

had paid his Tithing. He answered, No. "Well," said the Bishop, "We are instructed not to give recommends to those who do not pay their Tithing." "But," said the young man, my father I suppose paid my Tithing for me." If this was so, that would be very proper, especially in farming districts, where the grown sons assist in cultivating the farm, and the daughters, perhaps, assist in making the butter and cheese, etc. When the Tithing on the whole is paid, that is all straight enough, because what is made is the proceeds of the united labor of the family, and the family are all, of course, represented until they come to age. And then what? Why then comes another state of things. "Have you paid your Tithing since you left your father?" the young man was asked. No. Why? I have been careless and indifferent and I have not done what was right. Well, if you haven't paid your Tithing, and you seem to have forgotten God, why is it that you want to get married according to the laws of God? Why not get married in some other way, seeing that you observe not the laws of God? Well, in the first place, my father and mother wish me to be married according to the laws of God; and then my intended wife's father and mother want us to be married in that way; and again, the girl has told me that she will not have me unless we get married in that way. I will here remark, I think this very sensible and creditable on the part of the young lady; I think she acted very wisely, and I wish all our young sisters felt the same, and they ought to on a matter of such importance to them. Says the young man further: "I have a desire to keep the laws of God, for I was born in the Church, and I have grown up

with such feelings, but I was not man enough to practice them. But if you give me the recommend I will try and do it in the future." But the question is, under these circumstances, should the recommend be given? I could not do it, unless there was some visible manifestation on his part to mend his ways and to make up the thing he had been deficient in. "Why," it may be asked, "Is it not better to have our sons married in the right way and be kind to them, than to see them go elsewhere to be married." As I said yesterday, as I say today, if it were a son of mine I could not give him the recommend; and other men's sons under the same circumstances are no better than mine. It is principle we are to be governed by. I am not here, you are not here to carry out our own designs, and feelings, and purposes. Why, Jesus himself did not come to do that. According to His own words, He came not to do his own will, but the will of his Father who sent Him. And we are here not to do our own will, but the will of the Father who also sent us, and who has called us to our holy and exalted calling. And what shall be done? Unless this young man could convince me, if I were a Bishop, that he was sincere in his heart and made some satisfactory attempt at fulfilling this law, I would not give him a recommend. What? Would Elders of Israel take men into the House of God, would you, because God has revealed some of the greatest blessings that can be conferred upon humanity, blessings which thousands and tens of thousands of good men sang about and prayed about and longed to receive, but who died without enjoying them, should we take a man, a man whom this Book says, shall not be worthy to abide