

business to go and pick up his neighbor's ax, or take any of his stewardship from him, without leave; but he is to pay for that which he receives from his brother steward, unless he borrow it by fairly asking for it.

On this principle it would be an easy matter for each steward to render an account of his time; and if necessary he could account for every item of his stewardship. But if it were permitted to run at random, according to the vague ideas of common stock in some societies in the world, away would go a man's hat, or his coat, and he could render no account of it at all. But according to the strict principle which the Lord has ordained, he could show to his Bishop a full account of everything in his stewardship—that he has gained so much here, and made so much there, upon the Lord's property. What says the Bishop? "Well done, good and faithful steward, thou hast been faithful over a few things, I will enlarge that stewardship," providing he had anything to enlarge it with. "You have gained other talents; you have increased upon that entrusted to your charge; you have not squandered it away foolishly for that which would not profit you."

There would be no desire on the part of stewards to steal, "For, says one, If I go and steal from another steward, it is all the Lord's, and it would do just as much good in the hands of that steward to whom it was entrusted, as if I were to possess it by stealing it from him."

How much every Saint ought to be interested for this order of things to be brought about, realizing that all the property of the Church is for his own good as well as for the good of the whole body.

But in regard to these inequalities in stewardship: I will show you another principle where men may have equal judgment, and yet there may

be an inequality of stewardships; it is in consequence of the various branches of business in which they may be engaged. It is well known that for farming purposes, it does not require the same skill as for manufacturing many articles, nor the same capital. And the ingenious mechanic, who understands the nature or construction of machinery, might have to be entrusted with a stewardship of one hundred thousand dollars worth of property to establish his manufactory, and work it so as to have it prove a benefit to the whole Church; and without this amount being put into his hands, as a steward, he might not be able to accomplish anything needed in the particular branch of manufacturing with which he was familiar. The stewardships, in such cases, would be different, not only in kind, but in the amount or value of the stewardship.

Let me illustrate this in another way; not but what I suppose all the Saints understand it, but you only want to be put in mind of that you have understood for years, but have not perhaps practiced upon it; and unless a people practice upon that they do understand, it does not benefit them much. Suppose a man have twelve sons, and he had according to the laws of the land 78 acres of ground; he gives to his oldest son twelve acres as a steward; he gives to his next son eleven acres, and to the next ten, and so on down to the youngest, which he gives one acre; and he says unto them, "Manage these different inheritances that I have set off to you, and gain all you can;" would those sons have any right or title to call that property their own? No: they would say, "It is father's property, and he has told us to go and occupy it, and he has given us rules by which we are to be governed; that the youngest may not encroach upon the oldest, nor any one encroach upon another, but that each stewardship may be managed