

shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks."

The rule regarding this tithing shows plainly that it is something separate from the tithing to which has been previously referred, for it says:

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set His name there * * * then shalt thou turn it into money, and bind up the money in thy hand, and shalt go into the place which the Lord thy God shall choose. And thou shalt bestow that money for whatever thy soul lusteth after, for oxen, or for sheep, or for wine - - - and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household and the Levite that is within thy gates; thou shalt not forsake him: for he has no part nor inheritance with thee." Dent. xiv. 22.

Two sets of tithings were required, then. One was paid into the common treasury for the maintenance of the religious services and for the poor; the other was to be spent by the people in social gatherings of a religious nature.

And finally, devoted Jews were expected to give special donations on various occasions, all voluntary. Property of various kinds was continually consecrated to the Lord.

All these burdens might be considered heavy, but it is a fact that the Jews, as long as they conscientiously kept these laws, prospered in a remarkable degree. The country yielded abundantly. Cities surrounded with luxuriant orchards and fields sprang up on every little hill. The enemy was kept at bay. It is also a fact that poverty came as a result of deviation from the laws of God. Well might the last prophet of that dispensation say:

"Return unto me, and I will return unto you, saith the Lord of hosts. * * * Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my 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 fruit of your ground, neither shall the 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 delightful land." Mal. iii. 7-12.

To understand the principle involved in this law it is necessary to remember that one of the Apostles of the New Testament, Paul, incidentally refers to it as one of the doctrines that leads to perfection. Repentance, faith, baptisms, laying on of hands, resurrection and judgment, he refers to as the rudiments or first principles of Christianity. And he says, let us "leave these and go on unto perfection." In so

doing he proceeds to consider Abraham's meeting with Melchisedec, to whom the patriarch "gave a tenth part of all," thereby indicating one of the steps on the real way towards perfection.

Selfishness is a common sin of human nature. Like all sins it must be overcome by repentance. But repentance must take a practical form and not be confined to a mere mental process. Hence this wonderful law of sacrifice. He who has been so trained that he finds pleasure in laying his all upon the altar of the Lord, according to His directions, may indeed be said to have reached a state of perfection far in advance of that which can be obtained by him who never knew by actual experience that "it is more blessed to give than to receive."

SALT LAKE STAKE CONFERENCE.

The Semi-annual conference of the Salt Lake Stake of Zion convened, according to appointment, in the Tabernacle, Salt Lake City, Sunday, March 1st, 1891, at 10 a.m.

On the stand were President Wilford Woodruff and President George Q. Cannon, of the First Presidency, and Apostle A. H. Cannon, President Angus M. Cannon and Counselor Charles W. Penrose, of the Stake Presidency, and others. President Angus M. Cannon presided.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Prayer by Bishop Elias Morris.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word.

BISHOP ORSON F. WHITNEY

was called upon to report the general condition of the Eighteenth Ward of this city. He had been ordained and set apart to preside over that ward in July, 1878. At that time the ward was numerically small. Since then it has increased not only in numbers but also in faith and good works. Not that I, said the speaker, take any credit for this, because I am aware of my own weakness, but I have had good counselors, and have found good men willing to work, residing in the ward. Thus I have been sustained in my endeavors to be a Bishop. We are not a perfect people, but are striving as God gives us strength, to improve, and I believe we are gaining headway, a fact of which there are several proofs. One is that many who were formerly indifferent have now put their armor on and are trying to progress.

It may be well to say a word as to how this has been brought about. My experience has been that it is no good to labor from the pulpit those who are absent. These must be found where they are, as our Savior did, when he went into public houses and similar places to call sinners to repentance. We have not had to go to saloons to find absentees, but we have found it necessary to seek them in their homes and to plead with them,

showing them the consequences of being absent, and asking them kindly to come and mingle with the faithful. This has had the desired effect, and many of those who were formerly indifferent are now regular attendants, growing in knowledge and grace, taking part in the various organizations of the ward and responding to every call made upon them.

These are times of much sickness. People are prostrate on every hand, and there are hardly enough people well to visit and comfort the sick. A few are laboring day and night in this work, wearing themselves out, while others have very little to do. Something should be done to stir up the Elders to a realization of their duties, that the few should not be overworked.

The tithing records show a great increase as compared to former years, the total for this year being about \$23,000. This is owing not entirely to an increase in numbers but also to an increase of zeal on the part of the people.

The Sunday School is in a good condition as are our Mutual Improvement associations, although we could wish to see them in still better condition.

The Teachers are doing very well in visiting the people and reporting to the bishopric. The poor are cared for speedily. The speaker pointed out that there was in the Church no need for anybody to suffer, for the priesthood was so organized that everything could be attended to in such a way as is calculated to do most good. He also dwelt upon the necessity for those who feel that they should work for the relief of the poor, not "to be a law unto themselves" in this matter, but to work in harmony with the bishopric in order that all assistance might be rendered there where it is necessary and not in an injudicious way. Instances had been noticed by the speaker, where poor persons had, through false representations, endeavored to get temporary assistance. Such should not be encouraged.

ELDER DAVID F. DAVIS,

a home missionary, stated that he had been laboring in this capacity for several years, and he could say that he had during this time noticed improvement among the people, particularly the young. There was a growing desire to become acquainted with the principles of the gospel, and to penetrate them philosophically. The rising generation want something that will appeal to their understanding. And as they get this, they become interested, and it results in good.

BISHOP ELIAS MORRIS,

representing the High Priests' quorum of the Stake, reported that the quorum had regular meetings and a full attendance. The presidency of the Stake very often meet with us and we feel thankful for this, because we gather to be instructed in our duties. Lately we have adopted the plan to select beforehand a speaker to make the opening remarks, and this has proved very interesting. The speaker extended an invitation to the brethren of any quorum, and others, to attend the meetings of the High Priests, where they would have opportunity of listening to valuable instructions.