

O. S. WALSH, ENGLISH TIN STORE KIMBALL BL

U. S. At this time you will recall that the Saints had gone to Missouri to receive inheritances according to the order of stewardship. They had returned to the Holy Land, Zion; and in turn he delivered over every man his stewardship and gave to him a written deed and covenant. Some of the Saints had been given authority of his holy ministrations, which could not be broken, as you well know from the history of the Saints during the following years of 1830-1840. I driven out from Missouri together.

W. I will now look at this also as a "revelation given through Joseph the Prophet, at Far West, Missouri, July 8th 1835, as follows: And the Lord said, I have heard how much these servants bow much these require to be taken care of, and I have said, the properties of the people for their tithing."

U. Verily, thus saith the Lord, I require that the people be to be paid for their tithing.

in the way that they may receive the blessings of the Lord that pertain to the giving of the tithes. I explain to you a deal more belonging to this, than I shall attempt to explain now. The first man that ever gave a tithe was Abel. He did it in favor to man over the matter of offering was towards two of the sons of Adam - Abel and Cain; Abel brought a lamb, and Cain brought and of the fat thereof, such an offering was acceptable to the Lord, as because of this the favor and blessing of the Lord came upon him, and his own brother, child of the same parents, brought his offering to the Lord, but his offering was not acceptable to the Lord, because he did it in his sight. The Bible does not give us the particular reasons for the acceptance of the offering of Abel, but it does give us the reason for the unacceptance of the offering of Cain. It was that Cain was an ungodly man, an ancient Jewish record informs us that "while Abel selected the finest and best conditioned

They were to take it as it came, not to pick the good nor to leave the bad. It was the requirement, that they should give to the Lord tithes of all, Leviticus 27, 30 and 32. There was no exception as to what was worthy of notice, while all Israel paid these offerings and tithes of their seed and grain, flocks and herds, and of the increase of their land, they were to give it to the Levites; that tribute of Israel was forbidden to have any other property, but they had to give it to the Levites. In Genesis 14:20 they were required to pay a tithe of what they received the same as the rest of the people. In the 18th chapter of Numbers, "And the Lord spake unto Moses, saying, These speak unto the Levites, saying, Ye shall receive the tithes which I have given you from them for your inheritance: then shall ye have nothing of it. Ye shall have the fifth part of it."

and of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most faithful. For ye shall say, The Lord shall not be a land of Zion unto you."

There is one other thing. In connection with this wherein the Lord gave to the people a requirement which it would seem was intended to reach home to their hearts and minds, and to make them realize that the seventh year was a year of jubilee or release when the poor, the unfortunate, the downcast and the oppressed were to be freed.

If a man borrowed of his neighbor during the early part of the six years, he had more time which gave him opportunity to pay back before the seventh year arrived. If another wished to borrow during the sixth year, not having time to pay back before the seventh year, persons having money to lend would naturally feel that it was

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