

given, in every respect, instead of seeing inequality that has reigned for these many years in this Church, we should now have seen a different order of things. But we lacked experience, and there was too much covetousness in our hearts, for a full consecration of property, then. In consecrating property, we must, in the first place, remember that it is not ours. Why? Because the earth is the Lord's and the fulness thereof. We have no cattle, no gold or silver, no watches or jewelry, no property of any description, no houses, lands, or anything else which is our own, if the fulness of the earth is the Lord's. Then in consecrating that which we have been in the habit of calling our own, we are only returning to the Lord His own property—that which we became legally possessed of according to the laws of man, but not according to the laws of God, He never having directly given us the things which we claim as ours; we have not got them according to the celestial law—according to the great principle and order God has established; but we came by them through speculation, trading, labor, etc., and after we thus got them they are the Lord's still. We consecrate this property—it all goes into the hands of the Bishop of the Church. If the whole Church were to consecrate in this way they would have nothing left of their own. Then, it would all be the Lord's, and it has to be consecrated too, says the revelation, with a covenant and a deed that cannot be broken; that is, according to the law of God and man, and if it is made according to the law of God in all respects, and also according to the law of the land in which we live, it will be in the situation the Lord wants it in, even the whole property of the Church.

We ask, are they not all equal now? Yes. If the whole Church have consecrated everything in their possession

to the Bishop, is there not a perfect equality among them before they get their stewardship? Yes: this makes them perfectly so, as far as property is concerned; they are all in a state of equality, owning nothing. What is the next step to be taken in order to bring about equality of property? The Lord says, "Let the Bishop appoint every man his stewardship," for, says the Lord, "It is required of every man to render an account of his stewardship, both in time and in eternity." Now the Bishop begins and parcels out to this man his stewardship, and to that one his stewardship, according to the counsels of the First Presidency of the Church—the authority that has the management and control of the Lord's property. Each one gets his stewardship.

Now supposing one man obtained double the quantity of another; it is not his, but the stewardship is the Lord's; consequently the man is on a perfect equality with his brother still. But there is another sense in which this equality may be made, so far as the consecrating of property to the Church is concerned, which includes the whole of it. I say, who does it belong to in another sense of the word? I have shown you that it belongs to the Lord, and if we are His, we shall inherit it with Him; consequently in another sense of the word it is all ours. If each one in the Church, then, possesses the whole of it, as joint heirs with the Lord, is there not an equality? You may diminish the common property or joint fund just as much as you please. Suppose it were diminished to one half by mobs, &c., it does not make the Church unequal, not in the least; for each one may be considered as the possessor of the whole; he inherits all things; he is a joint heir with Jesus Christ in the inheritance of the earth, and all the fulness thereof. Can you make any inequality here? If each man in the Church