

observe the institution of the Sabbath. We regard it to be right and proper to observe the institution of Tithing. In short, we regard it as being right to observe sacredly every duty that is defined and pointed out to us; so that we, like the people of old, are particular about paying our Tithing, although perhaps not any more than we should be. But this duty we can think of; we can remember it. "It is not right," says one. Yes, it *is* right. But as it was with the people of old, so it is a little with us Latter-day Saints: we think that the Tithing of what we produce by our labor will open to us the gates of celestial bliss and happiness—that it will bring us to that redemption from sin that we look for, when the Savior has declared simply and plainly, and in a manner that it would seem no one needs be mistaken, that "it is eternal life to know God," &c.

Now the thing to which I would direct your attention is this, that you should remember your Tithing; but be sure at the same time to remember the object for which you are required to pay Tithing. "Well," says one, "is it not to support the poor?" That is one thing. You suppose, then, that, if the Tithing goes to feed the poor, build up temples and houses of worship, to establish institutions of learning, to forward the cause of education in our midst, that the great object of its institution is reached. If this were all, then probably Jesus might have said that this is eternal life, to pay your Tithing punctually and faithfully: but he did not say this.

What is the greater object for which this institution was ordained? I speak of this because it is before all the people. The reason for this institution is simply the same as that for which the institution of the preaching of the Gospel, as it is denominated, was ordained of God.

Why was the Gospel taught to you in your scattered condition among the different nations of the earth? For the simplest of all reasons—the preaching of the word became an ordinance of the Gospel; that is, that it is necessary mankind should be enlightened, and for that very reason are the Saints gathered together, and for that very reason are they surrounded by institutions ordained to preserve them together.

By the preaching of the Gospel you will discover, by a reference to the course you are induced to take, following the direction indicated by it, that you all walk in the same path. In gathering you are brought to the same place, and you are supposed to receive the same instructions: the same principles are taught, the same advantages are extended to you, and the same blessings promised to you all, through your faithfulness.

What, then, can be plainer to the mind than that the great object was to bring mankind to the knowledge of the truth? For this cause you are required to pay Tithing, to favor the accomplishment of this great object. For what should the poor be nourished? For what should the Priesthood be sustained? For what should temples be built, and educational establishments be reared in our midst? Simply for the accomplishment of this great work of educating the human mind in the knowledge of the principles of truth—for the correcting, as a matter of course, of every error that may have found place in their minds.

This, then, is the object for which we are brought together; and here we are taught from time to time what is denominated the Gospel. We are told to live our religion. What does this embrace? Everything. It extends to every duty that devolves upon us in the accomplishment of the work that is before us. It is to give the principles of the