

amount of this property? No. Why not? Because some men have more ability for managing a stewardship than other men. Some men perhaps all their lifetime have been accustomed to carrying on great establishments and know how to conduct great establishments. Is it to be supposed that such a man would be limited to the same amount of stewardship as the man who has fifty acres of land? It may require twenty, or a hundred times the amount of stewardship to be placed in the hands of such a man, than what is required of other stewards who manage farming only. Does not that make them unequal? No. They are all stewards. The property belongs to the Lord. But inquires one, does not this man of great capability have more of the luxuries of life? No. Because he has to give an account of his stewardship to the bishop, and if this man of high capability has made at the end of the year a hundred thousand dollars, he is required to hand in an account to the bishop, at the end of the year, and if there have been made a hundred thousand dollars clear gain, does the man own it? No. It is brought to the Lord's storehouse. The poor man that has gained fifty dollars extra from his farm hands in his fifty dollars and an account of his stewardship. If the man that has handled a five hundred thousand dollar stewardship has used it improperly, the account will show. "I have done thus and so. I have purchased such and such machinery." If he has laid out his stewardship for self-aggrandizement or unwise purposes another man is placed in his stead. And the poor man who has gained his fifty dollars, if he has purchased anything that is unwise and unnecessary, and he has limited himself to that fifty dollars as clear gain, he will be moved out of his stewardship. At the end of the first year all these stewardships are made equal again; it is all consecrated unto the Lord's storehouse, they are all on an equal footing again. Then again, during the year before these accounts are rendered up, if they are wise stewards there will be no advantage, each one will be on his guard all the time lest his stewardship is not approved of.

That is the order of heaven. That is the ancient order, and it was the order instituted in the year 1831. What did the Lord say about those who would not comply with his order? Some of our eastern farmers, when they left their homes in Vermont, or in the State of New York, and came up and saw the beauty of that land, and the depth of the soil, and the beautiful timber in Jackson County, they forgot that they were to be the Lord's stewards, and began to think that they could use their own property, instead of complying with the law of consecration.

"What a blessing it will be said they, if I can buy up this land at a dollar and a quarter per acre; for I can sell it out for a hundred times as much, and make myself a rich man; I will not sacrifice my property." These were some of the feelings that filled the hearts of some. But the Lord sent up a revelation, given through his servant Joseph, in Kirtland, warning the Saints against their receiving their stewardship without complying with this law of consecration. That if they would not comply with it, their names should be blotted out, and the names of their children; their names should not be had on the book of the law of the Lord. That they should perish, &c. We find that the people did not comply, and hence the Lord, in about two years and four or five months suffered our enemies to be stirred up against us, and the Saints were driven from the land. They were driven forth, in the bleak cold month of November, to wander whithersoever they could for protection. What was the reason? The Lord tells us, he suffered this, because of our transgressions. The Lord informed us, that there was covetousness in our midst, and for this reason I have suffered them to be removed. The Lord commanded us to purchase all of that land, but instead of doing this, many were holding fast to their dollars, and thought that the Lord intended to cheat them out of their property, and they said, "We'll see what the Lord will do for his people. If he will show forth his power, by and by, when all gets to be pleasant, we will take our property and go and settle down among the Saints." They did not believe what the Lord required, hence they were scattered from synagogues to synagogues, says the Lord, "I will remember them in the day of my power, when the time shall come, but they shall suffer tribulation for a little season. And when they have been sufficiently chastened, they who remain shall return with their children to build up the waste places of Zion."

I have related these things that we may understand wherein we have once had the privilege of complying with the celestial law in regard to our property, and wherein a great principle has been put out of our midst. In all of our wanderings, the celestial law has never been put in practice, as regards our property. But the Lord has not left us any more than he did the children of Israel, when they were rebellious. Instead of entirely casting them away, and denouncing them and rejecting them as his people, he still gave ancient Israel a law. Instead of entirely rejecting us, he gave us another law, one inferior to the celestial law, called the law of Enoch. The law of Enoch is so named in the book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when

it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the book of Covenants given to the world, it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word, meaning God bless you. He was also called Gazelum, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many dollars into the treasury was changed to talents. And the city of New York was changed to Calubannepet. Therefore when I speak of the Order of Enoch, I do not mean the Order of ancient Enoch, I mean the Order that was given to Joseph Smith in 1832-3, which is a law inferior to the celestial law, because the celestial law required the consecration of all that a man had. The law of Enoch only required a part. The law of consecration in full required that all the people should consecrate everything that they had; and none were exempt. The law of Enoch called upon certain men only to consecrate.

Now did the people keep this second law? Inferior to the first. The Lord picked out some of the best men in the church, and tried them if they would keep it. "Now I will," says he, "try the best men I have in the church, not with the celestial law, but they shall consecrate in part, and have a common stock property among them." And in order to stir them up to diligence, he fixed certain penalties to this law, such as, He shall be delivered up to the buffetings of Satan; sins that have been remitted shall return to him and be answered upon his head. How did they get along then? The Lord tells us that the covenant had been broken, and consequently it remained with him to do with them as seemed him good. Many have apostatized since that day. Sidney Rigdon for one, Oliver Cowdery for another, and John Johnson for another. Why have they apostatized? They did not comply with the covenant that they made in regard to the law given to Joseph Smith, that was afterwards called the law of Enoch.

Did the Lord forsake us then? No; he had compassion upon us, still looked upon us as the latter-day kingdom—did not take the kingdom from our midst, but continued to plead with us and bear with the infirmities of the people. "Now I will," says he, "try them with another law." So in the year 1838, he gave us another law, called the law of tithing. Let me name now some of the conditions of tithing, according to that law. The Lord gave a commandment that the people that came up, gathered with the saints—should consecrate, not all their property, but all their surplus property, and after they had consecrated all their surplus property, there should be a certain portion, not called surplus, which they should retain; and out of this that is not called surplus property, they should try to make an income, and if they could make an income, they should consecrate one tenth part of that income.

Now of you who have been in this territory for twenty or twenty-six years, how many have complied with this law of tithing? How many have had surplus property, over and above one-tenth part? How many would come here with fifteen or twenty thousand dollars worth of property, and pay one-tenth, as though this was surplus. Is that the law of tithing? If it is, I do not understand it. If I understand the law of tithing, it requires a man who has fifteen or twenty thousand dollars when he comes up to Zion, to go to the Lord's agent, the bishop, and say, "I have so much money, and so much of a family; now tell me, bishop, how much of this is surplus property?" Oh, says one, that ought to be left to our own judgment. Our own judgment! In the world among all the Latter-day Saints, how many have any surplus property? If it is left to his own judgment, how many in Ogden have given surplus property to-day? Go throughout all this town and ask them if they have surplus property. "Oh no, I have not got quite enough to carry on my business according to my own mind. I have a manufacturing establishment here, I wish I had a few thousand dollars more than I have, I put in it. I want twenty thousand dollars more. I have no surplus property." Some man starts another business, and he has no surplus property. And you may go through all the towns and villages and not find a man who has surplus property. He cannot be found, then I should judge, that the men to determine what is surplus property, and what is not, are those men whom God has ordained to this power, namely, the bishops, who have a knowledge of these things by the power of the Holy Ghost, and by virtue of their calling. The President of the church will be prepared to say whether a man has surplus property or not, and let his specify, and the man be satisfied. This is the law of tithing, inferior to the full law of consecration, and also inferior to the law of Enoch.

Now for the other portion of the law of tithing; say a man comes with fifty thousand dollars and it is judged by proper authority that forty thousand is surplus. He goes to work with the remaining ten thousand and gets him a farm and home, and enters into some other business, and makes not only a sufficient support, but finds at the year's end that he has made a thousand dollars; he has to pay one tenth of that, that is a hundred dollars. This is really the meaning of the word tithing. But the surplus property, the forty thousand dollars, are consecrated as is required in the former part of the first paragraph of the revelation on tithing.

How many of the Latter-day Saints have complied with even the least thing that God has given in property matters? Perhaps a few, and no doubt many have done well; and others have been careless; not feeling to rebel against God, but a little too careless or indifferent about paying one tenth of their income. Now is this right? Can we be prosperous people? Ought we not to be ashamed if we cannot comply with one of the lesser laws? It seems to be the last law, in regard to property, that God has given to save this people. We ought to ask ourselves, "Am I fulfilling this law? Am I

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