

quarry of fine marble, which Mr. Crysler has recently discovered on some property of his. In connection with this proposition was one to the effect that enough stone would be given the Saints if they would quarry it, to build them a temple at Independence. The proposition was referred to the bishopric, with an expression of thanks to Mr. Crysler. The customary services were held at the church last night. The morning prayer meeting at nine o'clock was in charge of Elder Robinson, assisted by Elder Deuel. The morning sermon was preached by President Smith; subject, "The Gathering and Church Unity."

THE *Kansas City Times* of the 16th inst., in its notes from Wyandotte, has this to say of our Senior Editor's sermon at the latter place on the evening of the 15th inst.:

THE PROPHET JOSEPH SMITH.

Dunning's Opera House was well filled last evening with a representative audience to hear Christianity expounded by the prophet, Joseph Smith, president of the Re-organized Church of the Latter Day Saints. The preacher held the Bible as the statute law of God and argued that all should follow its teaching in spirit and truth to secure a place in the book of life. The sermon was argumentative and convincing, and many who went for curiosity were impressed with the undeniable truth set forth by the great expounder of the revelations of God to his chosen followers.

EDITORIAL ITEMS.

A good letter from Sr. Mary S. Gill, of Wheeling, W. Va., is omitted for want of room to insert. Sr. Gill has had many trials, sickness being one of them, but still adheres to the faith of the Saints. She writes feelingly of Bro. and Sr. Griffiths, whom she holds in the highest esteem. She bears her testimony to the beauty and justice of the law of tithing, and the truth of the gathering feature of our faith.

Bro. L. D. Hoisington, of Union, Cass county, Nebraska, would like an Elder to preach the gospel in that locality.

WE clip the following from the *Oregonian*, Portland, Oregon, kindly sent us by an unknown hand:

John Codman of Massachusetts has found a new solution of the Mormon problem, and has recently made the same public in a small pamphlet. It is no less than the general support by Christian people throughout America of the Joseph Smith branch of the Mormon Church, by donations of money and such other assistance as may be deemed best to strengthen their numbers. This branch of the church is opposed to polygamy, and it is claimed by the author, is composed of an excellent class of citizens. They are poor, and can support few missionaries, but embrace nearly 20,000 members all told, over 1,000 in Utah and surrounding territories. Mr. Codman's plan has the merit of a peaceable solution of this vexed question, and will doubtless meet with wide approval, yet doubt will be felt as to whether the work of proselyting will go on as rapidly as plural marriages in the Brigham Young branch.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Official.

QUESTIONS AND ANSWERS BY THE BISHOPRIC.

1.—Is THE law of tithing as referred to in Book of Covenants, page 300, a law to the church?

Ans.—It is not considered that the reference to surplus properties is applicable to the church in its present state. With the rules given to the church in 1831, sections 42, 64, 72, and in 1834, it enters into the basis on which the financial affairs of the church rest. Some of the objects named in the law of 1838 referred to, for which moneys are to be paid into the church treasury are not now contemplated, and are not now to be served. There is now no commandment to build a house, (other than the houses of worship different branches may erect for their own use and convenience), to be called the House of the Lord, or a Temple. There are no debts of the Presidency to be provided for, as the Presidents of the church have not in their work for the church contracted any for which the church is held responsible. For these objects, therefore, it is not needful that any contributions, or other exactions be laid upon the people. For all the other necessities of the church and its work, we believe that the observance of the rule of tithing and free will offering will be sufficient, leaving the weightier and more stringent matters of surplus and consecration to be executed when further commands may make them desirable and necessary, as provided for in the revelation of 1873.

2.—What is the beginning of tithing?

Ans.—For a person to contribute a tenth of all the means with which the Lord has blessed him over and above the living.

3.—What properties are exempt from the general law?

Ans.—1. That required for the living. 2. That upon which a person has already paid a tenth. 3. Any that a disciple of Christ may have, (if such a thing be possible), for which he is neither indebted, nor thankful to the Lord. Tithing under the gospel is founded in the principle that all given to us here, is by the mercies of God; and as a consequence, he may justly demand that a reasonable proportion be given for the good of his church. This demand recognizes the free agency of the individual, and hence, in its operation is upon the same basis of all other commands to the church; and made by our heavenly Father a means of discipline, and test of faithfulness in us as his children.

4.—Does the revelation of 1861, speaking of tithing, refer to the revelation in section 106; and if not, why not?

Ans.—The revelation of 1861 should be construed as referring to the law of tithing as a whole. In whatever the revelation of 1838 is applicable to the financial

concerns of the church, it must be taken as being contemplated by the giver of the revelation of 1861; as would be all other laws given on the same subject, nor is it competent for the Bishop to say that this, or that rule previously given to the church was, or was not in the mind of the Lord when the revelation was given.

5.—If tithing, proper, is a tenth of all we possess, please cite to two, or more evidences outside of the law of Moses as applied to the law governing the Saints?

Ans.—Genesis 15:39; Heb. 7:2 and 8; Book of Mormon, (Alma), ch. 10, par. 1; Book of Covenants sec. 64, par. 5; and sec. 114, par. 1. The last two citations are determined as to amount, by the definitions of the words tithe and tithing. These terms were used as in the law when committed, and signify a tenth; and are so used twenty-five times in the Old Testament and twice in the New. The word tithe in the language of our own day also means a "small part or proportion."

6.—After the beginning of tithing is made, on what is the balance of tithing obtained;—or increase, interest, or income?

Ans.—It is on whatever is gained thereafter; whether called income, interest or increase. We are required to be industrious and economical in habits; and after thus employing our time and talents, whatever we shall find ourselves blessed with, let us feel thankful to God for, and consecrate a tenth part to the building up of his work. If we wish to do more than this, it is our privilege, as we may deem best.

7. If there are but two classes—one to pay and the other to receive—where, and how much should a member pay who is just able to make a living?

Ans.—Let such one show to the Bishop that he has lived rightly, and been wise and industrious, and the Bishop will, when satisfied on these points, issue to him a certificate of compliance as though he had laid down \$100; and let him go his way rejoicing.

8.—If a man is in debt is he tithable? How much and where does he begin?

Ans.—The question of indebtedness is not considered in the law. It is easy to ascertain what a member is worth so as to pay on the same; (he is not called upon to tithe his debts). After paying upon what he has, let him pay upon what the Lord blesses him with thereafter, (over and above the living), without reference to debts. The tenth of his gain is a debt due the Lord, and the true Latter Day Saint will pay all his creditors.

9.—By what rule of law, or evidence, do you dispose of the surplus clause; as that seems to be the direction that the Lord gave for a beginning?

Ans.—At the time the revelation in which the "surplus clause" is found was given, there was need of more than the tithing furnished to the treasury; to furnish this need whatever could be spared was asked for, in answer to inquiry, How much dost thou require, O Lord. As we stated in answer to question one; some of the objects there had in view being now in abeyance, we deem it unnecessary to

urge the observance of the clause asking for the surplus; the Bishopric being satisfied that compliance with the rule of tithing will provide for the present necessities of the work.

10.—By what rule, or law, do those who have no surplus (or do not make one) pay tithing?

Ans.—By the rules found in the general law governing the finances of the church, as stated in answer to question two. Doctrine and Covenants, sections 42; 64:5; 72; 106; and the necessity for the receipt and disbursement of moneys, in carrying on the purposes of the church in its organization. Persons having no surplus, can not contribute a surplus. If a person should be blessed with an increase much larger than his living and his business required; he may if he chooses, pay all, or any portion of it more than the tenth of such increase; and be credited with such amount, either as surplus, free will offering or consecration. Should such person, or any one who has a surplus desire to pay into the treasury such surplus, he may do so and receive a certificate in token of such payment, the arrangement for an inheritance, under the law of inheritances, to be made and consummated when the time for apportioning them is determined either by revelation and command, or by the counsel of the Elders as provided for in revelation of 1834 and 1873; such payment to be by agreement and understanding satisfactory to the Bishopric.

11.—Do persons paying tithes now, or at any time, have credit so as to apply on an inheritance when the time to thus obtain shall come?

Ans.—Such person will receive credit on the books now; and the duty thus performed will be to their credit in the time of such appointment. But no inheritances can be given either by the church, or the Bishop until such time as lands have been purchased, either by the church out of funds raised for that purpose; or by individuals singly, or in associations of two or more, and devoted to that object.

12.—Will not persons receive the same credit who pay free will offerings into the hands of the Bishop?

Ans.—No; not if it is meant that the offering is of a different amount than the tenth. All amounts paid into the treasury are free will offerings, including a tithe; but all free will offerings are not tithes. If one pays less than a tenth, he will not receive the same reward as one who gives the tenth. If he should give more there is provision by which it may go under the name of free will offering. Free will offering, or consecration, the term being determined by the circumstances and condition of the donor, and the sacrifice made by him in the giving. These are not demanded, though permissible.

13.—Is not tithing a tenth of what is to be tithed; and more than that, too much; and less, too little?

Ans.—As tithing, certainly.

14.—Can tithing be properly paid at promiscuous intervals and promiscuous times?

Ans.—Yes; if circumstances make such payments necessary, or desirable.

15.—Can a person tithe any part of his property that he may wish?

Ans.—Yes; but in making his returns he should so state; and tithe other property when he can.

16.—Is it desirable that every member of the church should pay tithing and so have their names recorded on the Bishop's books, or should heads of families be responsible and taught to pay?

Ans.—Every member whom the Lord blesses should contribute to his work, and the upbuilding of his kingdom. Teach the children to act for themselves.

17.—Should elders who have some means who labor under the appointment of the church and draw from the Bishop's funds, pay tithing?

Ans.—If they have means it should be tithed as was Abraham's means. If they gain thereafter, they should pay upon such gain. But it is not expected that elders who draw their support from the Bishop wholly will gain much. If an elder who has means gives his time wholly to the ministry and supports himself, he will in such way, aid the church more than would his tithing if paid in dollars and cents; provided he is as competent, judicious and careful in his ministry as an Elder should be; and the amount so expended by him (time and expense included), be more than such tithing would be.

18.—If an Elder preaches and sustains himself and family, should he have credit, either for time so spent, or expenses defrayed? If so, how much and on what basis? If not, why not, should such pay tithing?

Ans.—Tithing is on the basis of a debt due the Giver of all Good; and the payment, simply the cancellation of the claim as we pass along. No one should take too much credit for paying his debts, or performing an act of gratitude. Whatever amount of tithing one is able to give, he should give with the thought that he is only returning to the Lord what is the Lord's own. For this reason the reward for rendering tithes relates equally to the man who is able to pay his one dollar, and does it; and the one who is able to pay his ten thousand, and does that. The Elder who preaches and sustains himself and family, should therefore receive credit in the same way, and upon the same basis as the faithful and obedient preacher of the word who is compelled to receive this aid from the church. If one can both preach and pay tithing it is hoped that he will not fail to do all the good in his power. The servant to whom but two talents were given, received the same reward as was promised to him on whom five talents were bestowed. Neither had done much so far as comparison with the reward is concerned; but each had wrought according to the blessings of the Master unto him; and talents (goods) were given to each according to his respective ability.

19.—Should the law of tithing be taught to the world; or only to persons after they have come into the church?

Ans.—It should be taught as any part

of the gospel and its economy, in time and place, to every one who may desire to hear. The Saints need to understand it, in order that they may live in accordance with its provisions; the world, in order that they may properly judge of the systems practiced by many. The law is not of our making, and requires no apology by us. There is no other system of finance known to mankind today that is so just and equitable in its application to all the members of the church as the system of tithes administered by Melchisedec and observed by the Father of the faithful in Christ. In it there is everything to commend, and nothing to condemn. In the hands of just men among a faithful people, its operation will injure none; but will serve the best interests of all. Let us not be frightened at a shadow. We are to teach the law, not to make it.

GEO. A. BLAKESLEE, } Of the
E. L. KELLEY, } Bishopric.
E. BANTA, }

April 9th, 1885.

April 9th, 1885.

To the Brethren:

The Questions and Answers presented by the Bishopric were submitted to us by them, and we concur in them. We trust that the spirit in which they are presented may be with them when they are read, and all be benefited by them.

In bonds,

JOSEPH SMITH, } Presidency.
W. W. BLAIR, }

Correspondence.

BLUE RAPIDS, Kansas,

April 7th, 1885.

Beloved Saints and Readers of the Herald:—Although I am in my ninety-first year, my zeal to promote this work is not in the least abated. The chief object of my life for the last sixty years, has been to obtain salvation; and by a long experience I have learned this important fact, that there is no possibility of obtaining salvation, only by keeping all the commandments of God; and having said so much by way of introduction, my text is found in the 58th section of the Doctrine and Covenants, last clause of the 4th paragraph: "For verily I say unto you, my law shall be kept on this land." In penning a few thoughts for your consideration, I shall show some causes why the law should be kept. In the third paragraph it reads, that on that land, the Zion of God shall stand; and that a feast of fat things might be prepared for the poor, yea a feast of fat things of wines on the lees well refined. We can see by consulting other texts of Scripture on this subject, that it is designed to be no small affair; but to accommodate many thousands or millions. The curse must be removed from the land, or such provision never could be made. This is why the Lord has commanded his law to be kept. By transgressing God's law, man brought the curse on the earth; and by obedience he must take it off. This is in accordance with the Lord's word to Israel in Deut. 28th chapter. If they kept the commandments their land would produce in abundance. All the sacred books teach the same doctrine. It is for the best interest of all Saints to learn to keep all the commandments of God as