

man, such as the burning of his property, or failure or trouble in his department of business, he could go to the treasurer and say, "I have need of a certain amount to assist me in my stewardship. Have I not managed the affairs of my stewardship in a wise manner? Can you not have confidence in me? Have I ever misused the means put into my hands? Has it not been wisely controlled? If so, give me means to help me in my stewardship, or to build up this industry that is needed for the general interests of the whole." Well, it is to be given to him. There is confidence reposed in him because of his past conduct, and the course which he has pursued. He has due right in exercising his talents according to the light of the spirit that is within him. He understands fully the circumstances in which he is placed, and governs himself according to the obligations that rest upon him. He is found to be a wise, economical manager; and he is assisted in his stewardship to the extent of the means that he should have.

Now, were the Saints all acting in the spirit of these revelations, what a happy community we would be! We would all be safe, and no man would need remain awake at night thinking what he should do for his family to keep them from begging their bread, or going to the Bishop, which perhaps is only one degree better. And there would be a union that would be in accordance with the union of Enoch and his people, when they were taken to the world above—a union pleasing to the Almighty, and according to the principles of the celestial world.

But now how is it, with us, with the people of Ogden and in other places? We distrust one another. Every man feels that he has no security in his neighbor in time of mis-

fortune. We distrust our neighbors, because neighbors are not seeking the interest of one another. Every man is seeking how he can best help himself. This is too much so with the Latter-day Saints.

Now, this law, the United Order, was given in 1831-2. Men were commanded consecration of property. Bishop Partridge, seeing there was some misunderstanding, wrote to Joseph for an explanation in regard to the matter. Joseph in answer, says that in matters of consecration it should be left to the judgment of the consecrator how much he should give and how much retain for the support of his family, and not exclusively to the Bishop, for, if so, it would give the Bishop more power than a king possessed. There should be a mutual understanding between them, otherwise it should be left to a council of twelve High Priests. Now where is the Latter-day Saint, that cannot see a liberality, a generosity, in this matter, and be willing to submit to this tribunal. I would be willing to submit to the high council of this Stake of Zion, or the high council of any other Stake of Zion, and say, "Here is my property, say how much I ought to retain for my wives and children, and how much shall go into the common property of the Church?" But I think my bishop and myself could settle the business at once. Joseph says in that explanation, "it is not necessary that you should descend to particulars in regard to these matters.

I see I am occupying more time than I intended. There are many things that should be said in relation to these matters. The time is now that the Latter-day Saints should awake. These laws were given to govern the Saints. The Saints in misfortune would not obey them, and they were driven out.

We have been harassed from the