

Prepared by Action of the Order of Bishops and Resolution of the General Conference April 15, 1910, as follows:

“Whereas, It is very necessary that we should have an authoritative statement from the Bishopric always accessible to the membership in exposition of the law relating to temporalities and of its practical workings; therefore, be it

Resolved, That it is the sense of this body that the Bishopric prepare such a booklet for publication. Passed unanimously.”

The Law of Christ and Its Fulfillment.

AS THAT LAW RELATES TO DUTIES WHICH MAY BE
TERMED BOTH SPIRITUAL AND TEMPORAL.

This is written pursuant to resolution of the bishops and agents in their meeting, and approved by General Conference in April last. It is treated of under the following heads:

Chapter 1, The Discharge of Duty.

Chapter 2, When to Render the Account.

Chapter 3, Tithes and Offerings.

Chapter 4, Special Consecrations and Surplus Properties.

Chapter 5, Special Benevolent and Helping Work.

Chapter 6, The United Order of Enoch.

Chapter 7, Special Articles Reflecting the Law Heretofore Published.

THE DISCHARGE OF DUTY.

CHAPTER 1.

Fulfilling of the Law of Christ touching Duties, whether relating to Spiritual or Temporal things, is Essential to a Truly Religious Life and Character.

It is a fundamental principle of divine law, that God "will render to every man according to his deeds." (Romans 2: 6.) And again it is said: "So then everyone of us shall give account of himself to God." (Ibid., 14: 12.)

Jesus taught:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Matthew 7: 24.

The Apostle Peter commends the principle of doing in the following language:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Peter 1: 22.

James points out particularly the value of the performance of duty to a truly religious character, in what may be termed the everyday work of life. He says:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1: 27.

Now it is granted that many persons may be found who appear to be very religious, and yet claim that *doing*, that is fulfilling the law, is unnecessary. But they forget that religion is one thing, and that "Pure religion and undefiled" is a very different thing. There is plenty of sentimentalism in the world that people mistake for true religion; but the religion of Jesus Christ is founded in the principle of doing. He taught:

Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matthew 7: 30, Inspired Translation.

The Apostle John in later years applying the principle as a test to the true religious life, says:

He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2: 6.

Jesus ever walked in accordance with the law, never disobeying; Adam disobeyed; but in nothing did Jesus, and so he may well say referring to his Father, "I do always those things that please him." There is no room to make the claim of being children of our heavenly Father unless we are "doers of the word," and not "forgetful hearers." Whatever we do touching the religious question, we can not afford to let self, the pleasures of life, the love of money or of friends cheat us out of the reward which comes by reason of a faithful performance of duty. This is worth all else, and the apostle warns the churches in this language:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.—Galatians 6: 7.

Wherever and whenever in the world there has been an accepted church, men have recognized and honored God by faithfulness to duty in rendering their accounts to him, through those whom he has chosen. Abraham honored the servant the Lord had appointed, Melchisedec, and paid his tithes to him. (Hebrews 7: 6.) Jacob, his grandson, recognized the justice of the rule and the divinity of the law and covenanted with the Lord at the altar at Bethel: "And of all that thou shalt give me I will surely give the tenth unto thee." (Genesis 28: 18-22.) This was under the gospel economy, that being presented as the order of life in Abraham's time.

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abra-

ham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—Galatians 3: 8, 9.

And when Jesus preached the gospel in his time the same principle was recognized and reaffirmed. He taught:

For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ye ought to have done, and not to leave the other undone.—Luke 11: 43.

The people then, as now, were prone to think that if they did a few of the things directed in the law, the others might be safely overlooked, or omitted; but Jesus ever taught the reverse of this, and so in the matter of the tithes: "These ought ye to have done, and not to leave the other undone." The condemnation was in consequence of a failure of duty in some of the things.

Jesus is ever in harmony with himself; again he taught:

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven.—Matthew 5: 21.

The only true order is this clearly set out by Jesus and later specifically enjoined by the apostle in his instruction to Timothy:

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.—1 Timothy 5: 21.

The recognition of the sacred order of the tithe was also fully given in the church in the wilderness; and all were required to observe and keep it, because it was founded in righteousness. The law reads:

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 20-32.

This was for the benefit of the Lord's work and his children who might need; and the truly religious man will remember God's children when they are in need. The promise is:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm 41: 1.

God is interested in his children in this world as in the next, and commends those who make efforts to care for them. In the midst of the fasting and feasting of Israel in the time of the prophets the Lord spoke to them disapprovingly, directing the messenger to "Show the people their transgressions, and the house of Jacob their sins." The instruction follows:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?—Isaiah 58: 6, 7.

The instruction under the restoration of the gospel in our own time is positive in enjoining upon the people the necessity of complying with "every word that proceedeth out of the mouth of God." It reaffirms the instruction of Jesus contained in the records of the past and gives additional and specific direction in the present, looking to the fulfilling of

the law revealed, thus furnishing an additional witness to the sureness of the law, being directly in keeping with the instruction of Jesus, "That in the mouth of two or three witnesses every word may be established."

In the special instruction to the elders August, 1831, the following is urged:

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time; neither shalt thou bury thy talent that it may not be known.—*Doctrine and Covenants* 60: 3.

In January, 1832, further urgent instruction in keeping with the thought of being diligent in the observance of duty was given in this language:

Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life. *Ibid.* 75: 1.

There is no promise of reward for the elder who tarries at home when he should be in the field; nor for one who leaves home and sits around whiling away his time, idly visiting and gossiping, instead of being earnestly engaged in the Master's business who sent him forth to labor, not to look up a light job.

Again speaking to all, we are charged:

Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways.—*Ibid.* 75: 5.

In December, 1832, other special instruction was given calling attention to many things that are oft-times deemed unimportant or unnecessary, but which must have been looked upon as essential to the good, development, and success of his children, or the great Teacher would not have communicated it.

Read particularly:

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.—Doctrine and Covenants 85: 38.

In February, 1831, less than one year from the time the organization was effected with but six members, the following instruction was given, showing the Saints what to do, and how to do. It embodies so much in a few words, of the merit of performing duty and the method of procedure contained in the testimony and practice of the church under past fruitful conditions, but which at the time had become obsolete, or wholly unknown, that the stamp of divinity is borne upon the message given. God ever speaks like himself, and his commands harmonize with that which he has before spoken, whatever the age or whoever the children addressed. And here he speaks:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42: 8.

The necessity of fulfilling every duty of the many enjoined under the law, whether relating to matters which are termed spiritual, or temporal, is unwaveringly set forth in the divine records; the witnesses are accessible to all and the law is binding upon all. Let us examine these, then, doing so with the like frank inquiry of the young man who came to Jesus, pleading: “Good Master, what good thing shall I do, that I may have eternal life?”

WHEN TO RENDER THE ACCOUNT.

CHAPTER 2.

An account of the stewardship should be rendered in this present life, not postponed until the next.

The principle which exacts obedience as a means of perfection and condition of reward, must have associated a standard by which to determine the fulfillment, and an authorized administrator who must instruct in and pass upon the act of compliance. The rule in the law of Christ holding out a certain attainment of perfection in order to meet the approval of the final Judge, demands teachers and advisers along the way, to whom reports may be made, the bearings taken, and without which no man can be said to "walk in the light."

It is illustrated in the parable of the vineyard :

When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? . . . He will destroy those miserable, wicked men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.—Matthew 21: 41-43.

Properly speaking, men in this life are stewards, not owners, and they should recognize the condition as it is, and not assume ownership, when that relationship does not exist, but render the account of the stewardship in the season thereof. The strictly honest tenant in this life does not seek to put off the settlement of the rent with his landlord from year to year; and the strictly faithful steward, after that he is advised, will not defer rendering his account, but whether intrusted with much or little, will

render the account "in the season thereof"—in the proper time; why not?

It is in keeping with such illustration and the rendering of such account that Jesus says:

He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much.—Luke 16: 10.

The test of worthiness is made as we move along in life and not left to be determined and fixed in some future by and by. Do not overlook the important lesson to be had from the instruction. Faithfulness is shown in rendering the account here, not by waiting until we shall have reached the other side. It is too late after we have passed to the other side to do this, for we are already dispossessed of the things of this present life then, and can not re-adjust our work, if we would, but must answer for what we have done, or what we have failed to do. Hence the instruction: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches."—Ibid., v. 11.

It is a false position to assume that we will wait till we pass to the other side, and then answer to God; the time of the trial and testing passes as the acts of life are wrought. If you have not been faithful in the unrighteous mammon, who will give to you the true riches?

The character has already been formed, and if not found perfected under a compliance with the law, not by the failure to obey, it is found wanting. To such, the true riches can not be intrusted. There is

a good and wholesome reason then for the scriptural instruction :

For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing. But first, render to all their dues, according to custom, tribute to whom tribute, custom to whom custom, that your consecrations may be done in fear of him to whom fear belongs, and in honor of him to whom honor belongs.—Romans 13: 6, 7.

The apostle again makes more prominent the office and work of the minister of the law here in this present time, when he contrasts the work of Melchisedec with that of Abraham. He writes :

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.—Hebrews 7: 4-6.

This further stamps the strictness of the justice of God in rendering to every man, place according to his works. Merit is attained by faithfulness on the part of the children here, and each is promised that he shall receive according to his faithfulness, with the assurance to all set forth in the Roman letter, 2: 11, "For there is no respect of persons with God." With such a rule of life, and under such covenant of promise, everyone should strive in the race that is set before him, and whatever others may do, make a faithful account.

The necessity for special effort in fulfilling the law and making answer for our work in the present life is definitely set forth in the divine instruction to

Israel in later times. The command given December, 1831, is as follows:

For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.—Doctrine and Covenants 72:1.

There is complete order and harmony of work in the household of faith and no one can properly ignore the office work, or administrative authority, of another. To do this is to hold lightly, or ignore, the Lord who appoints these messengers, and thus lose the blessing accompanying, as stated by Jesus, "He that heareth you heareth me."

No one is so great by birth, or calling, as to be exempt from the law of duty, or of recognizing and properly answering to the authority and place of others. Jesus set the unparalleled example when he came to John, and demanded that he humbly comply with the rule of baptism in water, that John had been sent and authorized to administer. When John recognized the special worth of the great character who came to him, he refused to baptize Jesus; but Jesus answering said, "Suffer me to be baptized of

thee, for thus it becometh us to fulfill all righteousness. Then he suffered him.”—Matthew 3: 48.

What a great impetus, to the great work of the church, if Christ’s professed children to-day would heed the example; all come to God’s authorized ministers and ask to comply with the divine order, if anything has been omitted, thereby living by “every word that proceedeth from the mouth of God,” instead of, as may be observed occasionally, trying to change the order and direct the administration of the law after the peculiar notions which have “crept in,” and in a manner “perverted the right way.” We plead for a holier and heartier desire to move the Saints universally to fulfill the entire law of Christ; and that they shall for their own good, and the glory of God, earnestly strive, in this present time, to render to the Lord that which is his own.

TITHES AND OFFERINGS.

CHAPTER 3.

The law of tithes and offerings. What is it, and how and by whom is it administered?

Wherever in the world the gospel has been preached, of which we have any history, there has accompanied the same a financial system forming a part of the gospel plan, and consequently ordained as the just and impartial means of sustaining the work, giving to those who love the truth an opportunity to help it along, and thus manifest by their works that they are "laborers together with God."

In this work as with any other part of gospel labor it must be a voluntary one on the part of the people, but being left to each to act for himself it is evidence of the greater merit attaching to the law, as is also shown in every other gospel principle.

The apostle referring to the plan says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Corinthians 9:14. It is not a man's system that we shall look for, then, but one ever submitted with the gospel itself, ordained of God.

In the time when Jesus of Nazareth was the preacher, it was taught and practiced, the record revealing quite clearly that those who gave of their means shared the labor, the favor, and doubtless the perplexities, of the gospel preacher: "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve

who were ordained of him, were with him. And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered unto him with their substance."—Luke 8: 1 and 3.

As we might expect to find in a divine plan, the system is a means of development and growth, and men and women are blessed under its operation, being tested and tried in its keeping, and rewarded and strengthened according to its provisions. It is that part of the law of life that brings out and develops the noblest character, and corrects the evils of selfishness and covetousness; thus bringing up and rounding out the higher and better qualities, distributing the burdens of life, as it is written: "For every man shall bear his own burden."—Galatians 6: 5.

The first gift according to the books required under this provision of the law of life is the tithe, or tenth. Also that of freewill offerings, hence the formal statement: "The law of tithes and offerings."

The word *tithe* signifies a tenth, or to give a tenth: "For you pay tithe of mint, and anise, and cummin, and have omitted the weightier things of the law; judgment, mercy, and faith."—Matthew 23: 20. "To whom also Abraham gave a tenth part of all."—Hebrews 7: 2. Specifically the tithe is a tenth part of the increase, and would not include a tenth of property a person may have and upon which there is an indebtedness, but the net, after deducting the indebtedness. Neither would it include property upon which the tithing had already been paid; if so,

ky tithing the same property over each year for ten years there would be but little left. The object of the law is not to impoverish, but to afford opportunities to God's family to help, that they may approve themselves and be blest.

The early history shows, "that when Abraham came up out of Egypt, he was rich in silver, and cattle, and gold." This was increase. And he gave to Melchisedec, the high priest, "a tenth of all." The Lord had blessed him with this while he was in Egypt, and when opportunity offered he rendered the account.

Jacob, the grandson of Abraham, who had accepted the gospel as preached by these great men, was taught the principle of tithing also, for as he journeyed down to Padan-aram he erected an altar and worshiped God and entered into this covenant with the Lord: "And the place of this stone which I have set for a pillar, shall be the place of God's home; and of all that thou shalt give me I will surely give a tenth unto thee."—Genesis 28: 22. This would be in strict harmony with the law of increase. Whatever was added to Jacob,—“all that the Lord should give him.”

The law is affirmed and set forth through the prophet Malachi in this language: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 10.

Here again the tithe is strictly a tenth of the increase. A tenth of the fruits of the ground, and a tenth of the fruit of the vine.

Jesus speaking of the law states: "For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone."—Luke 11:43.

The tithe is a tenth of the increase, so used scripturally. It is a tenth of what a person is able to make when he lives economically, by diligence and industry. For illustration: A young man without others to support, labors and makes fifty dollars a month and his board. His increase is fifty dollars, the tithe would be five, the amount being increase. But should he have to pay ten dollars a month for his board during the time, this sum would be deducted to get the true increase. Also a man with a family, if he received fifty dollars per month and forty dollars of this amount is required for the living for the time, the family during the time having done its part toward the living, as is right, the increase would be but ten dollars.

It is found a wise and satisfactory way of estimating, to exempt the living; all may properly determine this; but when it comes to saying what would be the necessary clothing, incidental expenses, etc., for the time, the views are so variant and in many instances so extravagant, that the only certain way not to use up the Lord's portion is to furnish these things from the nine tenths with which the Lord has blessed us, and given us as our own.

The reference to the tithe, in the record of the people upon the Western Continent, is quite clear, and in harmony with the Bible teaching. It reads: "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed."—Book of Mormon, Alma 10: 8.

Some have hastily concluded that the tithe was an institution started in Moses' time and to be found in Moses' law, and that it terminated with the entrance of the gospel under Christ and the apostles. Nothing is much further from the facts. It was introduced with the gospel at least four hundred years before Moses was born; taught under the prophets; taught and indorsed by Jesus, and extended after the ascension of Jesus into heaven, and of which the apostle writes: "And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth."—Hebrews 7: 8.

How does Christ receive tithes now? By the appointment of officers whom he authorizes to receive for him and his work, and which with other offerings and consecrations are placed in the hands of the Bishop or his agents. See Doctrine and Covenants 42: 8. Are there any withholding the just tithe from Christ now, and yet hoping to be commended by him by and by? No wonder he said: "It is not everyone that saith unto me Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matthew 7: 30.

Under the restoration of the gospel the law is specifically set forth and enjoined: "Behold, now it

is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day.”—Doctrine and Covenants 64: 5.

The suggestion is often made that this does not mean the tithe, a tenth, but consecrations. The correct view is that the Lord meant just what he said. Jesus taught and approved the tithe, tenth as we have before cited. He also taught the principle of consecration. “This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth.”—Luke 12: 36.

Under the restoration of the gospel the same principle is found and plainly set forth as not only being applicable to the minister but to all. “If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid

before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.”—Doctrine and Covenants 42: 8.

Jesus ever teaches the same and he does not hold forth one thing in one age as having a place in the gospel system and then, in another, render it nugatory.

His special instruction upon this is: “That the Book of Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto.”—Doctrine and Covenants 126: 10.

This is in harmony with the character of God. His word is ever the same. It is puny man who picks up one idea, or thread, and runs wild, concluding all else are NONESSENTIALS.

In section 106 the law of consecration is further explained showing the disposition of surplus property. This is in strict harmony with the law of consecration set forth in section 42: 8, before referred to, for verses 9 and 10 of the same are sufficiently explanatory to show that the law refers to the *surplus*, although it does not set it forth under such name.

Speaking of the surplus tithe, or consecration, in section 106, the supplemental instruction is given of the tithe in this language: “And after that, those who have thus been tithed, shall pay one tenth of all their interest annually.” Whatever may have been

thought then, by parties, that the tithe, the tenth, no longer has place in the law, is clearly erroneous.

In the instruction to the church upon this part of the law in 1861, we have as follows: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be."—Doctrine and Covenants 114: 1.

The work was to be carried on then in the Reorganization, and nothing left the obedient to do but to move forward and fulfill the law. The law must be fulfilled, if we are to be accepted as the children of God, otherwise we are no better in our works than others, "who leave undone the things that they should do."

Objection has been made that the tithing could only apply in Zion and her stakes, so declared, it is claimed, in section 106.

But our heavenly Father enjoined the administration of the law when there was no membership in Zion or any stake. See section 114, just quoted. The trouble then is in the private interpretation that some have placed upon section 106, and not upon the law in the section. Let us not forget the instruction of the Master to consider "the revelations as a whole," in arriving at our conclusions.

The declaration already quoted, section 64:5, making it obligatory upon all to obey the law of tithes, if they are to escape the calamity referred to, does not limit it to Zion and her stakes. It reaches everywhere. And it is a misconception of what is really taught in section 106, that leads to the idea that the law of tithes and offerings is binding only in Zion and her stakes. According to such reasoning better that nobody go to these places and then all may escape the burning, and not fulfill the law either.

The statement in section 106 is made in answer to an inquiry by the Saints at Far West in 1838, as to what was required of the properties of these people for a tithing. The answer comes specifically to this same people who were then within a stake: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church, and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."

The interrogatory was by this special body that had been under the law of tithes and offerings several years; the answer was for this special body and made specially applicable; for they were to "build a house"; and pay the "debts of the presidency," as well as perform general work, and evidently

although they had been under the law of consecration for several years, they had not complied with it, for section 102 shows wherein they had come short.

They stood in a similar position to the young man who inquired of Jesus, "What lack I yet?" "Jesus said unto him, If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."—Matthew 19: 21.

This was the special work for the young man to take up at that time, but it was not the beginning of the law. The paying of the surplus tithe was the duty of the hour for the Saints at Far West, and it is the duty of others, too, as duly provided in paragraph 2, but it is not the beginning of the law of tithing.

BY WHOM IS IT ADMINISTERED?

According to the Scriptures it is by the keeper of the storehouse, and referred to as follows:

"And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor."—Genesis 14: 37, 38.

In our own time the church is instructed as follows: "And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop."—Doctrine and Covenants 51: 4.

Again it is stated December, 1831, "For verily thus saith the Lord, it is expedient in me for a bishop

to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."—Doctrine and Covenants 72: 1.

Upon the calling of George Miller to the office work of a bishop the statement is made: "My servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him: I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord."—Doctrine and Covenants 107: 8.

The church is further instructed in 1873, touching administration of the law, as follows:

"It is expedient that the bishop of my church shall choose two counselors, and that they be ordained to their office as my law directs, that there may be henceforth no caviling among my people. The bishop of my church may also choose and appoint bishop's agents, until it shall be wisdom in me to ordain other bishops, in the districts and large branches of my church."—Doctrine and Covenants 117: 10.

It must not be lost sight of that this is applicable

to the administration of the law of tithes and offerings as set forth in the books. It does not take away the right of the people to make an offering to help along any special work, in which they may be engaged, or to help specially the work of the gospel minister by extending him an offering as they are able to do so, thus aiding the work and encouraging the minister in the performance of his duty. All should remember and perform such work as this, and in so doing they are laborers together with the Master, and have the direct promise of the Master that such offerings and such remembrances of the work of the Lord will not be forgotten by him, not even in the time of the final judgment, for referring to such offerings he says himself: "Inasmuch as ye did it to one of the least of these, my brethren, ye did it to me."

These offerings, necessary, essential to the development of the people and the good of the Lord's work are a special gift of the people for the special objects that come under their observation as they move along the way, much as the special prayer of the minister, the special administration of the elder if he is called on to perform such work. The Apostle Peter showed this when he was confronted by the crippled beggar: "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is the answer he made.

It will be noticed, then, the administration of the law interferes with no good work that any person may do. God has given liberty to his children that

they may move out and walk in the light, proving themselves to be the salt of the earth.

To those who bring forth fruit he has promised to strengthen and bless, "that they may bring forth more fruit." The man who fails to do, gathers no strength from his inaction. Jesus further says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

CONSECRATIONS.

CHAPTER 4.

Those who devote their time and energies, or their means as they can spare the same, to the service of God, are consecrated to Him and the holy life.

Gifts, donations, offerings set apart for the worship and service of God and duly placed in the hands of the ministers whom God has authorized to receive for the uses of his work, are consecrations:

For, for this cause pay ye your consecrations also unto them; for they are God's ministers, attending continually upon this very thing.—Romans 13:6, Inspired Translation.

Again, the word *consecrate* means to dedicate, devote, or appropriate to sacred uses:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.—Hebrews 10:19, 20.

Referring to consecrations of property, Jesus taught as follows:

This he spake unto his disciples, saying, Sell that ye have

and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Luke 12: 36, 37.

In keeping with this the instruction to the church in the present age is:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42: 8.

In performing this special work we may gain the special favor and approval of the Lord:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm 41: 1.

To let the light of Christ shine in upon this world men must not live to themselves nor simply for themselves; the way of life is a truer and better way than the way of self and selfish pleasures. How much more like Christ is the discipleship brotherhood: "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

Men and women in this life should not make the fatal mistake of living for the world, which with all its pleasures is sad and disappointing at best, when they have set before them the royal way of

usefulness and good works which fit and qualify for a fullness of joy and happiness in everlasting life. Jesus, at the beginning of his personal ministry taught:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matthew 6: 19, 20.

In this we find the highest and best ideals of life. The world is before us; we all have our opportunities and it is left with each one to occupy in accordance with these. The person, however, who uses these opportunities to gather worldly things for himself and neglects to lay up more enduring treasures as he engages in life's warfare, makes a failure. Jesus, the great witness of what is highest and best in making up the successful life, taught:

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 17.

The man who has gathered much of this world's goods then can not truly have it said that he has made a success, until he has used properly the things which have come into his hands, and hence our heavenly Father has revealed through his word the divine plan of consecration. In other words, as we move out in life's battle we must be willing to extend our energies to the development and growth of what we meet with, that is the highest and best, and the man who will not do this through covetousness, or for fear of losing hold upon some of the treasures of this

world which he has gathered, proves himself unworthy, and must lose all by and by. Who can say that God's way is not just?

The law of consecration opens up the way then for usefulness and good works on the part of men. Neither is it the correct thought that in the consecration, persons shall dispossess themselves of all they have, so that they shall not have control over anything, or ample for themselves.

Such a consecration as this would only take away the ability of the people to do, and the little or great amount turned over would pauperize the donors and consecrations would stop, for nobody would have anything to give.

A better idea is the procedure pointed out in the law:

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken.—*Doctrine and Covenants* 42: 8.

The law is plain and definite then; besides, it is just and right, and no one should think for a moment of failing to comply with, or seeking to evade the same. The language is, "consecrate of thy properties," for the good of the poor. How much of it? Answer: "That which thou hast to impart." The man, or the woman, who is not willing to do this, is serving himself, not the Lord. We must help along the work of the Master if we are to receive from him on the other side the approval, "Well done, thou good and faithful servant."

In the administration of the law it is evident that

justice and right are the objects sought and not simply to get all possible from a person.

Doctrine and Covenants 42: 10, giving further direction states:

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

The law affords opportunities to help in the service of God, and in this help others are blessed so they may have an opportunity, and in their turn assist and bless others of the worthy, needy in this life.

That which has been presented is referred to under the law under the term consecrations. The same instruction, however, is presented to the Saints under the name of surplus properties. Under the term consecration is presented the thought of a first, and also a second consecration. The first is set forth in paragraph eight, section forty-two. It is, "consecrate of thy properties" . . . "that which thou hast to impart." Then after this first consecration if there shall be properties in the hands of the church, or any individual of it, more than is necessary for their support, the second consecration is made; this, in fact, includes all of what is properly termed surplus property, hence this section and section 106, are in fact one law presented at different times and under different conditions, and in different language, yet in strict harmony.

The surplus property called for, section 106, is that which a person can spare without injury to himself or his business. In other words, "that which he can do without and yet perform all of his duties to himself, his family and his creditors." Some have interpreted the term surplus properties as being all a person has over his day's rations. This is as far short of being right as is the idea that under the "distribution to every man as he had need" it simply meant feed him when he was hungry.

Surplus means excess, over-plus, or above, and a man's surplus coat would not be the only coat he had, nor would his surplus properties be all the possessions he has. Surplus is the amount which he has that he can do without, without injury to himself or business, and this he should turn over to aid the Lord's work; to so do is to walk in the path of duty and wisdom.

The manner and method of dispensing these gifts, offerings, consecrations or surplus properties, however, is just as special and important a matter as is the gathering under the law, and requires equal watchcare and diligence on the part of those having the matter in charge, and herein lies their responsibility and the strict account they must render to God of their work.

The question of uses and disbursements we will treat of under the terms used in the law of "stewardships," and "all things common."

1. STEWARDSHIPS.

The question has already been asked, How do you harmonize the doctrine of stewardships, as taught in the revelations, with the condition of "all things common" as set forth in the New Testament? Parties making the inquiry seem to have overlooked the fact that if they see a conflict in the two positions, that it must be in the interpretation they have given to one or the other of these conditions. Our heavenly Father never contradicts himself, nor is his law found out of harmony with itself. The question of stewardships was not introduced into the church through the revelations of our own time. These revelations only reflect light and direction upon the methods to pursue under the law as it is set forth in the Scriptures. Early in the teaching of Jesus we have clearly set forth the condition of men in this world and their duty in connection therewith under the parable of the wise steward. (Luke 16: 1-12.)

While men have place and opportunity in this life to make themselves useful and beneficial not only to themselves but others, they are not placed here as owners wherein no responsibility, or account, is to be rendered; but they are stewards, and as such they must answer by and by for whatever comes into their hands and however well they may have used the same.

The principle of stewardships is not only set forth in this scripture lesson, but it is plainly shown also that in the work of these same persons is formed the character that stands for their approval or disap-

proval in time that is to come. The language is:

He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.—Luke 16: 10, 11.

The plan of extending to all, stewardships, is set forth further by Jesus and recorded in the twenty-fifth chapter of Matthew. Jesus here is giving instruction with reference to the conditions which were to obtain in the church and uses this language:

Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey.—Matthew 25: 13-15.

When did the church or kingdom of heaven take upon itself the work as outlined here by the Master? What were the arrangements for the distribution of the goods to every man, according to his several abilities, and when was this made? It can hardly be said that Jesus was talking idly or with reference to a work that had no part nor lot with his church; but the reasonable side is, that like himself, he wrought out or revealed a system for his children that would work to perfection if they would live in accordance with that system, and the system pertains, as we may gather from the reading or the teaching itself, to the work of the church, as he says of this "man traveling into a far country, who called his *own* servants and delivered unto them his goods." He

did not call anybody; servants that were not his own. He is representing the work that is among his own disciples, and it is in agreement with the doctrine of consecration that we have already seen set forth in other parts of the Scriptures.

The object of the experiences of this probationary life is that the people may gather and develop strength and character, thus doing much good themselves, and it ought not to be thought that our heavenly Father has ever adopted a system which would take away the agency, the responsibility, and the free action of any of his children. He gave proper dominion to man; put him in position to overcome with reasonable energies and activities, if he would. Man may through his own misdeeds and evil works close up these avenues, to an extent, against himself; but God has extended the opportunity. It is men and the powers of evil that shut off the light and turn away the people from the way of life.

Referring to the history of the church a short time after the illustration of the parable of the man traveling in a far country, we find that certain changes were made. The disciples had been together a number of days waiting and preparing for the special work that had been outlined that they should perform. Pentecost Day finally came. With it more light and judgment to act and the church was blessed and the people moved out in the work that had been outlined by their great Leader. And among other things which they engaged in was the distribution of the earthly effects in a manner that doubtless was pleasing to God and just to themselves. The state-

ment is made and "distribution was made unto every man according as he had need." Upon what basis in the law was such a distribution as this made, if we discard the law of stewardships as it is set forth in the teaching of Jesus in the record? Persons have misunderstood and miscomprehended the statement on account of the fact that they have supposed that the distribution referred to was to individuals as they might need a meal's victuals, or a day's rations, and they would come and get it. This is the erroneous side of the picture.

"Distribution was made unto every man according as he had need." The work is in keeping with the illustration in the twenty-fifth of Matthew, where the outline of the church in this part of its work is set forth. Among other things was that of stewardships, providing that the membership should have an opportunity, "every man according to his several ability," and according to his needs. If we compare this rendering with modern revelation touching the work of the church in its development and organization, we have a complete antitype. The instruction is:

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—*Doctrine and Covenants* 42: 9, 10.

Under the New Testament church it is said: "And distribution was made unto every man according as he had need." In the church of the present time, the direction is: "It shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants." The Master taught the same in both instances. It is men who don't see. Sometimes because they are looking the wrong way.

Turning to the record, which shows the organization and work of the church as it was in the time of Enoch, we read as follows:

Therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.—*Doctrine and Covenants 101:2.*

Under what has been termed the perfected church under Enoch, the law of stewardships is strictly applied, and it must not be lost sight of that in the statement the Lord uses this pointed language: "For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures." This makes an end of controversy with man. If it is expedient, or necessary, for the Lord to do this, man can not approve himself nor fill the measure of the creation, in which he has part in this world, without it.

The question of stewardships then, is a settled question introduced by Jesus into the church in the first century, introduced under him in the present time, made the order of the church in the time of Enoch, of which it is stated that this instruction was given to Enoch concerning the order of the church for the benefit of the poor, setting out clearly that the object of these stewardships is to give every man an opportunity; and our heavenly Father has expressed his special pleasure at men and women having an opportunity for themselves in this present life. But again the inquiry is made, How do you make this harmonize with the doctrine of

ALL THINGS COMMON?

It is suggested first that "all things common" as the same is set forth in the law of Christ, and in the work of his church, is one thing, and the common view in the world of this term "all things common," is quite another thing.

The trouble is that people have had an erroneous idea of what the conditions were under the doctrine of "all things common" as they have had erroneous ideas of many other conditions and of many other statements that are found in the word of God. The teaching in the law is plain and direct, and when comprehended, every part agrees with every other part. It is only when our ideas in some particular thing are wrong that we seem to have found the clash in the teaching of the word. The clash, however, is in the man and not in the law of life.

Turning to the fourth chapter of the Acts of the Apostles, thirty-second verse, we read:

And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

It does not state that they did not have anything; but that they had risen to the height of the teaching of Jesus in the law where they considered the doctrine of stewardships and did not claim that the things were their own. They were simply stewards of God over the things which they possessed.

In the thirty-fourth and thirty-fifth verses it states:

Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

Now those who may have thought that the law as outlined here was that everyone should bring all that he had and lay it down at the apostles' feet and go away without possessing anything, we think are mistaken in their comprehension of it. A better thought is that brought out in Doctrine and Covenants 42: 8:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken.

The consecration was made by laying all things before the apostles in a proper statement. We per-

form this work in the church to-day by our inventories which contain the proper statement. The statement is made in the law: "Every man that cometh up to Zion must lay all things before the bishop in Zion." He lays everything before the bishop, however, by making a correct statement of what he has. Now if we take the record of the work accomplished in the first century as set forth by the Apostle Peter in the fifth chapter of the Acts, we have it clear that there was no law then of the church requiring these parties to give everything they had to the church, any more than there is in the church to-day. He says:

While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.—Acts 5: 4.

Ananias was not compelled to sell his possessions and bring the money, and after he had sold the property he could do with the money as he thought proper, but he could not come and cover up, through falsehood, a part of the proceeds and find favor in the sight of God any more than could Achan in the time of Joshua, who violated the covenant that he had made, and took and hid the gold and silver underground in his own tent.

A view of this is given by noticing the history set out in the first five verses of the sixth chapter of the Acts, and it is clearly indicated that there was a daily ministration to certain persons in the church. They were not those who could help themselves, however. They were the widows, and when there

came complaint of the Grecians against the Hebrews because of the neglect of these widows in the daily ministration, then the apostles took the matter up and arranged for the carrying out, in a more perfected way, of the rules that had been adopted.

By turning to the record in the epistles it is shown very clearly that there was an arrangement made for those who were widows indeed, necessarily such, and the arrangement was different to those who had received their stewardships and who could stand responsible for themselves. The statement is clear:

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes, if she have relieved the afflicted, if she have diligently followed every good work.—Timothy 5: 9, 10.

The society of widows and the ministration to such society, however, was a different distribution than the distribution made to the people, "unto every man according as he had need."

Again the apostle states:

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.—1 Timothy 5: 16.

This shows that under the law of the church in the first century everyone stood responsible for his own, and this was under the direct teaching of the apostles themselves. It is in harmony with the doctrine set forth by the apostle as follows:

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.—1 Timothy 5: 8.

It is not the doctrine of Christ that men shall not look after their own and feel the responsibility of so doing in this world, nor is there any arrangement of the church that will bring about such a condition as this, nor would it be a Christlike condition if it were brought about.

“All things common” then does not mean that the people do not possess anything, but it refers to the fact that what the people do have in their possession is used for the benefit of their neighbor as well as themselves, and thus all things are done to the glory of God. Instead of breaking up homes and sending forth families tramping over the world, the provision is that every man shall have his inheritance and his stewardship, his place of living and the opportunity under which he may make his living.

In the time of the New Testament church “all things common” found men under responsibility; they did not claim what they had as their own, but they claimed that they were stewards of the same, stewards unto God, and they made use of these things as good and wise stewards should, not only helping themselves, but helping their neighbors.

If we turn to the law of the church where all things common was carried out upon the Western Continent, it is in strict harmony with this work upon the Eastern. The statement is:

And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught and did minister one to another; and they had all things common among them, every man dealing justly, one with another.—Book of Mormon, authorized edition, page 672, paragraph 11.

“All things common” where every man dealt justly one with another shows that every man had his stewardship, and he could have some credit for dealing justly with his neighbor under such circumstances as that.

But to say that every man dealt justly one with another when no one had anything to deal with, would simply be putting the matter in a wrong light, and make a farce of the boasted oneness attained under the law of all things common.

Under the management of all things common there is a treasury, storehouse, also called “The Lord’s storehouse,” the same as is provided in the giving of stewardships. This treasury or storehouse contains the common property of the whole church and those who are stewards, and the poor may properly look to this for assistance when such is needed, but it does not contain the individual possessions of the people, except under such instances as where a brother or sister through inability to continue to act longer for themselves, desires that the church hold for them, when due account would be taken and the possessions placed in the storehouse.

Referring again to the arrangement as it was in the time of Enoch, set forth in Doctrine and Covenants 81:4:

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may

gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

Here is contained a definite statement of the work of stewardships, and all things common, carried out for the same purpose by the same people at the same time, and the order is spoken of in the subsequent paragraph as being "an everlasting order."

If the Saints attain to the standard of perfection, as did the church in Enoch's time, there is no question but that the entire law will be carried out, since it is for the good of the people; and betterment in every way, and the sooner that each person moves in the matter the better for him and the better for all.

The question is asked again, How much is necessary to the stewardship? We can only answer in the language of the law. People who wish a more definite answer than our heavenly Father has furnished are not satisfied with the word. They have some purpose in view that is special to themselves. The language of the law is, "ample for their needs and according to their wants." That does not mean, first a stingy supply and, secondly it does not withhold the proper help to carry on the business of the stewardship. The words "according to our wants" refer to what people may ask and think they should have for carrying on their work. For illustration, one man might want an extra team, another a few hundred dollars to assist him, and another to change from city to country life so that he could carry on

the work of farming. All of this comes under the head of "wants" and we must not forget that the wants are to be supplied providing that the "wants are just."

The amount of the stewardship is to be determined by the individual and the bishop and his counselors having charge of the matter. If they fail to agree upon this then it is referred to a high council. This is the method given in the law for determining the amount. It is not left for any person to judge for himself what amount another should have, no one should judge of these matters unless he is put in the judgment seat. If the matter could have better been determined in some other way than by leaving it so that each instance should be passed upon by those who are placed as judges, no doubt our heavenly Father would have given the direction, but this is the Lord's plan. Men ought not to want to change it to some other way, because it would not stand approved of him if they did carry it out some other way.

The object in the exposition of the law is to show what the law is, not what somebody thinks the law ought to be, or what somebody would like to have the law to be. There has been too much of that kind of teaching in the world. The question is, What is the law? and let us abide by that, and no man's views are to be followed if they are outside of the law or contrary to the same, whatever his place in the church.

The theory that the living priesthood do not have

to move in harmony with the law is not the Christ theory. That is anti-Christ. When any person claiming to be of the priesthood does not move in accordance with the law of Christ, he is not moving with Christ. He is at variance with him when he is at variance with his law. The true doctrine is, "He that transgresseth and abideth not in the doctrine of Christ hath not God." Who? Anybody; whatever official place he may hold or claim to hold. The law tries men. Men do not try the law. Christ was subservient to the law in all instances. He did not make the law subservient to himself.

We bespeak then for the carrying out of the law of consecration as it is revealed in all the books, not waiting for some other people to perform the work, or promising ourselves to do it at a later time. True faith is, and it should be manifest on the part of every member, to move forward according to the direction in the law. Then we may expect to reap. Shall we do so?

CONSECRATION AND SURPLUS PROPERTIES.

CHAPTER 5.

There has been in general, unity of sentiment in the church and by its officers as to what the law is upon this subject. The prime question confronting us is, have we the faith to move out and conform?

Historically, the first step taken in the Reorganized Church looking to a general administration of the law of special consecrations, or surplus properties, was in the presentation of the same by the Bishopric, December 23, 1901, in a special address entitled Duties, Responsibilities, and Faith of the Saints.

At the General Conference following the paper was taken up and discussed by a number of the quorums, and the positions duly and critically examined, as was proper to do, and finally reference had to the joint council of the Presidency, the Twelve, and the Bishopric.

This council reported and the report was printed in tract form and circulated under the title of An Address to the Saints, and subsequently the same was taken up by the quorums and also by the General Conference and adopted by a nearly unanimous vote.

If there is any specific part of the law of Christ where action has been had where there has been more complete unity of decision, I do not remember what it is. Bro. E. A. Blakeslee's signature was not attached to the first publication because his copy had not been returned at the time, but he joined in

the same. It reflected the law then upon the matter treated and does so to-day. Following is the article:

DUTIES, RESPONSIBILITIES, AND FAITH OF
THE SAINTS.

“As we shall soon reach the closing of another year, it will be well to look back over the immediate past and review the work done, comparing the same critically with the written word, so as to determine whether the law of Christ has indeed been fulfilled in our work, or whether we have come short. Forty years ago attention by divine commandment was called to the necessity of ‘fulfilling’ the law relating to temporal matters. (Doctrine and Covenants, section 114, paragraph 1.) And it will require but little reflection on the part of anyone in order to know that so long as the law of Christ, or any part of it, remains unfulfilled, as a people we are lacking, not having performed the duties required of us.

“As children and followers of the Holy One, who became such because he was obedient in all things, we can not in any sense afford to fail in keeping the least of the commandments which he has given us. The church was advised as early as 1834 of the necessity of obedience to all the laws of God, and instruction plainly given, that ‘Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.’—Doctrine and Covenants 102: 2.

“It is not our object in this review to judge any brother or sister as to their standing, or worthiness or unworthiness, under the law. Each is to do that for himself. But it will be expected of us to point out, in so far as we are able, in much plainness, the requirements under the law, that all may have a quickened sense of duty and a clearer conception, if possible, of the law relating to the unrighteous mammon, or riches of this world, as illustrated by Jesus in the parable of the unjust steward.

“The Master taught plainly the results and consequences of both the performance and the non-performance of duty in these things, not leaving the task to those who might err. He said: ‘He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?’—Luke 16: 10-12.

“The things which we now have are not our own, but God’s. Christ has wrought out for us a rich inheritance which is to be given as our ‘own,’ if we shall prove ourselves faithful. Each then should awake and examine himself faithfully, as the Lord shall judge in faithfulness by and by.

“Seventy years are now accomplished since the instruction was given: ‘Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned

(at his coming) for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon.'—Doctrine and Covenants 64: 5.

“This harmonizes so wonderfully with the testimony given, by the inspired Psalmist, and of which he states, ‘The mighty God, even the Lord, hath spoken,’ that no doubt need arise as to the divine touch of the revelation. ‘Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.’—Psalm 50: 2-5.

“The establishment of Zion, the coming of the Lord, the terrible burning, the testimonies of heaven and of earth, and the gathering of the saints who have made a covenant by sacrifice, are all here set forth in majesty and power. Surely no faithful Saint can ever hesitate to perform his duty because it will be a sacrifice to do so, after studying this language.

“In the ministration of the law of Zion touching temporalities, as with the law relating to spiritual things, there is a proper order, and each step is taken as men and women are in condition to make

the same. Faith in God is not had without hearing the word of God. There can be no true baptism without faith and repentance. But after the condition of hearing the word, faith is possible; and under the conditions of both faith and repentance, baptism may be administered; all these having been performed, another new and extended step, the laying on of hands, is provided for under the law. Should a person demand the ministration of the laying on of hands as a first step he would never gain the position of practical advancement in divine things.

“This principle is equally true in the administration of that which relates to temporal matters. Had the church, when under the form of branch and district government only, demanded the administration of the law that is made applicable in Zion and her stakes, failure and confusion must certainly have ensued. The distinctive line outlining the conditions was clearly drawn in the revealed law, so that no mistake need be made in a proper administration. The instruction is given: ‘It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established.’—Doctrine and Covenants 117: 11. If there was no necessity for a stake there was no necessity for the administration of a section of the law that was made applicable under the condition of a stake; and the work of gathering tithes and offerings would be carried on, as in the case of the preaching of the gospel by John, preparing a people for more perfect things, if

they should not reject the counsel of God by refusing to obey what they could obey.

“We are called upon to occupy ground as we advance, not before. It was necessary for Israel to cross the Jordan before attempting to apply certain laws and usages to Canaan; and we have our Jordan before us and the wilderness about us in a spiritual sense, and are required to work accordingly. These conditions were foreseen and pointed out in the revelations, hence some features found in the law: ‘Let Zion and her law, be executed and fulfilled, after her redemption.’ This is not to be interpreted to mean that we shall wait until the redemption has been completed before any part of the law is applicable and binding, but as a step is made in the work of redemption, so the Saints must occupy accordingly and fulfill the law relating to such new condition.

“Following the order of development and growth intimated in the law, on the 15th of April, 1901, the following instruction was received and subsequently accepted and acted upon by the church: ‘My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law.’—Doctrine and Covenants 125: 10. Authoritatively, then, we pass in part at least from the governmental forms of branches and districts to that of stakes, and by this step take upon ourselves all the responsibilities and duties incident to the new relation, and are entitled to all the privileges and blessings promised for the new order, providing we are faithful

in carrying out the laws revealed for the government of the same.

“Under these advanced conditions none ought to be surprised that greater sacrifices are expected, and that a fuller consecration of our powers, affections, and interests are required to the service of God by the people than before. When a stake had been appointed and the Saints were gathering to Far West in 1838, special petition was made of the Lord to know what was required of the people: they prayed: ‘O Lord, show unto thy servants how much thou requirest of the properties of thy children for a tithing.’ There could have been little or no question as to what was a proper tithe under the law as applicable to the church in a scattered condition at the time, for numerous instances of precept and example are contained in the Scriptures setting forth the rule and practice. The people at this time, however, seem to have been apprehensive that the special work they had undertaken would require special diligence and sacrifice on their part, and they seem to have done that which was eminently proper under such circumstances,—appealed to the Lord for instruction and received the following: ‘Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest

annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.'—*Doctrine and Covenants* 106: 1.

“The law is not local in the sense that it was for these people alone, however; for the second paragraph, like the promise of Peter on Pentecost Day, extends the application, as follows: ‘Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And this shall be an ensample unto all the stakes of Zion. Even so. Amen.’ This instruction more fully revealed the law applicable under the conditions named. Nearly seven years before, the Lord spoke of the work of sacrifice and gathering as follows: ‘And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys accordingly as the law directs.’—*Doctrine and Covenants* 58: 7.

“The example here presents also another feature of importance to the Saints—that of inheritances. And the important instruction, ‘concerning the residue of the elders,’ as set out in the ninth paragraph, should not be overlooked. Considering the general sentiment known to have been held to by the people at the time, the statement becomes a wonderful

prophecy, now literally fulfilled, showing that time would be required to accomplish the work and the necessity of carrying the gospel message to all people. It reads: 'And now, verily I say, concerning the residue of the elders of my church, The time has not yet come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth.' No place is found, it seems, for either elder or layman in the gathering without proper sacrifice and the exercise of supreme faith in God; nor should anything less be expected. Men and women in order to inherit heavenly things should show by their obedience and fidelity to the principles belonging thereto that they are worthy. It may require great sacrifice on their part to attain it. It may demand the manifestation of great courage and faith, or all of these; but it is certain that attainment is only had under these conditions. Jesus said to his disciples: 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not.'—Luke 12: 35, 36, I. T.

"To have required less of the Saints in 1838 than was asked in the first century would have been unlike God.

"It is stated in 42:8: 'If thou lovest me, thou shalt serve me and keep all my commandments.

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.' This applies to all the church, and in effect is much the same as surplus, as stated in section 106. In laying the foundation of Zion, lands have to be purchased, and storehouses established, and all kinds of industries set in operation as fast as possible, that there may be places for the Saints to live, something for them to do, and their necessities supplied; but this will take time. In order to have means to operate with, it will be necessary for all who can to turn over their surplus, or now make a first consecration, according to their circumstances and ability, that there may be means to establish storehouses, buy lands, and make the necessary preparation for the complete consecration of the residue as stated in paragraph 10, section 42: 'And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.'

"To reach this final condition and to make our

work a success, this law must be fulfilled, that all things may be prepared, and nothing done in haste. When the Saints began to gather to the land of Zion in 1831, they were requested by revelation in Ohio to give of their means to buy land in Zion; all the churches being called upon to do the same. 'And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.'—Doctrine and Covenants 63: 10.

"This seems to be the Lord's way to establish Zion, and all should gladly labor with him to accomplish the work intrusted to the church. The apostle says: 'For we are laborers together with God; ye are God's husbandry, ye are God's building.'—1 Corinthians 3: 9. Then we must work according to his direction and pattern, else we toil in vain. With the law demanding the surplus let us comply, and all everywhere make a first consecration as a beginning at least; and when there is sufficient in the treasury, those in charge will move forward with their part of the work as fast as deemed wise, or as the Lord shall direct. We do not want the cries of the worthy poor to ascend to God in vain, and we must do the Lord's work in this way. Both propositions must be met.

"In the fiftieth Psalm the Lord says, 'The world is mine and the fullness thereof.' We then, are only stewards under God. This is in harmony with what he says in 101: 10: 'Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made

unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards.

“The full time having arrived under God’s order and blessing, the Bishopric calls upon the Saints everywhere to yield full and complete obedience to every mandate of the law, with a free heart, willingly, and as the Lord has blessed every one, whether with much or little, and all to be used for the purpose designated in the revelations.

“The presiding Bishop, therefore, will administer this law, take the testimonies and receive surplus properties and special consecrations of the Saints in every place according to the provisions of the law concerning the same. And the bishops in the Stakes of Zion will proceed to administer the law of the Lord touching surplus properties and consecrations in connection with tithes and offerings in their respective stakes according to the rules and regulations furnished by the Bishop of the church, that there may be harmony and equality in the administration of the law among the people, making due report of the same to the presiding Bishop.

“Bishops in districts, and Bishop’s agents, will also carry out these provisions so far as the same are applicable, under the instruction and advice of the Bishop and his counselors. Thus the church will work unitedly for the building up and establishing of Zion, and her interests, according as the Lord has designated concerning stakes, and of churches outside as provided by Doctrine and Covenants 58:10, 11; 63: 8, 13.

“Carrying into effect these provisions will not in

any manner interfere with the contributions in the way of special offerings made for college purposes. The law directs the application of the funds herein called for, and every cent of it is needed for the purposes named. The law is also definite touching the duty of the Saints to the college, and this duty should be discharged by every member, for none should neglect to heed the voice of the Master touching it, and fulfill the obligation. All unpaid subscriptions to the college should be forwarded as soon as possible, so they may be applied and the debt canceled.

“It may be said that the Bishopric is making a good many calls for money for church purposes, all of which is frankly conceded. But we ask in reply, is it not necessary to do this if the work is kept advancing toward the accomplishment of the things spoken of in the law? It is also a truth that must not be overlooked, if we would judge aright in these matters, that notwithstanding the fact that there are many calls for help for first one special necessary church work, and then another, the Saints who have sacrificed and helped in all of these things are better prepared to comply with the last call made than they were the first. It is said that ‘giving does not impoverish the Lord.’ True; and it may also be truly said that giving, for the benefit of the Lord’s work, does not impoverish his children. This is one of the fruits of righteousness to be shown forth in the lives of God’s children. Men and women glorify God by giving of their means as they may also in other work, hence, the law of giving. The apostle says:

'Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' Again, 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.' Jesus said: 'Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit.' This is true of the one who 'honors God with his substance' as in anything else. And instead of saying to the members who have done a good work in anything, It is enough, you need not do anything further, the promise is that the Lord will help them, that they 'may bring forth more fruit.' We trust, then, that we shall never be called upon to meet the excuse that a person has already done something, therefore should not be called upon again. We are called upon to give as we are able, not more than we are able to give, and the motto and prayer of every member, of every elder in the field, of every general and local officer in the church should be, Lord, help me that I may be able to do more, rather than relieve me from helping further.

"We are engaged in the most important work known to man. Do we think it will be accomplished without extraordinary faith, courage, and sacrifice? Let us not deceive ourselves, and let every man and woman make choice of what they will do. Remember the exhortation of the Lord to Joshua: 'Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.'—Joshua 1: 9.

“Trusting fully in the promises of the Lord to his Saints, and that his work will be fully accomplished in his own due time, we are,

“Your colaborers in the truth,

“E. L. KELLEY,

“G. H. HILLIARD,

“E. A. BLAKESLEE,

“Of the Bishopric.

“LAMONI, IOWA, December 23, 1901.”

The article is resubmitted in the confidence that upon the question of consecrations it just now turns in the light needed, and which all may well walk by and do much good. It was upon questions raised in the examination of this article and another which will appear in this series, that brought out the instruction touching “the gathering,” the “work of the bishopric in regard to the law of tithing and consecrations,” in the important instruction to the church April 18, 1902, as follows: “In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In

case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.”—*Doctrine and Covenants* 126:10.

Few more important questions to the church and people than these were ever settled. But the manner and force of the declaration bears with it the divine stamp. In the administration of a law there must be committed authority and order, as well as the rights of the people safeguarded and preserved. Every demand is met in the instruction, and the Saints are privileged to move forward and manifest their faith in God, not man.

As in all instances, however, where the divine decree marks the way, responsibility attaches here, and the Saints must not underestimate or overlook the importance of discharging the duties enjoined. Let us rise to the supreme occasion of making the Lord's work first, in our respective efforts to push forward in life's warfare, for this should be first, and thus stand where we have the commendation of heaven, whatever shall occur. The special charge of the Master to the stewards in the time of the apostles was, "Occupy till I come."—*Luke* 19:13. Shall we not also be reminded of duty and occupy in our respective places? help his cause and be one with the workers in his household? The wise

will move forward and "be ready in every good work," and may everyone be found thus wise, faithful in his place on the Lord's side.

TITHING AND CONSECRATION, AS WE VIEW IT.

CHAPTER 6.

As far back as in the days of Abraham tithing was observed among the people of God. The word, in its primary meaning, signifies tenth, a tenth of anything; especially in the Lord's work, a tenth was required. This seemed to be observed to raise means to carry on the gospel work in the days of Melchisedec and Abraham. We find this in Genesis 14: 20, and Paul in Hebrews 7, referring to it, says that he gave a tenth part of all to Melchisedec. This may refer only to the spoils Abraham had taken in his war with the kings in this case; but that being a gospel dispensation it must have been a principle of the gospel as taught by the high priest, Melchisedec, or he would not have so practiced.

We are not left in doubt, however, on this point. Alma 10: 8, Book of Mormon, says: "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed."

This makes it plain that Abraham fully complied with this law as taught by Melchisedec. This was more than four hundred years before the law of Moses was given; hence part of the gospel. The

Book of Mormon, in this same connection, makes it a part of the means by which they entered into the rest of the Lord:

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.—Alma 10: 9, 10.

By this means, and complying with the other principles of the gospel, they retained a remission of their sins, as clearly indicated in the Book of Mormon, Mosiah 2: 42-45:

And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, . . . and see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again: it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

All things could not be done in wisdom and in order, each giving according to what he had, unless they had system, a rule, or law governing in their work. It seems this law of tithing obtained everywhere the gospel was had. Jacob understood this to be the Lord's plan when he said: "And of all that thou shalt give me I will surely give the tenth unto thee." This part of the gospel economy was continued under the administration of the law of Moses, for the support of the ministry. Hence they were to give one tenth.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.—Leviticus 27: 30, 32.

If this was the Lord's, and holy unto him, then when renewed to Moses for the support of the ministry, and then the ministry required to tithe the tenth they received (Nehemiah 10: 38), it must have been necessary for all to observe it: Tithing, then, in its primary sense, to supply the needy, being part of God's great plan in the days of Melchisedec and Abraham and retained in Israel under Moses, it being one of the gospel principles, must of necessity continue after the law of Moses was fulfilled in Christ. Jesus included tithing in his teaching. (See Matthew 23: 20; Luke 11: 43.) Paul also in 2 Corinthians, 8th and 9th chapters, taught giving systematically: "Every one according to that which he hath." So we read in Proverbs 3: 9: "Honor the Lord with thy substance, and with the first fruits of all thine increase." If this was a gospel principle, it would necessarily be restored when the gospel was restored again in this dispensation.

When the Lord gave the law to the church in Doctrine and Covenants 42: 5, he said:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be

given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

Now if giving one tenth was taught and practiced as a part of the gospel by Melchisedec and Abraham, as recorded in the Bible and Book of Mormon, and as we are told in the Doctrine and Covenants, as above cited, that we shall teach the principles of the gospel as contained in those books, can we omit tithing and yet be obedient to God's command?

But, say some, It does not say in section 42, "You shall pay one tenth," but says, "You shall consecrate." Yes, but it does say, before it names consecration, You shall teach what the other books contain, and both of the other books show one tenth was first taught and practiced as the law to begin with, in the gospel dispensation of Melchisedec. Then consecration came in afterwards.

First we read, Abraham paid one tenth, then afterwards, "tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." Now because Abraham may have tithed himself of all his surplus property or consecrated all above what he had need, it did not nullify the giving of one tenth, as exemplified in the case of Jacob, the grandson of Abraham, and his posterity after him. And because they were told on this continent that Abraham paid one tenth of all that he possessed, without making that part of the law void, they could do like Abraham, turn over all above what they had need, and thus go on to perfection.

The people never can comprehend all at once, hence we advance step by step. When the Lord gave the law in section 42, we already had the law of tithing in the other books, which he cited and commanded us to teach. Joseph had men with various opinions to deal with then, as we have now, and those different opinions were no doubt the cause of the question being asked in 1838, when they were gathering at Far West, contemplating the building of a house and a city to the Lord. It was not unreasonable, in my judgment, for them to ask, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" They already understood *the law* of tithing.

Now he requires all their surplus property, and tells what it is for. The conditions and the work now required it. All they could do was demanded; and after they should turn over as a tithe all their surplus property, or consecrate all above what they had need as stated in Doctrine and Covenants 42: 10, which is the same thing in effect and for the same purpose; then the primary law of tithing for the priesthood would still be in force, as it was before the special work of building a house unto the Lord or laying the foundation of Zion had begun. While we build the house and city the priesthood who give all their time must live, and there is no special amount or allowance provided for in the law for them,—only their just wants and needs. And they are to receive the tithes of the people, pay their tithing out of that (Nehemiah 10), and then consecrate

the balance above their needs when the law is fully kept. Or as in section 70, they may live from the proceeds of their work in the literary department, and then if there be more than they need, it shall be consecrated, as all others should do, for the poor and needy. And, "None are exempt from this law who belong to the church of the living God."

Sections 106 and 42 are in perfect harmony, as we view it. Section 42 says we shall teach the principles of the gospel as contained in the Bible and Book of Mormon. They both teach tithing and consecration to be carried out, as we reach the conditions requiring it. Section 106 teaches both tithing and consecration in itself, and the fact that it is more full in its statements does not make it contradict the other revelations. The Lord says:

The Book of Doctrine and Covenants as accepted by the church (and it was accepted by resolution in 1878) was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to. In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy."

There was a controversy about section 106 at the time the above revelation was given. Some thought it was not in harmony with other revelations; but it,

with all the other revelations in the book, also the Bible and Book of Mormon, had been accepted by the church, and the bishopric were willing to be governed by the books, believing then, as we do now, that they were in perfect harmony.

This was the Lord's opportunity to speak and settle this controversy. He did speak, and he said the Book of Doctrine and Covenants as accepted by the church was to guide the advice and counsel of the bishopric, taken as a whole. This should be sufficient for every man that is in the faith, when this section 106 was the one questioned at the time, and the Lord said to take all of them as accepted by the church. Let us stand by what the Lord has said, pay our tithing, one tenth of our increase, or what we have when we come into the church, file our inventory with the bishop, turn over our surplus property, as the time has come to do that, then go on making what we can in righteousness, and pay our tithing as required.

When we have thus rendered an account of our stewardship in time, as provided for in 72:1, and it has been decided by those appointed by the Lord in council with ourselves, what our just needs are, we can then move forward in our stewardship, with a realization that what we keep is consecrated to the Lord as fully as the surplus we turn over for the benefit of some one else; so we are accountable to God as stewards over our own property as agreed upon, or what we may receive from the bishop, if we had not enough for our just needs and wants.

Thus our individual responsibility continues, and all work together with God with the one object in view, that is, the building up of Zion and establishing God's kingdom on earth. Then every man will labor for Zion that labors in Zion, and he will consecrate all he can spare, as well as pay his tithing at the beginning, and cheerfully keep his tithing paid on his increase, and just as cheerfully consecrate and turn over into the Lord's common treasury all he can spare from time to time, so that the poor may be provided for, and equality be brought in and preserved, and the law of God be honored.

Those needing much in their stewardship should not waste any means or lavish it on themselves for their own aggrandizement, no more than those who need but little. Neither one should waste anything, but their ambitions should be to see how much they can put into the Lord's treasury, reserving for themselves only enough to make them comfortable and carry on their work successfully. Then no man would exhibit a desire for personal gain, but all be one in desire and object, seeking to build up Zion, and make everyone comfortable and happy; thus exemplifying our love for God and each other by what we do.

The Lord made Martin Harris an example unto the church, as stated in 58:7. It reads: "It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church." Also in 18:5 we find he "was required to turn over part

of his land" and it tells how much. "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." This clearly defines the amount the Lord requires him to impart and the amount he shall retain. This is in perfect harmony with the law as given in 42: 8, 9, 10:

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, . . . every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

Again, paragraph 14:

And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

This would bring equality, and make us one in Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another."

So let it be. To this end let us work and pray.

G. H. HILLIARD, *of the Bishopric.*

INDEPENDENCE, MISSOURI, October, 1908.

SURPLUS PROPERTY AND STEWARDSHIPS.

CHAPTER 7.

The principles which govern in determining surplus properties and stewardships are in such strict harmony in application that a clearer idea may be had of each by considering the two subjects in close comparison.

Of the questions under full canvass by the Saints to-day along financial lines, those seemingly foremost in interest and importance deal with surplus properties and stewardships.

1. What is surplus and how is it ascertained?
2. What is a stewardship and how is it determined?

The first considers our circumstances and deals with properties which we have, more than we have need. The second considers the circumstances of the Saints and determines what is lacking and what shall be done so that any who may lack shall be supplied with what they need. Surplus properties and consecrations are by this divine order of adjustment made to meet the proper and necessary demands of the worthy and upright, bringing about the conditions of the true order of equality, wherein all are supplied, "Every man according to his wants and his needs, inasmuch as his wants are just."

In considering the questions the basis of settlement of any matter has always been the law of Christ. Many of the Saints, and many of the world, have their ideas and plans as to how the work of surplus and equality should be arranged. But our

special views in the matter are often a hindrance rather than a help unless they strictly accord with the divine plan. The statement is quite clearly made in the law:

It is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way.—Doctrine and Covenants 101: 2.

Why should we specially interest ourselves with the theories and plans of the world, then?

Whatever criticisms may be offered showing that the steps proposed fall short of, that they are not in harmony with the revealed law, would be pertinent and must be welcomed; but wisdom demands, that objections, or views claiming that some other way would be better, should find their basis in the divine order, not simply in the imagination of would-be-wise individuals.

A simple but pointed article under the caption, "What can we spare of the holding?" published January, 1902, treats of surplus properties and there are so many things set out in it that all should consider, we have thought best to reproduce it here.

Following is the article:

WHAT CAN WE SPARE OF THE HOLDING?

Questions upon the term, "surplus property," as used in the law, are presented by a number of the Saints who, properly enough, desire to study more fully the financial system of the church, revealed and known as tithes and offerings.

Various opinions also seem to be entertained relative to the effect and results of the administration of that part of the law referring to *surplus properties*, and naturally enough some of these seem to be quite fanciful and little in keeping

with what the actual results are likely to be, as well as those that wisely conclude that whatever the step, if it be in keeping with the divine law, the results will be found blending in harmony and order with all that God ever has directed or ever will direct his people to perform.

The object of the administration of the law of Zion is not to limit or circumscribe men and women in their efforts and abilities for good, but rather to fortify and enlarge their powers; and any interpretation of the law which tends to supersede or set aside the individual responsibility and duty of the membership to God, the family, the church, and the state must be contrary to the revealed word.

In a proper and orderly arrangement of the kingdom of God men and women are charged with duty and made responsible in their lives according to their several abilities, and it ought not to be conjectured that this divine order will not prevail wherever and under whatever conditions this kingdom is found.

In Zion and her stakes a proper stewardship and individual responsibility attaches to each member, as fully as in any other place, and the demand upon each equally pressing, to industriously improve every opportunity and devote the full powers of mind and body to the general good, answering for what he has and is, and not for what he has not.

The statement is hardly deniable in any sense, that in the building up of Zion and conserving her interests everyone who stands approved by the Master must devote thereto his greatest energies and abilities, all laboring according to their several abilities.

Proper individual enterprise, then, in business, education, invention, and art will not be interfered with by the church in its work, but rather stimulated and fostered, so that no person need hesitate to move out and do the best he can for fear the church, at some period, may step in and assume to do all the business itself, checking all enterprise and development, and essaying to answer to God for him for what he himself should render an account in his stewardship. Then

as now there will exist the eternal decree, that God "will render to every man according as his works shall be," "for there is no respect of persons with God."

The nearer men and women get to God the more lively becomes their responsibility and duty to him, and in the full light of Zion there can certainly be no lessening of the divine claim upon each citizen for the free and full exercise of his faith and powers.

The administration of the law relating to surplus properties then will neither destroy the business of the people nor supersede the necessity of each one to do the best he can in his place and station; but it will place in the hands of the church sufficient means to enable it to perform its special work as the membership perform theirs; hence the purposes being set forth in the law, "for the building of mine house, and for the laying the foundation of Zion," etc.

The adjustment of the social order of Zion is outlined to be in giving to persons who do not have a stewardship such as is proper, rather than in taking away that which a man already has, and each when properly adjusted will be in proportion as he is willing and capable of successfully filling. Surplus property which is called for preparatory to such advanced conditions is that which can be spared by any person, and yet he be able to carry on his business or stewardship.

Men and women may readily determine what this is, and all that is demanded, if they will devotedly and prayerfully undertake it, and each is charged with this duty under the law and no one is so well qualified to pass upon the matter as the party himself and the bishop to whom he makes known all the conditions. The rule gives no place for the backbiter and mischievous whisperer, under a proper enforcement, to breed discord and division instead of oneness and harmony, for the inhabitants of Zion can not do these things and stand approved in their stewardships of whatever nature.

The duty of the Bishop comes in in making up the account when he is asked to give a certificate to the party showing

that the surplus has been handed in; at that time he will have properly a full statement of the assets and liabilities of the member; for the provision is that this shall be handed to the Bishop, and after he is properly informed, he will be able to pass upon the question of whether the offering is truly the surplus or not; and should he decide that it is not, this would end the matter until a decision is had after the matters have been properly presented to a high council of the stake, or the church. It is unfair and unbrotherly to presume that any brother or sister will try to evade the law and keep back a part of that which they should render an account of to the Lord. The very highest inducement is held out, that could be thought of, to cause them to do right in giving, for it is to Christ and his work for which they are to bring a present, and in such cause none but the most covetous will ever hesitate to do all that he can to aid.

It has been asked that after the surplus has once been given and the party giving it goes on and accumulates more property will he have to stop and give the surplus again. The law plainly answers this. It reads: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."—Doctrine and Covenants 106: 1.

The law is plain as to what shall follow; viz: the tithe order, which has been the rule the past twenty years in the church and which has ever, so far as history reveals, been the order when the gospel of the kingdom of God has been preached and administered;—the decrees of Jehovah are perpetuated, being eternal and true.

In order to ascertain what the surplus is it will only be necessary for each one to make an inventory of what he

has and then see what he can do without and yet get along and perform his work.

It would not be a true rule to ask whether the difference could be used in the business. The extending of the business can be taken up later; but now the question is, What can be spared to aid a work in which each one is as much interested, or should be, as he is in making a success of the business or work in which he is personally engaged? *What can we spare of that which we have? How much of the savings in the bank; of the investment in business; of the land owned; of the amount allotted for family uses; of our live stock and implements; of grain and labor; of any unnecessary expenditures so often made?* And when we begin to enter the same up, whether it be much or little, remember that the Lord's rule is that, "To whom much is given much will be required, and to whom little is given little is required." *Whatever can be spared without permanent injury to the business or livelihood of the individual consecrating and setting the same apart, is surplus.* What can we spare of the holding?

E. L. KELLEY.

LAMONI, IOWA, January 18, 1902.

Passing now from considering the divine order of determining "surplus," or "What can be spared from the holding," we take up the question of adjustment in meeting the "just wants and needs" of those who lack. In the gospel provisions, it is presented under the illustrative terms of

STEWARD AND STEWARDSHIP.

a. A STEWARD.

1. A steward is one who is in immediate charge over, having control and oversight and consequently held to full responsibility. (Genesis 43: 16-19, and 44: 4.) Also a caretaker. (Matthew 20: 9; Luke 8: 3.)

2. One having care and oversight of a large property, as an overseer. This may be an overseer over special work or of goods. (Luke 16: 1, 8.)

3. Also one who has special oversight and responsibility in administering and directing in the work and ordinances of the gospel, or of some department of gospel work.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful.—1 Corinthians 4: 1, 2.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Peter 4: 10.

In modern times example is given by the appointment of Joseph Simth, jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps stewards over the revelations and commandments given to the church, and these parties were required or held to render an account of their stewardship, not only here but in the day of judgment.

Here the steward again is held responsible and it is to the work of those placed in special charge that we look for accuracy and may place confidence. This appointment was made in November, 1831.

These stewards were to be assisted from the revenue which came into their hands through this work, so far as required, but they were not limited to this assistance as a means of living, and if more came into their hands than was required, this had to be

accounted for to the keeper of the storehouse. (Doctrine and Covenants 70: 1, 2, 3.)

The bishop was also instructed to furnish these same stewards, who had charge of the literary concerns of the church, assistance, and to aid them in their work and in their stewardships. (Doctrine and Covenants 72: 4.)

One placed in charge of special work in the church in financial matters is also a steward, a bishop.

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Titus 1: 7-9.

b. A STEWARDSHIP.

The stewardship is the charge itself and should be sufficient to meet the ability and furnish occupation and fair income to the steward, that which will amply furnish him and also his family, or those under his charge. The income also to at least equal what would be a fair compensation for the work to be performed. "And the bishop also, shall receive his support, or a just remuneration for all his services, in the church."—Doctrine and Covenants 42: 19. By examining the paragraph it will be noticed that this equally applies to all other officers who have been given a stewardship. "They are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop."—Ibid.

Again it is stated: "Every man should be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42:9. The statement in the paragraph in the language, "or that which he has received by consecration," refers to the giving of a stewardship to those who have not sufficient from the properties "consecrated," put into the hands of the bishop, for this purpose as set forth in paragraph 8 of the section.

The statement in paragraph 9, referring to the taking of testimonies concerning the consecration of properties, that they can not be taken from the church, refers to the properties turned over to the church for the poor and the needy; and not to the properties which some individual may have received by consecration, for a stewardship, or that which may have been set apart to him for this purpose.

The steward is to use the stewardship as his business and means of livelihood, and must deal honestly with others, and also render an account of his stewardship both in time and eternity.

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.—Doctrine and Covenants 42:14.

See also Doctrine and Covenants 51:2:

And let that which belongs to this people be appointed unto

this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

This charge of honest and fair dealing in the stewardship with others is in strict harmony with the record in the Book of Mormon which states: "And they had all things common among them, every man dealing justly one with another."—Page 672, paragraph 1. There would indeed be commendation of a people who handled and dealt in the things which they possessed and were the stewards of, having full control and direction, and then under this free condition, "every man dealing justly, one with another"; but not much commendation for handling and dealing honestly in things which they could not use differently, if they wanted to do so. So the steward is to a degree necessarily a free man in his work.

As previously suggested, the stewardship referred to, so far as its benefits to the steward are concerned, should at least equal what would be "a just remuneration for the services rendered under it." The statement reads:

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a

stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.—*Doctrine and Covenants 42: 19.*

It is not intended that the income from the stewardship should be so skimpish that the steward could just barely live; but a good, reasonable sum, fairly at least, in proportion to the work to be performed, or if in wages, “a just remuneration for all the services” rendered. In either case, the rule holds good that he may gain other talents according to the instruction of Jesus. (*Matthew 25: 14-28.*) Here the giving of stewardships is well represented by the illustration of the distribution of goods, by Jesus as follows:

“And to one he gave five talents; to another two, and to another one; to every one according to his several ability.” This is true equality, to give to everyone according to his ability. To give to every man just alike, whether they are able to handle the work or discharge the duty or not is to dispense inequality, not equality; to hand out hardships and distress, instead of stewardships or help that will give relief, comfort, consolation and peace. The instruction to Bishop Partridge touching organization and the giving of stewardships is in perfect harmony with this. The language is,

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut

off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land."—Doctrine and Covenants 51: 1.

Notice again that in case of transgression and expulsion a party has no claim on "that portion which he has consecrated unto the bishop for the poor and the needy of the church"; but remember this is what the person has consecrated for the poor and needy, according to 42: 8, where it defines the consecration to the church to be: "that which thou hast to impart unto them." The object of the law is the supplying of proper stewardships to those who lack, and extending to them opportunities to work, labor, and gain a livelihood.

The criticism that has been made then, that if all shall conform to the law and consecrate first as the law specifies, and as the Articles of the United Order of Enoch also state, to the church through the bishops before they unite with the Order of Enoch, that

they will not have anything to help the Order of Enoch with, is not well taken.

The tendency and results of the administration of the law of Christ when done in the spirit and manner outlined in that law will always prove beneficial to those who are fulfilling the law, and bring reward and further ability to do, rather than to take away proper opportunities or lessen true ability to use one's talents. It is like the promise recorded in the fifteenth chapter of John, Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit; and this giving of additional strength extends through all the work of the Master. The church will be in far better condition to carry on its work, and the Order of Enoch will be better equipped to perform its undertakings when the Saints fulfill the law of Christ as it is laid down in the books, than either can possibly be if we shall through little preferences try to help the one but disregard duty to the other. We have friends who follow the practice of sprinkling, just because it is their preference; but we tell them our preferences have nothing to do with the matter, it is Christ's law that must be honored. Why not be consistent, and practice what we preach?

In the organization of the church for its work and to meet these various conditions, in 1831, the statement was made, "For it must needs be that they are organized according to my law, if otherwise, they will be cut off; wherefore let my servant, Edward Partridge, and those whom he has chosen in whom I

am well pleased, appoint unto this people their portion, every man according to his family, according to his circumstances and his wants and needs." This shows fully that if in our work we go according to the law there will be no trouble, but it is absolutely necessary that the law be fulfilled in our work, whether we can just see the immediate practical purpose in it or not. We have no promise at all unless we do the things that are stated in the law. In the past great injury has been done to the Lord's work because men claimed they were "living oracles" and did not have to go by the books; but time has proven that when we are away from the books we are away from Christ. The call is, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

The stewards, whether over temporal things or over what are termed spiritual things, are in fact identical in the results of their working. The object of the stewardship is that an individual shall have an opportunity to labor and have sufficient to live upon and to work with in pursuing that labor. It is right for the apostle to say, "those who preach the gospel shall live of the gospel," as a minister is a steward in gospel work. It is right for those who labor in temporal matters that they shall have their stewardships in full proportion to their ability to labor, for the record permits each one to use the talents that God has given him; and not only this, but to improve upon these, as stated: "That every man may improve upon his talents, that every man

may gain other talents, even an hundred fold"; thus showing that our heavenly Father desires men to occupy to the highest extent of their ability; but the new gains are to be turned into the Lord's storehouse, where it will help the Lord's work, instead of being selfishly held and used by the steward. This is clearly shown in the language of Jesus, where the party who had been given five talents came to reckon with his Lord; he renders the account and says, in effect, in doing so, "Here are other five talents that I have gained," which is in harmony with the thought contained in the later revelations, that the gained talents shall be turned over for the benefit of the work of the Lord, and for this he is commended.

The revelation, section 70, paragraph 3, reads as follows:

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; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

The stewardship is distinguished from the Common Property, the Storehouse, or the Common

Treasury, in this: First, the Common Property or Treasury is supplied by the consecrations and offerings of the people.

The stewardships are supplied out of a person's own property, or where a party has nothing, by taking from this common property contained in the storehouse, or treasury, and supplying a stewardship from the consecrations. (Doctrine and Covenants 42: 9.) Second, the Common Property or Treasury may be drawn upon to aid or help maintain the stewardship, but the individuals having stewardships, render an account of the gains or net proceeds after honoring the law of tithes as set forth in the books, and this goes into the storehouse. One is property held for the common good, for which the church, or order, if it is in the benevolent association, is responsible and accountable for its proper use and application.

The other is an individual charge; and this individual owner or steward, is personally responsible and to be held accountable, both here and hereafter, for properly carrying it out and rendering a true account of the same. Luke 16: 2; Matthew 25: 19; Doctrine and Covenants 42: 10-19; 70: 2; 72: 3; 82: 2.

The stewardships are supplied, maintained, or aided by the consecrations of the Saints, and these are made under the provisions for tithes and offerings, surplus properties and special consecrations.

All consecrations to the church are properly made either directly or indirectly to the Bishop and his

counselors, and responsibility is upon these to see that there is a proper rendering of stewardships.

And they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—Doctrine and Covenants 42: 8.

Again it is stated:

Let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.” —Doctrine and Covenants 51: 1.

In harmony with this, in making the appointment of Bishop Miller it is stated:

I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord.—Doctrine and Covenants 107: 8.

It is likely all are a unit upon this proposition, so it is not necessary to multiply proofs, but attention is called to the fact that the organizations that are to be made in the church, must in all cases be in accordance with the laws of the land.

Doctrine and Covenants 17: 1, referring to the church, reads:

It being regularly organized and established agreeably to the laws of our country, by the will and commandments of God, etc.

Doctrine and Covenants 44: 2:

And many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep

my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Also Doctrine and Covenants 51: 1:

And thus all things shall be made sure according to the laws of the land.

In the supplying of stewardships, then, recognition must always be given to the rights and privileges guaranteed to each person, under the laws of the land, it being the privilege of the children of the kingdom to perform this work if they move in harmony with the laws of our country, but not otherwise.

But the questions are urged, Just how much is a man required to give as his surplus? and on the other hand, How much shall be given to a person who needs, for a stewardship?

The law leaves these answers to be given by the persons who are placed as judges in the matter, and no proper decision can be had until each case and all the circumstances connected with it are brought before the judges. A bishop or counselor who would undertake to pass upon the questions, so far as applying the findings to individual cases, would disqualify himself as a judge. No one should judge a matter until it has been fairly and fully heard.

But it is further urged, Suppose a man is worth fifty thousand dollars; what amount of surplus must he give? The proper answer is, Bring the man who is worth the fifty thousand dollars, and who wishes to comply with the law, before the proper officers, and they will confer with him upon the matter, and after gathering all the facts, pass upon the matter

according to the law and circumstances of the case. Is not this right?

It is also asked, Suppose a man is poor and has a large family, how much will he receive, and how will it be given to him? The reply is, The poor man and the large family must be presented in the same way, every condition and need canvassed and the abilities of the parties to labor and what they can do inquired into, and after the facts are all before the bishopric, it may properly decide what is best to be done. Is not this also right?

It ought not to be a stumbling-block with any, that they are afraid the church will demand more than what is right, or more than they are able to do. Such a thought only shows lack of faith in the parties in the church of God. Christ's church will always do right, or right the wrong if it shall ever do wrong. Organizations that are not his church may move in various directions and do many things that are unjust or improper, but not the church of Christ. If we have no more faith than that in the church of Christ, by and through which we expect to be saved, where does our final hope rest? It is no wonder that lack of faith in God and in his work is plainly set down in his word as being displeasing to him. If we are satisfied that this is Christ's work and he is directing, why not stand together in faith, shoulder to shoulder, as one individual, and labor and build with all our energies and might for the success of his cause?

It is written, "The laborer is worthy of his hire."

But suppose the person who is hired does not labor; fails to perform the part he should do; his work is always left undone; he is always found lacking in the performance of duty to the Master's work: Where is the promise of his reward? If we truly wish to make life a success, let us not forget the instruction of the wise man, "Fear God, and keep his commandments; for this is the whole duty of man."

**GENERAL PRINCIPLES OF THE CHURCH FINANCIAL
SYSTEM AS SET FORTH IN THE LAW OF CHRIST.**

BY THE JOINT COUNCIL OF THE REORGANIZED CHURCH
OF JESUS CHRIST OF LATTER DAY SAINTS,
MAY 2, A. D. 1903.

CHAPTER 8.

The article contained in chapter eight of the series is inserted as embodying generally in terse terms many special and prominent principles of the financial law of the church as that law is found in the three standard books of the church.

It would not be proper to say that it reflects the views of the Presidency, or the views of the Quorum of Twelve, or that of the Bishopric of the church; it was not sent out for this purpose, nor is it so held out here. It was from the beginning claimed to reflect the divine truths contained in the law of Christ and thereby the divine will upon these lines as interpreted by his authorized ministers, and we present

as evidence fitting its claim that it is in harmony with and truly reflects the law.

During the General Conference at Lamoni, Iowa, April, 1905, the matter was formally taken up by the First Quorum of Seventy and considered, indorsed, and presented, and later by others of the church quorums, and on the 15th day of April the following action had by the entire body:

“Whereas, it is a part of the work and duty of the Saints to do all in their power to redeem the waste places and establish Zion, in keeping with the commandments as revealed in the law of Christ, and

“Whereas, it is only by the fulfillment and administration of the ‘celestial law’ that the land of Zion can be sanctified and her children stand justified and made fully acceptable to God, therefore be it

“Resolved, That we commend the efforts of the Bishopric to administer the law touching all of the interests and work of the church in the stakes, and so far as the same is applicable in all the branches of the church in every land and in every department of work, and believe it proper that a full compliance with the same be urged upon every member, so far as the same may be had in equality and justice.

“Resolved, That we recognize in the work and findings of the joint council, of the Presidency, Twelve, and Bishopric contained in the report of said council entitled ‘An Address to the Saints,’ a proper presentation of this law, and outlines upon which to carry forward such work.”

The address referred to is as follows:

"An Address to the Saints.

"The quorums of the First Presidency, the Twelve, and the Bishopric met in joint council at Lamoni, Iowa, May 1, 1903, and after careful consideration adopted the following address and provided for its publication in *HERALD*, *Ensign*, and in tract form. There were present, Joseph Smith, F. M. Smith, and R. C. Evans of the First Presidency; W. H. Kelley, Heman C. Smith, Joseph Luff, G. T. Griffiths, I. N. White, F. A. Smith, F. M. Sheehy, and U. W. Greene of the Twelve; and E. L. Kelley and G. H. Hilliard of the Bishopric.

"JOSEPH SMITH, *President of Council.*

"FRED M. SMITH,
"HEMAN C. SMITH, } *Secretaries.*

"The Presidency, Twelve, and Bishopric in joint council send greeting to the Saints of the progress and conditions of church work, and particularly that part relating to temporalities, trusting to encourage the faithful helpers everywhere and to stimulate all to efforts of diligence in fulfilling the law of Christ.

"I. NECESSITY OF FULFILLING THE LAW.

"As a people we expect to find acceptance with God only so far as we are willing to do his will and keep his commandments.

"Jesus taught: 'If ye love me, keep my commandments.'—John 14: 15.

"The inspired psalmist sung of the mercies and blessings of the Lord that followed those and their families who failed not to obey him :

“The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them.—Psalm 103: 17, 18.

“These promised favors and benefits, as a people, we desire and seek; but it must not be forgotten that their realization depends upon our readiness to do. It is by faithful performance of duty that we are made heirs of promise and entitled to a place among those who love God.

“And hereby we do know that we know him, if we keep his commandments.—1 John 2: 3.

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 John 5: 3.

“We are not only promised acceptance with God by these citations through obedience to all of his laws, but are assured to begin with, that he does not demand more than we shall be able to perform.

“‘His commandments are not grievous.’ But God requires an effort on our part to fulfill his law. This should be made in meekness, but with courage; everyone moving to his or her task with cheerfulness, and a fervent desire to accomplish through the love of God, all that he has asked.

“Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.—Psalm 112: 1.

“Forty-two years ago the Reorganized Church was instructed to comply with the laws relating to temporalities, and potent reasons mentioned for so doing.

“In order to place the church in a position to carry on the

promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing.—*Doctrine and Covenants* 114: 1.

“The law then is binding upon the church and should be administered; put in force, fulfilled, as any and all others relating to the body—the church. The officers mentioned are required to perform this work as a duty. And the fact must not be overlooked in this connection, that if these officers are charged with the administration of the law and are to be held responsible for making a proper effort to carry out their part of the work, that each and every member is under equal obligation to obey, or comply with the same, and that responsibility for a disregard or disobedience, can not be escaped. Entire, full, and complete obedience is demanded for this law as any other; and a failure to keep, must now as in the past bring the church under condemnation.

“Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—*Doctrine and Covenants* 102: 2.

“II. MANNER OF ADMINISTRATION.

“To obtain the benefit for which any gospel law or usage has been instituted, the administration must be by a voluntary acceptance, or willingness, on the part of the one complying. People can not be assessed, or deprived of their properties by the church against their will. Christ promised an eternal reward to those who fulfilled his law here. Then the act of the observer must be a voluntary one. To lay up ‘treasures in heaven’ requires that the act be with a free heart, willingly. There is no chance for compulsion in carrying out the law relating to temporalities any more than that touching spiritual things. To baptize a person who does not understand the object and benefits of baptism and against his will, would be an act in violation of the law of Christ. To force a person to give of his means, or deceive him as to the object and purpose, would be a violation of the law on the part of the administrator. The gospel rule is stated by the apostle:

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for the Lord loveth a cheerful giver.—2 Corinthians 9: 7.

“Behold the Lord requireth the heart, and a willing mind.—Doctrine and Covenants 64: 7.

“On the other hand, a person who accepts the law, and desires to obey the commandments of God must not fail to perform because it will inconvenience him, or be a sacrifice for him to do so. No great reward can be expected by an individual who defers doing anything for the cause of Christ until he gets something that he can do without, just as well as

not, and then turn that over to the Lord. Christ gave all for us, why should we hesitate to sacrifice for him or his work? Many in accepting the gospel are called upon to part with friends, relatives, and loved ones; indeed all must deny themselves of many things for Christ's sake; but do we waver because of this? Neither should we hesitate to sacrifice of our substance to promote the welfare of his work.

“Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—Doctrine and Covenants 64: 5. (See Malachi 4: 1.)

“In keeping this, as well as other commandments, we prove our worthiness before the Lord. Jesus, referring to this law of duty in temporal matters, says:

“He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? —Luke 16: 10, 11.

“Can anything be plainer upon the question of rendering a faithful and true account than the foregoing? And stop and consider that it is the Son of God talking; a fact in itself sufficient to disclose the great importance of each and everyone setting him or herself right, in complying with the law.

“III. WHAT IS REQUIRED BY IT?

“1. A recognition on our part of the beneficence and supremacy of God over every good thing in this world. As he declares:

“The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.—Psalm 24: 1.

“For every beast of the forest is mine, and the cattle upon a thousand hills.—Psalm 50: 10.

“2. The stewardship, rather than the ownership, of man, and that it is his duty and reasonable service to render an account of this stewardship to God in time, as well as eternity.

“It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord’s vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72: 1.

“The principle of rendering tithes to the Lord has been recognized and followed in every age wherein we have an account of a people who were accepted of him.

“Abraham, the father of all the faithful in Christ, kept the law. To the high priest, Melchisedec, ‘Abraham gave a tenth part of all.’—Hebrews 7: 2.

“Jacob promised: ‘And of all that thou shalt give me I will surely give the tenth unto thee.’—Genesis 28: 22.

“The Lord charged Malachi to say to the people:

“‘Bring ye all the tithes into the storehouse, that there may be meat in mine house.’—Malachi 3: 10. This injunction is made applicable in the gospel economy by the instruction of Christ to the Nephites after his resurrection. (Nephi 11: 1-3.) He also said to the Jews:

“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.—Luke 11: 42.

“The word *tithe*, means *tenth*; and the rendition of a tithe referred to in the Bible, is the turning into the hands of the bishop appointed to receive the same, the tenth part of what a man has, over and above his indebtedness; or ‘a tenth of the increase.’ Everyone should render an account in this, for whatever we are blessed with we are indebted to God for, and it is but reasonable and just that we honor him in the tithe. The principle is: ‘Honor the Lord with thy substance, and with the first fruits of all thine increase.’—Proverbs 3: 9.

“It must not be forgotten that the tithe is a part of what a person has been blessed with; God first bestows upon us, and then asks a return according to our several abilities. The widow with her mite may do this and receive reward therefor. The rich can not be rewarded if they withhold. ‘For there is no respect of persons with God.’—Romans 2: 11.

“Under special conditions of the church, other portions of giving, than the tenth, are also referred to as tithes, but the word occurs as an adjective, or verb, and not as a noun, and denotes the act of giving or taking, rather than the specific amount required under the law.

“Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall

be an ensample unto all the stakes of Zion.—*Doctrine and Covenants* 106: 2.

The surplus may be a hundredth part, or a half; no definite sum is indicated here by the word, but the idea of paying or giving is expressed.

“Direction is also given to the Saints to consecrate of their properties for the use and benefit of the church in providing for the poor, and carrying out the work of promulgating the gospel. To consecrate is to set apart for these special church, or sacred uses. The amount of the consecration is to be determined by the person giving in agreement with the Bishop and is referred to as ‘that which thou hast to impart,’ there being provision also for a first, and subsequent consecrations.

“If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken. . . . And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—*Doctrine and Covenants* 42: 8, 10.

“To consecrate is to set apart for a special purpose, or use, and in the consecration referred to here, a portion is set aside for the purposes mentioned in the law to be put into the hands of the Bishop of the church. The remainder is designated or set apart to the one making the consecration as his own; for it appears that the ‘testimonies concerning the consecration’ are taken at the time. Herein a complete consecration may be had and persons entering therein receive their certificates from the Bishop.

“The consecration of the ‘remainder’ or ‘residue’ herein referred to, is more particularly set out under the term of surplus property, and may be better comprehended under this head.

“IV. SURPLUS PROPERTY.

“Whatever amount or kind of property can be spared by any person without injury to his business, or impairing his stewardship, is under the law properly termed surplus. In other words, it is that part of a man’s properties which he has more than he has need. Individual efforts and interests are not jeopardized in the administration of this part of the law, but respected and conserved. For while a person carries on his work and properly answers to the Lord in his stewardship, he aids the church to perform its work by setting aside for its use that which he can do without, that it may perform its work, and he in turn is blessed and benefited in developing and establishing of the church work. The plan is cooperative, aiding the needy and leveling distinctions, and

largely enters into the solution of the question of bringing about harmony in the social life of the people. The direct application of the order of surplus is in Zion and her stakes, (see Doctrine and Covenants 106,) but the privileged administration is coextensive with the residences of the Saints and proper officers to administer, thus making the children of Zion one in their works.

“He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him.—Doctrine and Covenants 63: 13.

“A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.—Doctrine and Covenants 72: 5.

“V. TESTIMONIES TO BE TAKEN.

“To insure justice and equity in the administration of this principle of surplus, the Bishop must be made acquainted with the holdings of each one. He can neither confirm, as just and equitable, the amounts set aside by the rich to fill the measure of the law, nor know the needs and wants of the poor who must be aided, without this. It is right and proper then, that all should file their inventories, with the Bishop; make a full and complete showing without reservation, as a solemn and sacred act in their stewardship before the Lord, so that the law may be administered in equity and righteousness.

This act is referred to in the law as laying 'all things before the bishop in Zion,' a term fairly disclosing the object, extent, and manner of execution of the law.

"For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion. . . . A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.—Doctrine and Covenants 72: 3, 4.

"The Bishop in Zion referred to herein is the general Bishop, or Presiding Bishop in contradistinction to local bishops. Zion is particularly defined in the law as, '*The pure in heart.*' (Doctrine and Covenants 94: 5.) But there are references made in terms of 'the place for the city of Zion'; 'the land of Zion'; 'the waste places of Zion'; and Zion, the 'ensign of the people.'

"Offerings for the purpose of helping along worthy undertakings, benevolent enterprises, special educational efforts, incidental expenses to a traveling elder, and church buildings, should be made by all who can do so. In this way we may do much to build up and establish the kingdom of God. Men can do much of their own selves; as they voluntarily do this, they are made stronger instead of weaker, the Lord giving them ability to bring forth more fruit, proving the fact held out in the law that giving does not impoverish a person.

"Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring

to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

“VI. CONCLUDING STATEMENT.

“It is the duty, and should be regarded as the privilege, of every person to consecrate everything he has and is to the service of God, to be used for the advancement of his work as he may direct. The church being an organization ordained of God for the developing and promulgating of his purposes, it follows that through its authorized representatives we can more effectually accomplish these purposes than in any other way. The Bishop being under the law the authorized custodian of church funds, he should be recognized, and his cooperation secured in the consecration of money or property to the uses provided for in the law.

The church has no right to take of any man's property without his consent being first obtained; nor in making the consecration referred to, has the person the exclusive right to determine how means shall be used which is thus set apart for church purposes. We therefore believe that each person should make a faithful inventory of all he possesses, and lay it before the Bishop; and by mutual agreement between himself and the Bishop determine what portion he shall retain for his own needs and what portion shall be placed in the treasury for other

purposes. That portion set apart for his own needs and that for other purposes to be regarded as alike consecrated to the service of God, thus making a complete consecration. When such agreement and adjustment are made, the party consecrating receives an inheritance, or a certificate entitling him to an inheritance at such time as he may need, and the church be in condition to comply.

“This consecration when complied with does not release the party complying, from the obligation of paying tithes on increase accumulated after consecration; nor from making a second consecration according to the first, should the individual find himself in a position to do so.”

THE UNITED ORDER OF ENOCH.

Conversion to the pure principles of the doctrine of Christ and a full acceptance of the Golden Rule as a governing guide to our actions, are essential prerequisites in advancing the work of equality.

Righteousness, peace, brotherly love, unity, equality, and true holiness were the fruits, or graces, in ancient times of a people following out in their lives the just and equitable principles set forth in the unselfish plan of work contained in the United Order of Enoch. The world has never produced a plan or system that even approximately embodied the elements necessary to the conditions of unity and equality among the people. Such a standard of life is attained only by the acceptance of true and unselfish principles for the molding and development of the people in the earth life in moral and spiritual good. In fact, the very first step toward such hoped for condition as equality has never through man's wisdom been provided for, viz: the instilling and building of a character of right living and right doing in one's self, and a true regard for the rights and welfare of others, regardless of the circumstances or conditions under which he may be placed. In other words, the work of righteousness on the part of the individual which will fit him for association with such community must be first, and after this he may become stronger and move forward as he develops the power to resist and control the evil impulses, or temptations toward selfishness, greed, vanity, worldly vices, and unholy gain.

Let no one deceive himself by imagining that he can successfully inaugurate and carry out the work of equality among a people, the aims and desires of a majority of whom are "carnal, sensual, devilish"; or in the language of the apostle:

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.—Titus 1: 16.

In the attainment and acquirement of a character of uprightness, goodness, faith, purity, truthfulness, and honesty, it must not only be developed and reflected by the people as a whole, but the individual character must be fitted and strengthened, and each thus purified and proven worthy of a place among "the peculiar people zealous of good works."

To be placed in such surroundings when not so fitted would be like the man who had gotten in to the wedding feast,—“without the wedding garment on.” But he was not commended for having climbed in, neither given the hand of fellowship and bade to remain. He had simply gotten into a place in which he had not fitted himself to dwell, and had to be taken and cast out among those with whom and for whom he had reveled and formed unholy alliance in sin. Was not this right, then, that he be cast out?

Every man must receive “according to his deeds.” “For there is no respect of persons with God.” (Romans 2: 11.) Men and women can only receive and occupy as they are fitted and prepared to do so. To bestow goods, or places of trust, where the

parties have not lived so as to develop honest and virtuous lives, would be to waste and tear down a good work, not build up. And this is true, whether applied in the present life or in the future.

The lesson of the Christ in the parable of the wedding feast should be fully heeded by his people if they wish to be received by him when he shall come again. By our acts, good or bad, we are building our characters and placing upon us robes accordingly. To provide ourselves with the "wedding garment" we must perform the works of righteousness, —which is fulfilling the law of Christ in our lives. Without "true holiness no man can meet the Lord." Our lives are fashioned by the law of life by which we live, and if we refuse to live by "the law of life in Christ Jesus," then we must follow in the ways the rewards of which are "sin and death." Hence Jesus taught and urged: "He that heareth these sayings of mine and doeth them I will liken him to a wise man," etc. In our work, let us not prove ourselves "foolish," and then expect the riches of Christ.

There is truth and wisdom in the statement: "We are architects of our own fortunes." And the results are felt here, and will be as fully in the hereafter.

The apostle taught the doctrine: "Prove your own selves." This applies alike to all, rich and poor, old and young, each being held accountable according to his opportunities. Does some one want something which he has not been willing to live for?

The thought or desire entertained by a person would exclude him from the association of a people who are upright in heart, who look not upon their own things with a spirit of selfishness, neither the things of others with covetous eyes.

ESSENTIAL CONDITIONS OF EQUALITY

must not be disregarded in adopting ways and means to bring about this just and desirable state, otherwise the labor must be in vain. There must be a building and rounding out of the better elements of life so as to blend in kindly, peaceful, and true brotherly association wherein are developed the attributes of faith, honesty, justice, tolerance, wisdom, forbearance, brotherly love, and holy spiritual ties as we enter upon and advance in the relationship of equality; and unless each is willing to labor, suffer, sacrifice, and in a holy warfare strive to fit himself, he can not dwell and inherit with those who do thus fit and prepare, for they, who will not abide the conditions and fashion themselves according to the law of equality and spiritual adornment in Christ the Lord, have prepared for them lower conditions, hence the divine suggestion of the "terrestrial" and "telestial" abodes upon the other side.

There is nothing more erroneous than the idea that equality may be reached simply by preaching the doctrine of "dividing up all around." The accomplishment of the work of grace is necessary before any division can be had. No one in this world is authorized to lay hold upon another's goods

or wealth and divide the same up without the owner's consent. To do so would be in violation of both the law of God and the laws of the land. When Jesus was here one of his company said to him: "Master, speak to my brother that he divide the inheritance with me."

Jesus said unto him: "Man, who made me a judge, or a divider over you?" "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." How different is the position of the greatest teacher known to the world to that of so many in this age who make pretense of following him. Jesus would not think of violating the *inalienable* rights of man by taking hold of other men's property and dividing it up without their consent. That might be the policy and work of a person who wanted something not his own, or something for nothing, but not of the children of light, who must follow the rule: "In all things whatsoever ye would that men should do to you, do ye even so to them." One moves men from the principle of "covetousness," of which Jesus said, "Beware." The other from the holy sentiment of righteousness and justice. There is no question where those whose desires are good will stand.

The essential conditions of equality and grace having been as we trust fully accepted, and no man or woman looking to this righteous union with sinister motives, let him who will now put away the spirit of selfishness and greed, and adorn the holy

principle of life and work laid down in Christ's law, "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God," and we shall appreciably approach

The Articles of Association of the United Order of Enoch—
A Benevolent Society in the Interests of the Poor and Needy.

Its work is outlined in general terms as follows:

The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack.

Article 1. Statement.

Articles of Association adopted by the undersigned (in accordance with due enactment and resolutions passed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D., 1909, authorizing further organization by the bishopric of said church of those who may desire to so associate themselves for purposes of transaction of business interests for the benefit of the poor and necessitous, and the general work of improvement and settlement of the worthy, who need homes and help.

Article 2. Affirmation.

Pursuant to instruction herein set forth, we [names omitted] being desirous of forming a corporation under the laws of the State of Missouri, and more particularly under the provisions of article 11, chapter 12, Revised Statutes 1899, providing for associations of a benevolent and educational character, do hereby associate ourselves for the purpose of becoming a body corporate for the benefit of the poor and industrious who need, and the transaction of business necessarily connected therewith as herein set forth.

Article 3. Object in outline.

The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the State, by a voluntary cooperation in the use, application, and distribution of the wealth, for the objects named, of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also the application of that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization.

Article 4. Name and Term.

The name of this organization shall be the United Order of Enoch, and its chief or principal place of business shall be in the city of Independence, Jackson County, and State of Missouri, but supplemental organizations and places of business may be located in other counties and when necessary for the carrying out of its work in other States, organizations or places of business may, according to the provisions of the statutes of such States be established in the same; and the association shall continue for the period of ninety-nine years unless sooner dissolved by the voluntary concurrence of at least three fourths of its members, by a vote at a meeting of which at least sixty days' notice has been given in the usual way of such purpose prior to the meeting at which such vote of dissolution shall be taken.

Article 5. Nature and work.

This association shall have no capital stock divided into shares, it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. The homes, or inheritances however which are provided for under the founding and management of the order,

shall be individual, that is held in severalty, each person or family holding in fee simple unless otherwise arranged at the time of setting the same apart, or when making the final settlement. The object of the association not being communistic as that term is usually understood, but a benevolent, helping order.

Article 6. Special Statement of Work and Powers.

The purposes of the association are:

First, to provide the advantages of permanent employment and thereby permanent homes, for those found worthy, but who are unable to arrange for steady employment and who are without sufficient means to procure homes for themselves.

Second, to furnish educational advantages for the youth of both sexes when parties or parents are unable to do so themselves, either by rendering to the parties such assistance as will give to them equal opportunities in the public schools, or in providing for them advantages of the higher, or special institutions of learning.

To accomplish this work, it will be necessary to acquire by gift, purchase, devise or other legal and just methods, real and personal property; also acquire lands suitable for carrying out the benevolent purpose and object set forth in these articles of association, and for suitable homes or inheritances, and when desirable to improve and convey the same; but the properties, accumulations or gains from all or any of such transactions shall be held and used in maintaining and carrying out the benevolent work herein provided for, and in no case to be given or used for the pecuniary profit or benefit of any person or persons, corporation or corporations, but solely for the aiding and maintaining of the proper stewardships of the needy, and of its members in the benevolent, beneficial and helping purposes herein set forth.

Article 7. Membership.

Membership in the order requires as a prerequisite a full compliance with the law of Christ, both as relates to duties known as spiritual, and those referred to under said law as temporal; that is, the precepts and ordinances of the

gospel having been fulfilled through acceptance and obedience to the same as set out in the Holy Scriptures, also, the following specific duties set forth in the law of equality, to-wit:

A. To render a just and true account of the condition and business of his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of the necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

B. Stated or annual settlement as provided under the law by turning into the treasury or storehouse any surplus or talents remaining after a due fulfillment of the law as set forth.

C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a proper and just supply as the law directs according to "his needs and wants, inasmuch as such wants are just."

D. That in all labor and association each and every one shall seek the interest or good of his neighbor, "Doing all things with an eye single to the glory of God."

E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them for a home or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal, benefits or interest in the common fund or storehouse, whatever.

Article 8. Management.

A. The affairs of this corporation shall be under the supervision and management of a Board of Twelve Trustees to be selected by the members of the order from among their number, according to the rules and regulations of these articles and the by-laws of the association, who shall organize by the selection of a president, a secretary, and a treas-

urer, and perform any and all business necessary for the good of the order, a two thirds majority of said board thus constituted and voting as a unit, being necessary for the transaction of all business of the order at any meeting of the same, but a less number may adjourn from time to time.

The trustees may also appoint an executive committee to act in business matters when the board is not in session.

B. The members of the Board of Trustees shall be elected at the annual meeting of the members of the association to be held the first Monday in April of each year or at any adjourned meeting of the order held subsequent to the said first Monday in April, and shall hold their offices until their successors are chosen and qualified. Vacancies occurring in the board may be filled at any time by the unanimous action of a majority of the members of the board, properly constituted, being present and voting.

C. The Board of Trustees may adopt by-laws, not inconsistent with these articles and the statutes of the State, as may be deemed necessary for the management of the affairs of the corporation and the carrying out of the work of the order.

D. The president, secretary and treasurer herein, shall perform the duties usual to such offices in similar associations in addition to the specific duties named herein providing such duties are not inconsistent with the rules of the association.

E. The officers of this order shall also make report of the work and condition of the same annually to the General Conference of the said Reorganized Church.

Article 9. Property, Rights and Conveyances.

This corporation shall have a seal, and all conveyances purchasing and conveying any estate, real, personal or mixed, for its use in carrying out the benevolent work herein set forth and shall hold and enjoy in its corporate capacity, all the property, real, personal or mixed which said society may now have or hereafter may acquire.

This corporation shall have a seal, and all conveyances of real estate shall be approved by the Board of Trustees of the order of association, and be signed and sealed by the

president of the same. And such association may sue or be sued in its corporate name and all claims made against it shall be made in the corporate name and the individual or private property of the members shall in no case be held liable for the debts of the association.

Article 10. Dissolution and Distribution Thereunder.

It is hereby expressly provided and made a part of the conditions of this order, that in case of the dissolution, or abandonment of the work of the same, that the properties of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishop and Trustee of the Reorganized Church of Jesus Christ of Latter Day Saints to be distributed to the poor and needy, according to the rules and regulations of said society for aiding the poor and needy.

Article 11. Trustees.

The names of the persons chosen by these incorporators to act as trustees until their successors shall have been legally chosen are as follows: F. M. Smith, Ellis Short, Joseph Mather, Roderick May, G. E. Harrington, Elbert A. Smith, W. E. LaRue, I. N. White, A. H. Parsons, E. L. Kelley, George H. Hilliard, and Edwin A. Blakeslee; and the following persons have been chosen as officers by the said Board of Trustees: E. L. Kelley, president; F. M. Smith, secretary; Ellis Short, treasurer. Executive Committee, E. L. Kelley, F. M. Smith, Ellis Short, Joseph Mather, Roderick May.

In testimony whereof we, the above named incorporators, hereto set our hands at Independence, Missouri, this 12th day of January, A. D. 1910.

Duly signed by twenty-four persons.

ACTION OF THE COURT IN GRANTING PRO FORMA DECREE AND
CERTIFICATE OF THE HONORABLE SECRETARY OF THE
STATE OF MISSOURI, IN THE CIRCUIT COURT OF
JACKSON COUNTY, MISSOURI, AT
KANSAS CITY.

In the matter of application of the United Order of Enoch for a pro forma decree of incorporation. April Term, 1910.
47804

And now on this 18th day of April, 1910, come E. L. Kelley as president, Frederick M. Smith as secretary, and Ellis Short as treasurer of the United Order of Enoch and submit to the Court the articles of agreement of said association, together with a petition praying for a pro forma decree of incorporation thereon, in the manner provided by law, and it appearing to the Court that said petition and articles of agreement have remained on file in the clerk's office of this court for at least three days since the same was first presented to the Court, and the Court having heard the report of Pierre R. Porter, Esq., heretofore appointed by the Court to examine said petition, and having duly examined said article of agreement and the testimony in said cause taken before the said Pierre R. Porter, Esq., and the Court being fully advised in the premises overrules the report of Pierre R. Porter, *Amicus Curiae*, and doth now conclude, adjudge and determine that such articles of agreement and the purposes of the association as therein expressed come properly within the purview of Article 11, Chapter 12 of the Revised Statutes of Missouri, 1899, and are not inconsistent with the constitution and laws of the United States or the State of Missouri.

Wherefore it is ordered, adjudged and decreed by the Court, that the petitioners and their associates, named in said articles, be, and they are hereby created a body politic and corporate by and under the name of the United Order of Enoch.

Filed for record this 19th day of April, A. D. 1910, at 9 o'clock 20 minutes a. m. Filed in Book 290, at page 309.

FRANCIS D. ROSS, *Recorder.*

State of Missouri }
County of Jackson } ss.

I, Oscar Hochland, Clerk of the Circuit Court of the County and State aforesaid, certify the above to be a true copy of the order of the court made in the matter aforesaid, as fully as the same remains of record in my office, and that the original articles of agreement are attached hereto.

In testimony whereof I hereunto set my hand and affix the seal of said court at office in Kansas City, Missouri, this 18th day of April, A. D. 1910.

(Seal)

OSCAR HOCHLAND, *Clerk.*
By H. A. Forester, *D. C.*
By W. C. Perry, *Deputy.*

State of Missouri }
County of Jackson } ss.

In Recorder's Office.

I, the undersigned, Recorder of Deeds, within and for the county aforesaid, do hereby certify that the foregoing instrument of writing was on the 19th day of April, A. D. 1910, at 9 o'clock 20 minutes a. m. duly filed for record in this office and with the certificate of acknowledgment thereon endorsed is recorded in the records of this office, in Book No. 290 at page 309.

In witness whereof I hereunto set my hand and affix the seal of said office, at Independence, Missouri, the day and year last aforesaid.

(Seal)

FRANCIS D. ROSS, *Recorder.*
By C. J. Baird, *Deputy.*

Certificate of Secretary of State.

State of Missouri }
Department of State } ss.

To All to Whom These Presents Shall Come:

I, Cornelius Roach, Secretary of State of the State of

Missouri, and Keeper of the Great Seal thereof, hereby certify that the annexed pages contain a full, true and complete copy of articles of association and pro forma decree of court in re United Order of Enoch, filed May 11, 1910, as the same appears on file in this office.

In testimony whereof, I hereunto set my hand and affix the Great Seal of the State of Missouri. Done at the City of Jefferson this 11th day of May, A. D. Nineteen Hundred and Ten.

(Seal)

CORNELIUS ROACH, *Secretary of State.*

FRED G. PARK, *Chief Clerk.*

Filed and Certificate of Incorporation issued May 11, 1910.

CORNELIUS ROACH, *Secretary of State.*

BY-LAWS OF THE UNITED ORDER OF ENOCH.

Membership.

1st. Any person not a minor may by a majority vote of the Board of Trustees become a member of the United Order of Enoch, by subscribing to its rules and regulations as set out in the Articles of Incorporation of the order, having complied with the conditions therein named. But each candidate for membership must be recommended by at least three members of the order, and the name to be voted upon must be presented to the board at least one regular meeting previous to the meeting at which the vote was taken.

Special Meetings of Members.

2d. At any time it may be deemed necessary for the good of the order, the Board of Trustees may call a special meeting of the members, by giving due notice to each member of the time and place of said meeting, through some newspaper, published in Jackson County, Missouri, for at least two consecutive weeks, the last publication to be at least fifteen (15) days prior to the date of the meeting.

Rules of Meetings.

3d. At all meetings of the association, in the proceed-

ings, the general rules of parliamentary practice shall apply, so far as applicable.

4th. The trustees shall hold regular monthly meetings, but may meet oftener on the call of the chairman or any three members.

Regular meetings shall be the afternoon of the first Tuesday of each month, at 2 o'clock.

Place of Board Meetings.

5th. The regular meetings of the trustees shall be held at the headquarters of the order, unless otherwise ordered by special vote of the trustees.

Certificates Required.

6th. Any person whether charter member or otherwise in order to be admitted to membership as per Article 1 of the by-laws of said association must obtain a certificate in writing showing full compliance with the law as set forth in Article 7 of the Constitution of the association.

Especial attention is called to the purposes of this philanthropic and benevolent institution, which are to help the destitute, the sick and afflicted; help persons to homes and employment who have burdens to carry that keep them back, although they are moral, sober, and industrious in their habits, and to bring about true equality upon lines and such immovable basis that the condition shall remain and prove an everlasting good to every faithful participant.

Persons who wish to be helpers in a cause founded and commanded in divine precept as well as in the laws by man, may well consider the plans and work of the United Order of Enoch, an institution where every dollar must be applied toward the help and uplift of the poor and necessitous.

The fact should not be overlooked either, that in seeking to unite with the order, that the object should not be personal interest or aggrandizement; there is a far higher and better purpose that should govern than that. Is it right to call ourselves Saints if we are unable to dismiss from our hearts the selfish and covetous desires? Everyone will answer, No. Then why can not we have a united, universal effort put forth on the part of the membership everywhere to place the "*helping order*" in position to perform its work, remembering the doctrine that he that remembers the poor lendeth to the Lord, and trust him and his work in the efforts we make in the work of redemption. Good, efficient help will never be more effective than now, and none are excusable who can and will not help.

Ever confident in the triumph of the Lord's work. Very respectfully submitted,

E. L. KELLEY.

INDEPENDENCE, MISSOURI, December 15, 1911.

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