

they endure that which they pass through? Because, by the revelations of God, they know that God has established his Church once more in its fullness upon the earth, because they know that angels have come from heaven to earth, because they know that the holy priesthood has been again bestowed upon man, with the authority to administer in the ordinances of God's house, as in ancient days; and because this work is established by the commandment of God, and they are called by his command to labor in it. But there is one advantage which this unbelieving generation have over those which have preceded us, and I thank, in view of the selfishness which prevails to-day in the midst of mankind, it is a wise provision. If there had been a tribe set apart in this generation to receive the tithing, I do not know but what the people, universally almost, would have rebelled against it. If there had been a privileged class to receive the tithing, the unbelief and selfishness of man would have prompted them to find great fault with it. But there is this peculiarity about the work in these days—not only do the people pay their tithing, but the ministers of life and salvation pay theirs—if they do not they should do, and I believe they do—as punctually as the humblest member of the Church, from President Young down—his Counselors, the Quorum of the Twelve, the bishops of the Church, every faithful man pays his tithing, the highest in the Church as well as he whose name is scarcely known beyond the narrow circle in which he moves; and, instead of the tithing going to sustain a class, as it did in ancient days the tribe of Levi, or the priests, it goes to build up the work of God—to erect temples and in various other ways. Thousands and thousands of dollars have been spent in sustaining the poor, and there is no class of men sustained in the Church of Jesus Christ of Latter-day Saints by the tithing. There is this difference between ministers in this Church and ministers in other churches, ministers in this church have to labor for their own support; but in other churches they are supported wholly by the people. On this account, in Massachusetts, if I remember aright, ministers are not allowed to be elected to the legislature; they are regarded as men unfit for the practical duties of life. Men who devote themselves exclusively to the service of their churches go into their studies, read and fix up their sermons and, on the Sabbath day, they deliver their written, prepared discourses to their congregations, and they are the most impractical men connected with their churches. The ministry of the Church of Jesus Christ of Latter-day Saints is in direct and striking contrast with this. The leaders of this Church are the most practical men in it. The President of this Church is the most practical man connected with the body. His Counselors, the Twelve Apostles and the leading elders and bishops are all distinguished for being practical men—men perfectly capable of doing everything connected with a life in these mountains—men who are able to sustain themselves and to help to sustain others. Our theory is that a man who can not sustain himself and also teach others how to sustain themselves is unfit for a leading position, and he becomes a drone in the great hive. On that account we compel or require every minister in this church to sustain himself. Jesus said that he who is greatest among you let him be the servant of all, and we have carried this into effect—the servant of the whole people is the President of the church. The man who is the greatest servant in a settlement is the president of the settlement, or the bishop of a ward. He lives for the people, his time is devoted to their service, looking after their interests, that is, if he does right and magnifies his calling. Is there a helpless man in a ward? He becomes the object of the bishop's solicitude and care. Is there a family in indigence? Then they are the wards of the bishop, and he looks after them, and visits them or sees that his teachers do, and that their wants are supplied. By this means the ministry in the Church of Jesus Christ of Latter-day Saints is an active one, carrying the blessings of spiritual and temporal salvation into the midst of the people.

It has been by the labors of such men that this community has been founded, and this once barren desert changed into a fruitful field and made to blossom as the rose. Through the labors of the apostles, elders and bishops of this church settlements have been extended to the remotest bounds of the Territory, north, south, east and west. They have been the pioneers in all great labors, not saying to the people, "Give us of your wealth and substance, we want to be sustained in idleness, that we may rule over you;" but on the contrary they have said, "Come, brethren, let us go and accomplish this labor that God has laid upon us." They have been the pioneers in all these labors—these apostles, presidents, bishops, dignitaries, these men who are supposed to fatten on the labors of the people. Instead of doing that they have been the creators of the wealth that the people now enjoy; they have been the fathers of the people, the people have been the objects of their paternal care from the beginning until to-day. I would not give a fig for a leading man who would not act in this capacity; he is worth nothing, and deserves no place in the midst of the people of God. Men to save their fellowmen and to be ministers of Jesus Christ must have the spirit of

Jesus. His spirit was one of self-sacrifice, one that prompted him to go forth and save the people, not to be a burden upon them, not to crush them. That is priesthood; and wherever that system prevails a system of despicable priestcraft prevails, and God is angry with it and with those who practice it.

I have said that I thank God for the revelation of this principle. I do, for this reason—it appeals directly to man's selfishness. It makes men sacrifice their selfish feelings, and causes them to show faith in God. If a man has not faith in God he is not very likely to pay tithing, or make many offerings. To use a common expression, he looks after "number one," and self-interest rules him. Such a man is an unworthy member of the church of Christ. But when every man pays his tithing and witnesses unto God that that law is honorable in his sight, what is the result? Is anybody impoverished by it? No. Are we as Latter-day Saints any poorer because of the tithing we have paid? Not one cent. When that tithing is properly appropriated it is expended in works which add to the wealth of the entire community. It contributes to the erection of public edifices; it adorns those edifices, and creates a fund that is exclusively devoted to the work of God, and that helps to build up and to make the community prosperous and respectable in the earth. It is a mighty engine, or would be if properly wielded, in establishing righteousness and truth in the earth, for let me say, brethren and sisters, that a warfare has been commenced in the earth, and it has been waged for a long series of years, speaking according to the length of a man's life; and that warfare or contest is for this earth, and it is between God and Satan.

Men wonder why it is that the "Mormon" community, with their good qualities, their love of temperance and good order, and whose members conduct themselves with such propriety, are so hated. It has been frequently remarked to our elders—"You are a pretty good man, I would not take you to be a 'Mormon,' I would think you are a man of too much intelligence to be a Latter-day Saint," as though, to be a member of this church a man must be an ignoramus, stupid blockhead, knave or fool in the estimation of those not of our faith. God has not chosen that kind of a people, he has chosen intelligent people, and he will give them greater intelligence. But the reason we are hated is this—and it is the same reason that Jesus and his Apostles were hated—we have the truth, because we have received the revelations of God, and because, in singleness of purpose, we are endeavoring to build up the kingdom of God. Let any other people do what we have done and they would be lauded to the skies. Let any other man do what our leader has done and his fame, as a benefactor of his race, would be worldwide. But our labors are only an additional reason for hating us and for warring against us. It is, as I have said, because there is a warfare in the world, and it will not end until God is victorious and the earth is redeemed from sin.

I will revert now to the contrast there is between our desert land and the lands from which we came. Our people were organized in the State of New York—a most fruitful State. From New York they moved to Ohio, another most fruitful State. From Ohio they moved to Missouri—the garden, it might be said, of the United States; and from Missouri to Illinois—all rich and productive States. What is the result of our removals? We came to a land that was a barren, uninviting desert, and what are the remarks of visitors who come here now from the lands we formerly lived in? They wonder how it is that our fruit trees are so healthy, and that our land is so inviting. I honestly believe, if the people of the United States would observe this law of tithing, devoting a tenth of their substance to the service of the Most High, that instead of this land being in many respects so superior, the fertility which formerly prevailed there would be restored. And when the day shall come, as come it will, when we shall go back—and we expect to go back to Jackson County, Missouri, and to lay the foundation of a temple, and to build a great city to be called the centre stake of Zion, as much as we expect to see the sun rise tomorrow; I say when that day shall come it will be found that that country will have its old fertility restored, and that all the lands that the people of God will occupy will be healthy and fruitful; and the land of any people who will honor God by obeying this law of tithing will be made fruitful to them, God will bless their industry, and they will rejoice and prosper therein.

There are many things connected with this subject that might be touched upon. One thing I will mention before I sit down, and that is the growing tendency among this people to look after their own interests and to neglect the interests of the work of God. This remark has often been made to us: "When you Latter-day Saints increase in wealth, are surrounded by the fashions of the world, and the waves of civilization surge against your walls of barbarism, all your peculiarities will recede and melt away, and you will become like other people. Your plural system will disappear, for no man can sustain half a dozen wives if they are fashionable women, and no more than one." I have heard this time and time again; and it is true that young men in the east will not marry

because of the expense, they do not want to take a wife because they can not sustain her according to the requirements of modern society. Now, there is a good deal of truth in this statement. If I thought we would become subject to the follies that now prevail I would have fears concerning the work of God and its perpetuity on the earth. If I thought that this people would lust after wealth, and that they would allow their feelings and their hearts to become set on the accumulation of money, and that they would think more of that than they do of God and his work, I would fear for its perpetuity. But God has said this work shall stand for ever, and that it shall not be given into the hands of another people, and on that account I do not entertain any fears as to the result. But there are individuals in this community who have given way to these feelings about tithing. When men are poor, it is noticed, that they are punctual in paying it, but when they increase in wealth it is less so. For instance, when a man has ten thousand dollars it looks a big pile to give one thousand as tithing. If a man's tithing amounted to no more than five, ten, twenty or even a hundred dollars, says he, "I can give that, but a thousand is a great amount," and when called upon to give a thousand, no, I will not say "called upon," the difficulty is we are not called upon enough, there has been neglect in calling upon us; but when it comes to this, why a thousand dollars looks like a very large sum, and the party whose duty it is to pay it is apt to hesitate and feel reluctance, and he perhaps says, "I can invest this thousand dollars in such and such a way, and it will produce so much interest, and I will pay it then;" and he allows himself to be satisfied with this course.

There is this remarkable fact connected with tithing in our midst. You are all familiar with the apostacy of some of our leading merchants—men who dealt in merchandise and who, for years, by their exorbitant prices literally fleeced the people of their means. This was before the construction of the railroads. Well, it was predicted years before, that sooner or later they would deny the faith and leave the church. It was easily understood that no man could remain in the church, if it was a pure church, and practice a system of extortion on his brethren, and the prediction was made, and strange as it may seem—though it is not strange to those who understand the working of these things—it was fulfilled to the very letter, and those men did deny the faith, and they are now opponents of that work which they once testified they knew to be true; and an examination of the tithing records would show this remarkable fact—that some of them did not pay their tithing as they should have done. Those who have prospered most are they who paid their tithing honestly. And I have noticed it, as an individual, that when men close up their hearts in this direction, and neglect their tithing, and their offerings on fast days for the benefit of the poor, they lose their faith. This is one evidence of the loss of faith and confidence in the work.

I will tell you how I feel now, if I were to be tempted in this direction I would say, "Mr. Devil, I have no lot or part with you. I will pay my tithing, and if you say anything I will double it." I know that there is a blessing attending this. I know God prospers those who are strict and punctual in attending to this. I know he blesses those who feed the poor, clothe the naked and attend to the wants of their indigent brethren and sisters. I should deplore the increase of wealth in our midst if it created class distinctions, if it should create a feeling that, "I am better than thou, because I wear a finer coat, dwell in a better house, ride in a finer carriage and have finer horses, or because my children are better schooled and better dressed than yours." I should deplore the increase of wealth among us if such results were witnessed. I should expect the anger of God would be kindled against us, and that we should be scourged as a people until we repented in deep humility before him.

God has bestowed upon us the earth and the elements in and around it, and he has given us them for our good. There is no sin in taking the wool from the sheep's back and spinning and manufacturing it into fine broadcloth. There is no sin in planting mulberry trees and feeding silkworms and making fine dresses and ribbons with the silk which they produce. There is no sin in spinning the flax and making fine linen of it. There is no sin in taking the dyes that abound in nature and dyeing these silks and other fabrics in the most beautiful manner. There is no sin in digging gold and ornamenting our service with it, and in covering our tables in the Lord's house therewith. There is no sin in taking silver and making furniture for the Lord's house. There is no sin in making fine carriages, and in painting and fitting them up in the most exquisite manner. There is no sin in having a noble race of horses, or a fine breed of cattle. There is no sin in building houses and decorating them, having fine furniture, carpets, mirrors, baths, heating apparatus and every appliance and convenience of modern civilization therein. There is no sin in all this, or in any blessing God has given us, but there is sin in abusing these things. There is sin in being lifted up in pride because God has bestowed them upon us. There is sin in thinking, "I am better than another man who is created out of the dust of the earth, as I am; who is a child

of God, as I am; who came from God, as I did, and who will go to God as I hope to do." Brethren and sisters, there is no sin in having what I have named. We may have fine houses, fine gardens or orchards, glorious temples, a fine land, and we may make our homes heavenly places, and fit for angels to visit, and there is nothing wrong in all this, neither in adorning the bodies God has given unto us, if our hearts are humble before him, and we glorify him in our lives. But this is the great difficulty and has been from the beginning. When wealth multiplies the people get lifted up in the pride of their hearts, and they look down on their poor brethren and despise them, because they are better educated, have better manners, and speak better language—in a word, because they have advantages which their poor brethren and sisters have not. There is sin in this, and God is angry with a people who take this course. He wants us to be equal in earthly things, as we are in heavenly. He wants no poor among his people; he does not want the cry of the oppressed to ascend from the midst of the Latter-day Saints, and God forbid that it ever should! God forbid that the cry of any should ever ascend from the midst of the Latter-day Saints because of oppression or because of the lack of any blessing necessary for comfort! God wants us to feed the hungry, clothe the naked, and impart our substance for their support. But he does not want the poor to envy the rich. That is just as great a sin on their part as for the rich to oppress them. They must not envy the rich; they must not look on their brethren and sisters and envy them that which they have. That is sinful, that is wrong, and the man or woman who indulges in it, indulges in a wrong spirit. God wants us to build each other up in righteousness. He wants us to love one another and to seek one another's benefit. This is the spirit of the gospel of Jesus Christ. He has revealed it unto us, and we must cultivate it.

I look upon this law of tithing as an equitable law: it comes alike upon the rich and the poor. The poor person who pays his ten dollars tithing gives as much in proportion as the richest man in the community. The rich gives no more than a tenth, and the poorest gives no less. We are all alike, then, in this respect when we observe this law of tithing; and it should be strictly observed by us, if we want the blessings of God to rest upon us.

I have thought, I do not know how truly, that of late there has been a disposition among the Latter-day Saints to be penurious in this respect. It has seemed to me that with the increase of God's blessings around us, a disposition has been manifested to be stingy, to withhold our substance, and to tie up the hands of those who have the great work to perform. We want to build this temple, and other temples in other parts of our land. We want to fill the land with temples—houses that shall be dedicated to the Most High God. At the present time people in St. George and other settlements in that region—from 350 to 400 miles from this city—who wish to be married according to the order and ordinances that we believe in and view as necessary, have to make this long journey one way, and the same the other, making 700 or 800 miles travel, to have the ordinances of God's house solemnized as we believe they ought to be. What a labor this is! This has to be obviated.

We are building a temple in Salt Lake City; but this is only one. There will be doubtless a temple built in St. George, and probably others in the north, east, west, and throughout the land. Do you think the tithing is all going to be spent in Salt Lake City? Do you think that the remote settlements are all going to contribute of their strength and their increase to build up this city alone? No, this would not be right: this would be filling the heart and letting the extremities suffer. The extremities must be sustained. Tithing must be devoted to the building of temples and places of worship, so that the Latter-day Saints in every section of the Territory may go and attend to the ordinances for the living and the dead. We have a mighty work to do in this connection. God has revealed this law, and, as I have said, it is a law that works alike upon all. It is not oppressive on any class, but it is distributed equally upon all classes. Let us observe it, and all the laws of God, that we may become a blessed people; that we may increase in wealth, and use that wealth to the glory of God; that there may be neither pauperism, want, nor ignorance throughout our entire land, and that the grateful prayers of a blessed and happy people may ascend from every habitation throughout all these valleys unto the Lord of hosts, praising his holy name for the numerous blessings which he has bestowed upon us, for the peace, good order, union and every other blessing we have received from him.

That this may be the case is my prayer in the name of Jesus, Amen.

The Christian Milk Association of New York has not proved very successful, the public not caring much for Christian milk.

The London undertakers' assistants threaten a strike. "The only way we can bring them to terms," says a journalist, "is not to die for the next six months."