

her husband as a wife and as a queen and as a priestess throughout eternity, and stand with him at the head of their mutual posterity.

This being the case, is it any wonder that God makes requirements of us, and expects a perfection on our part that is not looked for nor expected of the rest of the world? We were told this morning—and the truth cannot be too often repeated in our hearing—that God, our Eternal Father, has placed all these possessions and blessings—that is, the possessions of the earth and the blessings connected with the earth—that He has placed them in our hands merely as stewards, and that we hold them subject to Him, in other words, in trust for Him, and that, if He calls upon us to use them in any given direction He may indicate, it is our duty as His children, occupying the relationship that we do to Him, and with the hopes in our breasts that we have, to hold them entirely subject to Him. There is not another people upon the face of the earth that I know anything about who are taught such ideas and doctrines as these. I do not think that any other denomination of people, either religious or secular, have such doctrines as we have heard this morning taught to them respecting their duties and their obligations to God. Of course you will very frequently hear in sectarian churches, many things connected with this subject; that it is the duty of the rich to help the poor and to be benevolent and to hold all things in a way that will please God; but to bring this down to what we would call practical consecration, to practically consecrate their wealth, and hold it as though they would have to practically consecrate it at any time, is a doctrine that I do

not think is taught in any other church, or so-called church, nor is it believed in by any other people. There are, it is true, people who indulge in very wild vagaries about property, such as communists and others, but they have no system of religion, they do not believe in God, they do not believe in the principles that He teaches and which we accept. They would not carry them out on any such basis.

Let me ask you, my brethren and sisters, is it not appropriate that we should be required to make—I was going to say sacrifice. Well, that is a word that is so commonly used, that I suppose I could not use any other that would convey the idea to your minds clear enough. I will use it, therefore. Is it not appropriate to make sacrifices of this character, considering who we are and what we are? If we are expecting to reach a glory and an exaltation such as we think about and talk about and pray for, it seems to me that there should be something to be done on our part commensurate with the expectations and hopes and desires that we entertain, and I do not know myself any better test that can be brought to bear upon human beings than this test to which allusion has been made this morning, the test of holding ourselves—that is our individual persons, with our time and the ability that God has given unto us, our wives, our children, and the possessions that God has placed in our hands to control—to hold all these subject to His dictation and to His approval.

"Now," says one, "I am quite willing for that; I would be quite willing to receive all that doctrine and to believe it if God himself were to come and make the requirement of me. I am quite willing that