

# SUPPLEMENT TO THE SAINTS' HERALD.

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DELIVERED AT

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Subject, THE LAW OF TITHING.

It is well once in awhile to have a change, that things may not become monotonous; and this morning we are going to endeavor to treat you to a change in the programme, in some measure. While it all pertains to the same work, yet there are different departments of the work. It will be our privilege this morning to call your attention to the law pertaining to temporal things in this work. Our brethren generally are very zealous and desirous to know the will of God. I believe that, as a rule, when they learn the will of the Father they are willing to do that, and our object should be to endeavor to know all things that God designs we should; for we are assured that this will bring to us life eternal, that we may have the knowledge of God and Jesus Christ whom he hath sent.

This morning I intend to try and talk to you awhile on the law of tithing as taught and believed by the people of God in all the dispensations of the past that we have any knowledge of. I am not going to present this as a separate department at all, for I believe it to be a part of the great plan of God; and in all that we read in the Bible or in other revelations that come from God we have this assured to us, and we know that no work can be carried on in the world without we have means to carry that work on; and we could not believe for a moment that our heavenly Father would reveal the gospel, the power of God unto salvation, and give the command that it should go to all the nations of the earth, and not make the necessary provisions to send it to those nations. And we believe that in this as well as in other dispensations God has committed the gospel unto

men, and therefore it will require the same means to carry it to the nations of the earth that it has hitherto; and we insist, as our Lord said when here while teaching his disciples as recorded in his sermon on the mount, that they should take no thought beforehand about what they should eat or drink, or wherewithal they should be clothed, but should go forth and do his work among the sons and daughters of men. It would be natural to suppose that if there were those depending upon them, that they must be cared for and looked after, and this could not be done by those men whom God had appointed to go and give their entire life to this ministry unless they were permitted to look beforehand for that which their families should subsist upon, and he having forbidden this, we look for the law by which those wants were to be supplied. And it is true as Jesus taught while here on earth that "the poor you have always with you," and their wants must be supplied; and he has, according to my judgment, devised the best means possible for the accomplishment of the work required at the hands of the sons of men; and he did in his infinite wisdom reserve to himself the right to choose whom he would to go forth as ministers to proclaim his gospel unto the nations of the earth, reserving to himself the right to provide for the wants of the dependent among his people as he would in his own wisdom, and we might suppose that God would in this matter devise the best possible means; and the means that he devised pertaining to the things of this world to supply our temporal wants, is revealed to us in the law of tithing.

Tithe, as we understand it, means a tenth; and when we come to examine this we find it going right along as a part of the gospel economy in all the ages of the past. Some, no doubt, have thought it was simply a part of the law given to Moses; but if you will examine this you will find it was no part of the Mosaic law at all, but was that which God had revealed before as far back as the days of Melchisedec, at least. We have the account given in Genesis 14: 20, there is where Melchisedec met Abraham returning from the slaughter of the kings, and there Abraham paid tithes of all unto him. This Melchisedec was priest of the most high God, and he blessed Abraham, and we are assured in later revelations that Abraham received the Melchisedec priesthood under his hands. This, then, was a law in connection with the ordinances of God and the gospel economy in the days of faithful Abraham; and we want it distinctly understood that by the help of God we shall be able to show before we are through, that it continued to be an ordinance of God in the gospel economy in all the ages since that time.

We see that the posterity of Abraham observed this rule as is recorded in Genesis 28: 22. We find there that Jacob after having that wonderful dream, where he saw the ladder reaching from heaven to earth and the angels ascending and descending thereon, makes a vow unto God, that if he would be with him, and give him food to eat and raiment to wear, that he might again return to this place, "of all that thou shalt give me, I will surely give the tenth unto thee." He understood this as a part of the economy of heaven for the accomplishment of the work of God on earth; and when Abraham paid tithes it was in the year 1913 B. C. That was four hundred and twenty-two years before the law of Moses was given. When Jacob declared this we find it was a long time before the law of Moses; and when God revealed the law unto Moses, this law of tithing was no part of that law. By turning and reading in the twentieth chapter of Exodus where God gave the law, you will find this was no part of the law; but they had the gospel, as you understand, and as we teach. When we go to prove the antiquity of the gospel, we go back to Abraham and the children of Israel. Paul says in Hebrews that the gospel was preached unto us "as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." And in Galatians he tells us the law was added because of transgression until the seed should come to whom the promise was made, not to

"seeds as of many; but as of one, And to thy seed, which is Christ." Here we learn that the law was added to the gospel. The gospel was had before in Abraham's time, and in the day that God brought Israel out of Egypt. It had along with it this part pertaining to this world. The apostle speaking of this gospel says we have the "promise of the life that now is, and of that which is to come." This gospel attaches to us now and throughout all eternity, and all the provisions of the gospel are met by the wisdom of heaven; and so God has ordained that we shall have this part of the gospel economy, teaching it right along with the law of adoption into the kingdom, that men and women may learn when they come into the kingdom of God what work is expected of them.

When we obey the laws of adoption we just simply become citizens of the kingdom; then we pledge ourselves to be workers together with God and do what we can for the advancement of his work on earth among men. We are no longer our own but we are the servants of God. "Ye are not your own," says the Apostle Paul, "for ye are bought with a price;" and that price is the precious blood of Christ. Then we have entered into this covenant that we shall do the will of God, and all that we have in the world God blesses us with. No one will question this, for we come into this world bringing nothing into it, and we can take nothing out of it, and we are therefore stewards over what God has put in our possession; and we act as such, and we shall give an account to our heavenly Father for our stewardship in this world; and if we have acted as wise stewards before our Heavenly Father we shall stand acquitted before him. Mark you, this means what God has put in our power to accomplish by the use of this world's goods. It secures to us glory and honor in the presence of God in the world to come as much as anything we can do.

Of course we must become citizens, but you must remember one thing: we may be saved and yet not receive that celestial condition that God has designed for the good and the true. If a man does not do the right kind of work and does not build upon the right foundation, he may possibly be saved. The lesson is taught in the third chapter of 1 Corinthians, but a man's works being unprofitable, they are burned, and he suffers loss. I undertake to say right here that a man whose works are not found right, although he may be saved, has not kept the celestial law and will not obtain celestial glory for this reason; that we are assured in God's word to us that he who cannot abide the law of the

celestial kingdom cannot abide the celestial glory. Like Jesus taught, and it was reiterated unto this church in the latter days, as you will find recorded in the eighty-third section of the Book of Covenants, and in Matthew 4:4, that we shall live by every word that proceedeth out of the mouth of God. Now you that profess to believe in the gospel of Christ and urge so explicitly that men must live by every word and obey the entire law, take it home to yourselves after you get in the church, and ask yourselves the question, "Am I living by every word so far as I know? Am I walking up to the light that God has given me?" We should remember that when we pray for light and knowledge of God's law and God gives the light and the understanding, if we do not live up to that light, we come under that much greater condemnation; but we ought not to be ignorant of the law of God; we ought to strive with all the power that God has endowed us with, and all that we can acquire, to get a knowledge of God's eternal truth, and understand and know his will concerning us.

We read here that tithing is a part of the gospel economy, and perpetuated under the law of Moses for the support of the ministry. We read in Malachi where they neglected this part of God's law, and the Lord says to them in the third chapter, that they had robbed him, even the whole nation. They ask the question as to how they robbed him, and he says, "In tithes and offerings." Now you that think that all that you have belongs to yourselves, how can you find any excuse in this language? These things did not belong to them; there was nothing that they had in their possession that was not God's by right, and they had taken it and appropriated it to their own use. You need not think that you are giving anything that belongs to you when you give the tenth that God has blessed you with to him, that is his by right, and if we take and appropriate it to our own use, we simply take that which belongs to God, and by that we become robbers in the sight of high heaven, and God so accused Israel in ancient days.

We pass over into the Christian dispensation after Christ came, and he goes among those religionists who are very religious after their manner, and they are observing those outward ordinances in a great measure. He says to them, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."—Matt. 23:23. In Luke he reiterates the same idea. And when we

pass along in the apostolic dispensation we find the Apostle Paul speaking on this same principle. In 1 Corinthians 16:2 he tells the people of God that they should go on the first day of the week and bring their offerings unto the Lord as he had prospered them. In the second Corinthian letter eighth and ninth chapters we find this great apostle of the Gentiles teaching this same thing. We sometimes read the Scriptures and think that all of it pertains to spiritual things. If you will observe this language, nearly every part of it pertains to the things of this world, temporal things altogether, and he is telling them just what they should do.

Let me read this portion to you that you may have it impressed upon your minds that you may not forget it; for when we teach we do it for the purpose that the people may be instructed and know the will of God concerning them. We want to know God's will concerning us, every soul of us. I will begin reading with the twelfth verse of the eighth chapter: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." The Lord was very strict on this principle of equality among his people in ancient times: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." I have read to the fifteenth verse, and I want to call your attention to this quotation by the Apostle Paul of what was written. You will find that written in the sixteenth chapter of Exodus, where God is bringing Israel out of Egypt. He told them that they should gather up every morning just so much, then it should be measured out just so much to every man, and every man received according to his needs. He that gathered much did not have anything over, just what he needed, and he that did not gather so much, he did not lack, for that was supplied; and so he calls our attention to it and brings it in as an example in this gospel economy.

Now while I am on this point, lest somebody might misunderstand, for I do not want to be understood as stating that the time will ever come when men shall not be held accountable as stewards over God's property, or that the time will ever come that each one will have just the same amount; but this law of equality was taught in God's church, and will be taught, understood, and practiced as men learn and practice the law of God in all its parts; and the time will come in God's

economy, if his work prospers as he has declared it should, when men will receive according to their needs, as their business and their needs may require. But under our present condition we are now teaching the law of tithing, that, we will show you, was to be a standing law forever unto the people of God. We will pass to the ninth chapter and fifth verse: "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, he that soweth sparingly shall reap also sparingly [Do not forget, he is talking about temporal things here], and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Here, you see, the principle is taught that what they did must be done cheerfully, freely, voluntarily; not grudgingly. If it was done grudgingly, it was not acceptable to our heavenly Father. This we see was clearly the teaching of the Apostle Paul in the gospel dispensation.

I shall now call your attention to the Book of Mormon. I will endeavor to show you that all the records that God has given us teach the same principle; they are all in perfect harmony; they are a unit; we call your attention to this same principle. On page 178 of the Book of Mormon, in the Book of Mosiah, ninth chapter and ninth paragraph: "And again, Alma commanded the people of the church that they should impart of their substance, every one according to that which he had; if he had more abundantly, he should impart more abundantly; and he that had but little, little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.

Here is this principle of equality brought in, and Alma says God commanded him to teach this, that every one should impart according to that he had. He that had much, should impart more abundantly; and he that had little, of him little should be required, and this, he says, of their own good desires towards God.

We now call your attention to page 241, and there we have this same principle taught by Alma, where he refers to Melchisedec and Abraham, showing how Abraham paid tithes; and this we are assured, that here was one of the ordinances that pertained to the order of the Son of God. He brings this in as a part of the gospel economy that God had revealed along with the everlasting priesthood conferred upon this people, that they might be taught these principles and finally enter into the rest of the Lord: This law of tithing as taught by Melchizedec and Abraham,

and Alma, and all those holy men of God was a part of that economy as revealed from heaven and for the purpose, that we might by obedience thereunto enter into the eternal rest of God.

We call your attention further to pages 468-9, Book of Nephi 11: 1-7 paragraph, and here we have this servant of God repeating what Jesus Christ taught after he had risen from the dead and appeared unto God's people on this continent. Now, do not make a mistake about this; they did not have this that Malachi had written before. Jesus Christ came to them on this continent after the law of Moses was fulfilled and done away, and he said to the people here that it was wisdom in the Father that they should have this scripture, and he repeats to them that which was written in the third chapter of Malachi; he says: "Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith." When you hear people praying for God to open the windows of heaven and pour out a blessing there shall be no room to receive it, tell them that the only condition in the whole book by which they are promised such a blessing is on condition that they bring their tithes and offerings into the storehouse of God. It is not merely by praying, it is by observing this part of God's economy in the gospel code that he has promised to open the windows of heaven and pour you out these blessings; and do not forget that this is a part of the gospel economy taught and executed after Jesus Christ was resurrected. He continues in the seventh paragraph: "These Scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." Hence, you see, this comes from heaven unto the people of God on this continent after the resurrection of Jesus Christ, as a part of God's great gospel code for the salvation of mankind; and this Book comes forth to us as a revelation from God.

In the Old Church their minds began to be darkened, and the Lord tells them in the eighty-third section and eighth paragraph of the Book of Covenants that it was because they had treated lightly the things that he had given unto them. They had not imparted of their substance to the poor and needy as the gospel law required, and he told them they should remain under this condemnation, even the whole church until they remembered the new covenant, even the Book of Mormon and the former commandments, not only to say but to do according to that which was written. We can understand what that means exactly, can we not? This is a part of God's gospel economy, the law of tithing, as well as everything else appointed of

God, and they now come under gospel condemnation because they treated lightly these things which God had given. He said in this same revelation, that they should remember the words of wisdom that he had given, and that they should live by every word that proceedeth from the mouth of God, and that these commandments were in force from that very hour unto all those who received the gospel; hence you see this comes with all the force of a direct command from God, and we are required to live according thereunto.

You who have come into the church and have not been instructed in this part of the law, have not been instructed as you ought to have been. We need to learn this as well as every other principle of the gospel, for it is one of the principles that God has appointed for the spread of his work among men, and without which his work could not be accomplished, as we find here he has made the necessary provision; and God does nothing only what there is a necessity for. He saw the necessity, and he met it with this provision of the law.

We shall pass now from this and call your attention to the law of God in the Book of Covenants, to a revelation that has troubled quite a number in the church; that is, the section 106, where the question was asked, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" The answer was: "Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church; 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 forever, for my holy priesthood, saith the Lord."

Now some have read this and concluded that all their surplus, all over what they need, must go into the storehouse of God, into the hands of the Bishop; and we have had a few men undertaking to teach that. The church took this matter into consideration a few years ago, or at least some of the leading quorums of the church, and they have decided that we are not in the condition the church was in then when that was given. There was a revelation given to build a house unto the Lord, and there had been debts contracted by the presidency for the good of the church, and God had said that they should have that thing made good to them in some way; and now the Lord requires them under this case of emergency, in this condition when they were gathered together unto him and commanded to build a house that they should give their surplus for this purpose, for the building of that house, and for the debts of the Presidency, and for the priesthood, and so on. Then after that, the one tenth of their interest annually; and this should be a standing law forever. The first part was not given as a standing law forever, only under like conditions; that was to meet the emergency.

But lest somebody would think that they would not get to give enough and want to comply with this law, the time will come when the command comes from God to gather together to build up Zion—and I am just as sure that command will come as that I am standing here to-day. When that time comes you may turn over your surplus to help build up Zion if you will; but that, with every other thing, will be of your own free will; for everything that a man does in this work is of his own free will. You do not have to give anything after you get into the church if you do not want to, and if it is not done of your own free will, I would not receive a nickle from any man if I knew he was giving it grudgingly; and if he did not do it freely from the desire of his heart, feeling that he was doing God's service, it would be accounted evil unto him. I want to say that God has promised us if we will do this thing that he will bless and prosper us in this world, but that should not be the object to move us to perform this part of the law; it should be the love of God and for the spread of his work; and if we have done this we will be justified of God. We may have to pass through trials even like Job, but that is no reason why we should not conform to this law. God will take cognizance of the fact and bless us in this; I am confident that the man who does his duty to God and serves him because he loves him, will be blessed; and if that man can bear prosperity, God will give him prosperity. If he cannot bear that, he ought to pray that it should not be given him, because it would not be for his good.

The setting apart and payment of one tenth of our increase is not hard to understand. To you who do not know how to begin to pay tithing let me say that we brought nothing into this world at all, not a thing. Then all that we have, whether in the church or out of it, all that we have is what God has blessed us with, and that is all increase to us, every cent of it; and when we enter into the church of the living God and become his servants, then we pledge ourselves to serve him, then one tenth of all we have belongs to the Lord. If we had begun to keep this law when we first began to receive something in this world, we would have been square in our account with the Lord when we received the gospel. When we observe the law of God and want to do his will in all things, all we have to do is make an inventory of everything we have in the world, and if we are in debt, deduct our indebtedness from our inventory, and that leaves just what we are worth. One tenth of that is God's, under the standing law of tithing that shall exist forever; we therefore owe that much to God, and that is the beginning of our tithing in our present condition, and we will teach the balance of it to you as fast as required; if the Lord permits us to live.

It is easy, then, for a man to get right down to what his duty is if he wants to pay his tithing. "But," says one, "I would like to pay my tithing, but I am in debt some, and I thought I would wait until I got out of debt." Now that might work very well, if all you had was your own in the fullest sense; but the Lord says that one tenth of what you have is

his; it does not belong to you, and while you are paying your debts give the Lord what belongs to him; and if you cannot pay all at once, pay part to God and part to your creditors, and you will get out of debt just about as soon, in my judgment; and you must not think that the elder's family can starve while you get out of debt. My observation has been that when men have undertaken to keep back their tithing until they get out of debt, their debt still hung over them, and the testimony of more than one to me is that until they began to observe the law of tithing they could not get out of debt. One man in Michigan told me that he was fourteen hundred dollars in debt. He worked and struggled and tried hard to get out of debt, but he could only just get along and make ends meet. After awhile he concluded to observe the law of tithing and see if God would not prosper him, and now he had his fourteen hundred dollars indebtedness paid up, is clear of debt, and his tithing squared up. God had prospered him, he said, from the time he began to bring his tithes and offerings to the Lord. God prospered him, and now he was making good wages every day, right along, and paying his tithing, and having ministers come in there and preach the gospel, building up the work besides. He said he could not get out of debt at all until he undertook to pay his tithing and conform to the law.

Here we find that the Lord says how this shall be done. It is not my right to take what I have that belongs to God and appropriate it as I please. God has not left that for me to say how it shall be done; it belongs to him. He speaks and works through his servants on the earth. He has told us just where that shall go. He says we shall give it to the Bishop; the Bishop is the one to receive that tithing. It is not my privilege to appropriate tithing just as I wish, or to think I will give so much here and there, and somewhere else. The Lord says just where that shall go. If given promiscuously we are not conforming to the law, and those that do this, simply become a law to themselves: they imagine they can do just a little better than those whom God has appointed. They put their judgment against the judgment of God Almighty, and become a law to themselves. We are not at liberty to do that; we may give those things that belong to ourselves to whom we please, but we should see that we put what belongs to God right where the law says it should go.

Then lest we might fail to comprehend the fact, as some have failed in this Reorganized Church, that the time had come to pay tithing,—I know a few who think they must not pay any tithing until the command comes from heaven to gather again, and I wonder how they would ever get the gospel preached to the nations and see a people prepared to gather if they did not send them the gospel. This is the means ordained by which the gospel should go to the nations of the earth,—I read section 64, Doctrine and Covenants. Here the Lord says this is a day of sacrifice and a day for the tithing of his people; and he says that from then until the coming of the Son of Man,—is a day of sacrifice and a

day for the tithing of his people; "and he that is tithed shall not be burned, saith the Lord." When Jesus Christ comes we are assured that it will be very tempestuous round about him; a fire shall devour before him, and the wicked shall be burned up with unquenchable fire. Lest we be found among the wicked we ought to live by every word of God. This law of tithing is a part of God's great economy that he has revealed for the salvation of man.

Let us now try ourselves by the revelations of God. Man can try himself by God's law if he will. In section forty-one of the Book of Covenants the Lord says: "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple." Suppose I come into the church, obeying the law of adoption, and profess great love for God and pray wonderfully and loudly for the spread of the work, and get up and say, "I know it is the work of God; I have received the Holy Spirit as an evidence thereof;" and then this law of tithing is brought to me and it is shown that it is a part of God's gospel economy and binding upon all the people of God without exception—suppose I refuse to keep that portion of the law, what then? The Lord says that we shall live by every word that proceedeth from his mouth, and this came directly to us from God. Says one, "Well, do you not think that every one who receives the Holy Spirit will be saved in the celestial kingdom?" I think every one will so be saved who lives so that he retains the Spirit, but I question very seriously whether any man will retain the Spirit if he understands this part of the law and refuses to comply with it. I believe he will be among that class that Jesus speaks of when preaching as recorded in the seventh chapter of Matthew. He will come up and stand before him and say, "Lord, Lord, have I not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things?" And Jesus Christ will say, "Depart from me, I never knew you," and he will be banished from his presence because he did not live according to his law. They of whom he spoke had received his Spirit; they had prophesied in his name, and I have sometimes thought that because we received some outward manifestation it was taken as evidence that we were the children of God and would be saved in the end. The man that does the will of God in all things, keeps his commandments and not only prays and gets up and bears his testimony, but goes to work to bring about the consummation of God's great work for the salvation of man, this is the evidence to me that he is in a saved condition. We must be very careful lest we be found among that class who prophesy and cast out devils, but fail to keep the commandments.

We call your attention to a revelation given to this church in 1861, just a short time after this church was organized, when its numbers were few; when all the brethren could be gathered together in a little house. The Lord said: "In order to place the church in a position to carry on the promulgation of the

gospel, and as a means of fulfilling the law [the law had already been given; I have pointed it out to you in the Book of Mormon, also in the Book of Doctrine and Covenants] the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

From this we learn that the Twelve and the Bishop are held responsible for the execution of this law; it became their duty, then, from that time on in this Reorganized Church, to teach, execute—put into operation—the law of tithing. Well there was quite a time that they did not seem to understand how to get at it; but it was not because they were not willing to do the will of God. There was hardly anybody to do it in those times; but they contributed and gave whatever they could, and some sacrificed all they had, and after awhile they began to understand it better, and so the Lord said in 1873 that the Bishop should appoint agents that they might help in the districts and large branches, that they might execute this law more fully; and so they began to understand it better, and the law then began to be taught; and the reason why this law has not been fully understood and taught among the Saints of God everywhere is because they did not know how to execute this matter at the start, but had to grow gradually into it. Things have to be understood and comprehended gradually; there are many here to-day who will not comprehend this law fully, as they might do hereafter, hence we have to prepare our minds; and I will confess to you that during the last three years I have received more light upon this than I ever did in all my life before; that is evidence to me that men do not understand it all at once. I was willing to understand, to receive light, but I did not comprehend it then as I do now: neither did I ever comprehend until three years ago as I now do concerning this passage: "Depart from me, I never knew you." Light dawned on my understanding, and I am just as well satisfied that that applies to members of this church who receive of the power of God and fail to keep his commandments, as I am that that book is before me; therefore we must not think strange if this portion of God's law is not comprehended in a moment. It was not the case with me; our minds have to be prepared when we start in the work as is the mind of a child. A child first learns its letters, then learns words, puts them together, and learns to read; and so it is in the work of God. I remember when I first came into this church; I was ordained a priest right away but did not know my duty. All there is in me that is good the gospel has wrought; I have nothing in the world to boast of at all; if I know anything it is because God has given me a degree of light.

When we come to view this matter we find that a decision is reached and the quorums have decided just how this shall be taught. And now we want to ask you the question, Do you want to be among that class who profess to love God but do not do his will? He says that such are not his disciples. I have read to you that God said that they who are tithed shall not be burned. Shall I read the other side now? It is so hard that sometimes I almost fear to read it. It is written in section 101, paragraph 2: "I, the Lord, stretched out the heavens and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but must needs be done in mine own way; and behold, this is the way that I the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

That is very strong, isn't it? But I didn't make that—I am glad I didn't make that part of the law. I would be afraid to say that if I hadn't just read it. Here we see what God has provided, and the time is to come when God's law will eventually be carried out; and the Lord has given us these things that we may overcome our nature. It is all for our good. When a man gets a few thousand dollars or a hundred thousand dollars then it begins to look large and the more a man has the more he seems to want. It is harder for a man to give a few *thousand* dollars than it is to give a few *dollars* when he is only worth a few hundred. Our covetous nature is such that we love the things of this world. It is not the amount we give that God recognizes, it is the principle. These things that God has provided are everlasting, and these principles must be complied with to bring about the purpose for which they were established. Our covetous nature must be overcome and we must learn to impart of the things of this world as well as to pray. This is why the Lord said when that poor woman cast her mites into the treasury in his day that she did more than all those rich men; she had made a free offering and a sacrifice to God that he accepted; she had trusted in God before, he provided a way for her to make a living, she showed her implicit confidence in the promise of God and cast her all into the treasury. These rich men just cast in of their abundance and therefore Jesus said she did more than all of them, she had made a greater sacrifice than any of them. It is not because God cannot raise up and bring rich men into this church that this is being taught. If we had millions of money to-day to buy all the lands we wanted, that could not do the work that God is going to have done in earth among men. We must be brought up and educated to that condition so we will learn to live by the celestial law; if

we do not live according to that law, we cannot dwell in his presence; it is the spirit and manner in which we give it, and we want to be educated and brought up to that condition so we will learn to do the will of God in everything.

This is the reason why we are trying to teach the church and bring it into this condition. Says one, "I have given a good deal, and I have given a good part of my time and I rather think that ought to do." For twenty years I traveled and preached in the country and gave one third of my time to the ministry and the church. I was blessed and gathered up a little property and when this law of tithing began to be taught, I thought, "I have not only given a tenth but a third of my time." I got to studying over it; that was simply an offering of my own; I did not have to do that; I did that of my own free will; God accepted my offering and blessed me. I never went back on a thing I gave a person in the world; I never went back on what I promised in the world as far as I know, and I concluded I was under the law of tithing as well as anybody else. I was in debt. My wife was not in the church and she said she had no objection to my paying tithing but she thought I ought to wait until I got out of debt. She did not understand this law. I said, "This is the oldest debt I have and I believe I will go to work and do my duty," so we went right along paying our tithing. She has been paying her tithing although not in the church. She's going to be square when she comes in; and we have our debts all paid. She wrote me the other day that she had just put \$100 in the bank to pay the last debt we owe; and so you see that God blessed me in my efforts. I am foolish enough to think that God blesses me in everything I do, and I have no more sense than to go to him and ask him for everything I want. I am silly enough to believe actually and stand here and testify in the name of Jesus Christ that I believe God does that kind of work; I believe he will take cognizance of all we have, and his overruling hand will direct our course in life. It may not always go the way we think it ought, but it will go just right. And this is the reason I have said sometimes in testimony meeting that I never get discouraged. Why, I no more think of getting discouraged than I think of taking wings and

flying off to the moon. I don't care what comes, it must work for our good. Haven't we the promise of God that "all things shall work together for good to those that love him?" I believe I love God and for this reason I believe I can afford to trust him; I don't care whether it is sickness or health, I can afford to trust God and believe all things will come out right, and that is the principle I labor under. And you never hear me get up and say I have got a hard time in the world. Why, no. Jesus said, "My yoke is easy and my burden is light," and I believe he told the truth. It is not hard for a man to quit stealing, for a man to tell the truth, to deal honestly with his neighbor,—that is not hard. It gets hard when we don't do our duty and we try to serve God, the world, and the Devil, and ourselves, and then it is a burden and a task even to go to meeting—nearly anything then is hard work.

"Well," says one, "sometimes if we are faithful, the trials come." The trials may come to you and me as they did to Job; I do not know they will not come to me; I have sometimes thought that something akin to it had come. All I ask in this world is that God may give me strength to endure. I have confidence that all things will come out right in the end if we are faithful. I can afford to trust God and I am looking for the blessing when I get through. I have never felt that anything that was required of me was a great burden. I have had people around me with brickbats, and knives, and things like that, and I have thought, "If I had to give my life for this work, I could afford to do it. Or would I shrink from duty and responsibility and then afterwards get up and sing, 'Am I a soldier of the cross?'" I would not think there was much soldier there. We want to simply learn the law of God and then do his will, and when we learn to do this and put our trust in our heavenly Father, you will see a cheerful people in the world. Feeling that God will overrule all things for the best, and give us power and grace and strength as our day and trial may require according to his word, I am satisfied. No man who trusted him fully and implicitly has ever been disappointed.

That God may help us to comprehend his law and do his will in all things, is my prayer, in Jesus' name. Amen.