

in any man, woman, or child, you have faith; and when you have not confidence, you have not faith. I believe they are co-partners, and the principle of faith and confidence is synonymous to me.

If you have not faith to deed your property over to the Trustee-in-Trust, it is because you have not confidence in the Trustee-in-Trust. If you had confidence in him, you would have faith in him. You may pay your tithing—you may tithe your sage, mint, and catnip, and this and that, and the other, and after all you may be leaving the more weighty matters undone. It is not best to become stereotyped in paying tithing and stop at that; but if you are going to become stereotyped, I wish you to stereotype the whole edition, and let it remain so, and then go on and make another. I do not object to your stereotyping one letter at a time, if you will go on through the whole edition.

In regard to deeding over your property, no one compels you to do it. I do not compel you to do it, the Trustee-in-Trust does not, God does not; but He says that if you will do this, that and the other thing which He has counseled for our good, do so, and prove Him. He goes to work and proves us, as we go to work and prove one another under various circumstances. The Lord says, cast in your tithes, and then your offerings. Tithing is one thing, and offerings are another. And when that is done, consecrate your property to the Church, and make strong the hands of our President, and he will handle and distribute it to the best advantage. We are to be tried in all things, like unto Abraham, and God even told Abraham to offer up his son Isaac. He went and built the altar, got the wood and the knife, and was ready to do the work; but instead of offering up his son, the Lord said to him, take this ram and offer him up, and put your

son to usury, and he shall become a multitude of nations—his offspring shall be as numerous as the sands on the seashore, and as the stars in the firmament. It will be just so with the property deeded over to the Trustee-in-Trust; every man becomes a steward, and puts out his property to usury. The principle of the consecration is to hold property secure and in the channel of blessings and increase.

Our property should not be dearer to us than salvation, and should freely be put to the best use for building up the kingdom of God. To illustrate my ideas, I will use a comparison. Here is my little finger, does not the blood go into that finger as freely and as fully, in proportion as it goes into my leg, or into my arm? Does it always stay there? Does that little finger become selfish—superstitious with the principle of idolatry—and never restore that blood to the fountain? No, for if it did, the fountain would be weakened, and the finger would wither, because of an interrupted communication. How can this Church exist upon any other principle than that of free interchange according to the dictation of the head? My finger restores back the blood to the fountain, where it again becomes impregnated with the principles of life, and then when it goes back again is not that finger impregnated with the power of my vitality—of my attributes? If that is a fact, when we take the same course with the things of God and turn in our property, it will become empowered with the attributes of God and His Son Jesus Christ and the Holy Ghost, and of all those who act with them in the eternal worlds, and from them to us, and from us back to the throne of God. And except we become impregnated with saving principles as they exist with God, with Jesus Christ, with angels, with Peter and with Joseph,