinquished. It might be compared to the farmer sowing the seedgrain upon the soil. He parts with a portion of his wealth, but he receives in return, under the smile of providence, thirty, sixty, or an hundred fold. I do not rive bargains with the Almighty, and obey him only when we feel sure of a reward or something in return. But whether we calculate or not, if we make a sacrifice—and, especially, he with take up far more than we laid down. That is a law of God He never demanded a sacrifice of anybody, but head in view.
 ADVANTAGE OF SAEBATH KEEP-

ADVANTAGE OF SABEATH KEEP-ING.

ING. There is something in the econ-omy of God that requires rest upon the seventh day. It makes man moro capable of working during the six days. He who ignores the Sabbath, and breaks the commandment to rest —which is just as sacred as the com-mandment to labor—will not be as capable of working when he resumes his task on Monday morning, as one who has laid aside his task and rest-ed upon the seventh day. I have notic-ed all my life that those who keep the Sabbath and rest their bodies and minds, accomplish more during the Subbath and rest their bodies and minds, accomplish more during the six days than the Subbath-breakers during the seven days. No man ever broke a commandment of God and made anything by it. No man ever gained by descerating that which is sacred. I never knew a thing done on Sunday, unnecessarily, that did not have to be done over again-ground have be done over again-ground have to be done aver again-ground exhave to be done over again-ground had been lost instead of gained. I am speaking, in part, from personal ex-berience. At times I have been tempt-ed to believe that I could use the Sab-bath for work and make headway, when something was pressing; but I have found whenever that work was not necessary, that I had to make up for it during the week. I had to rest, and, frequently, do over again what I had done on the Sabbath day. I have learned, by observation and experience, that this is a law of God. It did not have its origin in human caprice, but in a divine desire to bless man and make him more capable and more happy. But many think of this law, as of other laws of God, that it is a burden, a yoke; and if they keep the commandment, they do it grudgingly, and think they are conferring a favor upon the Lord. He does not need our favors. We have no power to bless him—it is the greater that blesses the leaser; and when we keep God's comhim—it is the greater that blesses the besser; and when we keep God's com-mandments, it is in order that we may be blest. And yet, the Lord is pleased with our obedience, because He desires to make us happy and desires us to progress; and there is only one way to progress, and that is to keep his com-mandments.

might rest. Or, if preaching meant to open the mouth and let out a flood of words without ideas, then the brain might cease to toil. But it is not so; when anything is pro-duced worth reading or worth hearing, the brain must work, whether the tongue or the pen be used as the med-ium of expression; and the man who writes all the week from Monday morning till Saturday night, ought to have a chance to rest upon the Sab-bath day. SPIRITUAL FOOD.

bath day. SPIRITUAL FOOD. There is another consideration, how-ever, a saving consideration, and it is this: When we come to the house of the Lord, upon the Sabbath day, there is a compensation in the outpouring of the Holy Spirit, whether we speak or listeh. When we assemble as we have today, and sing praises to God, and invoke his blessing, we are en-titled to that freshening influence that comas from the presence of the Lord; and this is a rest in itself, a greater rest than to go into the moun-tains, or out to the lake, or to fritter away the Sabbath day in foolish pleasure and dissipation. The Spirit of God is the food of the spirit of man Man is spirit and body constitute the soul. Tha spirit came down from God. It was his son or daughter in the pre-existent life. It came here to obtain a body, that it might become a soul. It is written concerning our great ancestor, Adam, that God ereated him out of the dust of the earth, and breathed into his nostrils the breath of life, and he be-came a living soul. This is true not only of Adam, but of all men who have come through the lineage of Adam. Our spirit, shat were born and begotten of God in the heavenly worlds took these bodies that were horn and begotten here, with the understanding that if faithful, the spirit and begotten bere, when the understanding that if faithful, dhe spirit and begotten bere, with the understanding that if faithful, the spirit and begotten bere, with the understanding that if faithful, the spirit and begotten bere, with the understanding that if faithful, the spirit and the soul go on to eternal perfec-tion. While we are here, certain labors are

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and the soul go on to eternal perce-tion. While we are here, certain labors are required of us, in order that our bodies may be fed and clothed and cared for; and we are pretty faithful in caring for the body-line looking after material things. Some are not-they neglect their bodies. They take good care of their horses, their cattle, their sheep, and their swine, better care than they take of themselves. As a general rule, however, we are compelled to look after the body and its comforts, be-cause that duty is forced upon us; but how many are faithful in caring for the spirit, the most important part of the soul of man? It is the part that God made and sent down from heaven, while the body is the part that man made, as God's agent, and it came up out of the carth. The Lord's plan is perfect; his com-mandments have in view the saivation of the body as will as the spirit, for it is the soul that will be redeemed from the grave and glorified. God has commanded us to care for the spirit, as well as for the body, and give it food in due season, and he set asida the Sabbath day that man might rest from his temporal labors and go to the house of the Lord and be fed with that holy influence which nour-ishes the spirit of man. That is why we meet together on the Sabbath day. Our spirits need their food, the same as do our bodies; and if we neglect them, they will starve and dwindle and die upon the same principle that the body will die when deprived of its proper nourishment. The first symptom of starva-

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carried to a harmful extent. The body then becomes too weak, and the mind may become unhinged. Evil spirits can take possession of the body under such circumstances. We are always safe if we keen God's commandments as it we keep God's commandments as he has given them, and do not privately interpret them, add to them, take from

them, and change them according to our whims and wills. Fasting is neces-sary, but we must not fast all the time. A TIME FOR ALL THINGS.

A TIME FOR ALL THINGS. Neither can we pray all the time. President Brigham Young was once upon a ship in a storm, and some one asked him if he was not going to pray "I have already prayed," was his re-ply, "I have been down below praying, and now I am up here on the lookout. I am going to watch the danger." There is a time for prayer and a time to be on the watchtower. There is a time for work and a time for rest, a time to do all things in their season. Starvation, I said, has two symptoms: The first one is a desire for food. Fast

Starvation, I said, has two symptoms: Starvation, I said, has two symptoms: The first one is a desire for food. Fast one day, and how deficious the food seems: you desire it all the more; you enjoy it all the more, and there fasting is a blessing. But keep on fasting, day after day, and what ensues? The op-posite condition—a distaste for food—a sure sign that you are starving, that your digestive organs are becoming too weak to handle the food they need. They need it, but do not want it; they have no desire for it. It is just the same with those who are starving in the spirit. The first symptom of spirit-ual starvation is a desire for spiritual food. If we miss our prayers, we desire to pray, to make amends. If we miss one meeting, we desire to attend the next one. If we miss the sacrament, but continue to neglect those duties, and what follows? A distaste for spiritual

wish to partake of the sacrament. But continue to meglect those duties, and what follows? A distaste for spiritual food. You do not want to go to meet-ing; you do not want to mingle with the good; you do not want to hear the word of God. because it con-demns you. You do not want to go near the light, for it ex-poses your deformities and shortcom-ings; it humiliates you in your own eyes. You have begun to starve in the spirit. The Lord desires us to grow and de-velop and increase, and he therefore commands us to partake of food in due season-food for the body and food for the spirit. Why can we not take him at his word? When he requires us to rest from our labors and worship

The spirit. Why can we not take him at his word? When he requires us to rest from our labors and worship him on the Sabbath day, why do we imagine that we can find out a more excellent way, virtually saying that we know more than he does? Do you think the all-wise God, who presides over the universe, would, have, insti-tuted the Sabbath as a burden, as a yoke, adding to the labors of the six days a wearlsome weight for the sev-ent day? Don't you think he knew what he was about, when he com-manded us to assemble in the house of prayer, that we might come under the influence of the Holy Spirit? We rest while we are listening to the word of the Lord and are being reminded of our duties. Whether we are speak-ers or hearers, we are refreshed and renewed under the influence of that spirit which comes from on high. THE LAW OF TITHING.

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s the requirement the it is considered robbery-robbery of d, if men failed to observe the law, ad what Malachi says concerning 400 years before the birth of the view.

Savior: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.

ferings." By withholding them—that was the robbery; but the Lord further says: "Bring ye all the tithes into the store-house, that there may be meat in mins house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

your vine cast her fruit before the time in the field, saith the Lord of hosts. "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." It looked to the selfsh, no doubt, that the Lord desired a benefit, a blessing, from his people; but in reality he was trying to bless them. He wanted them to put themselves in a position to be blest. "Prove me," he says, "if I will not open you ute windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Whatever the human view, it certainly was not the divine view, as voiced by Malachi, that God was asking a favor, to bestow a blessing, and therefore re-quired of them a sacrifice that would bring forth the blessing. This same law of tithing is now observed by the Church of Jesus Christ of Latter-day Saints. The gospel has again been revealed from the heavens, and a prophet raised up to stand at the head of the last dispensation. That the law of God, and twill be, to those, who obsey it, a source of blessings through all their generations. COMPENSATION OF CHURCH OF-

COMPENSATION OF CHURCH OF FICERS.

COMPENSATION OF CHURCH OF-FICERS. Efforts are made to have it appear that the tithing system of this Church is an extortionate, tyrannical arrange-ment by means of which the priest-hood rob the people of their substance--"take from the widow and the orphan." and "fatten in luxury! Do you know how these men live who give their time to the service of the Church? President Smith has declared from this stand that not one dollar of the tithing fund is devoted to sustaining the officers of the Church. That is true. The Church, many years ago, made certain invest-ments, and it is the interest on those investments that is used to assist men who devote their time to the preaching of the gospel and to transacting the business of the Church. And how much assistance do they receive? I doubt if there is a bookkeeper in your banks and business houses who is not bet-ter paid in proportion to the services rendered, than an aposile or a bishop of this Church. There are men among our general and stake authorities who, if they devoted their time and talents as diligently to their own aggrandlze-ment as they devote them to the services or neceive incomes of from \$10,000 to \$25,000 a year. But they virtually give that to the Church and receive in return a bare lying; and yet they are accused of rob-bing the widow and the orphan. Wo have men who, if they were Methodist bishops, or Catholle prelates, would be drawing \$10,000 a year, and no fauit would be found with it—it would be rougensation for their time and toll. The authorities of the Church could not support their families, nor pay their tarcs, if they were plexpectes—and for what? For receiving from their own ther, their own people a modest compastion for their time and toll. The authorities of the Church could not support their families, nor pay their tarcs, if they were pirates and plunderes. Most of they have they are as-sailed as if they were pirates and point plusters. Most of then live in hum-ble cottages, induiging no expensive

ble cottages, indulging no expensive tastes, and while they devote them-

DECEMBER 4 1909 seives to the public server, their wives do their own cooking and their own washing. And this is called "roll-ing in urary:" The law of tithing was instituted primarily for the support of the prest-hood-those who gave their entire ing in urary:" The law of tithing was instituted primarily for the support of the prest-hood-those who gave their entire ing a matter of fact the tithing does not go that way. A large amount of the site of the Church shut as a matter of fact the tithing does not go that way. A large amount of the tithing is used for the building of the children of the Latterday support of mission and missionarles, and for the general promotion of the foor, for missions and missionarles, and for the general promotion of the foor, for missions and missionarles, and for the general promotion of the four of the leaders of the Church have a the Church might have a revenue to carry on its work, and not dollar of the leaders of the Church have a more honest, more how what I am taking about. There is not a more honest, more built to divert, or allow to be di-built to divert, or allow to be di-built to divert, or allow to be di-different be active from the Church he does not receive from the Church he does on the Church pay tithing as well as the poople. President Sumit, hereiden the thing, as the books with how they do this to obey the law of doil. If they did not obey this law provide not receive the blessings to all. THE LAW OF CONSECRATION It is a false view that is taken be

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Church school centers. Yet oftentimes these very saints are most eager to get at their temple work, and to do some-thing for the redemption of their fath-er's house. What can such saints do? And how can they secure the advan-tages of this society when living so far away? First, let such take out a membership in the society. This will cost two dollars the first year, and one dollar a year thereafter unless they elect to take out a life membership which is \$10, no dues being expected of them after that. Then, let such a seeker write to the society, giving all the information possible, and ask to have his work taken up. The charges of the society for such research work are 40 cents an hour to members and 50 cents to non-members.

are 40 cents an hour to members and 50 cents to non-members. It may be objected that this will cost considerable. Do you think we will get any good thing in this world cheaply? It is quite the contrary as a matter of fact. The charges of genealogists in the world are all the way from \$5 to \$15 a day, with all traveling expenses added. The charges of our agents are very reasonable, within the reach of all, and they know exactly what the saints want and how to get it. Suppose they can find but little of the seeker's direct line in our library books, what then? It is perifited for such to get all names of the associate families that are found in the same shire or county. For in-stance: The Youngs are scattered over all England and America. But the Young Family association secures such wherever found, having first obtained permission thus to do from the presi-dents of temples.

Young Family association secures such wherever found, having first obtained permission thus to do from the presi-dents of temples. Look at this matter from another viewpoint: Suppose that a seeker wants to get information about his pro-genitors. He raises money to make a visit to this city, or, even more expens-ive, he raises sufficient to go east or to Europe. When he arrives at his destina-tion he is ignorant of the first princi-ples of genealogy, and he wastes days, weeks, perhaps months, trying to search out his line in the one small parish where his folks came from. No one tells him, for he asks no one, that he should first visit one of the great cen-ral genealogical libraries of Europe or America, and thus he wanders about getting finally discouraged and coming home with a few scattered names, when he might, with the same expenditure of money have obtained thousands, per-haps tens of thousands of his progeni-tors. Again: There are many saints, especially men, who cannot afford time to follow up their genealogies: to such, whether they live in this city or in Mexico, our society offers a boon fin-deed, for they have trained genealo-gists who are able and willing, for a very small wage, to take up any fam-ily and te get out all such information into proper and correct family temple records. Think of what that means to our people; it is no longer true that we have no facilities, no information, no help. We have all that is possible in this, under our present circumstances, to make the getting out of our gene-alogies a pleasant and easy task. If we have time and opportunity, we can learn the art of genealogy for ourselves and put it into active practise. If we have not time, we can hire, at the most moderate cost, others who are skilled to do this work for us, so we are left without excuse.

the third the excuse. The last advantage named in this count is perhaps the greatest, although it is the most subtle and spiritual. It is, that even if we get no genealogical returns ourselves, we are still doing a great and a mighty work if we givo of our means, not grudgingly, not stingly, to those who can thus secure their family lines. Is it sufficient that a man shall refuse to help build a temple because he himself may never enter therein? What about his family, his descendants? And, above all, what about the reward he earns through such a miser who gives always that he may reap all the benefit. Angels give where



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CHANGE IS REST.

CHANGE IS REST. What is rest? It is not idleness. No man can be idle and be happy. The proper idea of rest is change. It is related of President Garfield that while a member of the house of representa-tives, he was seen one day coming out of the congressional library, with his afms full of books. A friend asked him what he intended doing with those books, and he answered. "I am going to rest my mind by reading them." "Why," said his friend, "will that rest

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No. 17

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2. He may secure the assistance of the trained agents of the society in this city as well as in Europe, to get out in perfect shape his various family senatogies.
3. He is thus complying with the spiritual requirement of the gospel, as well as assisting to build up the neurosts of temple work at large.
It is sometimes asked if this is a money-making society. Elessyou soul, no one has ever made any money so, far, not the secretary nor the librarian librarian lis paid a small salary by the Church in return for her constant attendance and assistance to all who come to the society much every cent of momey taken in is used for the purchase of new books; and while we have now about 1.500 books, there are still 100.000 already printed which we are in dire need of. So much for that.
Now, as to the individual securing his own genealogy. It is true that the Church or out of it, for that matter, are sufficiently acquainted with genealogy to use the books we already have, yet if any person will come to the library for one month, an hour a day being sufficient time for this purpose, he can be taught by dang the bing how to do it. The assistant librarian stands ready to assist all such Many are thus coming; where there we for miss to 16 persons who visit he rooms pretty regulatly, and there is an obliging and capable young lady ready to give assistance as needed. Thus the good work has extended quite preson seeking information comes in without knowing anything about his for his mear relatives. This he is is bie of his mear relatives. This he is is neuroraged to try and recall all the neuron gath approximate dates possible of his mear relatives. This he is not show the do we we have he dows. Stilling questions often surprise the person thus family line except his parents' names, he is encouraged to try and recall all the names and approximate dates possible of his mear relatives. This he is tool to put down in a book. Skilling questions often surprise the person thus family line except his parents' nam

All communications for this department should be addressed to the secretary of the Genealogical society, Eider office, Salt Lake City, Utah. BENEFITS OF GENEALOGICAL SO-CIETY. We frequently hear questions and re-marks as to the value and advantage to be derived from a membership in the Genealogical society by those indi-viduals who do not live in this city, or who living here have no trace of their own family lines, and know not how to get out genealogies. For this reasi-mand structure speak of the classes which have already been established in was found that the people were waking up very rapidly to the necessity of getting out their family records: and it was also known that fee whad any means of the trained agents of the society in this city as well as in Europe, to get out in perfect shape his various family genealogies. 3. He is thus complying with the spiritual requirement of the gospel, as well as assisting to build up the in-terests of temple work at large. It is sometimes asked if this is a 22 So. Main Street. W.S. HENDERSON Wholesale Grocer people. As to the second advantage: Many of our people live far away from Salt Lake City, and even from the large Special Attention Given to Mail Order Business ABSOLUTE **Quick Delivery** SECURITY \$400.00 for Bacon Genuine

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