

in extravagance?" I will tell you where it goes, though I am under no obligation to do so, any more than I am to tell what is done with the money I pay to the tax collector, or the internal revenue man. When you go to the marriage altar, or to be baptized for yourselves or for your dead relatives, or to get your sealings and anointings, or anything of this kind, do you have to pay five shillings or five dollars for officiating for your father or mother who is dead and gone, that they may share the benefits of the everlasting Gospel with you, or are those ordinances free to you? You do not have to pay for them, do you? Do you find beggars in the streets of Zion? I have traveled through many countries in the old world, and I could hardly pass a corner, without hearing the petition—"A penny if you please, a penny, a penny. My mother is at home sick, got a little baby and cannot get out, and they are afflicted. Oh, please sir, a penny, a sixpence to help them!" No such scenes in this country. I have seen nothing of the kind, and I question very much whether you have. In those old countries beggary is going on in five hundred different ways, but you do not see any of it here. What stops up all these channels of distress? Tithing—the taxes you pay to the kingdom of God. The little child's mother is provided for, if her Bishop looks after her, and the presumption is that he does. These little children are cared for. Is there any real poverty in our land? There may be, but really the cases are few and far between. All are well fed, all comfortably clad, and wherein they are unable to do it themselves, the tithing department pays.

We may think that we are going to get all our sealings, anointings, our marriages and everything of that

kind free, but we are mistaken about that; we have got to pay for them all. How do you pay? Tithing and offerings to the kingdom of God pay for it all. Then when you come up to have accounts adjusted, and the books are opened, and another book is opened and the dead are judged out of those things written in the books according to their works, they have paid the charges, and that which they claim is their own, it is given to them of God. Not so with the world, they only marry for time. I have married a great many couples in the ways of the world, but I never married any of them for time and for all eternity, my mind did not stretch so far then—I married them until death should separate them. Those who have paid no tithing and have not enlisted under the law and commandments of God, those who have had no faith in Jehovah and in the resurrection, are parted when they go down to the grave. Farewell to all alliance then! They have raised families of lovely children, they have passed through sorrow, tribulation and joy, tasted the sweet and the bitter together, but when they reach the grave farewell forever, an eternal separation takes place. Not so with the Latter-day Saints. We are administered to by the authority of that priesthood that is without beginning of days or end of life, whose ministration is just as efficient the other side of the veil as this side, for what it binds on earth is bound in heaven, and what it looses on earth is loosed in heaven. If we have not a priesthood possessing this power and authority we have none at all. We claim that we have, and it cannot be found anywhere else. If we go to the Presbyterian church, with all respect to its ministers and people, and ask, "Do your ministrations reach beyond the veil? Can you