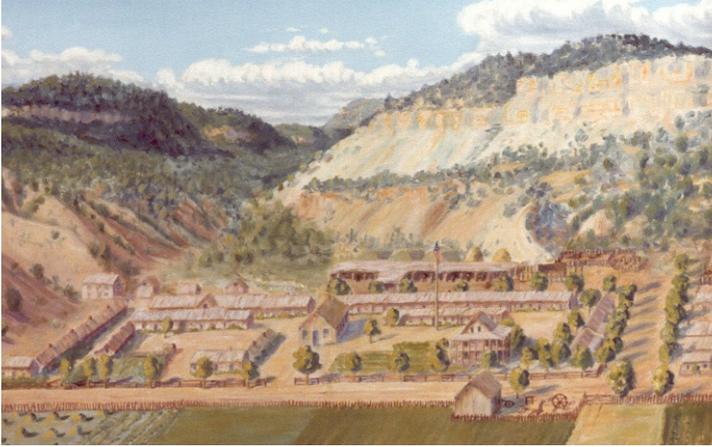


THE ECONOMIC ORDER OF HEAVEN



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THE ECONOMIC ORDER OF HEAVEN

**Setting Forth True
Communism – Socialism – Capitalism**

**As Ordained by God for the
Economic Salvation of His People**

A Reprint from Truth Magazine

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We have been urged to republish our reflections on the Economic Order of Heaven, known variously as the United Order, Order of Enoch, Law of Consecration, and Stewardships, including Tithing, as revealed to the Prophet Joseph Smith in the present Gospel dispensation.

A series of articles were developed on this important theme and published in Truth magazine. We are presenting the same now in booklet form for the convenience of the reading public.

INTRODUCTION

In the present distress of nations it would be well for man to stop and ponder, and, particularly as it affects his economic life, take an inventory of his relationship to Deity. There are two general economic systems in vogue, one based upon the laws of heaven – God’s system – the other, a counterfeit. The latter we designate as the world system, it being under the direct control of the “Prince of Darkness.” As there is a positive and a negative in all the affairs of life, so the genuine is always followed by a counterfeit, the latter, of course, growing out of and existing because of the former.

God’s economic system, so far as it has been revealed, (and enough has been revealed to arrest the attention of the nations of the world for the present) is clear, definite and understandable; while the world system, being of the world is fickle, changeable, selfish, intricate and entirely unstable. The fruits of the world system are booms and depressions, inflations and deflations, bankruptcies, covetousness, thievery, murder and the like, inevitably resulting in disappointment, misery, poverty, famine and death; while the fruits of the Lord’s system are protection, plenty, peace, happiness, expansion and eternal lives. Under the world system frequent financial disruptions have occurred from the beginning of time, a recent one taking place during and following World War I, culminating in a financial collapse in 1929, and resulting in the loss to millions of people in the United States, through bank and other failures, of their life savings, until in March, 1933, every bank in the United States was closed by order of the President.

With bank failures came the depression against which an economic fight was waged costing the nation some fourteen and a half billion dollars, plus an enormously

increased administrative expense. The total cost of government in the United States alone, including relief measures, for the years 1933 to April 12, 1938, according to government reports, amounted to over forty-five and a half billion dollars, while government revenues for the like period totaled only twenty-six and a half billion, creating an additional deficit of over nineteen billion dollars.

This state of affairs is not confined to the United States. The world at large is suffering financial strains, many nations being in a more serious plight than our own. And this is the world system. It is based upon selfishness – “Every-man-for-himself-and-the-devil -take-the-hindmost” – it makes rich men of a few and decrees poverty and want to the masses. The system tends to the creation of economic misfits; millions of people, at times, compelled through business reverses and consequent poverty to engage in pursuits for which they are poorly equipped, and which enslave them to a condition of virtual peonage that at once embitters their lives and encourages criminal tendencies.

Since World War II a condition of chaos has arisen that is most alarming. Civilization itself is threatened. It is reported that one fourth of the people of the earth are threatened with starvation during the next few months in 1946; millions of these will surely die unless relief is gotten to them quickly. While this condition prevails abroad, the industrial situation at home is showing signs of a serious collapse. Strikes are occurring in unprecedented numbers. As wages are increased prices for commodities rise. Scores of thousands of service men mustered out of service since the end of hostilities are homeless. It would seem the bottom has fallen out of the housing situation. Homes being built for these men and their families that normally should not exceed \$3000 to \$3500 in cost, are skyrocketed from \$8000 to \$10,000, a price that few of the thousands of ex-service men never will be able to pay in a lifetime of toil and sweat.

As these thoughts are being penned, as if the miseries of the last war were not enough to appal the world and resign the nations to sackcloth and ashes, the political leaders are talking about War III, and making preparations to meet it. There is no economic, social, political, cultural or religious stability in sight-nothing but darkness streaks the horizon and men's hearts are beginning to fail them.

The Lord said, "Men are that they may have joy".¹ Any system that makes for dissatisfaction and misery instead of happiness and peace is born of the world. God's system, when given full expression, while wisely providing that man must work for that which he consumes, fixes a proper niche, socially and economically for each individual. When the system is in full force every person will be privileged to gravitate to the place where his or her talents in legitimate enterprise may find and enjoy the fullest expression, resulting in the maximum of progress and contentment.

True, such an utopia may not be realized at once, even under the Lord's system, for perfection must come to imperfect mortals by degrees; but it will come as the Saints learn to accept and abide in the laws of heaven. The Lord has offered the law of Consecration and Stewardships, and his leaders on different occasions, have attempted to place it in operation; but with indifferent success, due, doubtless to human selfishness and blindness. However, the system is offered and the Saints are at liberty to accept it; and as they do accept and put forth a diligent effort to live the law, the Lord has promised to give such further direction as may be needed from time to time.

In the year 1863 the Prophet Heber C. Kimball said:

"Perhaps you will not agree with me in what I am now going to state, but be this as it may, I can

¹ 2 Nephi 2:25.

satisfied that it is true. This people will never improve in their minds or advance in spiritual intelligence until they improve and advance in their temporal interests.”²

And Brigham Young remarked as follows:

“Looking at matters in a temporal point of view, and in the light of strict economy, I am ashamed to see the poverty that exists among the Latter-day Saints. They ought to be worth millions and millions; and millions on millions where they are not worth a dollar.”³

In God’s plan to bring man up to the highest exaltation, he had provided certain orders, rules and laws by which those seeking the highest must be governed. The economics of heaven are as old as time. They fit into the lives and actions of the entire human race – that part of earth’s inhabitants that are willing to make the effort and pay the price.

When Father Adam came into the garden of Eden, a resurrected being, he brought with him the laws of the Gospel. Having on another planet, sired the spirit children appointed to a mortal sphere on this planet, his purpose was to begin the work of providing mortal bodies for those spirit children. In this process, provision was also made that they, through compliance with eternal laws, have equal opportunity to regain the presence of their Father, “having received of his fulness and of his grace”, and be “equal in power, and in might, and in dominion”, with him.⁴ Provision was also made for those mortal bodies to be fully sustained with the necessaries and comforts of life. Thus the law of

2 J.D. 10:234.

3 J.D. 17:44.

4 D&C 76:94-95.

both spiritual and temporal equality was established in the beginning, and every son of Adam was awarded the right to this equality.

As time went on the Lord gave specific instructions and organized the faithful Saints into His economic order to enable them to live His higher laws. Thus the “Zion of Enoch” was established; and because of his faithful compliance with the laws of heaven, Enoch was favored by having the great Order named for him – the “Order of Enoch”. The Saints in that day became so perfected by observing the laws of this holy order, along with God’s other commandments, that the principle of translation was applied, and Enoch, with his city, was taken out of the wicked surroundings into the “bosom of the Father” to inhabit a terrestrial sphere, awaiting a time when earth’s inhabitants should be purified and qualified to meet a return of this mighty congregation of Saints, with Enoch at their head.

Other groups of people reached like perfection and were accorded like recognition.

In the Apostolic age the Saints adhered so closely to this great Order, that it is recorded: “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.”⁵ After the crucifixion of Christ and His resurrection, and the re-establishment of the Church among the Nephites, this divine order was introduced among them, and so faithful did the Saints remain to their covenants, it is recorded, “There were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.”⁶

5 Acts 4:32.

6 4 Nephi 2-3.

Contrasting the present situation with that in the Apostolic age and with the Nephite Saints: Speaking of the present spending capacity of the people of the United States, the United States News gives these revealing figures:

The real poor, having only 3% of the savings of the nation, number fifty per cent of the families. Another bracket of forty per cent have a slightly higher per cent of savings, while 60% of the savings are held by 10 per cent of the families.

The latter group, it must be remembered, are the small family group; they are the “Locker” group with provisions they purchase at wholesale stored under refrigeration. They ride in their limousines, while the nearly 90% are walking, riding on busses or pushing their antiquated “Model T’s”. Under the Lord’s plan there shall be no rich nor poor, but as will be seen the just wants and needs of all will be supplied.

The grand key to this Order among the Nephite and Lamanite Saints is that “every man did deal justly one with another”. When justice reigns in the hearts of men, there the Spirit of the Lord resides. They will not then commit unrighteous acts for they are just in all their dealings and all have “an eye single to the glory of God”. And, too, we apprehend, that in having “all things common”, did not mean the doing away with individualism. The Saints possessed a common interest in the community property from which their just wants and needs were supplied by the servants of the Lord appointed from time to time to receive and disburse such property. Under this arrangement there could be no rich nor poor among the Saints, all being adequately provided for and equal.

Mankind, not willing to comply with the simple law of heaven, have contrived to get around the Gospel plan by adopting the Devil’s plan, which, as stated, is a counterfeit. Thus, Socialism, Communism, Nazism, Fascism, and countless other “isms”, with a large variety of co-operatives

have been born; many of them good in their places, but falling far below the standards set by the Lord. The Malthusian theory of limiting populations to conform to earth's food production is strictly an economic system of Lucifer. This theory was combatted by Henry George and other noted publicists, who say, in effect, that since wealth is the result of labor, the more people on the earth who will labor, the greater amount of food and wealth will be produced.

In his fallen and degraded condition man, having lost the true key to eternal life, is continually grasping at straws, seeking to enter perfection by other than the ordained way. This sort of individualism has resulted in enormous fortunes piled up by the few, while the many are living in a poverty that in numerous instances is shockingly degrading. Millions of earth's inhabitants continuously face starvation and death. They live in filth and squalor, glad, when the opportunity affords, to eat from the garbage cans of the rich. They lack proper clothing to protect them from the rigors of the weather. In one country alone – India – the common complaint is that there are more births than deaths – death, in the main, by starvation. While this condition has existed for centuries in many of the countries of the world, the Lord has proclaimed to His people that “the earth is full and there is enough and to spare”.⁷ And here in the land of Joseph – America – the earth has been aborted, crops of useful products plowed under, grain stacks burned by government order, fruit destroyed, livestock killed in the making and used as fertilizer. Men have been paid enormous sums for letting their lands lie idle. Idleness is rewarded and industry penalized.

No sane man can attribute this situation to the workings of the Lord or to an oversight on His part. It is the

7 D&C 104:17.

direct cause of the disobedience of his children. The order of heaven has been ravished. Infidelity, selfishness, greed and hatred have entered into the hearts of men. The way of the Lord is clear; true, it involves some sacrifices and rigorous readjustments, yet it is based upon love and justice. Those prepared to adopt the plan will discover a joy and peace not before experienced. The plan evolves around the great commandments –

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
2. Thou shalt love thy neighbor as thyself.

“Upon these two commandments hang all the law and the prophets.”

God is just with all His children. If they serve Him, He gives them equal opportunities. True, some may be endowed with greater business faculties than others, but none have a monopoly on His love and tender mercies, “For what man among you”, said the Christ, “having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.”⁸

Fundamentally, man must Learn that in God’s great economy there is no such thing as private ownership of Land. The earth, with all that it contains, belongs to Father. This must be accepted as a cardinal truth. Every child born in mortality makes his entrance into life with an equal ownership in the Land. These children are God’s children, the land belongs to Him, and He is just. He does not dress one in robes and another in rags; does not glut one with bounties and delicacies and assign the other to a life of

8 D&C 38:26.

despair and starvation. Such treatment comes from man guided by the spirit of Satan, deceit, envy, falsehood, greed, pride and vanity.

“The silver, gold and precious stones”,
Thus saith the Lord, “are Mine;
The cattle on a thousand hills
I own by right divine.

“The forests, rich-stored mountains, plains,
The fertile valleys, too,
The earth and all that is therein,
Are but my righteous due.

“And men themselves belong to Me –
They hold from Me a lease
Of health and strength, and even life,
Which at My word may cease.”

The bounties of earth, when God’s children obey him, are prodigious. There is enough for all “and to spare”. “For behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food and for raiment, that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the whole world lieth in sin.”⁹

We have seen the time when one ranch in the State of Texas, allegedly owned by one man, was practically as large in area as the mainland of Japan. The one caring for a small group of relatives, while the latter was providing in a measly way far millions of God’s children. Neither group was in the favor of the Lord.

9 D&C 49:19-20.

Private ownership of land, whether by individuals or nations, has provided the cause for many of the great wars that have cursed the face of the earth from time immemorial. One man “only wants the land that lines his’n”, and he schemes, barters, squeezes, lies, steals, and often murders to get possession of it; little realizing that after obtaining his pseudo title, he has nothing but temporary possession, the land belonging to the Almighty who can rid Himself of the possessor by a breath. Likewise nations rise, flourish, acquire countries and peoples, become proud and boastful, then become extinct, making way for stronger nations.

When the first Saints arrived in the Salt Lake Valley, a thousand miles from Christian civilization, land had no value. It bore only the wild sage, shad scale, greasewood and other wild and apparently useless vegetation. Large tracts of lands were acquired virtually for a song. It cost the first settlers little or nothing. Fifty years from then new settlers coming into the same section found the prices of land from ten to hundreds of dollars per acre, according to location. These settlers, in many instances, were just as deserving, as faithful and as destitute of material belongings as the pioneers had been. To obtain a small plot for a humble home and a garden many of them were forced to scrimp and slave and accept bondage for years ahead. Why such discrimination? “Well”, says one, “the pioneers killed the snakes and built the bridges, and in the sweat of their brows enhanced the value of the land, therefore they were entitled to the increase.” But this is true only in part. When immigration built up large communities, and cities, railroads and manufacturies came into those sections, a valuation attached independent of the labors of the original owners. They could not help it even had they wanted to. It came in spite of them and their efforts.

But the land belongs to Father, and the laborers of the 11th hour were entitled to their heritage quite as much as the

first laborers, for all were faithful and diligent. “But, should the pioneer go unrewarded?” Not at all, for, under the Lord’s system of economics, as we will see, all will receive their just reward; the twelfth son as much as the first in accordance with his just wants and needs. None are discriminated against; none are left landless. Those coming in first were rewarded with experiences and blessings which later arrivals did not, nor could not receive. To be sure, later ones brought with them other values not enjoyed by the first. The law of compensation brings to each group a perfect equality on which to build. And by the principle of “love thy neighbor as thyself”, none will want more than has his faithful neighbor. There will be no room for idlers, drones, or faithlessness; no captive spirits, no ravishing desire to excel will exist; only a desire to advance in the love of God and “make the grade”.

It must be remembered that God, our Father, created or organized the earth on which we dwell. Then upon the principle of creatorship He owns the earth – is its sole proprietor. Men have endeavored to obtain title to parts of it by exercising the “Squatters” or “Homestead” rights, or by outright purchase. Such rights in the United States, under certain circumstances, have been recognized by the Government, but the Government itself has only a “Squatters” right, no title having passed to it from the original owner. Before the Pilgrim fathers came, the tribes of Indians then occupying the land claimed it in fee simple. By force of arms and through trading and trickery the white people finally obtained possession. But the Indian remnants had no title to relinquish. They were, it is true, permitted to use the surface of the land they inhabited, but the real title was not in them.

“In the beginning God created the heaven and the

earth.”¹⁰ He and His patriarchal successors occupied the earth; after the flood its sole proprietorship, under the Lord, rested in Noah and his sons. Segments of the earth were, from time to time, taken from the main body to home the people of God who were segregated from the wicked. To Abraham and his descendants God gave the land of Caanan, upon conditions of faithfulness. It still belongs to them when they qualify to receive possession. The Western continent – America – He gave to Joseph, the patriarchal head of Israel, which, under the conditions prescribed, they may possess forever. These conditions are comprehended in the revelations of the Lord through His Prophet Joseph Smith to whom He gave the keys to this last dispensation. The Lord told Joseph:

By these things we know that there is a God in heaven, ... the framer of heaven and earth, and all things which are in them; and that he created man, male and female after his own image and in his own likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.¹¹

The plan of salvation is comprehended in the Gospel of Jesus Christ. Brigham Young said the “fulness (or capstone – parenthesis ours) of the Gospel is the United Order and the Order of Plural Marriage”. Why the capstone? Because these principles are the highest rungs in the gospel ladder revealed to man. When they are gained one is literally living the fulness of the Gospel. One is the complement of the other. Both principles are foundationed upon the rock of love – “Love the Lord thy God with all thy heart” and “love

¹⁰ Genesis 1:1.

¹¹ D&C 20:17-19.

thy neighbor as thyself.”

It is this principle, as we shall see, that makes it possible to live the economic order of heaven. The word of the Lord, in this matter, is clear. We will, in future chapters, try to set it forth, thereby laying the foundation for all Saints to acquire the comforts, the joys and peace their capacities are prepared to receive, assimilate and thrive under.

CHAPTER 3

We have learned that God's economic system is subject to certain laws and orders.

First, what term or terms is this system known by? It was formerly called the Order of Enoch, the Order of all things in Common; it might be called the Order of Peleg, the Order of Melchisedek, the Order of Joseph, the Economic Order of the Son of God, the United Order – or Order of Unity, etc. Comprehended in the order are the principles of Tithing, Consecration, Stewardships and Inheritances.

The Order is often regarded as a temporary arrangement only, but this is an error. With God all things are spiritual. Father Adam brought this economic law with him from another planet. It was a spiritual law, a law to his spirit children, clearly known and fully understood by them before they advanced to mortality. God says:

“Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men, neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.”¹²

As before stated, this economic law was revealed to God's children in former dispensations. To the extent they received and lived it, to that extent did they prosper both

12 D&C 29:34-35.

temporally and spiritually. In the present dispensation the law was reestablished in revelations from the Lord to the Prophet Joseph Smith. While given the opportunity, the Saints were not prepared to receive the law. They were deeply traditioned in the philosophy of the world. Selfishness, the spirit of aggrandizement, greed, competition, were too strongly imbedded in their natures to accept the sacred law in totum.

The settlement of the Saints in Jackson County, Missouri, was conditioned on obedience to this law, for Zion can be built up on no other principle than adherence to the fulness of the Gospel of which this law is a part. The Saints failed. Selfishness and greed overcame them. They forfeited their right to divine protection, hence were driven from their inheritances. Not all were faithless, but all were dispossessed.

After the Prophet's martyrdom and the Saints found sanctuary in the valleys of the Rockies, they were again taught the great law. Many Orders were organized, thrived and blossomed forth for a season; then, under the scorching sun of traditional error, the plant withered and died; and instead of the Saints becoming a mighty people economically as will be their final destiny, they are now in bondage, both temporal and spiritual, they have become the "hewers of wood and drawers of water" to the Gentiles and to their commercial institutions.

Like the children of Israel under the leadership of the mighty Moses, they refused to take a course to "see the face of God", but sold their birthright for a mess of political pottage. And, like Israel of old, the privilege of entering into the promised land of priestly supremacy gloriously triumphant, is reserved for a later generation.

It was as early as February, 1831, a few months after the organization of the Church, that the Lord began to unfold to the youthful mind of the Prophet his economic order. He

said:

“If thou lovest me thou shall 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 cannot 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 appoint or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much 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 to 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.

And it shall come to pass, that he that sinneth and repenteth not shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words unto me – for inasmuch as ye do it unto the least of these, ye do it unto me.

For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. ...

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.”¹³

Here the Lord sets forth for the guidance of His Saints:

13 D&C 42:29-42, 53-55.

(a) They should remember the poor and consecrate of their properties for their support. This to be done with a covenant and deed which cannot be broken.

(b) The consecrations shall be made to the bishopric of the Church.

(c) Each consecrator to receive a stewardship, by consecration, of sufficient for himself and family.

(d) If, after the first consecration, there be property in the Church or in possession of any individual more than is necessary for their support, it shall be devoted to administer to those who have not, according to their wants.

(e) This residue shall be kept in the Lord's storehouse, to be allotted to the poor and needy under the direction of the high council of the Church and the Bishopric.

(f) The residue shall also be used to purchase lands for the Church, building houses of worship and the New Jerusalem, to be revealed, contemplating the gathering of the Saints, and for the support of the families of the members of the Bishopric handling such consecrations.

(g) Consecrators who apostatize and do not repent shall be cast out of the Church and not receive back that which they have consecrated.

It should be remembered that this revelation was given the Prophet at Kirtland, Ohio, in fulfillment of a previous promise.¹⁴ In May, 1831, as the Saints were moving from New York to their new home in Kirtland, and as the law of Consecration belonged particularly to the Bishop's office to administer it, Bishop Edward Partridge sought additional instruction on the matter, when the Lord gave further revelation to the Prophet Joseph Smith in which the following instructions are noted:

14 D&C 38:32.

“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 be 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 portions, every man equal according to his family, according to his circumstances and his 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 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. 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.

And let that which belongeth to this people not be taken and given unto that of another church. Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again, let the bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people, be kept in the hands of the bishop. And let him also reserve unto himself for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws. And I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places in all churches. And whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.

Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so, Amen.”¹⁵

These instructions contemplate:

(a) That God’s economic system must be organized strictly in accordance with His laws.

15 D&C 51:1-20.

(b) Bishop Partridge and counselors were to appoint unto the Saints their portions, “every man equal according to his family, his circumstances, his wants and needs.”

(c) Should a man transgress and become unworthy of membership in the Church, he cannot withdraw his consecration, but can hold only that which has been deeded, or given to him, as his personal property.

(d) One church group borrowing from another church group must repay the same as shall be agreed upon the transactions being conducted through the Bishop or agent, which shall be appointed by the voice of the Church.

(e) The Bishop was to appoint a storehouse unto the Church in which all surplusses shall be kept by him, to be properly distributed by him, himself and family to be sustained therefrom.

(f) The Lord consecrated to the Saints the land in Ohio where they were then gathering, “for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence.”

(g) These instructions were to be an example unto the Bishop to guide him in organizing in other places from time to time.

Quoting from D&C 82:17, the Lord further defines the term, “wants and needs”, with the qualification, “inasmuch as his wants are just”.

In March, 1832, the Lord further elaborated on the subject of the storehouse in which surplus goods should be stored for distribution among the poor of His people, and on other important phases of the law. He says:

“For verily I say unto you, the time has come, and is now at hand; and behold, and to, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place (Hiram, Ohio)

and the Land of Zion – or in other words, the city of Enoch (Joseph), for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; that you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order; ...

Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shalt lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

Behold, this is the preparation wherewith I prepare you, and the foundation; and the ensample which I give unto you, whereby you may accomplish the commandments which are given you; that through my providence, notwithstanding the tribulation which shalt descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-

Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation, under the counsel and direction of the Holy One, who is without beginning of days or end of life.”¹⁶

Idleness and other slothful and wicked habits are banned by the Lord:

“Thou shalt not be idle; for he that is idle shalt not eat the bread, nor wear the garments of the Laborer.”¹⁷

“And the inhabitants of Zion also shalt remember their labors, inasmuch as they are appointed to Labor, in all faithfulness; for the idler shalt be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the Land of Zion.”¹⁸

“Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways.”¹⁹

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

16 D&C 78:3-8, 11-16.

17 D&C 42:42.

18 D&C 68:30-32.

19 D&C 75:29.

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 bond of charity, as with a mantle, which is the bond of perfectness and peace.”²⁰

²⁰ D&C 88:123-125.

CHAPTER 4

Let us here say something of the center place of Zion which was to be revealed by the Lord at a later date,²¹ and at which place this law of Consecration was to be the “password”, so to speak, for those going to Zion.

At a four days’ conference held (June 3-6, 1831) at Kirtland, the Lord revealed that the next conference of the Church would be held in Missouri, “upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant,”²²

Here we have a significant fact: The Lord Himself is to consecrate certain lands to the great cause. In giving the law of Consecration, he announces that he is prepared to live the same law. However, the situation between the Lord and his people is different. The Lord, owning the earth in fee simple, consecrates his own land, while man, having no title whatever, simply acknowledges the fact by returning to the Lord that which only seems to be his. This is the primary act in his life leading to the final triumph of subduing his own feelings, a necessary accomplishment before he can subdue the earth as the Lord has commanded. Brigham Young, touching upon this point, said:

“I have much property in my possession, and we use the terms, “my farm, my house, my cattle, my horses, my carriage”, etc., but the fact is we do not truly own anything; we never did and never will, until many long ages after this. We seemingly have property; we have gold and silver in our possession, and houses and lands, and goods, etc. These things, we are

²¹ D&C 42:35,62.

²² D&C 52:2.

accustomed to call ours, but that is for the want of understanding. Every man and woman has got to feel that not one farthing of anything in their possession is rightfully theirs, in the strict sense of ownership. When we learn this lesson, where will be my interest and my effort? I do not own anything – it is my Father’s. How came I by my possessions? His providence has thrown them into my care; He has appointed me a steward over them, and I am His servant, His steward, His hired man, one with whom He has placed certain property in charge for the time being, that is, pertaining to the things of this world.”²³

Joseph Smith and Sidney Rigdon were instructed to take their journey to Missouri where, if they remained faithful, the Lord would make known to them the land of their inheritances. Other Elders were chosen to journey to Missouri, two by two, preaching the Gospel to the people, taking “their journey unto one place, in their several courses, and one man shall not build upon another’s foundation, neither journey in another’s track.” And, ever mindful of the poor and needy, the Lord said: “And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.”²⁴

Arriving at Independence, Missouri, the Prophet, contemplating the degraded condition of the Lamanites and lack of spiritual light among the people, asked the Lord in prayer, “When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the Last days?”²⁵ To which the Lord replied:

23 J.D. 4:28-29.

24 D&C 52:40.

25 History of the Church 1:189.

“Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the Land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints.

Wherefore, this is the Land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the Temple is lying westward, upon a lot which is not far from the court-house.”²⁶

Sidney Rigdon was later (Aug. 1, 1831) appointed to “consecrate and dedicate the land, and the spot for the Temple, unto the Lord”.²⁷

And thus the Zion of Joseph was planted in the spot that had been chosen for God’s favored garden – in Eden. Zion! not to be at once realized, for the people of God were still babes in “swaddling clothes”. They had eyes but they could see not, and ears that heard not. Their understanding was then immature as it still is. Perfection to them was a hazy mist. “Looking through a glass darkly” they were without discernment. They thought of investments and profits from coming booms, when a turnover would fill their pockets. They were not ready for consecration. Greed and selfishness controlled their hearts – not all of them to be sure, but so many of them that God’s perfect law could not be established.

Was Zion lost to the Saints? No more than the land of Jerusalem is lost to the Jews and their brethren. God’s plans and promises never fail. For, “I the Lord, will contend with

²⁶ July, 1831, D&C 57:1-3.

²⁷ D&C 58:57.

Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place. I, the Lord, have spoken it. Amen.”²⁸

The grand purpose of the economic Order of Heaven is to place men on a proper equality. Speaking of the great inequality existing in that day (June, 1831), the Lord told the Saints of their sins; they sought to “counsel in your own ways” – and their “hearts were not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.” And then these convicting charges were thundered forth:

“Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: the harvest is passed, the summer is ended, and my soul is not saved!”

And to the unworthy poor:

“Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands!”

And after this withering indictment, these comforting words:

“But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are

28 D&C 90:36-37.

contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.”²⁹

As before stated, mankind has sought to correct the present inequalities through their various “Isms”, cooperatives and human philosophies, but have signally failed in their efforts. The Lord’s ways are not man’s ways. He says:

“It is wisdom in me; 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 a steward over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my Saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the

29 D&C 56:14-20.

children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall with the wicked, lift up his eyes in hell, being in torment.”³⁰

The Lord had commanded Martin Harris, “That thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God”.³¹ As we have shown, the property, though in the possession of Martin Harris, did not belong to him. It was the Lord’s.

It is this coveting by man of “his own property”, or that which he assumes to be his own, that has shut out of his heart the love of righteousness and caused failure in achieving economic perfection. The taste of the world is still on their tongues. They are not able to discern between the spurious concoctions of the world and the manna of heaven.

It must be borne in mind that Zion is to be built up under the strict law of the Kingdom. Consecration is a part of that law. Only Saints who are willing to enter into the law of Consecration are to be used in establishing Zion. Zion is not only a location, but, referring to its inhabitants, is the pure in heart.³² “And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness and there was no poor among them.”³³ The pure in heart are bound to acknowledge, and abide in, the laws of God.

In initiating the work of establishing the law of consecration at Zion, the Lord commanded Martin Harris to be “an example unto the Church, in laying his moneys before

30 D&C 104:11-18. See balance of section for stewardship distributions.

31 D&C 19:26.

32 D&C 97:21.

33 Moses 7:18.

the Bishop of the Church”. And further:

“And also, this is a law unto every man that cometh into this land to receive an inheritance; and he shall do with his moneys according as the law directs.”³⁴

And in this same revelation (Aug. 1, 1831), the Lord took occasion to note one of the sublime truths so much needed among a people new to the real spirit of the Gospel – a people given to the desire for direction in every detail of life, without effort on their part. He said:

“Wherefore, let them (Bishop Edward Partridge and his counselors, and others) bring their families to this land (Missouri), as they shall counsel between themselves and me. For behold, it is not meet that I should command in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. 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, land keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing.

34 D&C 58:35-36.

Then they say in their hearts: this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.”³⁵

Stewardship

In the Lord’s economic system every man who consecrates, also becomes a steward to manage such of the property, either retained by him, by permission, or that shall be assigned to him from the properties of the Order. This places a personal responsibility upon him. For the management of his stewardship he is responsible to God through the authority appointed to preside.

And it shall come to pass, that after they are laid before the Bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.”³⁶

And whoso is found a faithful, a just and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life.³⁷ He shall inherit all things.³⁸

The Lord requires at the hand of every steward “to render an account of his stewardship, both in time and in

35 D&C 58:25-33.

36 D&C 42:32.

37 D&C 51:19.

38 D. & C. 78:22.

eternity.”³⁹

At Kirtland (April 23, 1834), the Lord commanded (as we have already quoted) 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 a steward over earthly blessings which I have made and prepared for my creatures.”⁴⁰

And further, on this subject of stewardships, after the Lord, by revelation, had appointed certain special stewardships:

“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. But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.”⁴¹

A stewardship may involve business transactions, or may consist of a spiritual or other mission to which the brethren may be appointed. The Lord assigned a stewardship to Joseph Smith, Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps, to be stewards over the revelations and commandments, to preserve, publish, sell and otherwise handle His sacred scripture. This is the commandment:

“I, the Lord, have appointed them, and ordained them to be stewards over the revelations and

39 D&C 72:3.

40 D&C 104:11-13.

41 D&C 104:55-57.

commandments which I have given unto them, and which I shall hereafter give unto them; and an account of this stewardship shall I require of them in the day of judgment.

Wherefore, I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof, yea, the benefits thereof.

Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse; and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the Laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; 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. Now, this commandment I give unto my

servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence for their security; for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them.”⁴²

Incidentally, let it be noted that in this extraordinary stewardship, the brethren were commanded not to give these things “unto the Church, neither unto the world”.

Joseph Smith was commanded to make:

“A solemn proclamation of my Gospel, and of this stake (Nauvoo) which I have planted to be a cornerstone of Zion, which shall be polished with the refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad.”

Robert B. Thompson was called to assist the Prophet in preparing and sending out his proclamation. “But let him remember”, said the Lord, “that his stewardship I will require at his hands.”⁴³

Every man was to be appointed his stewardship and to be accountable unto the Lord; “for it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures”.⁴⁴

42 D&C 70:3-16.

43 D&C 124:2, 3, 14.

44 D&C 104:13.

The inhabitants of Zion are to judge Zion:

For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the Bishop, who is a judge and his counselors, if they are not faithful in their stewardships shall be condemned, and others planted in their stead.⁴⁵

God's economic order, as before stated, contemplates a righteous equality. His children come to earth, which belongs to Him, with equal claims upon its bounties. If there isn't equality among them, something is wrong. One of the duties of the Saints is to discover where the wrong lies, and to their best abilities correct it. All who are faithful have equal claims on the properties of the Church, in accordance with their just wants and needs. In such a doctrine it is little wonder that an utopia was looked for in Missouri. The Church was young; the Saints were weak; they were still moved upon by the traditions of the world. The Gospel was little comprehended. "None doeth good for all have gone out of the way".⁴⁶ "For of him unto whom much is given much is required; and he who sins against the greater Light shall receive the greater condemnation."⁴⁷ "I, the Lord, am bound when you do what I says but when ye do not what I say, ye have no promise."⁴⁸

Five of the brethren were appointed (April 26, 1832) to manage the affairs of the poor in Zion and in Kirtland. They were: Joseph Smith the Prophet, Newel K. Whitney, Sidney Rigdon, Oliver Cowdery, and Martin Harris. These

45 D&C 64:38-40.

46 D&C 82:6.

47 Ibid. v. 3.

48 Ibid. v. 10.

brethren were:

“To be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships – to manage the affairs of the poor, and all things pertaining to the Bishopric both in the land of Zion and in the Land of Kirtland. For I have consecrated the Land of Kirtland in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion.

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. ...

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, in as much 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 hundred fold, 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.

This order I have appointed to be an everlasting order unto you, and unto your successors inasmuch as you sin not.”⁴⁹

Four days later (April 30, 1832) the Lord, by

49 D&C 82:11-14, 17-20.

revelation, fixed the status of women and children in the Order:

“Women have claim on their husbands for their maintenance, until their husbands are taken; and if they are not found transgressors they shall have fellowship in the Church. And if they are not faithful, they shall not have fellowship in the Church; yet they may remain on their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age. And after that, they have claim upon the Church, or in other words, upon the Lord’s storehouse, if their parents have not wherewith to give them inheritances.

And the storehouse shall be kept by the consecrations of the Church; and widows and orphans shall be provided for, as also the poor.”⁵⁰

50 D&C 83:2-6.

CHAPTER 5

The term, “United Order”, meaning the Order of Unity, as we interpret it, first appears in the Doctrine and Covenants, April 23, 1834, and here the term is used quite incidental:

“Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be a United Order, and an Everlasting Order for the benefit of my Church, and for the salvation of men until I come.”⁵¹

When a segregation of interests in Zion and in Kirtland was made, the Lord commanded that the one order should be called “The United Order of the stake of Zion, the city of Kirtland”; and the order at Independence was to be called the “United Order of the City of Zion”.⁵²

The “Order of Enoch” is not mentioned in the revelations as an economic order. Enoch and his people doubtless lived the Order of Consecration as it is revealed to the Saints in the present dispensation.

The law was first given in the present dispensation, as the Order of Consecration. Since the Saints were not prepared to live that perfect order of heaven, the Lord withdrew the same, which left the lesser portion of the law known as the Law or Order of Tithing.

Tithing, as a law of God, is as old as the Scriptures. It is an important part of the law of Consecration and Stewardship. In the present gospel Dispensation it was re-

51 D&C 104:1.

52 D&C 104:48.

established with the Church in great clearness. Quoting from “Ready References” published by the Church of Jesus Christ of Latterday Saints, for use of Missionaries and Bible students⁵³:

Tithes and Offerings

...It was rigidly enforced while the people lived under the “Law” and, moreover, heathen nations have recognized it. The tithe was collected in Egypt; the Greeks, the Romans, the Babylonians and Assyrians, the Carthaginians, the Arabians and the Chinese have all recognized the sanctity of the ecclesiastical tithe; and the tithe basis is that upon which is founded the system of taxation today amongst Mohammedan peoples. Its early mention in the Scriptures known to us as the Holy Bible, is not that of enactment but that of observance of a law that was already understood.

While not specifically designated as a tithe, some have suggested that the offering made by Cain and Abel probably had that significance. At any rate God’s acceptance of the one and rejection of the other teaches the solemn lesson that not only the offering but also the maker of the offering must be right before the Lord. (Cain) “Why art thou wroth? And why is thy countenance fallen? if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.”⁵⁴

Righteous Abraham paid his tithes to the Great High Priest, Melchisedek, King of Salem, meaning “King of Righteousness”.⁵⁵ “And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on so that I come again to my father’s house in peace, then shall the Lord

53 p. 104

54 Gen. 4:6-7.

55 Gen. 14:18-20; also see Heb. 7:1-4; Alma 13:15-16.

be my God. And the place of this stone which I have set for a pillar, shall be the place of God's house: and of all that thou shalt give me I will surely give the tenth unto thee."⁵⁶

The Law of Moses Respecting Tithes

“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. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.”⁵⁷

To Israel in the days of the Prophet Malachi, the malediction of the Lord came upon them because of slothfulness, in this language:

“Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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,

⁵⁶ Gen. 28:20-22, Inspired Version.

⁵⁷ Lev. 27: 30-33; Also see Num. 18:20-28; Deut. 12:5-6; 14:22-29; 26:12-15; 2 Chron. 31:2-10; Neh. 13:10-12.

and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.”⁵⁸

Jesus rebuked the hypocritical Pharisees on the subject of their observing the lesser laws and ignoring the greater. He said:

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier things of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves transgress the whole law.”⁵⁹

At Kirtland, (Sept. 11, 1831) the Lord revealed to Joseph Smith for a company of elders preparing to leave for Zion in the following October: “Behold, now it is called today 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.”⁶⁰

Again, the Lord, speaking through his Prophet (Nov. 27, 1832), concerning the Saints in Zion, said:

“It is contrary to the will and commandment of God,

58 Malachi 3:7-12. Also see 3 Nephi 24:7-12.

59 Matt. 23:20-21, Inspired Version.

60 D&C 64:23.

that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.”⁶¹

Subsequent to this (Nov. 29, 1834) the Prophet and Oliver Cowdery, entered into a vow with the Lord upon the subject of the tenth. Joseph relates:

“After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the East, to loan us \$430.00; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord, viz:

That if the Lord will prosper us in our business and open the way before us that we may obtain means to pay our debts; that we be not troubled nor brought into disrepute before the world, nor His people; after that, of all that he shall give unto us, we will give a tenth to be bestowed upon the poor in His Church or as He shall command; and that we will be faithful over that which He has intrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children and our children’s children, may know of the scone, we have subscribed our names with our own (hands).”
(Signed) Joseph Smith, Jr., Oliver Cowdery

A Prayer

61 D&C 85:3.

“And now, O Father, as Thou didst prosper our father Jacob, and bless him with protection and prosperity wherever he went, from the time he made a like covenant before and with Thee; as Thou didst even the scone night, open the heavens unto him and manifest great mercy and power, and give him promises, wilt Thou do so with us his sons; and as his blessings prevailed above his progenitors unto the utmost bounds of the everlasting hills, even so may our blessings prevail like his; and may thy servants be preserved from the power and influence of wicked and unrighteous men, may every weapon formed against us fall upon the head of him who shall form it; may we be blessed with a name and a place among Thy Saints here and Thy sanctified, when they shall rest. Amen.”⁶²

The experiences of the Saints, in numerous instances, testify how bounteously the Lord has blessed them in their observance of this law of the tenth. We recall an instance related some years ago in our presence, by President George Q. Cannon. He had been scrupulously careful in paying his tenth. At this time a debt he owed of \$5000 was shortly to become due. He could see no way of meeting it. Money, in those days, was scarce and difficult to raise. He, however, managed to raise \$500, and paid that, in advance, as his tithing on the contemplated \$5000, then he told the Lord what he had done, and asked His help. He testified that the full amount was raised without trouble and he discharged his debt before it became due.

Joseph Smith’s announcement of the law of tithing met with scorn and derision from the world who found great objection to it. However, the principle appealed to some. We

62 Doc. His. of Church, 2:175.

note one example taken from the December 12, 1887, issue of the Chicago MAIL, where a non-Mormon minister advocated the law to his fellow ministers. Today, we are informed, the law is quite generally observed by certain individuals aside from the Mormons, and by some of the churches:

“It is as clearly our duty to give one-tenth of our incomes to the Lord, as it is to give one seventh of our time, said the Rev. J. M. Caldwell at the meeting of the Methodist ministers. The reverend gentleman then proceeded to make a long argument with this idea as a basis. Many texts were quoted to show that the Old Testament writers all agreed that one-tenth should be given to the Lord, and that this doctrine was reiterated in the New Testament the same as is that of Sabbath keeping. Mr. Caldwell gave numerous examples to show how this plan operated practically on those who adopted it. He himself had always practiced giving one-tenth of his income, and had prospered by it. A few years ago he had supposed himself to be worth at least \$12,000 after his debts were paid. Suddenly he woke up to find his property all gone and himself \$5000 in debt. It then became necessary for him to assume obligations to the amount of \$40,000. Notwithstanding these heavy liabilities he continued giving one-tenth of his income to the Lord. As a result of this, his debts were now paid, and he was in better financial condition than before.”⁶³

The Saints gave up the Order of Consecration. They did not feel inclined to give to the Lord 100% as Joseph and

63 Mill. Star 50:40.

some of his associates had been doing. They were anxious to revert to the law of tithing – and part with only 10%. It was at Far West, Missouri (July 8, 1838), in answer to the Prophet’s question: “O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing”, the Lord said:

“Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church in Zion; for the building of mine house, and for the laying of 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 forever, for my holy Priesthood, saith the Lord.

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 I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion. Even so. Amen.”⁶⁴

How shall the tithing be disposed of?

64 D&C 119.

“Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop, and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen.”⁶⁵

And thus the law of tithing was stated, together with the manner of handling the fund. The beginning of tithing, it will be noted, is first to pay into the treasury the surplus of one’s property, where a surplus exists. By surplus, we understand that portion of one’s property, real or personal, that is over and above the just needs and requirements of his family or the business in which he may be engaged or that may be assigned him to engage in. We understand, too, that in addition to the 10% on the annual interest to be paid as a regular tithing, he is expected to continue to turn into the treasury surpluses as they shall accumulate from time to time.

To pay the tenth of one’s interest annually, and only that, would not bring about the equality contemplated by the Lord – that there shall be neither rich nor poor among the Saints. While many may never have a surplus to surrender, there are those, no more honest and faithful, but more richly endowed with business acumen whose operations will bring surpluses each year. If such confine themselves to the payment of the tenth their surplus accumulations may increase to prodigious amounts. This situation, however, is taken care of by the following instructions already quoted:

“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

65 D&C 120.

consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. ...

And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.”⁶⁶

It may occur to some of the Saints that too great stress is placed upon temporal goods, money, etc., that belong to the Lord’s storehouse, as though the Lord were in need of such things. True it is that all things belong to Him. The gold and silver and other precious metals that fill the mountain chains and our valleys – wealth, the value of which is beyond the power of man to estimate. Then what does the Lord want of a mere tenth and why take a tenth from the scanty incomes of the poor?

The Saints must come to the understanding that God needs the tenth only as the principle of paying it qualifies His people for greater blessings. God does not need it, but the Saints do need the blessings that come from the law’s observance. One must learn to part with a mere tenth before he can give all. It is the first step in subduing the spirit of selfishness inherent, to a greater or less degree, in all people. The Saints have to learn that “it is more blessed to give than it is to receive.” We are commanded to “subdue the earth”. A part of the earth as it pertains to the mortal bodies of man, is selfishness, greed, worldly honor, vanity and the like. To subdue such human characteristics means to take upon oneself the opposite attributes. The more one gives the more one feels able to and wants to give. This liberalizes his soul

66 D&C 42:33, 55.

and definitely stamps him as a servant of the Lord. “The liberal man deviseth liberal means, and by his liberality shall he live.” The principle is beautifully illustrated in instructions from the Lord for His servants to preach the Gospel without purse or script:

“Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward. And he that doeth not these things is not my disciple; by this you may know my disciples.”⁶⁷

By the faithfulness with which the Saints pay their dues to the Lord their standing before Him is judged. It is not the Lord who is blessed through the payment of tithes and offerings, but the Saints who pay voluntarily and cheerfully. They “shall in no wise lose their reward.”

Concerning the consecration of property, the Prophet gave the following instructions to Bishop Edward Partridge:

“First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the Law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support

67 D&C 84:89-91.

of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.⁶⁸

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An important key is given by the Lord for the successful living of His economic law. It must, of course, be remembered that man is mortal and is subject to mortal weaknesses engendered by ignorance, intolerance, and selfishness. The spirit of competition is rife in their hearts. One really feels, because of his training and natural abilities he is entitled to more consideration than his neighbor not so

68 See Doc. His. of Church, 1:364-5.

richly endowed. Under the Lord's system the just wants and needs of every person in the Order is to be supplied, within the possibilities of the Order. It, of course, stands to reason that all men will not wear the same grade or amount of clothing. An executive of a mercantile or banking firm having what may be termed a "white collar" job, will necessarily dress differently while he labors in his stewardship, than the farmer while plowing his field or harvesting his crop. In his work the farmer feels easier and more comfortable in his simple and less expensive habiliment. His just wants and needs are more easily satisfied in clothing, transportation, etc. The key the Lord gives is: "Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."⁶⁹

Let this key be the guide to all human effort, and no man will have occasion to complain of imagined discrimination. When men learn to do "all things with an eye single to the glory of God", – and that is exactly the lesson they must learn – the problem is solved. To seek the interests of one's neighbor is to forget self while serving others; it is to do unto others as one would like to be done by. This great challenge is before mankind. Honestly approached, it cannot fail.

"Love gives and gives and gives till life is gone, And then throughout Eternity, gives on and on."

69 D&C 82:19.

CHAPTER 6

The United Order touches the purse strings. This is the tender spot of man. Men will trust their eternal salvation in the hands of their presiding brethren – the Priesthood, but when an action involves their bank account, they are inclined to draw into their shells and close up. Speaking of the Economic Order of Heaven, on June 3, 1855, Brigham Young said:

“There is another revelation still prior to this time,⁷⁰ stating that it is the duty of all people who go to Zion to consecrate all their property to the Church of Jesus Christ of Latter-day Saints. This revelation was referred to at the April Conference in 1854. It was one of the first commandments or revelations given to this people after they had the privilege of organizing themselves as a church, as a body as the kingdom of God on the earth. I observed then, and I now think, that it will be one of the last revelations which the people will receive into their hearts and understandings, of their own free will and choice, and esteem it as a pleasure, a privilege, and a blessing unto them to observe and keep most holy.”⁷¹

And further:

“I do not want to live to see the sufferings that this people will have to go through if they reject the United Order. If this people do not accept and live the principle of the United Order, they will not be

70 D&C 42, Feb. 9, 1831.

71 J. of D. 2:299.

acceptable to the Lord.

The fulness of the Gospel is the United Order and the Order of Plural Marriage, and without these two principles this Gospel can never be full.”⁷²

“But”, say the Saints, “the law of Consecration was withdrawn from the Church and cannot be renewed until the Lord re-establishes it.” We deny that the law was withdrawn from the Church. The Saints withdrew from the law. They were not prepared to live it. They chose to be driven from Zion – in Jackson County, rather than abide in the law. And as for new revelation from heaven, the Saints may not expect any further revelation until they accept the revelations already given on the subject.

Speaking at Lehi, August, 1874, Brigham Young said:

With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the Language a of revelation, further than to say – “Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

You can accommodate yourselves by calling this a new revelation, if you choose; it is no new revelation, but it is the express word and will of God to this people.”⁷³

72 At dedication of St. George Temple.

73 J. of D. 17:154.

President Young had already told the Saints:

“I will say, first, that the Lord Almighty has not the least objection in the world to our entering into the Order of Enoch. I will stand between the people and all harm in this. He has not the least objection to any man, every man, all mankind on the face of the earth turning from evil and loving and serving Him with all their hearts. With regard to all those orders that the Lord has revealed, it depends upon the will and doings of the people, and we are at liberty, from this Conference, to go and build up a settlement, or we can join ourselves together in this city, do it legally – according to the laws of the land – and enter into covenant with each other by a firm agreement that we will live as a family, that we will put our property into the hands of a committee of trustees, who shall dictate the affairs of this society. If any man can bring up anything to prove to the contrary I on willing to hear it. But no man can do it.”⁷⁴

Has the Economic Order of Heaven been given a trial by the people of God in the present dispensation? Yes, it has. It was tried in Ohio during the infancy of the Church; also in Missouri and then, in a modified form, in Nauvoo. After the Church reached the Mountains and had become strongly established, the Order, in modified and varied degrees of perfection, was introduced and urged among the Saints here. It was clearly apparent to the leaders of Israel that the Saints were not prepared, in their faith and understanding, to live the law in its fulness. Many were more advanced in the knowledge of God than others. Many were still on a milk diet – meat was too strong for them. The “spirit was willing

74 J. of D. 16:8.

but the flesh was weak.” Not all of a sudden does a people, born and nurtured in the traditions of Babylon, emerge from the darkness into the full effulgence of light. They “see through a glass darkly”, until through strict disciplining, persecutions, hardships, and rigid schooling their eyes can behold the fulness of beauty and life.

It was the desire of the Lord that all Israel, in the days of Moses should perfect themselves to a degree that they could look upon His face, and bask in His glorious light and power. Moses enjoyed this great blessing, and invited the Priesthood to so live that they, too, might have it. They would not do it – they could not endure the direct presence of God. Moses found seventy men who were able to scale the heights and reach the pinnacle. Others labored, reaching but the foot of the mountain, and varying distances of the rocky pathway, but faltered and fell back before reaching the top.

And so it was with the Saints in the Mountains with the Order God had offered them. A few were prepared in their hearts to receive it and live the fulness of it – and a few are thus prepared today, but only a few. Hence various phases of the principle were tried in scattered communities – cooperatives, community life, consecrations, modified stewardships, etc. Brigham Young, with his stalwart associates, worked early and late, organizing the different communities, encouraging the Saints to be firm and stable in the new move.

History records that when Brigham Young returned from his southern headquarters, at St. George, in 1874-5, he was signally disappointed in the lack of harmony existing among the Saints in the northern part of the Territory. Both leaders and the people seemed to be at fault. A rebuke and an appeal for continued efforts to succeed in their objectives was issued (Jan. 10, 1875), from which we excerpt the following:

“Brethren, with regard to the United Order: You are my witness that we did not ask for your gold, nor silver, nor houses, nor lands, goods nor chattels, nor anything else of property kind; but we asked for you, your time, your talents and all the ability that God has given to you, to enter into the United Order after the pattern of Heaven to build up the Zion of God upon this Land. I should judge from some things that I have learned concerning those who have dictated in this Holy Order, and some who have entered into it, who have had no particular dictation concerning property of others, that many of them, rulers and people, have not apprehended the Order that the Lord wishes to establish in the midst of His Saints. We should advise you to continue in this good work as far as you can see and understand. Seek unto the Lord to know His Mind and will concerning yourselves and the duties devolving upon you until you can know and understand His will for yourselves; then you will enter into it with your whole hearts.

There is no failure in this Order; no more than there is in the kingdom of God that our Heavenly Father has many times sought to establish on this earth. The failure is in man, but no failure in God or His holy principles.

Seek for men to be your leaders in this Heavenly order that do know and understand business so that they will know how to dictate.

You may not understand one fact that is before our eyes; that this Temple in St. George is being built upon the principle of the United Order; and when we cease our selfishness, and our whole interest is for the building up of the kingdom of God on earth, we can then build temples and do anything that we want to

with united voice and hands.”

Notwithstanding the President’s appeal, we are told, many communities returned to individualism. Harmony, Toquerville, Washington, Pinto, Panaca, Pine Valley, and Rockville abandoned attempts to preserve the order after an extended trial.

In the south a spirit of reform and repentance seemed to be born. The seed was germinating and the plant taking root. Many were baptized for the renewal of their covenants. It is related that “At Ephraim, on June 27, 1875, the 31st anniversary of the martyrdom of Joseph and Hyrum Smith, seven of the Twelve Apostles were rebaptized. In the course of the next few weeks thousands followed their example. The officiating elder used the following words: ‘Having authority given me of Jesus Christ, I baptize you for the remission of your sins, the renewal of your covenants, and the observance of the rules of the holy United Order, in the name of the Father, and of the Son, and of the Holy Ghost.’”

After the death of Brigham Young, President John Taylor, addressing the regular Priesthood meeting in Weber stake (Sept. 21, 1878) made the following remarks:

“There are some things we seem to be very much confused about, in regard to our temporal matters. During the life time of President Young – several years ago, it seemed as though he was wrought upon to introduce cooperation and the United Order, to quite an extent. He told us at the time that it was the word and will of God to us. I believed it then; and I believe it now. And yet, at the scone time, every kind of idea, feeling and spirit has been manifested. In many places cooperation and the united Order have been started under various forms; in some they have succeeded very well, and in other places people have

acted foolishly and covetously seeking their own personal, individual interests under the pretense of serving God and carrying out his designs. Others have been visionary and have undertaken things which were impracticable, while others have not acted in good faith at all. ... (p. 54)

Shall we sustain co-operation and the United Order and work with that end in view in all of our operations, or shall we give it up as a bad thing unworthy of our attention? That is where the thing comes to in my mind. At any rate we wish to act honestly and honorably in this matter. If we believe that these principles are true, let us be governed by them; if we do not, let us abandon them at once, conclude that we have made a mistake and have no more to do with them. ... If the Lord be God, follow him; but if Baal, then follow him. There was a disposition in ancient Israel to have a part of God and a part of the devil or Baal – an idolatrous god which was worshipped by them. ... (pp. 54, 55)

Now, I know that many of you will say, in speaking of cooperation: “There has been a great many abuses.” Yes, I admit it – numbers of them. “What, and under the name of the United Order also?” Yes, any quantity of them. Joseph Smith in his day said it was extremely difficult to introduce these things because of the greed, covetousness, selfishness and wickedness of the people. ... It is, no doubt, very up-hill business for a man to be a Saint if he is not one; and if he has not the principles of the Gospel in his heart, it must be very hard work, I may say, an eternal-struggle, for him to preach. (p. 57)

If faith, repentance and baptism and the laying on of hands is right and true and demands our obedience, so does cooperation and the United Order.

Some may say, here such and such a man has been connected with the United Order, and how foolishly he has acted, and others have gone into cooperation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptising people and make no further efforts to establish the kingdom of God upon the earth, because certain ones have acted foolishly and perhaps wickedly? Do the actions of such people render the principles of the Gospel without effect, or the doctrines we teach untrue? ... (p. 58)

What was the principle of cooperation intended for? Simply as a stepping stone for the United Order, that is all, that we might be united and operate together in the interest of building up Zion. Well, having started, what do we see? one pulling one way, another pulling another way; everyone taking his own course. One man says: Such a one takes his own course, and I will take mine. Using the same line of argument, because one man commits a wrong unworthy the calling of a Latter-day Saint, his doing so is to be an excuse for my doing the same thing. As I understand it, I am called to fear God, whether anybody else does it or not; and this is your calling just as much as it is mine. ... (p. 59)

Moses succeeded in leading seventy of the Elders of Israel to the presence of God; he would have led all Israel into His presence, but they would not be led; they turned to idolatry, to evil and corruption and hence they became disobedient and unmanageable. And when the Lord spake to them, they became terrified and said, "Let not God speak to us lest we die." God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. ... (p. 59)

Shall we be true to our religion, true to our faith, true to the principles that God has commanded; or shall we forsake them? we will not forsake them, and the brethren generally do not feel like doing it; but there are a few now and then who get off the track. ... I will tell you in the name of Israel Is God that if you keep his commandments, you will be the richest of all people, for God will pour wealth upon you; but if you do not, you will have to struggle a good deal more than you have done for the Spirit and blessings of God will be withdrawn from us, just in proportion as we withdraw ourselves from God. (pp. 60, 61)⁷⁵

It is not our purpose, at least at this time, to enter into or make an analysis of the individual efforts of the Mormon communities to adopt the economic requirements embodied in the United Order. That the efforts did not succeed is clear. It matters not so much why, as that the law comprehends the true Economic Order of Heaven, and must be accepted and adopted in fulness by the Latter-day Saints before Zion can be redeemed and the millennial reign of peace be ushered in.

It has been stated that not every apparent failure is in fact a failure. Failures resulting from honest effort in legitimate undertakings are often stepping-stones to success. The successive movements of the Church from the land of its birth in New York, westward to the Rocky Mountains did not spell successive failures. Each movement, though tortuous and painful at times, added new strength to the cause. Truth is ever on the march. It cannot stand still – but in that march it frequently meets obstacles mountains high, through which it must cut and go on. The progress of cutting through may seem slow, extending through one generation into another. It

75 J. of D. 21:54-61.

may appear at times to be at a standstill – to have met with defeat, to have surrendered – but truth never stops, never stands still, never surrenders, is never discouraged. It is God’s invincible army tank that, meeting with seeming irresistible obstacles, slows to a crawl, eating its way through fire and hell, in its immutable course, to the celestial city, which it is bound to reach.

Orderville

We extract the following press item from the Salt Lake Telegram of July 12, 1933, showing one of the lasting results from an honest effort to live this economic Order of Heaven:

“A city without government or laws to direct it may seem as utterly lacking in purpose or direction as a rudderless boat or a plane without a pilot.

“Not so the little town of Orderville, Kane County, whose inception in 1874, was founded on the plan of the United Order; the pooling of all the interests of 150 families subscribing to the order. The spirit that kept these families together rules the town today, a representative of the Telegram found, and makes it one of the most unique cities in the West.

“During the 18 years of the existence of the order, the men worked together in the fields, or tended the community’s sheep, or followed the trades that kept the order alive and working. The women took turns cooking and serving the food, tending the cotton and woolen mills, looking after the babies and silk-worms. And all that was reaped was shared in common. No man was richer or better clothed or fed than his neighbor.

“The plan was established in Orderville by

George A. Smith, first counselor to Brigham Young, second president of the L.D.S. Church. Some of the rules governing the order, and to which every member entering the organization subscribed were as follows:

“We treat our families with due kindness and affection and set before them an example worthy of imitation. in our families and in intercourse with all persons we will refrain from being contentious or quarrelsome and we will cease to speak evil of each other and will cultivate a spirit of charity.

“In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and cease to import or buy from abroad any article that can be reasonably dispensed with, or which can be produced by combination of home labor. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.

“We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care.

“We will combine our labors for mutual benefits, sustain with our faith, prayers and works those whom we have elected to take the management of the different departments of the order, and be subject to them in their official capacity, refraining from a spirit of fault-finding.

“We will honestly and diligently labor and devote ourselves and all we have to the order and the building up of the kingdom of God.’ ...

“Laws, what do we want of laws? Every man knows his duty to his town and his neighbor. It is every man’s responsibility to see that we keep going’, said another leading citizen of the community.

“Police? But we don’t need them. Nobody thinks of locking his doors at night. Every man trusts his neighbor. There is no preparedness against crime, therefore we have no criminals.

“But’, a tourist may object, ‘you are on one of the main highways between Utah and California, between Zion and Bryce Canyons. Doesn’t the fact that you have so many transients passing through add to your need of protection?’

“Well, once there was a robbery in the town. Somebody broke into a store and stole something to eat. Everybody thought it was a tramp. I guess he hit the town too late to be fed and so helped himself. ...

“Depression, sure, we’ve had one. That is, we don’t have as much money as we used to have, but we still have plenty to eat and we own our own homes.’ ...

“Yes, the citizens of Orderville pay county and state taxes, but no city taxes. This fact alone might make the average overburdened taxpayer sigh with envy. Orderville is, in fact, one of the most interesting experiments in community life in the United States – an experiment that was apparently a success. Sociologists and believers in Utopia might well pay it a visit.”

CHAPTER 7

Some have complained because of the delay in the redemption of Zion. They charge the Lord with “delaying His coming, etc.” This, however, is not the truth. The Lord hasn’t delayed His coming, but man has delayed proper preparation for His coming. Zion would have been redeemed over one hundred years ago, had the Saints chosen to have it so. Zion cannot be redeemed until the people themselves take a course to warrant such redemption. The situation is entirely in their hands.

The first recorded law to the Saints was to “multiply and replenish the earth, and subdue it”. But how can one hope to subdue the earth until he has effectually subdued himself? The law is inexorable. When man reaches a state of perfection of doing his part, the Lord will not delay in fulfilling His agreements.

Writing to Lyman Wight and members of the High Council at Zion, August 16, 1834, the Prophet Joseph Smith, instructing the brethren on the advisability of petitioning the Governor and other high officials of the state and nation for redress of their wrongs, etc., continuing said:

But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions and Locate themselves, to be in readiness to move into Jackson County in two years from the eleventh of September next, which is the appointed time for the redemption of Zion; if – verily I say unto you – if the Church, with one united effort, perform their duties; if they do this the work shall be complete – if they do not this in all humility, making preparation from this time forth Like Joseph in Egypt, laying up store against the time

of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when it shall be said, To your tents, O Israel.’ Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord’s house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.”⁷⁶

Thus we see, that if the “Church with one united effort” had “performed their duties”, Zion could have been redeemed by September 11, 1836. That the saints were, because of their weaknesses, unable to comply with their part in order to accomplish this great achievement, warrants no criticism from us. In the present day progress towards perfection seems to be little or no more rapid. But the point to be remembered is that as soon as we are ready the Lord will act; to act sooner would be to annul eternal laws and bring chaos instead of order to the Church. All blessings are predicated on law.

Upon this point, too, the Lord revealed to the Prophet, June 22, 1834, the following:

“Verily I say unto you who have assembled

76 Doc. His. Church, 2:145-6.

yourselves together that you may learn my will concerning the redemption of mine afflicted people –

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 might have not learned to be obedient to the things which I required 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 cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot 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. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad – there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion – that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands. And this cannot be brought to pass until mine elders are endowed with power from on high.

For behold, I have prepared a great

endowment and blessing to be poured out upon them, inasmuch as they am faithful and continue in humility before me. Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. For behold I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill – I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints. Behold, I have commanded my servant Joseph Smith, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house have not harkened unto my words.”⁷⁷

Then again, men are sometimes called upon special missions. Due to their lack of understanding they misinterpret the real purpose of the mission , and when their ideas fail they blame the Lord or His mouthpiece. Such was the case with some members of Zion’s camp that went to Missouri, by commandment of the Lord, to take succor and encouragement to the persecuted Saints.⁷⁸ The camp was soon disbanded and the brethren released to return to their homes. Some complained and thought they should have fought for the rights of the Saints. Their journeying to Missouri had been accomplished under much suffering, sickness and many deaths. To stop there did not fit in with

⁷⁷ D&C 105:1-17.

⁷⁸ Comp. His. of the Church, Roberts, 1:357 et seq.

their understanding of courage and loyalty. But Joseph explained the matter, as related by Elder Joseph Young, in his “History of the Organization of the Seventies” (page 14), who says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the elders assembled in Kirtland soon after the Seventies were organized:

“Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.

But Zion will be redeemed as the Lord declared. After giving specific instructions to the leaders of the Church in Missouri as to their general deportment among the citizens, and that they should acquire title to the land of Zion by purchase, the Lord said, “And after these lands are purchased, I will hold the armies of Israel guiltless in taking possessions of their lands”, and continuing:

But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and His Christ; therefore, let

us become subject unto her laws.”⁷⁹

“Verily I say unto you, it is expedient in me that the first elders of my Church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland. And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.”⁸⁰

Briefly touching upon the different movements of the Church from western New York to Missouri (April 6, 1874), Elder Orson Pratt said:

“When these missionaries assembled in Jackson County, the Prophet Joseph, being with them, inquired still further, and a commandment was given on that occasion, before the Church had gathered, except one small branch, called the Colesville Branch, and that commandment was to be binding upon all the Latter-day Saints who should gather up to that land. What was it? That all the people who should gather to Jackson County, the land of their inheritance, should consecrate all their property, everything they had – they were to withhold nothing.

⁷⁹ Doc. His. Church 2:182.

⁸⁰ D&C 105:31-37.

Their gold and silver, their bedding, household furniture, their wearing apparel and everything they possessed was to be consecrated. That placed the people on a level, for when everything a people has is consecrated, they are all equally rich. There is not one poor and another rich, for they all possess nothing. ... (p. 28)

“I will now read to you what took place on this American continent thirty-six years after the birth of Christ. Jesus appeared here on this continent and organized his Church. He chose twelve disciples and commanded them to go and preach the Gospel in both the land south and the land north, and they did so. This extract gives us a little information about the repentance of the people:

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.⁸¹ (pp. 28, 29)

“...Any person having the name of Latter-day Saint who feels that he is better than, and distinguishes himself from, the poor and supposes that he belongs to a little higher class than they, is in danger. ‘beware’ of pride, lest you become like unto the Nephites of old.’

“In order that this pride may be done away, there must necessarily be another order of things in regard to property. Why does pride exist at all? Let us

81 4 Nephi 1:2,3.

make a little inquiry about this. Do you know the reason? It all arises out of the love of riches. This is what generally constitutes pride. Now supposing you were all brought on a level in regard to property by a full consecration of everything that you have into a common stock fund, would there be among that number one who should thus consecrate all that he had, who would have anything to boast of above his neighbor? Not at all. He might have the use of property, one man might have perhaps a hundred times more than another, to use as a steward or agent for this general fund; but when he has used it, he has his living out of it – his food, his raiment, the necessaries and comforts of life, whether he handles hundreds of thousands or merely a small stewardship, for the man that takes charge of a great manufacturing establishment would require more funds than he who has a small farm, but the funds would not belong to him; he only has his food, raiment and the necessaries and comforts of Life. But here is another branch of business, just as important, as far as it goes, as this large manufacturing establishment. What is it? To make mortar, to lay up our buildings, for without them we should soon suffer. The man who makes mortar, then, is just as honorable as the man who takes charge of a large establishment which requires five hundred thousand dollars to carry it on. But in both cases, the surplus of their labor, after taking therefrom the necessaries of Life, goes to the common stock fund; and the man who has had charge of the large establishment has nothing that he can boast of over the man who makes mortar – one is just as rich as the other.

“But I know there are many Latter-day Saints who have formed an erroneous idea or opinion in

regard to this common stock fund. Some for want of reflection, may suppose that every man and every woman must have the same fashioned houses to live in, or there would not be an equality; they must have the same amount of furniture, or there would not be an equality. Some may suppose that all must have the same kind of bedding and everything precisely alike or there would be no equality. But this is not the way God manifests himself in all the works of his hands. Go to the field, the pasture or meadow, and learn wisdom. Search from one end of the pasture to the other and see if you can find two blades of grass that are exactly alike. It cannot be done, there is a little deviation, a little variety, and hence we see from this that God delights in variety. But because one blade of grass might be formed a little more pleasing to the eye than another, would the first have any right, if it could reason, to say, 'I am above that other?' Not at all. It was made for a certain purpose and so in regard to everything else. ... (pp. 31, 32)

“Then again, I do not know that the common stock operation which God commanded us to enter into in Jackson County, Mo., will be suitable in the year 1874 (or 1946) (brackets ours). I commenced my discourse by showing that what was suitable one year was not always suitable the next. I do not know but here in Utah it may be necessary to vary materially from the principles that were commanded to be observed in Jackson County, Mo. I do not know but we may be required here to not only consecrate all that we have, but even ourselves as well as the property we possess, so that we may be directed by the Bishops and their counselors, or whoever may be appointed, in regard to all our daily avocations. I do not know how it will be. I have not heard. Down in

Jackson county they were not thus directed. Every man got his stewardship, and he occupied it, and rendered an account of the same from time to time. But I do not know but it may be necessary here in Utah that we should be directed oftener than once a year; it may be that we shall be told weekly, and perhaps in some cases daily; and perhaps the Bishop or overseer may say today, 'Here, brother, I would like you to do so and so today', and tomorrow he comes along and says, 'I would like you to stop that now; we have something else on hand; come with me, I will put in my hands as well as you, for although you have selected me by your own voice to take charge, I am no better than you are, therefore I will take hold with you and do all I can in connection with you, and Let us go at this business today.' Tomorrow there may be something else, and the next day something else, perhaps, according to the judgment of the Bishop and those who are appointed with him. In this way we could, perhaps, more effectually carry out the mind and will of God here in this desert country, than we could if we tried to imitate the pattern which was given to us in another country. ... (pp. 33, 34)

"Inquires one, 'What is it, what kind of an order is it? Tell us all about it.' I would tell you as much as I thought was wisdom, if I understood it myself; but I do not; I have had but very little information about it. Suffice to say that I know that the order of things that could have been carried out successfully in Jackson County cannot be carried out here, on the same principle, without a little variation. It cannot be done circumstances require different laws, different counsel, an order of things suited to

the condition of this desert country.”⁸²

Words of John Taylor at Nephi, April 9, 1874:

“I have said, and say now, that I believe that Joseph Smith revealed more in relation to the kingdom of God, and was a greater prophet than perhaps any other man who ever lived except Jesus. I do not know how far Enoch and perhaps some others on this continent went; if we had further records from the Book of Mormon they might throw more light on subjects with which we are not at present very well acquainted.

“We occupy a very remarkable position; we are living in a peculiar day and age of the world, in the dispensation of the fulness of times. When the President communicated with us a little before starting from the south, about this new order, I really did not know what shape it would assume or how it would be introduced, but it had got to come.... As to the modus operandi, that is another question. I have sometimes thought, to tell the truth, that we might have different orders, perhaps the Patriarchal Order perhaps the Order of Enoch, and perhaps an All-things-in-common Order, all operating under one head; but I do not know anything definitely about it, and it is not my business. ... (p. 47)

“It is asked – ‘Well, what is the Order?’ We do not know exactly, we know it in part; it is just as Paul said in his day – ‘We see in part, and we prophesy in part’, etc. But to begin with, unless some change does take place in relation to our temporal matters, our situation is anything but pleasant. The fact of the

82 J. of D. 17:28-35.

matter is, we are all of us on the highway to financial or temporal ruin. The world is going to the devil just as fast as it can go. Corruption, fraud, chicanery, deception, evil and iniquity of every kind prevail, so that you cannot trust a man in any place, you cannot rely upon his word, you cannot rely upon any instrument of writing that he gets up, and there is nothing you can rely upon. ... (p. 49)

“We, as a people, have come out from Babylon, but we have brought a great amount of these infernal principles with us, and we have been grabbing, grasping, pinching, squeezing, hauling, horning and hooking on every side, and it seems as though every man was for himself and the devil for us all. That is about the position we are in today. We want a change in these things. We have come to Zion. What to do? Why to do the will of God, to accomplish His purposes, to save ourselves, our progenitors and our posterity, and we have come because the Spirit of God led us here through the instrumentality of the holy Priesthood of God. Jesus says – ‘My sheep hear my voice, and they know me, and they will follow me, and a stranger they will not follow, because they know not the voice of a stranger.’

“We who have gathered here have been going in a curious, crooked kind of a way, but we have nevertheless started to build up the kingdom of God and to establish correct principles upon the earth and to help to redeem it. Can we accomplish this by continuing in the course we have hitherto pursued? No, verily no. But I will tell you how I have always felt, both in Joseph’s day and since then, whenever the Lord has wrought upon the man who stands at the head of his people to introduce anything for the

welfare of his kingdom, it is time to look out, and to carry out the counsels that are given; and yesterday, after I arrived here, and had seen President Young, and conversed with him, and then heard him and others speak on these principles, I said to him, ‘The old fiddle is in tune, the sacred fire is glowing and burning’; and I think so still. The old fiddle is in tune. The right feeling, spirit and influence are operating, and we all feel them. ...”⁸³

The question was frequently asked, and it is still being asked, “Why we as a people do not establish the Order of Enoch?” And on this point we quote from President Brigham Young:

“I say to the Latter-day Saints that the only reason why we do not take up the subject and enter into the organization of Enoch, or a city of Enoch, is simply because we have not yet been able to find every item of law bearing upon this matter, so as to organize in a way that apostates cannot trouble us. This is the only reason. It is a matter that I am paying particular attention to, with some of my brethren, to see if we have skill enough to get up an organization and draw up papers to bind ourselves together under the laws of the United States, so that we can put our means and labor together and join as one family. As soon as we can accomplish this, and get an instrument that lawyers cannot pick to pieces and destroy, and apostates cannot afflict us, we expect to get up this institution and enter most firmly into it.”⁸⁴

83 J. of D. 17:47-49.

84 J. of D. 16:122.

CHAPTER 8

Capitalism and Communism

In what way does Capitalism and Communism and Socialism, or either of them, fit into the picture of the Economic Order of Heaven? This query arises frequently in the minds of Latter-day Saints. Indeed we find quite a strong division on the question.

Our conclusions are that all systems, modified and perfected are discerned as essential parts of the order. One must always differentiate between Divine and human management. Neither order, when enforced under compulsion, however sound intrinsically it may be deemed, can survive. Man is a free agent. Agency is an inherited privilege. It was decreed as a governing principle to earth: "The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency."⁸⁵ Coercion defeats its own purpose.

As we understand Russian communism the State takes over. It directs, at least, the temporal activities of its citizens. Men and women must work in the jobs assigned to them. They have little or no say in governmental affairs. They do that which they are told to do and none else. To question the right or wisdom of their leaders endangers their liberties and their lives. Yet they share in the community effort. They eat the food and wear the clothes with which the community provides them. In other words, they share all things in common; at least this must be true in theory. For Russia, under present conditions, this may be a good system, a better system than Czarism, with its autocratic government,

85 Moses 7:32; Gen. 7:39, 40, Inspired Version.

provided. In theory, at least, there can be no rich nor poor among them. They must all share and share alike. Certainly this system, more perfected, however, prevailed among the Saints after they arrived in Utah, under the leadership of the Prophet Brigham Young. They worked, ate, built forts, planted trees, plowed and sowed, as a community. But they were governed by the Priesthood of God; and, until they received their stewardships and were given individual responsibility, they were communistic in their lives. This seemed necessary and the system worked well. Protection from Indians, wild beasts, and destructive insects rendered it necessary in those days for a true communistic order of life.

So, too, with the Saints in the Apostolic age. In self-protection they were driven together. They lived in communistic order – all for one and one for all.

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common. ... Neither was any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price 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.”⁸⁶

The Nephite Saints also approached this order on different occasions, the last time being after the resurrection of Jesus. He re-established the Church among the people, and the record states:

“And many of them saw and heard unspeakable things, which are not lawful to be written. And they

⁸⁶ Acts 4:32, 34, 35.

taught and did minister one to another; and they had all things common among them, every man dealing justly one with another.”⁸⁷

But this was voluntary communism. Agency was left untouched, “every man dealing justly one with another.” This was evidence of the orthodoxy of the Saints; they were Former-day Saints, and being such there was no other way but to “deal justly.” True Saints can do none else.

That free agency was a cardinal fact is evidenced by the Apostle’s answer to Ananias who sought by collusion with his wife and by lying, to keep back apart of the proceeds they received from the sale of their goods. They represented they were giving all. “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the Land? Whiles 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.”⁸⁸

Here was a voluntary communism. There was no force behind it. Ananias could have kept his property – either all or part of it. There was no need of his lying. But the true Saints gave all they had, and “dealt justly one with another!” This sort of communism was doubtless inspired of the Lord, and, under the circumstances, was the best possible plan for the Saints in that day. Those subscribing were true Socialists and were practicing true Communism. Of their own free will and choice “they had all things in common.” With them it was “all for one and one for all.”

But where does capitalism enter the picture? Communism is said to be a more natural system for a pastoral or agricultural community, where herds and lands are worked together and are the main possessions of the

87 3 Nephi 26:18, 19.

88 Acts 5:3,4.

community where farm machinery and farm animals can be used in common. But where the system becomes industrialized and keenly competitive, with world conditions, much capital, at times, must be employed. The elements of profit and loss more substantially enter the picture. A man operating a large mercantile establishment, a shoe or clothing factory, a large dairy or canning factory, railroads or bus lines, must have his fingers on the pulse of the money market. While his dealings concern the public, either in the purchase of raw materials or the sale of the finished article, he is dealing with the world and must recognize world requirements, though he may not accept world policies.

Eric A. Johnston, former President of the Chamber of Commerce of the United States, speaking of capitalism, said:

“You cannot take a whiff of ‘free enterprise’, or of a ‘way of life’ and start a factory with it. To start a factory and provide jobs you have to have money – capital. The word upon which to fix the national mind at this time is simply, outrightly and frankly capitalism. ... In a democratic capitalism, if the individual gets in dutch with his boss, he can go around the corner and find a new boss. In a totalitarian state, the individual is told where he must work. There is only one boss, the state itself. If he gets in dutch with his boss, he gets sent to the salt mines.”⁸⁹

Mr. Johnston believes and advocates a “Capitalism which is a competitive economic system designed for the enrichment of the many and not to make a few men rich.” Such capitalism, devoid of all selfishness and greed, must come down from heaven.

⁸⁹ The Reader’s Digest, August 1946, p. 83.

Communitistic Russia or socialistic Great Britain must use raw materials, transportation facilities, and other goods or bank credits from the nations or individuals with which they deal. For this they must pay; they must have large credits, amounting at times, to billions of dollars, which they borrow. Thus they become capitalistic nations. Without capital – and a capital furnished largely from outside sources, they would signally fail.

And let it not be thought that money or bank credits are the only capital recognized. Labor is true capital, and so is wheat, corn and other foodstuffs. We anticipate the time when gold and silver will have but small intrinsic value. According to the revelations the streets of New Jerusalem, for instance, will be paved with gold. These metals will be used in decorations, in making household goods, etc. They cannot be eaten, and if a man owned a world of them and was on the ocean or in a desert away from food, he must perish. They would be of no earthly value to him.

Some advocate a division of the world riches among its inhabitants, thus reducing the rich and elevating the poor. But this would not bring a permanent cure. Brigham Young said:

“Supposing that the property of the whole community were divided today equally amongst all, what might we expect? Why a year from today we should need another division, for some would waste and squander it away, while others would add to their portion. The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify His holy name. ...

With regard to our property, as I have told you many times, the property which we inherit from our

Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heaven Father; all the rest is what He may be pleased to add unto us.”⁹⁰

But how can these systems fit in with the “Economic Order of Heaven?” We have already shown how true communism has served the Saints, and Capitalism may serve in like manner. For though a man, we will say in the United Order, is manager of a large institution, he may handle hundreds of thousands or even millions of dollars, he handles it under a specified stewardship, and not a penny of it belongs to him more than to any other member of the Order. All he is entitled to is the gratification of his “just wants and needs”, and the humblest of helpers in the Order are entitled to the same. They are all communists in the sense of their participation in the whole, and they are all capitalists in the sense of their united efforts to benefit the whole. They have all things in common in the sense that they have a common interest in the whole, each according to his just wants and needs – no more and no less. The man of large affairs can eat no more and requires no more clothing, nor greater housing facilities than the small farmer or the mechanic, or the day laborer. They each have their just wants supplied; what more can a man ask for?

“But,” says one, “one man may be lazy and indolent and the other energetic and thrifty, are they to share and share alike?” Not at all. The Lord says, “Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.”⁹¹

How are laborers to be detected from idlers; isn’t it possible for idlers to “put it over on the laborers?” Was it possible for Ananias to put it over on Peter? Is not the Holy

90 J. of D., 18:354.

91 D&C 42:42.

Ghost just as bright today and intelligent, and as searching as in Peter's day? And will not true Latter-day Saints know men's hearts and detect their deceivings? A dishonest man or woman will not long thrive in an order of God to which he or she is not loyal, no more than a contaminated stream will take the place of a pure fountain.

But among women housekeepers, as among husbandmen there are to be found women, though not naturally indolent or dishonest, yet whose carelessness, whose indifference to cleanliness, and whose lack of taste and tidiness are actually repulsive to more sensitive manners. Can such as these ever reach an equality? The Gospel of Jesus Christ is a natural leveler and elevator. Among the early converts to Mormonism were the poorer classes of all nations – the Dutch, the Germans, Scandinavians, English, French, Italian, Greek, Turk, etc. They came into their new faith with varying habits of cleanliness, thrift, occupation and progressiveness. True, it may be difficult for a complete harmonizing of the Saints at first, but as successive generations spring up from the original stock they came together on a more homogeneous plane; they intermarry until the very finest stock in the world is the result. The Gospel progressiveness, its intuitive battle to better the race of people, its implacable enmity to slovenliness and industrial sterility, its inevitable awakens to growth and improvement, is continuously moulding its adherents who have given themselves over to its hammerings and carvings, into a mighty army of men and women ever marching toward the haven of perfection. True, some make better progress than others, as some trees in the forest grow faster and more stately than their brothers, but all are reaching upward each day to become more and more as their Master would have it.

And is this achievement impossible? Picture Jesus choosing his first disciples – those who were to become his

bosom companions, his “Friends”, from among the lowly fishermen; Peter, Andrew, James and John, whom he called from their nets and began his mighty ministry with the sons of the sea. Peter, the fisherman, though obstinate and erratic and doubtless ignorant in book learning, became the head of the Church and of the Priesthood.

The key to the success of the Order, as given by the Savior, is “Every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God.”⁹² Here, then, is the challenge:

I bury myself, unconditionally, in my efforts to build up my neighbor. While I am doing this for him, he is doing the same for me. He and I work to build up other neighbors, and they collectively work for our interests; and so the spirit of help flows from one to another among all the neighbors. Who cannot see that with such cooperative service, lacking the jealous, greedy and competitive spirit of the world, an institution will grow up with the soundness of the mighty mountains surrounding us; an institution that must grow in power and effectiveness that will become irresistible, and which will eventually sweep from the hazy minds of men the cob-webs of tradition? No more want, no competitive destruction, no wars or conflicts. The only competition is one man competing to accomplish for his neighbor more than his neighbor can accomplish for him!

As stated by St. Giles, “Christianity has revealed to the world that the principle of all success is self-forgetfulness, and that the only road to individual greatness is the banishment of the individual from his own thoughts. It

92 D&C 82:19.

has taught mankind that to make self the aim of life is to prevent the development of self, to dwarf its stature and to thwart its joy; and that if men would really attain to the full stature and joy of personal being, they must do so by looking out from themselves.”⁹³

And who is our neighbor? My neighbor is the man wherever he may reside, who is seeking to build up the kingdom of God as I am doing, and in the same unselfish spirit as I am working, and with the same hope of salvation and exaltation as I am entertaining. That is my neighbor. My time and talents are dedicated to his upbuilding, and his to mine. Suppose one be more talented than the other. What matters it if each labors in the Spirit of Christ? The laborer is worthy his hire, and the one who comes in at the eleventh hour, not having been summoned earlier, is entitled to a fee equal with the others – to his just wants and needs. There is no force in the universe that can stay such a system. Enoch established it and he, with his people, were translated. And as men and women perfected themselves in “seeking the interests of their neighbors”, they were caught up into the world of Enoch, and there, in a terrestrial sphere, his work is going on. It is this seeking the interest of one’s neighbor that makes love possible - “Love thy neighbor as thyself”. No other gospel will perfect man and make it possible for him to live in the presence of the Father. No other gospel will do away with human conflicts and bring the nations into a one world organization.

Jesus Christ is to become the head of all nations. He is the true King of kings. The time is hastening when “every knee shall bow and every tongue confess that He is the Christ”, the Redeemer of the world. And the gospel of Jesus Christ, including the Economic Order of Heaven, will eventually triumph and bring about this happy utopia.

93 The Faiths of the World, p. 87.

