

John Nebeker was sustained as President of Elder's Quorum, also Jas H Smith and Aaron Scova his Counsellors.

Joseph Harker was sustained as President of Priest's Quorum, also Simeon Howd and James A Chesney his Counsellors.

McGee Harris was sustained as President of Teachers' Quorum, also John Vance and Reuben Perkins his Counsellors.

Wm C Smithson was sustained as President of Deacons' Quorum, also Gehiel McConnell and Gilbert Summe his Counsellors.

President Brigham Young then rose and called the attention of the Conference to the direct principle of tithing; "we have preached and talked and wrote about it a long while; I will try again to give my views on it, and the things that are, I will give you my knowledge so that you may all understand and be edified.

In the first place, we are in duty bound to pay our tithing; one tenth of all we possess, that is what is required of this people: but there are so many queries and doubts, and sentiments, as to leave the principle of tithing in the dark; yet it is simple and easy to be understood and may be comprehended by the weakest of all Saints; yet, there is a general confusion pertaining to the real debt we owe, called tithing. That debt we all acknowledge, all are willing to subscribe to it, and sign an obligation for it, and yet many do not understand that it is the tenth of all we have. It is as easy to be understood, as it is for Elders who are sent forth to preach the first principles of the gospel, that men may be saved. The time has been, when you and I did not understand those easy, simple principles that you read over in the Bible: you can read all the ordinances in the Bible and yet many exclaim we know nothing about it; at least the Christian world presents it so, because there is no light in them.

For the real debt of tithing, I will have to suppose characters to

bring it to your minds. Some say they are going to pay their tithing in produce and not in labor; and some say they pay one fifth, instead of one tenth. I say there is not a man that has ever lived up to the principle of tithing. I will except many, for they have given all, and then the balance have not paid even the one-fiftieth of their tithing; and in all probability not more than one in a thousand dollars, that has been due as tithing, in the Kingdom of God. I have been an observer so far as to know, that as a general thing, the law of tithing has not been lived up to. Those who have promptly acted as Saints of the most High God, and as servants of the Lord have been ready to give their all; men must come to understanding and then live to it.

I will take the whole community and represent it as one man and call his name Mr. A., a member of the Church:—I walk up to him and say, Mr. A., tithing is required of you, to help build Temples, feed the poor, the widow and the fatherless, and anything that the Law requires; you give the one-tenth of all you have for building up the Kingdom of God upon the Earth, to sustain the Priesthood, and for rearing up the Kingdom. Mr. A. is engaged in many branches of business, merchandizing, trading, farming, and raising grain and cattle; he then retires to his country seat, rides in his carriage, has plenty of spare time; then he goes to the anvil, to the joiner's bench, &c., &c., and fills a variety of trades, positions and characters. Mr. A. commences with one hundred thousand dollars as capital stock, Mr. A., there is ten thousand dollars due from you, which we want this day. He pays it and has ninety thousand dollars capital stock on hand. Every man must do something, no idler is allowed in Zion, every man must go to work, no man must wrap his talents in a napkin, but put it to usury; Mr. A. goes to speculating on cargoes of

merchandise, cattle, horses, and farms are offered at auction, he puts forth his \$90,000 as purchase money and gains perhaps \$410,000 making in all \$500,000 in one week, it is quite a supposable case—there is then \$41,000 more tithing due, to pay into the store house of the Lord,—the balance goes to his capital stock.

We next see Mr. A., his money all gone, going into the Canyon after a load of wood, or to the mill for something to eat, we see him ten days toiling and working, he owes the one-tenth of his time and team; when he has worked nine days for himself, then let him take his team and work a day for the public works.

We next see him as a carpenter or joiner, set him to work on the public works and every tenth day is put down to him as credit on tithing.

We next see him a farmer, raising wheat, cattle, horses, sheep, &c., he sets down and calculates what he has raised, say 100 bushels of wheat at 20 days work, we then take ten bushels of wheat for his tithing. If he idles away 150 days of his time in riding and pleasure, he owes 15 days work to the Lord—if he idles away his own time he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them, and has an increase he must bring in the one-tenth of his wool, and the one-tenth of his increase, or pay for them, one of the two:—again, he has some cows, and they give so much milk—where are they? we want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has 50 ducks we want the tithe of them, which is five, and the tithe of the eggs—if you think it is too trifling a matter for you, let us have the whole of them, it is not too trifling for us—we want the tithe of your geese and of all the increase—it may look penurious to you, if it does, hand over the whole of [To be continued in our next No.]