

is a joint inheritor of all the property, and a part of it, it makes each one perfectly equal with the rest.

Now I defy you to bring about an equality upon any other principle. You may divide the properties of the Church today, yes, if it be possible, make a perfectly equal division of it, so that every man in the whole Church should have his share, and let him call it his own; it would not be one day before there would be an inequality again introduced; and one man would possess that which is above another; it could not be otherwise; the changes, difficulties, want of judgment in the management and control of property, and all these things combined together, would serve to render these divided shares unequal; one man losing a large portion of his property through mismanagement; another by fire, by mobocracy, or in some other way, so that neither would have one half, one quarter, or perhaps one hundredth part as much as some of his brethren with whom he was only a short time before perfectly equal.

No equality can be brought about by dividing property; the Lord never intended such an order of things. It is not a *division* of property that is going to bring about a oneness among the Latter-day Saints in temporal things, but it is a *union* of property, that all the property may be united, and considered belonging to the Lord, and to every individual in the whole Church, as joint heirs with Him, or as His stewards. You may imagine, then, how my heart rejoiced, when I received a letter from our beloved President, informing me that steps had been taken for a full consecration of the property of the Church, to introduce the order of stewardships among the Saints of God.

But in regard to these stewardships, it is not needful or necessary, or the Lord never intended, that every man should possess an equal amount of

stewardship with his brother. Why? Because God has given to some men greater ability to manage and control property than others. He may give to one, one talent; to another, two; to another, three; to another, five; and to another, ten; and then command them to make use of these talents according to the instructions and revelations given, and be accountable to Him who gave them. "It is required of every man," says the Lord, "to be accountable to me in their stewardships, both in time and in eternity;" consequently these stewards have to render all their accounts to some one in time, but to whom? To the Lord's Bishop—to those whom the Lord has appointed to receive the accounts. And if a man undertakes to squander the stewardship which the Lord has entrusted to him, He takes it away, and gives it to another who is a more wise steward; one who will manage His property in such a way as to benefit the whole; each one seeking the interest of the whole as well as of himself.

Each one is to be considered as possessor of all things in the Church: but if it be all common property, how is it that the Saints can get along and give an account of their stewardship of property? Will not one brother go and pick up his brother's plow, and take it off, without asking him for it, imagining that he is the possessor of all things? Yes, if that brother had no understanding he would do it, but when he comes to understand the law of the Lord, he will find that all these stewardships are controlled by the wisest kind of laws; hence the Lord says, "*Thou shall not take thy brother's garment; thou shalt pay for that which thou dost receive from thy brother.*" Notwithstanding the whole property belongs to the Lord, and to each one as joint heirs, yet the Lord has given strict laws with regard to the stewardships, so that one has no