

remove hatred, animosity, envy and anger from our hearts, and make us peaceful, tractable, teachable and willing to sacrifice our own desires, and per chance our own interests, for the welfare of our fellow-creatures and for the advancement of the Kingdom of God. A man who cannot sacrifice his own wishes, who cannot say in his heart, "Father, Thy will be done, not mine," is not a truly and thoroughly converted child of God; he is still, to some extent, in the grasp of error and in the shades of darkness that hover around the world, hiding God from the presence of mankind. Show me a man that is thoroughly converted to the principles of the Gospel, and who can truly say in his heart, "I know that the Gospel is true," and I will show you a man that when it comes to asking him to do that which God requires at his hands will have no question in his mind in relation to doing it; he will say, "Yes, I am ready and willing to do the will of God." But, says one, how shall we know the will of God? Christ has given us the key by which we may know, and that is, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Now here come the Presidency of this Stake of Zion and they exhort you to do something; for instance, they exhort you to pay your tithing, and they tell you that if you will do it you will be blessed. How shall we know that they are telling us the truth, that they are speaking the will of God to us, and that it is necessary for us to observe the counsel that they give to us? By putting it to the test—doing the will of the Father and living so that we can enjoy the Spirit of God to that extent that we will be able to comprehend the principles which they teach us just as clearly as they comprehend them; then we will know whether they speak to us the truth or not, and whether it is the will of God or not, and we can only know it in that way. It is necessary, therefore, for every man to know of the doctrine for himself.

Concerning the question of blind obedience. Not a man in this Church, since the Prophet Joseph Smith down to the present day, has ever asked any man to do as he was told blindly. "No Prophet of God, no Apostle, no President of a Stake, no Bishop, who has had the spirit of his office and calling resting upon him, has ever asked a soul to do anything that they might not know was right and the proper thing to do. We do not ask you to do anything that you may not know it is your duty to do, or that you may not know will be a blessing for you to do. If we give you counsel, we do not ask you to obey that counsel without you know that it is right to do so. But how shall we know that it is right? By getting the Spirit of God in our hearts, by which our minds may be opened and enlightened, that we may know the doctrine for ourselves, and be able to divide truth from error, light from darkness and good from evil.

It is upon this principle that I feel so grateful to my Heavenly Father that I have been able thus far to see clearly in my mind the truth of the principles of the Gospel of Jesus Christ. I have faith in God, because the principle of

faith in the Supreme Maker of heaven and earth is one that appeals to my judgment; it gives breadth to my mind and enlarges my heart. I believe in the principle of faith, because it has given me strength and has helped to develop my spiritual manhood. I believe in the principle of repentance, because I have tested it and I know it to be good. If in an evil moment I have said or done anything that has given offense to my brother, I never could be satisfied or feel free from a certain degree of bondage until I went to that brother whom I had wronged, repented of my sin and made it right with him. Then the load would be lifted and I would at once feel the good effect of repentance of sin. I believe in repentance of sin also because the principle appeals to my judgment; for I am convinced that it is wrong for a man to harbor evil and enmity in his heart towards his neighbor. He should repent of these things and forsake them, and when he does so he will begin to feel the good effects of repentance, and he will know that it is a correct principle. I believe in the principle of baptism. When I was a child I went down into the waters of baptism, and came up out of the water with a consciousness that the act was acceptable in the sight of God. I felt that it was right I should do that. "Suffer it to be so now," said the Savior when he went to John for baptism, "for thus it becometh us to fulfill all righteousness." I felt that I had fulfilled "all righteousness," so far as that principle was concerned, when I went down into the waters of baptism. Though I was a child, I was satisfied that it was a right principle, and I have been satisfied ever since. I have never seen anything to shake my faith in relation to that principle. So I might go on and enumerate every principle that we have embraced, and the same thing might be said of each of them. They are true, they are good, and they are calculated to make us better men and women.

The principle of tithing has been referred to here. Do I know that the principle of tithing is a correct principle? Do I know that there is a blessing attached to obedience to that principle? Certainly I do. Why should I not? I have obeyed that principle ever since I became old enough to earn means and to pay a tenth of it unto the Lord. Could I practice this principle all this time and yet not know that it was either good or not good? No one needs to say to me, "Brother Joseph, pay your tithing." Why? Because I have seen so many blessings accompany obedience to that principle that I have become thoroughly convinced of the truth and verity of the principle and of the promises that are made connected with it. If I had need to have this said to me, I would be an unworthy servant indeed. I would be indifferent to my own welfare if I neglected to obey that principle in the spirit of it. It would become us all to say, as I heard a widow woman say one time, "What! would you deprive me of a blessing by denying me the right to pay my tithing to the Lord?" That would be the answer that I would have to give if anyone were to advise me not to pay my tithing. I do not propose to be denied that privilege. I

have learned that doctrine, and I know it to be right. Learn it yourselves, you Latter-day Saints. You Bishops, you Elders, you fathers and mothers in Israel, and you young men and women, learn that principle by obedience, and as God lives you will receive a testimony in your hearts and you will know for yourselves that it is a correct principle. You will not need to be told by your presiding officers to pay your tithing; for you will feel that it is too much of a privilege and that there are too many blessings connected with it for you ever to neglect it. At one time a widow woman came to me and said, "Brother Joseph, I have scarcely enough to live upon. Under the circumstances, is it necessary for me to pay my tithing?" I said to that sister, "If you are absolutely unable to support yourself, and you are receiving your support from the Church, go and give one-tenth of it back to the Lord, and you will be blessed in it." Some people who had no faith in this principle would say that was a very foolish expression. Why did I advise her to do this? Simply because the Lord has said He required it, and that there is a blessing attached to it.

And after that those who have thus been tithed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever, saith the Lord.

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, and I say unto you if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. (Doctrine and Covenants, Sec. 119).

If ten dollars is all my income per week or per month, as the case may be, and it is absolutely less than I need for my support, if I want my way opened so that nine dollars will go further than ten dollars, then I want to pay my tenth dollar to the Lord, for the good of His cause, and show that I have faith in His promises, in His Church and in Him, and am willing to trust Him, to the giving of all that may be required. He gave me the ten dollars. Though I worked for it, He gave me the strength to do it, and I have come to the conclusion that it is necessary we should acknowledge the hand of God in all things. Having embraced the Gospel of Christ, we should show unto all that we are living according to the principles thereof; any man that does not do this gives evidence that he is still unconverted. The man who does not pay his tithing is not a thoroughly converted Saint. I have seen men that will argue with the Lord about their tithing. They will say that they must take out of their income all they need for their support before they pay any tithing; they must take all the seed out of the grain and pay tithing on the balance; and some people go so far as to say that they ought not to pay any tithing at all except on that which may remain after all their expenses for the year have been taken out. You will excuse me for the expression, but if I were the Judge and pay-master I would deal