DESERET EVENING NEWS: SATURDAY, SEPTEMBER 20, 1902.

THE LAW OF TITHING.



sincerely hope I may be dictated in what I shall say this afternoon by the Spirit of the Lord, that I may be led to say those things that will be acceptable to the Lord and to those who are in fellowship with Him.

I do not wish to bore this congregation by dwelling upon any subject that may be considered worn threadbare, but there is a subject, indeed, I may say, there are several which have been dwelt upon many times, and with which the Saints are all more or less familiar, that still need to be brought

to the attention of the people. The Lord has revealed Himself in these latter days-not by proxy, not only by ministering spirits and mes-sengers sent from Him to the earth; out He has actually deigned to come in His own person to open the dispensa-tion of the fulness of times to the world

This is a wonderful declaration to make, almost incredulous to mankind, because they are not in a frame of mind to receive the whole truth. It is difficult for some people to receive small portions of the truth, and when we dewhole truth it is clare to them the apparently more than they can bear. To say to mankind that the Father of heaven and earth, the Father of our Lord and Savior Jesus Christ, the Mak-er of all things, the very Eternal Father Himself, has deigned to descend to the earth in this age of the world and has made Himself manifest unto man, is saying something that is altogether un-usual and wonderful. Yet that is the claim made by the Prophet Joseph Smith! And he made that claim in the days of his boyhood, antil when it had never entered his heart that he would hever entered his heart that he would be called to a mission such as he was chosen to fill by the Lord. When he sought the Lord in prayer on that bright morning in the spring of 1820-a boy only 14 years old—he did not expect to be visited from the heavens. All he expected was an answer to his prayer as to which of all the conflicting churches then existing in the land was the Church of God. That is what he went to enquire about; that is what he wanted to know. He expected nothing more, he thought of nothing else.

THE BOY PROPHET.

I want you experienced men and women to bear in mind that he was an innocent boy. Is it likely that a child 14 years of age would start out with the idea in his mind that he was going to be a great reformer, and that he s to become the instrument in the hands of the Almighty of restoring the everiasting Gospel and laying the foundations of the Church in the earth they had never been laid before, at least since the days of Enoch? Is it at all likely that "he had contemplated think for a moment that he had phil-osophized in his own mind and calculated that he was about to enter upon some great and glorious mission in the world? When you were 14 years of age, what did you think, and what was your frame of mind? What is the condition of the minds of boys of that age generally? Why, they think more about playing marbles, or mumblepeg, or hide-and-seek, or town-ball, or anything of that kind, than they do about laying the foundations of a church or of reforming the world! And I want to assure you that the boy Joseph Smith, when he went to pray that morning, never dreamed of anything else than following the advice of the Apostle James in order to get an ansver to the question that was in his words: "If any of you lack wis-dom let him ask of God, that giveth to all men liberally, and up-braideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any-thing of the Lord." So Joseph, in his childish innocence, asked God to give him knowledge as to which church. right, in order that he might join the right one. The answer that came was as astounding to him as it was to the world. What was it? Two personages appeared to him, and the light that shone forth from their presence was brighter and more glorious than the glory of the sun. When that light fell upon him, he was released from the power of dark-ness that had seized upon him, and on beholding these personages before him he could subte abure the set of the he enquired which church was right. One of them, calling him by name, and pointing to the other, said, "This is my beloved Son; hear him." This was the injunction that came from the Fa-ther to the boy Joseph Smith. It is not my purpose to dwell on this subject; but I ask this congregation, believe this? Have you actepted this declaration in your hearts? Have you in your souls received this message that has been given to the world from the Prophet Joseph Smith? Prophet Joseph Smith. If you have, then you believe in the Prophet Joseph; you believe in his di-vine mission. You also believe in the Pather, and in the Son, the Makers of heaven and earth; and you believe in the atoperaphi and in the resurrection the atonement and in the resurrection of Jesus Christ from the dead, and in every dectrine of Christ that has been revealed. If you do not believe Joseph Smith's first declaration, how can you believe that he was the instrument in the hand of God of revealing anything to the world?

My beloved brethren and sisters, I | velous work and a wonder in the world, just as He said He would do. Think of it! Within the lifetime of some in this room there has been built up a Church against , which all the so-called Chris-tian denominations in the world have put forth their efforts to destroy it. They have maligned and misrepresented ii; they have, to use correct if not elegant language, lied against this work and people from the beginning. and they have circulated all manner of slanderous reports concerning who were engaged in laying the foundation of it. We need go no further back than to the time of President Brigham Young. I knew Brigham back than to the time of Brigham Brigham Young. I knew Brigham Young from my childhood. I grew up almost under the very sound of his voice. I was associated with him in council, in prayer, and in ordinance work in the house of God. I received ordinations, commissions and instrucfrom him. I knew him in almost every circumstance in life. I have eaten at his table; I have played with his boys; I have associated with him day and night. Although I was but a young man, yet I was intimate with him, and would be pleased to tell the world what I know about Brigham Young. Will men tell me that Brigham Young was an impostor, a vile man, that he injured mankind by his life and mission? When they tell me that, they tell me what I know to be false. I know he was a good man. He had faith in the mission of Joseph Smith; he beed in God and in Jesus Christ; had faith in the atonement; he be-lleved in the ordinances of the Gospel as Jesus taught them. Setting aside all claims of inspiration and revelation from on high, I do know that Brigham Young was a man such as God could

trust and use, if He desired, for the very purposes for which He did use very purposes for which He did use him. I know he was fit for that mis-sion, and worthy of the position that God called him to. I bear that testi-mony today, and I would to God that I could bear it to all men. I know that Brigham Young was a true man, and that he did the work God called him to do. He did not do it of himself, but he did it by virtue of the authority and power which the Lord gave to him. I also knew his associate, Heber C. I also knew his associate, Heber C. Kimball, and was as familiar with him as I was with Brigham Young. Will anybody dare to tell me that Heber C Kimball was a wicked man, or an enemy to mankind? If they did, I would know they spoke falsely; for I know he was a sincere, honest and good man. I

can say the same of John Taylor, of Wilford Woodruff, and of others that have stood in prominent positions in this Church. They were good men, men of truth, men of sobriety, men of honor, of virtue, and of integrity to the cause of human redemption. They were men who were influenced by a power that was above and beyond their own, or that of mortal man, because I know that in and of themselves they could not have done what they did. This is my testimony in relation to these men that we have been associated with in

faith, hope, charity and love, with an eye single to the glory of God, were the things necessary to qualify a man to enter into this work? Would an impostor admonish you to "remember faith, virtue, knowledge, temperance patience, brotherly kindness, godliness, charity, humility, diligence?" And these were the declarations of Joseph Smith in that early day, before the Church was organized, when there was not a soul to believe in his mission, save his own father and mother, and per-haps one or two beside his brothers. All the world was against him, not-withstanding he declared: "A marvelthe children of men," and names the virtues that should be possessed by those who embark in the service of God. Faith, virtue, knowledge, temperance, patience, brotherly kindness, god-liness, charity, humility and diligence are essential to qualify a man or a woman to be a member of the Church of Jesus Christ of Latter-day Saints acceptable to God. Again, in April, 1829, one year before

the Church was organized, the Lord speaks through the Prophet Joseph Smith and says:

"A great and marvelous work is about to come forth unto the children of men.

"Behold, I am God, and give heed un-to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words, "Behold the field is white already to

harvest; therefore whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

Yea, whosoever will thrust in his sickle and reap, the same is called, of God.

"Therefore, if you will ask of me you shall receive; if you will knock, is shall "Now, as you have asked, behold, I say unto you, keep my commandments,

and seek to bring forth and establish the cause of Zion.

"Seek not for riches, but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that

hath eternal life is rich. "Verily, verily, I say unto you, even as you desire of me, so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation.

"Say nothing but repentance unto this generation; keep my command-ments, and assist to bring forth my work, according to my commandments and you shall be blessed."

NOT THE WORK OF AN IMPOSTOR. These are words spoken by the Prophet when he was contemned of all men, at a time when he was not received

land they acquire and say, Father, this is thine. If they build a house, they say, Father, this is thine. If they build a house of worship, they dedicate it unto the Lord. They say, Father all that we have in the world, and all hurch; that we may have, is thine, O God; for Thou art the giver of every good and

perfect gift. These are the feelings of the Latter-day Saints; and while they are their feelings the Lord will not desert them, but will bless the earth fo their sake and make it fruitful. Those who ask of Him shall receive; those who seek shall find Him; and unto those who knock, it shall be opened un. to them, as the Lord has said, through His servant Joseph.

THE STAMP OF DIVINITY.

If Joseph Smith had been an impos tor, would he have dared say to the world, "Ask and ye shall receive, knoch and it shall be opened unto you?" I he had uttered these words of himself and God had not been behind him, the faisity of his claims would have been found out long ere this, and Joseph Smith and his memory would have suck hato oblivion. But the fulfillment of the word and the predictions of the Pro-whet is evident to all those who know the phet is evident to all those who know anything about them, and this place upon the mission of Joseph Smith the stamp of divinity.

The Lord is with His people and this work. And He is doing His own work. am not doing it; the brethren ass clated with me are not; but He is do ing it, and will continue until it is con-summated; and there is no power be neath the celestial kingdom that car revent it. That is my testimony ou, and I know whereof I speak. prevent it. declare to you that all that was spoke y the mouth of the Prophet Josep Snith, under the inspiration of Go-which has not yet been fulfilled, will b alfilled, every word, in the due tim the Lord. Hundreds of things that he did say have been fulfilled already. As early as March, 1831, he declared that "Jacob shall flourish in the wilder-ness, and the Lamanites shall blosson as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together uato the place which I have appointed ' Now, what did he know about the mountains, about Zion flourishing upon the hills and rejoicing upon the mountains, and about the Lamanites blossoming as the rose? He knew ab solutely nothing about it, save what the Lord revealed to him. But this is not the work of Joseph Smith. It is the work of God. This is the Church of Jesus Christ of Latter day Saints, the church of the first born and you who have entered into it are His covenant people. Now I will read a few words that will apply to the covenant people of God. I will read from a revelation given on April 26 1832. The Lord says: "Verily, verily, I say unto you, my

ervants, that inasmuch as you have forgiven one another your trespasses so I, the Lord, forgive you;

"Nevertheless there are those among ou who have sinned, but verily I say anto you, beware from henceforth, and frain from sin, lest sore judgments fell upon your heads; "For unto whom much is given much

is required; and he who sins against the greater light shall receive the reater condemnation. "Ye call upon my name for revela-

tions, and I give them unto you; and nasmuch as ye keep not my sayings which I give unto you, ye become trans-gressors, and justice and judgment are e penalty which is affixed unto my law

"Therefore, what I say unto one I say unto all, Watch, for the adversary spreadeth his dominions, and darkness igneth

"And the anger of God kindleth against the inhabitants of the earth: and none doeth good, for all have gone out of the way.

And now, verily I say unto you, I, the Lord, will not lay any sin to your have not wherewith to give them inhercharge; go your ways and sin no more; but unto that soul who sinneth shall

Church in Zion.

"For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and or the debts of the Presidency of my And this shall be the beginning of

the tithing of my people. "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 for-ever, for my holy Priesthood, saith the

Verily I say unto you, it shall come to pass, that all those who gather un-to the land of Zion shall be tithed of their surplus properties, and shall ob-serve this law, or they shall not be found worthy to abide among you.

'And I say unto you, if my people observe not this law, to keep it hely, and by this law sanctify the land of Zion ito 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 into you.

"And this shall be an ensample unto all the Stakes of Zion. Even so, Amen," LAND SANCTIONED BY OBEDI-ENCE.

I am not talking this to you who be-eve and obey all the laws of God; I m talking now to those who may be tere, or to whom may words may come, who do not observe this law, and who o not sanctify the land of Zion by ceeping all the statutes and judgment of God thereon. In other words, 1 am alking to non-tithe payers; and I want o say to them that if they do not re-eive and obey this law they will be unler condemnation, if not just as much still under like condemnation as though they rejected the whole. It may be more tolerable for him who receive part of the truth than for him who re eives a fulness of the favor of God the is not in full harmony with the purposes of God, and who will not re ive all His laws in his heart. think that we can enter into the king-dom of God after having chosen to obey such of the laws of God as pleas-ed us and rejected the others, we are grandly mistaken. We will never ge there under those circumstances. It i It is ither all or nothing. It is either God's work or it is not His work. Which side shall we take? Shall we say that God has not spoken, and that He has no revealed any laws that we are bound to obey? Shall we say this and dis band as a people, and return to the beg garly elements of the world? Or shall we say that God has spoken from the heavens, and that we are bound to hearken to His voice and obey His laws? As for me and my house, we have chosen to serve the Lord; there-fore, we find that it is as imperative to pay our tithing and our offerings in the Church as it is that we shall repent of in or refrain from adultery, from mur-ier, from stealing, from faultfinding, or rom anything that the Lord has for bidden

I will read a little more in relation to this principle of tithing. In a revela-tion given April 30, 1832, the Lord says:

"Verily, thus saith the Lord, in addition to the laws of the Church con-cerning women and children, those who long to the Church, who have lost heir husbands, or fathers.

"Women have claim on their hus-bands for their maintenance until their husbands are taken, and if they are not ound transgressors they shall have ellowship in the Church;

"And if they are not faithful, they shall not have fellowship in the Church; yet they may remain upon their inhertances according to the laws of the and.

All children have claim upon their parents for their maintenance until they are of age. "And after that they have claim upon

the Church, or, in other words, upon the Lord's store house, if their parents

tance "And the storehouse shall be kept by the consecrations of the Church,

The Sense

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also fulfil "And they who are of the High Priesthood, whose names are not found written in the book of the law, or that ure found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the members, in that day, shall not find an aheritance among the saints of the Most High;

"Therefore it shall be done unto them as unto the children of the Priest, as will be found recorded in the second chapter and sixty-first and second verses of Ezra."

POSITION OF NON-TITHE PAYERS.

There it is, plainly set forth. A man says that he felieves in all the princi-ples of the Gospel, except tithing: therefore he does not pay fithing. What is the result? His name shall not be found enrolled in the book of the law of the Lord; and when God comes to give out inheritances to the Saints, he shall have no inheritance, nor any portion with the people of God. Furthermore, when he passes away, the names of his children shall not be found there and if poverty or distress overtakes them, and they appeal to the store-house of the Lord for succor and sup-port, what can be done for them? Turt Turn to the book of the law of God. Is their father's name enrolled there? Is it reorded in the books, that he kept the statutes and commandments of the Lord, and that he sanctified this land by keeping the law of titning? His name is not to be found there. Then what right or what inheritance have his children? He has left them no legacy, no inheritance, in the kingdom of God. Therefore, if they get any help at all, it will be out of pure charity and mercy, not because they have any claim. But, as the Lord lives, if you pass away and your name is found enrolled there, then, as I have read to you, your children have claim upon the storehouse of God. They can go there and receive support, because the people nave paid their tithes and their offerings, and there is plenty in the store-house of the Lord for all, and none nouse of the Lord for all, and none need to lack in all the house of Israel. These are the facts in the case. And I say, shame! forever shame! upon the man who pretends to have a stand-ing in the Church and yet withholds his mite towards providing for the poor, the fatherless and the widow. He is not in good standing in the Church:

If I possess but little, I will pay out of that little; if I have much, I will be more grateful to pay much. The Lora requires one-tenth of that which He gives me, and that is what I will give Him. I am never more happy than when I feel in my soul that I have done my duty. Only a few days ago it was put in my power to pay every dollar of tithing that I owed up to date, and I paid the Lord all I owed Him on tithing -not all I owed Him, because I owe Him for everything I have in the world. I owe Him for my life, and all the joy and happiness I experience in life: owe Him for my wives and children, for my home and sub-stance; I owe Him for my posi-tion in the Holy Priesthood. He gave them all to me, and I acknowledge it. But I owe Him nothing to date on tith-ing. So for as my income is concerned. ing. So far as my income is concerned, I have done my part to help feed the widows and the fatherless, and to take care of the poor in the house of Istael.

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I hope I shall do my duty in this while I live, so that at last it may be said of me, Well done, thou good and faithul servant.

Now, you non-tithepayers, go and pay your tithing from this time forth; and if you have means to do it, pay all that you should have paid, so that the Bishops can have that much more to report, to help pay the debts of the Church at present. Then, by and by, we want to have the storehouse of the Church full, that we can do all we should do in defense of Zion and for the building up of the kingdom of God in the earth. in the earth

. THE WORD OF WISDOM.

The Lord bless you. It may be a long time before I come here to preach tith ing to you again. There are many oth-er things that I might preach about. One of them is the Word of Wisdom. I suppose you all keep the Word of Wisdom here—all but a few boys that were spoken of last night as using tobacco sometimes around the meeting house and elsewhere. You good mothers in Israel, of course you keep the Word of Wisdom. Bless your soul, you could not teach your children if you did not; you could not set before them a proper example. And you good fathers in Is-rael, you do, too, because you could not set the example before your wives and children if you did not. A man that drinks whisky cannot say to his that drinks whisky cannot say to his boys, don't drink whisky. A man who uses tobacco cannot say to his boys, Don't use tobacco. Why the boy's would say, "Father, why don't you quit" "Well, I am old, and you are young: don't you do it." "But," says the son, "what is sauce for the goose is sense for the sonder." is sauce for the gander." In like manner the girl says to her mother, "How is it tea is so good for you and not for me?" Is there one

law for the mother and another for the daughter? Is there one law for the father and another for the son? Is God partial? Will He allow the father to have a good time, (?) drink whisky, s noke tobacco, use tea and coffee, swear a little, go fishing on Sunday, and all that sort of thing—but the boy must not do any of these things? 12 you want to bring up your child in the way he should go, you should walk n that way yourself. When you want the boys to do anything, take the lead say to them, let us go and do this. You have perhaps heard the story of the boy at the feast, whose father was in the habit of drinking quite heavily. When they came to pass the wing around, they asked the little boy what the would have to drink. He replied that he would take "just what father did." This put the father on his met-tic, and set him to thinking. If he drank wine, his boy would drink wine, if he drank water, his boy would drink water. Naturally, the boy would follow the example of his father. So if you want your boys to drink whisky, you set the example. They will do it fast erough if you do it. But if you want to set a proper example before them, keep yourselves pure and unspotted from the world. Keep in mind what the Lord bas said in this revelation that I have

JOSEPH SMITH'S TESTIMONY IS TRUE.

I have accepted this declaration of Joseph Smith with all my soul. I say to this congregaton, and would say to the world, that if this declaration made by the Prophet Joseph Smith is not true, then there is no prophetic or not true, then there is no prophetic or revealed knowledge of God, and there is no Church of God on the earth! And you may do away with the doctrine of the atonement of Christ, with the res-urgetion of the doad, and with faith. on of the dead, and with faith repentance, baptism for the remission of sins, and the gift of Holy Ghost by the laying on of hands; for if Jo-seph Smith did not tell the truth in relation to the second relation to this first manifestation then • know not wherein he did teil the muh and our hope is vain. But our ope is not vain! Joseph Smith did teil the truth. He proved that he told the truth by a life of devotion against relentless opposition and hatred, to the principles that were revealed to him. He was willing to suffer anything in order to verify the declarations that he made and at last his blood was shed as a witness and testimony to the world, and above all is the witness of the Holy Spirit to us.

THE LORD'S OWN WORK.

The Lord has said that He will do this work; and I feel in my soul that so far He has accomplished all that has been done. He has performed a mar-

this Church. They were the disciples of Jesus Christ, and of Joseph Smith. Their upon by the world as an impostor. faith in the divine mission of Joseph Smith was like perfect knowledge and an anchor to the soul. Did they ever doubt Joseph's mission? Nat one of them. I have been with them in private and in public, sometimes under trying circumstances, and I know that the faith of all whom I have named in the divine mission of Jesus Christ and of Joseph Smith was implicit and unbounded.

MARVELOUS WORK AND A WON-DER.

Now look at what has been accomplished, I will read a few words that were uttered by the Prophet Joseph Smith in February, 1829. Think of it 1829! before the Church was organized. but he had received the visitation of the Father and the Son, and of Moroni and others who had been sent to minister to him. He says:

"Now behold, a marvelous work is about to come forth among the children of men;

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God, ye are called to the work; "For behold the field is white already

to harvest, and lo, he that thrusteth in his sickle with his might, the same lay-eth up in store that he perish not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. "Remember faith, virtue, knowledge

temperance, patience, brotherly kind-ness, godliness, charity, humility, diligene 'Ask and ye shall receive, knock and

it shall be opened unto you.'

What do you think of such words as these coming from an alleged impostor who was a mere boy? Was he an arch-Would a deceiver say that deceiver?



The state

Let me ask you, Are these the words of an impostor? Will any one dare to say so? Have they been fulfilled? He predicted that a great and marvelous work was about to come forth among the children of men. A little more than 0 years have elapsed since then. where will you go among the civilized nations of the earth to find no trace of this great work, the foundations of which were laid in meekness and faith by the Prophet Joseph Smith under the power of God? The Latter-

day Saints were driven from their homes in New York, then from Ohio, and then from Missouri. In Missouri they were first driven from county to county, and afterwards from the state The Prophet was incarcerated in jail, and was told that he would never re-gain his freedom. His friends were told emphatically that his die was cast,

his doom was sealed, and that they might as well disperse and go back to their homes, for they would never see his face again. For months he and his brethren lay in a dungeon, for the sake of their religion, while the people were driven from their homes in the dead of winter, many of them fleeing from be fore the violence of mobs by the light of their own homes, which were set aflame by incendiaries. They were driven to Commerce, Illinois, and there built the City of Nauvoo, and erected a temple to the name of the Lord. Then they were driven from the state of Illinois as well as from the state of Missouri. At that time the Saints were but a handful of people; first, a little village, then a small city, then a county, and then large enough to have a oice in the legislative affairs of the state of Illinois, when they were driv-en forth and came across the barren

plains to the desert valleys here. PERFECTION OF GOD'S WORK

All this while the world was say-ing. They are "impostors," "deceivers" and "deceived:" "let them be de-stroyed." I will say here that the like-liest time the devil ever had to destroy "Mormonism" was when Joseph was a little boy; and each month and year since then the adversary has here for since then the adversary has been let-ting his chances slip by to destroy this work, until today it has spread over this land from Mexico in the south to Canada in the north, and from Colora do in the east to Oregon in the west and the cry goes out everywhere, "Give us room that we may dwell." And all this in fulfillment of the predictions of the ophet Joseph Smith, boy that he was -an ignorant boy, as the world say! One word about the "ignorance" of Jos-eph Smith. It is true that Joseph Smith was not learned in the philoso-phy of man; he was not learned; according to the ideas of the world; but he was learned in the things of God. Angels were his instructors. He learned from the fountain head. He was taught from the heavens by revelation and in-spiration such as the learning of the world is not blessed with. Though you may say that Joseph Smith was an unlearned man-and we admit it, so far as the learning of the world is concerned-yet in relation to the purposes and laws of God he knew more than all the learned men of the world put together. He laid the foun-dation of this work in such a way that auton of this work in such a way that all the wisdom of the world could not have produced the like of it, though men tried and tried. The Lord revealed through the Prophet Joseph Smith the most perfect organization that has ever

graced the earth since the days of Enoch. This people have spread abroad on every side, and these barren deserts have responded, under the blessing of God, to the labor of the husbandman, and today they are yielding fruits and grain in abundance for the sustenance of man. Here the Latter-day Saints are growing and increasing, becoming are growing and increasing, becoming stronger and stronger every day. Here their children are multiplying, grow-ing to manhood and womanhood, and taking possession of the land in the name of the Lord. If they are living their religion, they kneel down upon the

the former sins return, saith the Lord our "And again, I say unto you, I give

to you directions how you may act fore me, that it may turn to you for salvation

"I, the Lord, am bound when ye do ferings-the law of revenue to the what I say; but when ye do not what I Church. It must be observed, or how say, ye have no promise.

We might preach a discourse on this passage of scripture, but it is sufficiently ly clear, I think, to convey its own meaning to your understanding. Where given, much is required. The Lord bringeth no charge against this cople, but He gives us directions how act before Him for our salvation, and ends with this statement: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have ow and the orphan, to send the Gos-pel to the nations of the earth, and, as no promise."

THE LAW OF TITHING.

far as practicable to gather the poor from the nations, that they might Now I am going to read concerning a plant their feet upon the land of Zion and, by keeping His statutes and judgectrine that is being taught to you if the time. It is a most astonishing ments, make it a land of Zion in very deed unto them. This is the work we ing to me that any man or woman oiling himself or herself a member of the Church of Jesus Christ of Latter. have to do. We must look after the poor and the needy. And we do not y Saints can doubt for a moment the nave any need of secret societies or nsistency and the rightfulness of all a commandments that the Lord ht.s fraternal associations or anything of the kind. Let every man pay his tithes given. If you receive one, should you not receive all the commandments? and offerings as faithfully as he would pay his dues to one of these secret as-sociations if he should join it, and we What right have we to say that we will receive one commandment and reject another? Yet we know of men in the will have means in the storehouse of the Church who say they believe in faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. the Lord to feed and clothe the poor and to provide for the children that are left fatherless and motherless. We will also be able to give these children education, and to bring them up in the but they do not believe in tithing. Th man who says this and acts accordingly is not in fellowship with the Lord, and he is not in good standing in the Church. The Lord is very emphatic nurture and admonition of the Lord. Those who spend all their time in the upon this point. In a revelation given on July 8, 1838, in answer to the quesamilies; for "the laborer is worthy tion, "O Lord, show unto Thy servants how much Thou requirest of the proof his hire. perties of the people for a tithing," the

"Verily, thus saith the Lord, I require all their surplus property to be put in-to the hands of the bishop of My n 1832

Kidney Disease Kills. all things that transpire in Zion, and of all those who consecrate properties. and receive inheritances legally from the Bishop; Its Victims Numbered by the "And also their manner of life, their faith, and works; and also of all the

Hundreds of Thousands.

apostates who apostatized after re-celving their inheritances. Kidney diseases should be attended to At once, for almost 90 per cent of our ceive not their inheritance by conse cration, agreeably to His law, whic unexpected deaths of today are from He has given, that He may tithe Hi that cause. Dr. David Kennedy's Fapeople, to prepare them against the day of vengeance and burning, should have vorite Remedy is the only sure cure known for diseases of the kidneys, livtheir names enrolled with the people of er, bladder and blood, rheumatism, dyspepsia and chronic constipation. It or to be had where it may be found on the back, relieves the necessity of the records or history of the urinating so often at night, drives away that scalding pain in passing water, the names of the children, written in the book of the law of God, saith the corrects the bad effects of whiskey and beer and shows its beneficial effects on the system in an incredibly short time, George L. Smith, foreman of the Holley Manufacturing Company's Works, Lockport, N. Y., says in a recent letter:

"I have used Dr. David Kennedy's T have used Dr. David Kennedy's Favorite Remedy with the most bene-ficial results. I was troubled with gravel and kidney complaint very se-verely, it bothered me a great deal, and have found great relief from its use, and cheerfully recommend it."

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Sample bottle-enough for trial, free by mail. Dr. David Kennedy Corporation, Rondout, N.Y.

Dr. David Kennedy's Golden Plasters strengthen Muscles, remove pain any-where, 15c. each.

nd widows and orphans shall be provided for, as also the poor.'

temples, to administer in the temples

ervice of the Lord must also have ood and raiment and shelter for their

MANAGEMENT OF THE TITHING.

"It is the duty of the Lord's clerk,

"It is contrary to the will and com-mandment of God that those who re-

"Neither is their genealogy to be kept,

"Their names shall not be found.

neither the names of the fathers, nor

This would be a terrible thing to me

which

a feed the poor, to look after the

not in good standing in the Church: he is not in fellowship with God. He has no claims upon His treasury or Here are some things which show the storehouse that the Lord is bound to respect, because he has made himself a law unto himself, saying by his acts "Thus far will I go, and no farther; necessity of the law of tithes and ofwill you feed the hungry, clothe the laked, and minister to the widow and will be the judge between myself and God; I will say how many of His laws I will obey and how many I will not obey." As the Lord lives, He will surely cut him off: and when the day comes for inheritances to the fatherless, the sick and the afflict-ed? How will you build temples and administer therein for the living and the dead, how will you carry on the work of God as a whole, if you have be given, there will be no inheritance not the tithes and offerings of the peo for him. ple. The Lord instituted this principle that we might have means

might

WHAT IS DUE TO THE LORD.

My brethren and sisters, this is God's ruth; I cannot afford not to pay my tithing. I want my name on the books of the Church. I expect to be judged out of the things that are written in the books; and if my duty has not been performed, and my name is not found there, I cannot expect to receive the blessing and inheritance that I hope for. But I am going to keep the com-mandments of the Lord, with His help.

faith, vi knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

God bless this congregation, and may peace abide with you continually. We will come to see you again, sometime. if the Lord spares our lives and per-mits us to come; and when we do come we want to see as much improvement as possible among the Latter-day Saints. We v int you to live your re-ligion, to kee, the commandments of the Lord, to be friendly and kind with your polythese. We want building our neighbors. We want husbands o be good to their wives, and wives to be good to their husbands. We want parents to be good to their children. and the children to honor and obey their parents, that their days may be

long in the land which the Lord has given unto us. For the Lord has given this land unto us just as much as He ever gave the land of Canaan unto ancient Israel. It is our inheritance, and will be ours, if we will only sanctify it and make it holy by keeping His commandments upon it. May the Lord bless you, is my prayer in the name of Jesus. Amen.



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tion of means to help build up Zion and accomplish the purposes of God in the latter days. BOOK OF REMEMBRANCE KEPT.

Lord of Hosts."

The Lord further says:

"And all they who are not found written in the book of remembrance, shall find none inheritance in that day. but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.



