

an account of your stewardship will I require of you in the day of judgment." Some of these Elders had seen God and talked with him face to face, and angels had laid their hands upon their heads. They knew that there was a God in heaven. This was made clear to them by the power of the Almighty, and by angels making their appearance unto them, and talking with them as one man talks with another. Now, when we consider what the Lord said to these men that were thus enlightened, and had this wonderful experience, we see that it required a man to be a little careful how he acted in regard to these temporal affairs that were given to him in charge.

"Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse."

Now here was wherein they were limited. But yet in this matter they were left to their own judgment and philanthropy, which should be enlightened. But their philanthropy would be the philanthropy of God, and their intelligence the intelligence of heaven.

"And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom."

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man."

"And, behold, none are exempt from this law who belong to the church of the living God."

Now this law should continue as long as the gospel continued, as long as salvation continued. (See page 337, 1st verse.) It never has been repealed. The law of tithing could not repeal this law. The law of tithing is a lower law, and was given of God. But the law of tithing does not forbid us obeying a higher law, the law of celestial union in earthly things. And the fact that we do not feel satisfied in simply obeying the law of tithing shows that it is a lesser law. Do you feel justified simply in obeying the law of tithing? Why, then, do you contribute to our temples and to bringing the people from the old countries, and to this object, and that, in thousands of ways, after you have properly and justly complied with the law of tithing? The fact that you do these things shows that you are not satisfied in merely obeying the law of tithing. In these contributions you are acting just as God designed you should act—by the light of the Holy Ghost that is in you. Now, this law is very distinctly portrayed, and the Lord has made it so plain that he is determined that no man shall misunderstand him. When he speaks he speaks in such a manner that there can be no dispute. He is not satisfied with telling it over once, he tells it the second and the third time; so that there can be no misunderstanding in regard to the mind of the Lord with reference to this law of a man's giving all, except that which is needed for his support unto the Lord's storehouse. An observance of this law is what he says is required of every man in his stewardship. So that if the Latter-day Saints are appointed unto stewardships, or are satisfied to act as stewards before the Lord, this law is in force, and this law they should observe. I believe many do walk in the spirit of this law to a certain extent; and have complied with it, no doubt, in a manner in which they are justified before God, while some, perhaps, have paid no regard to it whatever. Some so far ignore these principles that they become very miserly and covetous, and gather around them and their families what they consider they need now, and then lay up for future generations, when there is distress around them, and thousands of Saints in Europe and other parts who are groaning in poverty, under the iron hand of tyranny, not knowing from day to day where they are going to obtain a meal of victuals. Yet here are men among us who call themselves Latter-day Saints, who do not impart of their substance according to the law of the gospel. I say God is displeased with such covetousness, and he will never prosper the Latter-day Saints who are guilty of such miserly conduct.

But as regards the law of tithing, it is in force upon the poor as well as the rich, and it seems that it acts almost unequally in some respects. There is a widow whose income is ten dollars; she pays one for tithing,

and then has to appeal to the Bishop for support. Here is a rich man who has an income of one hundred thousand dollars, and pays ten thousand for his tithing. There remain ninety thousand, and he does not need it, but the poor widow required much more than she had before complying with the law of tithing.

Now, what would be the operation of the celestial law? The widow has not enough for her support, therefore nothing is required of her by the celestial law, or the law of the United Order. This rich man, with his ninety thousand dollars, continues to increase his riches, pays his tithing fully, and yet wholly disregards this law of stewardship, or celestial law of temporal union. I cannot believe that a Latter-day Saint is justified in ignoring this higher law. For, as we have read, "Behold, none are exempt from this law who belong to the Church of the living God." There is not a man within the sound of my voice who is exempt from this law, nor will he ever be until Jesus, the Son of God, comes in the clouds of heaven to set all things right: "Yea, neither the Bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things." This will apply to the Bishops who reported here yesterday, and to every Latter-day Saint. We are under this law. We should act in the spirit of this law according to the light of God that is within us. Furthermore, on page 275 we read:

"It is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop; and also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances."

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to this law which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God."

Now, this might be considered rather strong language, but this is a revelation of God that we profess to believe.

"Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

"Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts."

That is, those that were not willing to abide the law of stewardship and consecration should be debarred of these blessings. It is the same to-day, and it has been so since the days of Adam in relation to these matters.

Now, when the Lord established this Church, he was very anxious to bring the people to this order of things; and we find some thirteen revelations in the Book of Doctrine and Covenants, that are given to explain these principles of the United Order—the law of consecration and stewardship. Men were to have their stewardship—to have possession of property—but they were to hold it as servants of God, not as their own individual property, particularly, but they were to be made stewards over that property, after they had consecrated to the Lord, and to receive according to their abilities, and manage according to the gifts of God that were within them in regard to temporal affairs. If a man was capable of managing merchandise to the amount of one hundred thousand dollars, it would be proper that he should be made a steward over that amount. If a man was not capable of managing extensive concerns, it would be improper to make him steward over a large business. But every man would receive a stewardship in proportion to his capacity to oversee it for the general good.

In order that there might be no misunderstanding, the Lord informs us further in regard to these matters on page 237, Book of Doctrine and Covenants. The Lord took a great deal of pains to manifest his pleasure in regard to these principles. He called some seven, eight or nine Elders, and made them stewards over property and

various departments of business, and then told them how to act. They were to work in accordance with this law, which will be found on page 343, Book of Doctrine and Covenants:

"63. And all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, in cattle, or in all things, save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives;

"69. Or in other words, if any man among you obtain five talents, (dollars,) let him cast them into the treasury; or if any man obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

"70. And let not any man among you say that it is his own, for it shall not be called his, not any part of it;

"71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order."

Now this was making things secure—pretty safe. It might not, perhaps, be as agreeable, unless persons could conceive the whole plan of this scheme or Order in temporal affairs for men to devote their surplus in this way, but with the other portion, which we read further on, they would be perfectly satisfied.

Now, we can easily conceive, that with a vast population of Saints acting under this celestial law, there would be immense treasure filled, after a time; and that there might not be any misunderstanding in regard to this property and its use, among those who had thus subscribed or bestowed their means, the Lord has made the matter plain by giving the following instructions:

"71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order."

"72. And this shall be the voice and common consent of the Order; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship;

"73. If it be five talents, (dollars,) or if it be ten talents, (dollars,) or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship."

Now a whole people, enlightened by the principles of High Heaven in regard to these matters—filled with the Spirit of God, with the spirit of understanding, the spirit of philanthropy, every man seeking the interest of his neighbor, having an eye single to the glory of God; putting their means into the Lord's treasury, and no man saying that any thing is his, except as a steward before God—would be a pillar of financial strength, a sublime picture of holy union and fraternity, and equal to the most extreme emergencies. Then when any misfortune befalls a 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 misfortune. 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 beginning unto this day, and I fear will be, until we conform to this law, and are willing that God shall rule in regard to these temporal matters.

I will now say, let every man who stands in an official station, on whom God has bestowed his holy and divine priesthood think of what the Savior said to the Twelve Apostles just before he went into the presence of his Father—"Feed my sheep." And he continued to say this until his apostles felt sorrowful that he should continue to call upon them in this manner. But said he—"Feed my sheep." That is, "Go forth with your whole heart, be devoted wholly to my cause. These people in the world are my brethren and sisters. My feelings are exercised towards them. Take care of my people."

Feed my flock. Go forth and preach the gospel. I will reward you for all your sacrifices. Do not think that you can make too great a sacrifice in accomplishing this work." He called upon them in the fervor of his heart to do this work. And now I call upon all who hold this priesthood, the presiding officers of this stake, and the Bishops, and the High Council, to go forth and feed the flock. Take an interest in them. Did you ever lose a child, and the parting struck keenly into your souls? Transfer a little of this deep feeling to the interests of the Saints over whom you are called to preside, and in whose interests you have received the Holy Priesthood. Work for them, and do not confine your thoughts and feelings to your personal aggrandizement. Then God will give you revelation upon revelation, inspiration upon inspiration, and teach you how to secure the interests of the Saints in matters pertaining to their temporal and spiritual welfare.

May God bless you, in the name of Jesus. Amen.

#### Among the Romans.

When good Governor S—, who is a most devout Episcopalian, was the chief magistrate of Kentucky, he was wont to frequently entertain the members of the general assembly at the Governor's mansion. To one of the levees came, with the member from his county, an old mountaineer who had just reached Frankfort with the raft of logs which he had brought down the Kentucky River. The old man, who was called familiarly "Uncle Johnny," soon became the centre of an admiring group, to whom his lean clothes was not at all an improper attire for the governor's levee, and his tongue loosed by a glass of sherry wine, which he then tasted for the first time in his life, he was entertaining his auditors with stories from "his country," when the Governor approached.

"Uncle Johnny, here is the Governor," said one of the company; and straightway the old man was silent, for he was overwhelmed by this first vision of the majesty of the commonwealth.

"Go on with your story, Uncle Johnny," said some one; "the Governor would like to hear it."

"Yes, go on, Uncle Johnny," said the Governor, with a kindly smile of encouragement; and the old man, thus convinced that even the Governor was also a man, concluded his narrative.

Then becoming bolder, he ventured to address the Governor, saying, "Guvnor, I went to your meeting yistiddy, and I seen whar you sets."

He had been to the Episcopal Church, and had been shown the Governor's pew.

"Did you," Uncle Johnny?" responded Governor S—. "And how did you like it?"

"Well, Guvnor, I never knowed much whar they was adoin', but I riz and fell with 'em every time."—*Editor's Drawer, in Harper's Magazine for January*

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