

Teachings of the Prophets on the Law of Consecration

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The Scriptures

Moses 7

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 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.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

Acts 2

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 4

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 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.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

2 Corinthians 8

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may

be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

Mosiah 18

27 And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given.

28 And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

29 And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.

Alma 1

26 And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.

27 And they did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely.

28 And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

29 And now, because of the steadiness of the church they began to be exceedingly rich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.

30 And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

31 And thus they did prosper and become far more wealthy than those who did not belong to their church.

3 Nephi 26

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

20 And it came to pass that they did do all things even as Jesus had commanded them.

4th Nephi 1

1 And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the

Holy Ghost.

2 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.

3 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.

4 And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land.

5 And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

6 And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

7 And the Lord did prosper them exceedingly in the land; yea, insomuch that they did build cities again where there had been cities burned.

8 Yea, even that great city Zarahemla did they cause to be built again.

9 But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

10 And now, behold, it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceedingly fair and delightsome people.

11 And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them.

12 And they did not walk any more after the performances and

ordinances of the law of Moses; but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord.

13 And it came to pass that there was no contention among all the people, in all the land; but there were mighty miracles wrought among the disciples of Jesus.

14 And it came to pass that the *seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.

15 And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

16 And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

17 There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

18 And how blessed were they! For the Lord did bless them in all their doings; yea, even they were blessed and prospered until an *hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

19 And it came to pass that Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead; and he kept it upon the plates of Nephi also.

20 And he kept it eighty and four years, and there was still peace in the land, save it were a small part of the people who had revolted from the church and taken upon them the name of Lamanites; therefore there began to be Lamanites again in the land.

21 And it came to pass that Amos died also, (and it was an

hundred and ninety and four years from the coming of Christ) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the book of Nephi, which is this book.

22 And it came to pass that *two hundred years had passed away; and the second generation had all passed away save it were a few.

23 And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceedingly rich, because of their prosperity in Christ.

24 And now, in this *two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.

25 And from that time forth they did have their goods and their substance no more common among them.

26 And they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ.

D&C 42

30 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.

31 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.

32 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.

33 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.

34 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;

35 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—

36 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.

37 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—

38 For inasmuch as ye do it unto the least of these, ye do it unto me.

39 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.

40 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;

41 And let all things be done in cleanliness before me.

42 Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

D&C 51

1 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.

2 For it must needs be that they be organized according to my laws; if otherwise, they will be cut off.

3 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.

4 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.

5 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.

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

7 And let that which belongs to this people be appointed unto this people.

8 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.

9 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.

10 And let that which belongeth to this people not be taken and given unto that of another church.

11 Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree;

12 And this shall be done through the bishop or the agent, which

shall be appointed by the voice of the church.

13 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.

14 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.

15 And thus I grant unto this people a privilege of organizing themselves according to my laws.

16 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;

17 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.

18 Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches.

19 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.

D&C 70

2 For I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them—

3 I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4 And an account of this stewardship will I require of them in the day of judgment.

5 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.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world;

7 Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse;

8 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.

9 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.

10 And behold, none are exempt from this law who belong to the church of the living God;

11 Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.

12 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;

13 Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit.

14 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.

15 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 and for their security;

16 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.

17 For they have been faithful over many things, and have done well inasmuch as they have not sinned.

18 Behold, I, the Lord, am merciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

D&C 72

2 For verily thus saith the Lord, it is expedient in me for a bishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard.

3 And verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity.

4 For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for him of my Father.

5 Verily I say unto you, the elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop, who shall be appointed of me in this part of my vineyard.

6 These things shall be had on record, to be handed over unto the bishop in Zion.

7 And the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

8 And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

9 The word of the Lord, in addition to the law which has been given, making known the duty of the bishop who has been ordained unto the church in this part of the vineyard, which is verily this—

10 To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard;

11 To take an account of the elders as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay;

12 That this also may be consecrated to the good of the church, to the poor and needy.

13 And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer;

18 Otherwise he shall not be accepted of the bishop of Zion.

19 And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church in this part of the vineyard be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

20 And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop or bishops in all things—

21 That the revelations may be published, and go forth unto the ends of the earth; that they also may obtain funds which shall benefit the church in all things;

22 That they also may render themselves approved in all things, and be accounted as wise stewards.

23 And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

D&C 78

3 For verily I say unto you, the time has come, and is now at

hand; and behold, and lo, 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 and in the land of Zion—

4 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;

5 That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

6 For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

7 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.

8 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;

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon sit in council with the saints which are in Zion;

10 Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them.

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

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

13 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;

14 That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

15 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;

16 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.

17 Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you;

18 And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

19 And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

20 Wherefore, do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you;

21 For ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion.

22 And he that is a faithful and wise steward shall inherit all things. Amen.

D&C 82

11 Therefore, verily I say unto you, that it is expedient for my servants Edward Partridge and Newel K. Whitney, A. Sidney Gilbert and Sidney Rigdon, and my servant Joseph Smith, and John Whitmer and Oliver Cowdery, and W. W. Phelps and Martin Harris to be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships—

12 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;

13 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.

14 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.

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

16 Behold, here is wisdom also in me for your good.

17 And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

18 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—

19 Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

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

21 And the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

D&C 83

4 All children have claim upon their parents for their maintenance until they are of age.

5 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.

6 And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the

poor. Amen.

D&C 104

1 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—

2 With promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings;

3 But inasmuch as they were not faithful they were nigh unto cursing.

4 Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse.

5 For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;

6 For I, the Lord, am not to be mocked in these things—

7 And all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape; because I, the Lord, have promised unto you a crown of glory at my right hand.

8 Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives.

9 Inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan until the day of redemption.

10 And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of

Satan; and he shall not have power to bring evil upon you.

11 It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship;

12 That every man may give an account unto me of the stewardship which is appointed unto him.

13 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.

14 I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

15 And it is my purpose to provide for my saints, for all things are mine.

16 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.

17 For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

18 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.

19 And now, verily I say unto you, concerning the properties of the order—

20 Let my servant Sidney Rigdon have appointed unto him the place where he now resides, and the lot of the tannery for his stewardship, for his support while he is laboring in my vineyard, even as I will, when I shall command him.

21 And let all things be done according to the counsel of the order, and united consent or voice of the order, which dwell in the land of Kirtland.

22 And this stewardship and blessing, I, the Lord, confer upon my servant Sidney Rigdon for a blessing upon him, and his seed after him;

23 And I will multiply blessings upon him, inasmuch as he will be humble before me.

24 And again, let my servant Martin Harris have appointed unto him, for his stewardship, the lot of land which my servant John Johnson obtained in exchange for his former inheritance, for him and his seed after him;

25 And inasmuch as he is faithful, I will multiply blessings upon him and his seed after him.

26 And let my servant Martin Harris devote his moneys for the proclaiming of my words, according as my servant Joseph Smith, Jun., shall direct.

27 And again, let my servant Frederick G. Williams have the place upon which he now dwells.

28 And let my servant Oliver Cowdery have the lot which is set off joining the house, which is to be for the printing office, which is lot number one, and also the lot upon which his father resides.

29 And let my servants Frederick G. Williams and Oliver Cowdery have the printing office and all things that pertain unto it.

30 And this shall be their stewardship which shall be appointed unto them.

31 And inasmuch as they are faithful, behold I will bless, and multiply blessings upon them.

32 And this is the beginning of the stewardship which I have appointed them, for them and their seed after them.

33 And, inasmuch as they are faithful, I will multiply blessings upon them and their seed after them, even a multiplicity of blessings.

34 And again, let my servant John Johnson have the house in which he lives, and the inheritance, all save the ground which has been reserved for the building of my houses, which pertains to that inheritance, and those lots which have been named for my servant Oliver Cowdery.

35 And inasmuch as he is faithful, I will multiply blessings upon him.

36 And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order, and by the voice of the order.

37 And this is the beginning of the stewardship which I have

appointed unto him, for a blessing unto him and his seed after him.

38 And inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

39 And again, let my servant Newel K. Whitney have appointed unto him the houses and lot where he now resides, and the lot and building on which the mercantile establishment stands, and also the lot which is on the corner south of the mercantile establishment, and also the lot on which the ashery is situated.

40 And all this I have appointed unto my servant Newel K. Whitney for his stewardship, for a blessing upon him and his seed after him, for the benefit of the mercantile establishment of my order which I have established for my stake in the land of Kirtland.

41 Yea, verily, this is the stewardship which I have appointed unto my servant N. K. Whitney, even this whole mercantile establishment, him and his agent, and his seed after him.

42 And inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him and his seed after him, even a multiplicity of blessings.

43 And again, let my servant Joseph Smith, Jun., have appointed unto him the lot which is laid off for the building of my house, which is forty rods long and twelve wide, and also the inheritance upon which his father now resides;

44 And this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father.

45 For behold, I have reserved an inheritance for his father, for his support; therefore he shall be reckoned in the house of my servant Joseph Smith, Jun.

46 And I will multiply blessings upon the house of my servant Joseph Smith, Jun., inasmuch as he is faithful, even a multiplicity of blessings.

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on this wise—

48 After you are organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.

49 And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

50 And you shall do your business in your own name, and in your own names.

51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.

52 The covenants being broken through transgression, by covetousness and feigned words—

53 Therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.

54 And again, a commandment I give unto you concerning your stewardship which I have appointed unto you.

55 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;

56 And if the properties are mine, then ye are stewards; otherwise ye are no stewards.

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

58 And for this purpose I have commanded you to organize yourselves, even to print my words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you—

59 For the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

60 And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name.

61 And ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing.

62 And there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury; and no man among you

shall call it his own, or any part of it, for it shall belong to you all with one accord.

63 And I give it unto you from this very hour; and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of printing these sacred things as I have said.

64 And the avails of the sacred things shall be had in the treasury, and a seal shall be upon it; and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed upon it, only by the voice of the order, or by commandment.

65 And thus shall ye preserve the avails of the sacred things in the treasury, for sacred and holy purposes.

66 And this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

67 And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it;

68 And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives.

69 Or in other words, if any man among you obtain five dollars let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

70 And let not any among you say that it is his own; for it shall not be called his, nor any part of it.

71 And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order.

72 And this shall be the voice and common consent of the order—that any man among you say to the treasurer: I have need of this to help me in my stewardship—

73 If it be five dollars, or if it be ten dollars, or twenty, or fifty, or

a hundred, the treasurer shall give unto him the sum which he requires to help him in his stewardship—

74 Until he be found a transgressor, and it is manifest before the council of the order plainly that he is an unfaithful and an unwise steward.

75 But so long as he is in full fellowship, and is faithful and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold.

76 But in case of transgression, the treasurer shall be subject unto the council and voice of the order.

77 And in case the treasurer is found an unfaithful and an unwise steward, he shall be subject to the council and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

78 And again, verily I say unto you, concerning your debts— behold it is my will that you shall pay all your debts.

79 And it is my will that you shall humble yourselves before me, and obtain this blessing by your diligence and humility and the prayer of faith.

80 And inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance.

81 Therefore write speedily to New York and write according to that which shall be dictated by my Spirit; and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you.

82 And inasmuch as ye are humble and faithful and call upon my name, behold, I will give you the victory.

83 I give unto you a promise, that you shall be delivered this once out of your bondage.

84 Inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourself from bondage, it is your privilege.

85 And pledge the properties which I have put into your hands, this once, by giving your names by common consent or otherwise, as it shall seem good unto you.

86 I give unto you this privilege, this once; and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

D&C 105

2 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.

3 But behold, they 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;

4 And are not united according to the union required by the law of the celestial kingdom;

5 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.

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Other Relevant Scriptures

Deuteronomy 15:7-11

Proverbs 19:17

Matthew 5:42

Matthew 10:8

Mark 10:21

Mark 12:44

Luke 3:11

Luke 6:35,38

Luke 11:41

Luke 14:13

Acts 20:35

1 Tim 6:18

Jacob 2:17

Mosiah 4:16 (see 16-26)

D&C 49:19-20

D&C 56:16 (see 16-19)

Uncanonized Revelations

Joseph Smith

7th January or March 1832

Verily thus saith the Lord unto you my servant Sidney and Joseph:

2 I reveal unto you for your own benefit and instruction concerning the Bishops of my Church -

3 What is their duty in the Church.

4 Behold it is their duty to stand in the office of their Bishopric and to fill the judgement seat which I have appointed unto them - to administer the benefits of the Church or the overplusses of all who are in their stewardships, according to the commandments as they are severally appointed.

5 And the property or that which they receive of the Church is not their own but belongeth to the Church.

6 Wherefore it is the property of the Lord and it is for the poor of the Church, to be administered according to the law -

7 For it is the will of the Lord that the Church be made equal in all things.

8 Wherefore the Bishops are accountable before the Lord for their stewardships, to administer of their stewardship (in the which they are appointed by commandment jointly with you my servants) unto the Lord, as well as you my servants or the rest of the Church, that the benefits of all may be dedicated unto the Lord, that the Lord's storehouse may be filled always, that ye may grow in temporal as well as spiritual things.

9 And now verily I say unto you, the Bishops must needs be separated unto their Bishopric and judgement seats from [the cares of business,]

10 But not from claim, neither from counsel.

11 Wherefore I have given unto you commandment that you should be joined together by covenant and bond -

12 Wherefore see that ye do even as I have commanded.

13 And unto the office of the Presidency of the High Priesthood I have given authority to preside with the assistance of

his councilors over all the concerns of the Church.

14 Wherefore stand ye fast, claim your Priesthood in authority, yet in meekness -

15 And I am able to make you abound and be fruitful and you shall never fall -

16 For unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you.

17 Wherefore feed my sheep, even so, Amen.

Newel K. Whitney Papers, B.Y.U. Library. (Unpublished Revelations 13)

Brigham Young

9 August 1874

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.

Journal of Discourses 17:154. (Unpublished Revelations 74)

Joseph Smith

Brother Edward Partridge:

Sir: - I proceed to answer your questions, concerning the consecration of property: - 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 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. ...

First, in relation to the poor: When the Bishops are appointed according to our recommendation, it will devolve upon

them to see to the poor, according to the laws of the Church. ...

[Signed] Joseph Smith, Jun., Sidney Rigdon,
F. G. Williams.

Teachings of the Prophet Joseph Smith, p. 22-23.

When we consecrate our property to the Lord it is to administer to the wants of the poor and needy, for this is the law of God; it is not for the benefit of the rich, those who have no need. (see rest of para.)

Teachings of the Prophet Joseph Smith, p. 127.

Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted ...

Times and Seasons 3:732.

Other Relevant Teachings

“It is a duty which every Saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another: we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world; for such virtues flow from the great fountain of pure religion.”

June 1835, History of the Church, 2:229.

“[A Church member] is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them.”

Times and Seasons, Mar. 15, 1842, p. 732.

“The rich cannot be saved without charity, giving to feed the poor when and how God requires.”

1 May 1842, History of the Church, 4:608.

“Consider the state of the afflicted and try to alleviate their sufferings; let your bread feed the hungry, and your clothing cover the naked; let your liberality dry up the tear of the orphan, and cheer the disconsolate widow; let your prayers, and presence, and kindness, alleviate the pains of the distressed, and your liberality contribute to their necessities; do good unto all men, especially unto the household of faith, that you may be harmless and blameless, the sons of God without rebuke. Keep the commandments of God—all that he has given, does give, or will give, and an halo of glory will shine around your path; the poor will rise up and call you blessed; you will be honored and respected by all good men; and your path will be that of the just, which shineth brighter and brighter until the perfect day.”

Times and Seasons, Oct. 15, 1842, p. 952;

“And if there are any among you who aspire after their own

aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.”

20 March 1839, History of the Church, 3:299.

“Our assortment [at the Red Brick Store] is tolerably good—very good, considering the different purchases made by different individuals at different times, and under circumstances which controlled their choice to some extent; but I rejoice that we have been enabled to do as well as we have, for the hearts of many of the poor brethren and sisters will be made glad with those comforts which are now within their reach.

The store has been filled to overflowing, and I have stood behind the counter all day, dealing out goods as steady as any clerk you ever saw, to oblige those who were compelled to go without their usual Christmas and New Year’s dinners, for the want of a little sugar, molasses, raisins, etc., etc.; and to please myself also, for I love to wait upon the Saints, and be a servant to all, hoping that I may be exalted in the due time of the Lord.”

5 January 1842, History of the Church, 4:492.

Brigham Young

18 May 1855

Discourse given at Parowan

Manuscript Addresses of Brigham Young 3:15.

If I cannot speak by the Spirit of God I do not wish to speak at all. I have done it, but do not wish to do it. I told the people at our last conference in the Tabernacle that the Latter-day Saints might have the privilege of consecrating all that they had if they wished. This law was given to Joseph in 1829. When the people understand this they will understand that in the first place we have nothing to consecrate which in reality is our own for it already belongs to the Lord. And you will not have anything to consecrate until we have passed through all the ordeal that is required of us in order to prove us.

3 June 1855

Discourse given in the Salt Lake Tabernacle

Journal of Discourses 2:298-308

The blessings bestowed upon the Saints are in many instances considered sacrifices, and for this reason I have concluded to say a few words upon the law of consecration, surplus property, and tithing.

The law of consecration was revealed previous to the brethren's going to Jackson County, or about the time they went; after they left Jackson County and went to Caldwell, inasmuch as the people did not understand why they should be called upon to consecrate; for if a man possessed more than he needed, the Lord was welcome to it anyhow, but if a man did not possess more than he really thought he needed, they concluded there should be no such law as the law of consecration, or the law of tithing; and in

consequence of many questions being asked upon the subject, a revelation was given after the Prophet had cried unto the Lord, saying, O Lord, show unto thy servants how much of the property of thy people thou dost require for tithing.

This revelation was given in February, 1831, and I will read a part of it, commencing at the 8th paragraph – “If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which 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 Counsellors, two of the Elders, or High Priests, such as he shall or has appointed and set apart for that purpose. 9. 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, agreeably 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, inasmuch as is sufficient for himself and family.”

It is hardly worth while for me to say anything about the disposition of the people; still, when a person can realize that men do not know themselves, we consider it proper to tell them who they are, what they are, and how they feel. It would not be worth while for me or for any other person to talk about their dispositions, the nature of their intentions, their attachments to the world, their sympathies, passions, or anything of the kind, were it not that people are often blinded in their minds, and do not know themselves: hence it is proper enough to make a few remarks about themselves.

I will read another revelation given in April, 1832 – “Verily thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers. 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 upon their inheritances according to the laws of the land.”

Paragraph 2. “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. Amen.”

There is another revelation still prior to this time, 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.

It is time the privilege of consecrating their property was given to the people, it is the will of the Lord they should enjoy this blessing and privilege, those who choose to hand over their property; to whom? To Him who has given them everything they possess: He owns all they possess, and they have no property, more or less, only that which actually belongs to the Lord, and He deals it out and bestows it where it seemeth Him good.

It is not for me to rise up and say that I can give to the Lord, for in reality I have nothing to give. I seem to have something, why? Because the Lord has seen fit to bring me forth, and has blessed my efforts in gathering things which are desirable, and which are termed property. He has instituted a plan and order, has organized this planet, and peopled it by His wisdom and power. He has given me my being upon this earth which is His, for “the earth is the Lord's,” and all that pertaineth to it, all the elements, no matter how they are organized, no matter what

element it is, it is the element the Lord has brought together to compose the earth. Was it His in the beginning? It was. Did He cause the atoms of elements to come together to organize the earth? He did. He did bring forth the earth, and formed and organized it as it was in the beginning, and made it perfect, pure, and holy.

To whom do these elements belong now? To the same Being who owned them in the beginning. The earth is still His, and its fulness, and that includes each one of us, and also includes all that we seem to possess. It includes all the elements, in whatever shape, form, or condition, and wherever they are situated, whether in the native state, or in a state of organization for the comfort and benefit of man.

The ability which we have to bring them together we have received of the Lord, by His free gift, and He has made us capable of performing many things for His glory, for His wisdom, and for the exaltation of those creatures He has brought forth and made. Has He not endowed mankind with intelligence? He has created them but a little lower than the angels. They have received wisdom, knowledge, and understanding, and are organized to receive power, glory, and honor. If they are industrious, prudent, and filled with understanding to know from where these favors emanate, of course they will attribute all the power and goodness to the honor and glory of the Being who bestowed them.

As I have already observed, the people are ignorant; they do not know themselves, do not understand their own organization, or from whence they are; if they did, there would be no necessity of talking to the people upon these points. We are here on the earth, we live, and find ourselves endowed with wonderful powers, and it seems as though we, as individuals, were perfectly independent of every creature or being throughout the immensity of space. We cannot see our superiors, and we do not fully realize from whence we have received anything we now have in our possession. This is in consequence of our shortsightedness, of our want of understanding, and of our lack of the knowledge of eternal beings. Herein is where mankind fail, lacking that which we might have in our possession, viz. – the light of the revelations of Jesus Christ,

the light of the Holy Spirit, the light of heaven. This is the privilege of the Latter-day Saints, but they do not enjoy it as much as they might; consequently it is right to talk about these matters, and to instruct the people.

If we could perceive and fully understand that all the ability and knowledge we have, every good we possess, every bright idea, every pure affection, and every good vision of mind from our infancy to the present time, are all the free gift of the Lord, and that we of ourselves have nothing original, we should be much better prepared and far more ready to act faithfully and wisely under all circumstances. Every good thing is in His hands, is subject to His power, belongs to Him, and is only handed over to us, for the time being, to see what use we will make of it.

If we will improve, be faithful and diligent in all the blessings bestowed upon us, we then have the principle of increase, and this is the great blessing given to man, and was the promise which Abraham received at the hands of the Lord. Abraham was fearful he would not increase and multiply his posterity on the earth, though he might increase in power, wisdom, and knowledge himself; and reflected, "I have no children, or even prospect of them, to rise up and bless me, or to honor and revere my name in coming generations." The Lord, however, gave him this promise, "You have been faithful, and gained wisdom and knowledge in every blessing I have bestowed upon you; and now I will give you a promise that you shall yet have a posterity, and it shall multiply upon the face of the earth, and finally, the end of the number thereof no man can tell, for your seed shall be as numerous as the sands upon the sea shore, or the stars in the firmament, and to their increase there shall be no end." The same blessing was promised to the Lord Jesus Christ. It was the privilege of Abraham to receive knowledge, wisdom, and understanding, but this did not satisfy him, he wanted to see his children multiply. When Abraham has passed a certain ordeal and proved himself faithful, he will receive honor, power, glory, and exaltation, which he is made as capable of attaining in the future as those were who acted previous to his day. Were not this the case, the intelligence, the power of the mind, the spirit that is placed in the body, and all that pertain to life in this

stage of action, or prior to our coming into the world, are not made honorable; and if they are not honored by the creature, by the principle that is placed in him, that organization is liable to decompose. Can you understand this? For instance, let a man or woman who has received much of the power of God, visions and revelations, turn away from the holy commandments of the Lord, and it seems that their senses are taken from them, their understanding and judgment in righteousness are taken away, they go into darkness, and become like a blind person who gropes by the wall. Many of you witness this almost daily. Such will continue to go on the retrograde path until they are decomposed; while those who are faithful will continue to increase, and this is the great blessing the Lord has given to, or placed within the reach of, the children of man, even to be capable of receiving eternal lives.

To have such a promise so sealed upon our heads, which no power on earth, in heaven, or beneath the earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest gift of all. The people do not fully understand these things and have them not in full vision before their minds, if they did I will tell you, plainly and in honesty, that there is not a trial which the Saints are called to pass through that they would not realize and acknowledge to be their greatest blessing.

I will give you my reasons for this; if Adam had not sinned, and if his posterity had continued upon the earth, they could not have known sin, or the bitter from the sweet, neither would they have known righteousness, for the plain and simple reason that every effect can only be fully manifested by its opposite. If the Saints could realize things as they are when they are called to pass through trials, and suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them. But put them in possession of true principles and true enjoyments, without the opposite, and they could not know enjoyment, they could not realize happiness. They could not tell light from darkness, because they have no knowledge of darkness and consequently are destitute of a realizing sense of light. If they should not taste the bitter, how could they realize the

sweet? They could not. They would be like a machine, and could not approximate to the standard of the present enjoyment of the brute, and probably not even to that of the vegetable kingdom. To know the bitter they must taste it; they must be made acquainted with the evil there is in existence, or they cannot realize the good. If the people could see and understand things as they are, instead of saying, "I have sacrificed a great deal for this kingdom," they would understand that they had made no sacrifices at all. They have received the blessing of the knowledge of God, to know and understand things as they are, that they may contrast between the evil and the good, between the light and the darkness, between that which is of God, and that which is not of God, between that which is calculated to exalt and glorify the people, and that which is calculated to carry them down to destruction, and waste them away until they would be no more.

It is a curious idea, but one in favor of which there is much testimony, that when people take the downward road, one that is calculated to destroy them, they will actually in every sense of the word be destroyed. Will they be what is termed annihilated? No, there is no such thing as annihilation, for you cannot destroy the elements of which things are made. But Jesus will take the kingdom, and reign until he has destroyed death, and him that hath the power of death, which is the devil. The people think that many of the revelations of the Lord are hard, and say, "The Lord has given this revelation to try me, to try the strength of my faith." It is the Lord's design that His people should have an experience; hence I will not dispute for one moment but what it was the will of the Lord that we should be made acquainted with darkness, and subjected to vanity.

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, so descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other

principle.

I do not dispute but what you and I, naturally, should love the world; this I verily believe. I believe the Lord has designed, from ages immemorial, that we should be in darkness and ignorance, and at the same time I believe it is His will that we should receive light and intelligence in order that we may understand true principle, and the true position which the Saints should take to contrast continually between the evil and the good. I believe all this, just as much as I believe anything else pertaining to mankind. It is then the design of the Lord that mankind should be placed in this dark, ignorant, and selfish state, that we should naturally cling to the earth; for, as it was said here last Sabbath, the earth is very good in and of itself, and has abided a celestial law, consequently we should not despise it, nor desire to leave it, but rather desire and strive to obey the same law that the earth abides, and abide it as honorably as does the earth.

If we do abide this law thus faithfully, we are sure to get our resurrection and exaltation, for then we can see and understand things as they are. Then instead of concluding that the Lord has drawn us into difficulties, and compelled us to do that which is unpleasant to our feelings, and to suffer sacrifice upon sacrifice to no purpose, we shall understand that He has designed all this to prepare us to dwell in His presence, to possess His Spirit, which is right and intelligent, for nothing but purity and holiness can dwell where He is. He has so ordained it, that by the natural mind we cannot see and understand the things of God, therefore we must then seek unto the Lord, and get His Spirit and the light thereof, to understand His will. And when He is calling us to pass through that which we call afflictions, trials, temptations, and difficulties, did we possess the light of the Spirit, we would consider this the greatest blessing that could be bestowed upon us.

When the Lord gave the revelation instructing us in our duty as to consecrating what we have, if the people then could have understood things precisely as they are, and had obeyed that revelation, it would have been neither more nor less than yielding up that which is not their own, to Him to whom it belongs. And so it is now. But what vain and foolish principles and ideas have crept

into the world, and have occupied the minds of the people! They are far from the true principles of salvation and godliness; and the world has sunk so far in wickedness, wretchedness, misunderstanding, and every kind of ignorance, and every species of wickedness which can be devised and introduced by the devil and the people combined, that even some of the Saints are almost persuaded to think that the Lord has called upon them to consecrate, to give up something which they consider their own, but in reality is not, to somebody that never did own it. Some of the people feel thus, and it is in consequence of the wickedness that is on the earth. The Lord has not called for one farthing's worth which is not His own. The people could not own it, and if they did, have they power to preserve it? No. Can they preserve their buildings from the raging elements of fire? No. Have they power over their grain to keep it from mould, to preserve it from blight, and from the ravages from insects? No. Have they power to preserve their animals in life? No. Can they do these things independent of the power of the Lord Almighty? No. It is a vain and foolish thought for men to think they own anything of themselves, for they do not. It is here in our possession, but how came it so? They do not know. Life is here, but do they know the power that gave it, or the mode of its coming? Vegetation and animals, in great variety, teem upon the face of the earth, but are mankind familiar with the secret springs of their growth and existence? Men ought, in the first place, to find out how these things came, and who produced them. They will acknowledge at once that there never was a house which was not built, and understand the principles of human art, but do not fully understand the operations of nature, though they proceed upon simple and natural principles.

Hence they see the mountains and do not know how they are made, the grass, but do not know upon what principle it grows; the cattle come and go, but they do not know their first origin. Mankind spread abroad upon the earth, but do not know how they came here, and are not familiar with the workings of the power that sustains them. This the people ought to find out in the first place, and then they will know that the earth is the Lord's, and the fulness

thereof, and that there is an eternity of matter yet to be organized. When the Saints find out the truth as it is, they will learn that they have nothing to consecrate in reality, that they have nothing to give to the Lord, because they hold nothing but what already belongs to Him. We seem to possess much, and if we are faithful and endure to the end will be crowned, and then the Lord will say, "It is enough, you have proved yourselves faithful." Comparatively speaking, He will talk with them as a father does with his children. To one son he says, "Go and improve that farm, though I do not deed it to you;" to another he says, "Take that farm;" and to a third, "Take this;" and all upon the same conditions, "and I will see what you will do with these my farms." They think the farms are already theirs, but they are mistaken, for the father did not deed the farms to them. The eldest son fences, plows, and improves it, builds a house and a good barn upon it, plants an orchard, raises cattle, and makes the possession much more valuable than when the father but it into his hands. "Now, John," says the father, "you have proved yourself a wise and faithful steward, I will now give you a deed of this property which I have owned so long, that it may be your property." He says to William, "How is it with your farm?" "Well, father, it is much the same as when you gave it to me to improve; I have not done much; I raised a little wheat and corn." "Where is your house, William,?" "O I was not sure that the land was mine, and I did not build one." "Why did you not build a barn?" "Well, I did not know that I was going to possess it, so I did not put myself to that trouble; as for an orchard, I was not going to set one out for you to give to some other of the boys." "You are an unfaithful steward, and you can go now and get you a farm, and I will take this that you might have improved, and possessed for an everlasting inheritance, and give it to John, for he has been faithful." The parable delivered by Jesus Christ is a fit illustration of this principle, wherein he likens the kingdom of heaven to a man travelling into a far country, who called his own servants, and delivered unto them his goods; "and unto one he gave five talents, to another two, and to another one," &c. The one who received the one talent hid it up; he was unfaithful and unprofitable, and so his master took away from him the one talent, and gave to him that

had ten. So it is with the Lord in all things. If men are faithful, the time will come when they will possess the power and the knowledge to obtain, organize, bring into existence, and own. “What, of themselves, independent of their Creator?” No. But they and their Creator will always be one, they will always be of one heart and of one mind, working and operating together; for whatsoever the Father doeth so doeth the son, and so they continue throughout all their operations to all eternity. John will be counted worthy to receive his inheritance, but William will be disinherited and that which he seemed to have will be taken from him, and given to the faithful steward. What have we that is really our own to consecrate? Nothing at all. What is our duty? It is our duty to improve upon every blessing the Lord gives to us. If He gives us land, improve it; if He gives us the privilege of building houses, improve it; if He gives us wives and children, try and teach them the ways of the Lord, and exalt hem above the dark, degraded, and sunken state of mankind, &c. if He gives us the privilege of gathering together, let us sanctify ourselves. In His providence He has called the Latter-day Saints from the world, has gathered them from other nations and given them a place upon the earth. Is this a blessing? Yes, one of the greatest the people can enjoy, to be free from the wickedness of the wicked, from the calamities and clamor of the world. By this blessing we can show to our Father in Heaven that we are faithful stewards; and more, it is a blessing to have the privilege of handing back to Him that which He has put in our possession, and not say it is ours, until He shall say it from the heavens. Then it is plain that what I seem to have I do not in reality own, and I will hand it back to the Lord when He calls for it; it belongs to Him, and it is His all the time. I do not own it, I never did. He has called upon the people to consecrate their property, to see whether they could understand so simple a thing as this. When they bow down to worship the Lord, they acknowledge that the earth is His, and the cattle upon a thousand hills; and tell the Lord there is no sacrifice they are not willing to make for the sake of the religion of Jesus Christ. The people were crying this continually among the churches when the Book of Mormon came forth, and the Lord spoke through Joseph, revealing the law of consecration,

to see whether they were willing to do as they said in their prayers. In their weekly meetings they have told how the Lord has blessed them and forgiven their sins, what glorious visions they have had, and have declared that the Lord was present, and that they had angels to visit them, and they felt so good that they would give all for Christ. Said the Lord to Joseph, "See if they will give their farms to me." What was the result? They would not do it, though it was one of the plainest things in the world. No revelation that was ever given is more easy of comprehension than that on the law of consecration, which the Christians had acknowledged all their days, and we are all Christians by birth, and all believed that we owned nothing, but that all belonged to the Giver of all good. We believe in God the Father, and in His Son Jesus Christ, the Savior of the world, and we believe that he was actually going to possess the earth, and reign with his people on the earth; that all is his, and for ever will be. Yet, when the Lord spoke to Joseph, instructing him to counsel the people to consecrate their possessions, and deed them over to the Church in a covenant that cannot be broken, would the people listen to it? No, but they began to find out that they were mistaken, and had only acknowledged with their mouths that the things which they possessed were the Lord's. When the Latter-day Saints arise to speak, or bear testimony in their meetings, they tell us about the Lord's owning the earth, and being the maker of it, and I have thought, sometimes, that we could pick up a class that would acknowledge this principle, both out of doors and in. Not like a man who spoke to me last summer, as I was riding in my carriage; he shook hands with me, and kept a firm hold of the carriage with his other hand, and said, "Brother Brigham, how do you do? I am going to consecrate all my property, could you not buy me a farm?" I got my hand out of his, and the other off from the wheel, and he went reeling with drunkenness, and I told him I did not want anything to do with such men.

Another says, "Brother Brigham, I want to consecrate all I have, but you must build me a house for it, or get me my wood." This class will acknowledge that all is the Lord's, both out door and in. I wish to see the people acknowledge the principle of

consecration in their works, as well as in their prayers. Do I, as an individual, want to see the people deed all they have to the Church? It does not concern me individually; I would not give the ashes of a rye straw for a personal deed of all the Latter-day Saints possess. Yet they are trying to acknowledge that all is the Lord's, and will say, "Let brother Brigham come and get what he wants, but I do not believe in giving up this property, it is mine, and I may want to trade this, that, or the other article." I do not want one red cent from you, but the Lord would be glad to see the people practise out of doors what they hypocritically profess before Him in doors. They say they are the Lord's, and when their children are taken sick, or their wives, fathers, mothers, or husbands are taken sick, O, how humble they then are, and they will send for the Elders to pray for them, and acknowledge that all is the Lord's, and say, "We give ourselves and all we have to thee." The Lord makes them well by His power, through the ordinances of His house, but will they consecrate? No. They say, "It is mine, and I will have it myself. There is the treasure, and the heart is with it, and what will be the end thereof? That which they seem to have will be given to those who are faithful, and they will receive nothing at all. They will not get an inheritance upon the earth, and cannot be crowned as king and rulers in the kingdom of God; but if they are saved at all it will be as servants, to do the drudgery of these who are faithful, and who live the religion out doors which they say they have in their hearts. If the people knew themselves, if they understood their own feelings and reasonings, and the spirits that operate upon them, and of what spirit they are, there would be no need of thus talking to them.

When the revelation which I have read was given in 1838, I was present, and recollect the feelings of the brethren. A number of revelations were given on the same day. The brethren wished me to go among the Churches and find out what surplus property the people had, with which to forward the building of the Temple we were commencing at Far West. I accordingly went from place to place through the country. Before I started, I asked brother Joseph, "Who shall be the judge of what is surplus property?" Said he, "Let them be the judge themselves, for I care not if they do not

give a single dime. So far as I am concerned, I do not want anything they have.”

Then I replied, “I will go and ask them for their surplus property;” and I did so; I found the people said they were willing to do about as they were counselled, but, upon asking them about their surplus property, most of the men who owned land and cattle would say, “I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property.” Again, “I have got so many girls, and I do not believe I shall be able to give them more than forty acres each.” “Well, you have got two or three hundred acres left.” “Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here.” I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea but is nevertheless true, men would tell me they were young and beginning the world, and would say, “We have no children, but our prospects are good, and we think we shall have a family of children, and if we do, we want to give them eighty acres of land each; we have no surplus property.” “How many cattle have you?” “So many.” “How many horses, &c?” “So many, but I have made provisions for all these, and I have use for every thing I have got.”

Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken-winded, spavined in both legs, had the pole evil at one end of the neck and a fistula at the other, and both knees sprung.

This is the description of surplus property that some would offer to the Lord. Such have been the feelings of a great many men. They would come to me and say, “Brother Brigham, I want to pay my tithing; please come outside here, I wish to show you a horse I have got. I want to raise fifty dollars on this horse, and the balance

I am willing to turn in on tithing. If you will pay me twenty dollars in money, ten in store pay, and so much on another man's tithing, and so much on my own, you shall have the horse for eighty dollars;" when I could get as good a one for forty. I make no such trades. Some of our brethren would actually take a horse worth no more than forty dollars, pay fifty, and give credit on tithing for thirty.

I mention these things to illustrate the feelings of many of the people, for they do not understand the spirit they are of. When a man wishes to give anything, let him give the best he has got. The Lord has given to me all I possess; I have nothing in reality, not a single dime of it is mine. You may ask, "Do you feel as you say?" Yes, I actually do. The coat I have on my back is not mine, and never was; the Lord put it in my possession honorably, and I wear it; but if He wishes for it, and all there is under it, He is welcome to the whole. I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, nor wife, nor child, but what the Lord gave me, and if He wants them, He can take them at His pleasure, whether He speaks for them, or takes them without speaking. Should this be the feeling to animate every bosom? It should. What have you to consecrate that is actually your own? Nothing. The time will come when the people will look back on their first experience, and they will realise that that which they now consider hardship was their greatest blessing. They are called to leave their homes, their parents, their families, and their native country. They are called away by the providence of God to what they now consider to be sorrow; but it is not so, it is only an experience put into the possession of the Saints, that they may know the blessings of eternity. There is no being in eternity about whom we have ever read or heard, but what has suffered in like manner as we have, for it was by suffering they had to gain their exaltation, as you and I will have to do.

When was there a beginning? There never was one; if there was, there will be an end; but there never was a beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man. All beings

will go into a future state, and what do you suppose those think who are there now? Do you suppose that Joseph the Prophet thinks he has sacrificed anything on this earth? No. But the Lord led him in a way that he might understand glory, exaltation, and power – that he might comprehend the blessings the Lord gave to him. Suppose you had a diamond of the finest water, as large as my fist, and worth millions of pounds sterling, and you gave it to one who did not know its value, he would put it in the mud, as quick as he would a potatoe; and a very ignorant person would know no difference between a piece of gold and a piece of bright copper. He has to learn the distinction by those principles of knowledge which the Lord places in the hearts of the human family to enable them to contrast the one with the other, and to know everything by its opposite. Take a little girl who has no more knowledge than to think that piece of white paper is just as good to make a frock of as a piece of good lawn, and she has to wait until she grows up to that knowledge. All the Prophets have had to learn in a similar manner; Joseph learned in that way, and so must we.

How long have we got to live before we find out that we have nothing to consecrate to the Lord – that all belongs to the Father in heaven; that these mountains are His; the valleys, the timber, the water, the soil; in fine, the earth and its fulness?

You now see one of His armies passing through here, sweeping everything before them. Has He nothing to do with these grasshoppers that are destroying our crops? Yes, as He has with everything else on the earth. Has He anything to do with the locusts in Egypt? Yes; but they are not satisfied with eating the vegetation, but will eat a man's shoes off from his feet, and the beard from his face, for when a man lies down to sleep, he is in danger of losing his mustachios. These are some of the armies of the Lord; He made them and He made man, the one as well as the other. He made man but a little lower than the angels, and next to man the brute creation, and filled the earth with all varieties of seeds and insects; He made the earth and all connected with it, organized it, and brought it forth, and now He intends to see what the people will do with it; whether they are disposed to do anything more than to say, "This is mine, and that is thine."

Observe the men who have come into this Church rich in property, and where can you find one who has said, "I brought fifty, forty, or twenty thousand dollars into this Church," but what they have either come begging to the Church at last, or apostatized? If you cling to the world, and say it is hard for you to do this or that, recollect that the love of the Father is not in you. Let me love the world as He loves it, to make it beautiful, and glorify the name of my Father in heaven. It does not matter whether I or anybody else owns it, if we only work to beautify it and make it glorious, it is all right. Let me do what I am called to do, and be contented with my lot, and not worry about this, that, or the other. I have spoken long enough. May God bless you. Amen.

17 January 1858

Journal of Discourses 6:175-176

Elders who have been to St. Louis and had credit for a cent should not have brought a thousand or two thousand dollars' worth of good here and fooled them away, having fooled them out of merchants who still remain fools.

Shut down the gate, and stop bringing ribbons and foolery here. I wish the ribbons and like articles were all sunk in the bottom of the sea, rather than have them brought here. Do you know enough to clothe yourselves? Yes, when you are driven to it. It makes me think of what we passed through in Missouri, when Joseph was preaching the Consecration law for surplus property. Would any man listen to that law? No, not a man. "Will you pay Tithing?" "I cannot any way in the world, for I have not as much property as I want."

When the army came and took away the guns, killed our cattle, fired our houses, took possession of our fields, and compelled the brethren, at the point of bayonet, to sign away their property to pay the expenses of the war, one fellow said, "By — —, see these men, how keen and fine they look! Old Joe has been trying for years to make them consecrate their property, but he

could not persuade them to do it. We can make them consecrate.”

The brethren felt well: but suppose they had been required to sign a deed of trust to the kingdom of God on the earth, would they have done it? No; they would have suffered themselves to be damned before they would have done it. Can you not see the ignorance of the people in those things? And to this day you can see men come here penniless, and hear them say, “We had plenty of money where we came from.” Then why did you not gather when you had money? “We wanted to make more, to bring a great amount into the kingdom.” Thus men come here penniless, and feel well about it. Enquire into the matter, and you will often learn that last year they had several thousand dollars, but it has gone into the hands of the Gentiles.

Suppose a poor Elder, while on a mission, should borrow ten dollars of such a person, that person will come here and be ready to apostatize, unless that money is paid; but if the devils get it, “Oh, it is all right.” Such feelings are in the hearts of some men and women now before me. With them it is, If my enemies get my property, all well; but I don't want the kingdom of God to have it.” Ask them whether they want the kingdom of God to have their property, and they will reply, “O yes; ourselves and all we have re in the kingdom of God:” but touch a dollar of theirs, and they will squirm.

We are trying to become Saints, and by-and-by we will actually become Saints. When men are Saints, they will bring their thousands and lay them at the feet of the Bishops, Apostles, and Prophets, saying, “Here is my money; it is now where it should be.” But now what do you see? If an Elder has borrowed a little money, or been helped in any manner, he must be chased home and made to pay the uttermost farthing, or there is dissatisfaction. Fortunately that is not the case with all. A portion of the principle of darkness is in the hearts of the people; but it is fast going out, and they are coming to a knowledge of the truth.

One of the first and plainest principles to be believed and practised is to put ourselves and all we have into the kingdom of God, and then be dictated by the Lord and his servants. Is there any danger? Some are ready to say, “Yes, we are afraid to trust

ourselves and our means here and there.”

Brother Taylor has just said that the religions of the day were hatched in hell. The eggs were laid in hell, hatched on its borders, and then kicked on to the earth. They may be called cockatrices, for they sting wherever they go. Go to their meetings in the Christian world, and you will hear them remark, “Our ministers dictate our souls' salvation;” and they are perfectly composed and resigned to trust their whole future destiny to their priests, though they durst not trust them with one single dollar beyond their salaries and a few presents. They can trust their eternal welfare in the hands of their priests, but hardly dare trust them with so much as a bushel of potatoes. Is that principle here? Yes, more or less.

Can we feed and clothe ourselves? Yes, we can, as well as any people on the earth. We have a goodly share of the genius, talent, and ability of the world; it is combined in the Elders of this Church and in their families. And if the Gentile wish to see a few tricks, we have “Mormons” that can perform them. We have the meanest devils on the earth in our midst, and we intend to keep them, for we have use for them; and if the Devil does not look sharp, we will cheat him out of them at the last, for they will reform and go to heaven with us.

We have already showed the invading army a few tricks; and I told Captain Van Vliet that if they persisted in making war upon us, I should share in their supplies. The boys would ride among the enemy's tents, and one of their captains ran into Colonel Alexander's tent one night, saying, “Why, Colonel, I'll be damned if the Mormons won't be riding into your tent, if you don't look out.”

We have the smartest women in the world, the best cooks, and the best mothers; and they know how to dress themselves the neatest of any others. We are the smartest people in the world. But look out, pertaining to taking care of and sustaining ourselves, that the children of this world are not smarter than the children of light. I say that they shall not be; for we will beat them in every good thing, the Lord and the brethren being our helpers. The Lord bless you! Amen.

10 May 1868

Journal of Discourses 12:209-210

& SCHOOL OF PROPHETS

Are we improving as a people? We are. I have said, and say to-day, that according to the age of the people we have improved as fast as the church of Enoch. I trust we improve faster, for we have not as much time as they had. In some of the first revelations which were given to this Church the order of Enoch was given for a pattern to this people; and Enoch patterned after the heavens. The object of the School of the Prophets is to train ourselves until we can receive the order of Enoch in all its fullness. In the commencement of this Church the Latter-day Saints could not receive it, and they were driven from city to city, as the Lord said they should be through the mouth of His servant Joseph, until they should be willing to receive this order.

There is no evil in doing good, no wrong in doing right. It is the evil that people do which renders them obnoxious to the heavens, hateful to each other, and unworthy of their being upon the earth. Let the people be righteous, full of love, faith and good works, loving and serving God with all their hearts, and they are happy, and they strive to make everybody around them happy. From henceforth the wicked will become more wicked, and their wickedness will be made more manifest, and the corruptions which now lurk in darkness will stalk abroad, and confidence and safety will vanish from among men, until the good-meaning people among all nations will be willing to flee to any place to find peace and safety. Let us be obedient to the man we serve. We believe in a one Man power, and that Man is God our Father, who lives in the Heavens. In being united with Him we can see the beauty of the order of heaven.

17 May 1868

Journal of Discourses 12:221

Brethren and sisters, I can say with all my heart, God bless you. I desired to come here to see you, to talk with you, to see how you felt. By coming into this house I can tell something of your spirit. You are improving. The people are improving as well as their leaders; and if they will look at their own experience, they will say concerning the subjects I have been treating on, “that is what I have been looking for and what I want.” We desire to get closer to the mark, to have closer communion with God, to be prepared for the day that is approaching, when we will have to go and build up the centre stake of Zion, where the order of Enoch, as is recorded in the Book of Doctrine and Covenants, will be established.

7 April 1869

Journal of Discourses 13:1-4

There has been considerable said this afternoon with regard to redeeming and building up Zion, the Order of Enoch, &c. I see men and women in this congregation – only a few of them – who were driven from the central stake of Zion. Ask them if they had any sorrow or trouble; then let them look at the beautiful land that the Lord would have given them if all had been faithful in keeping His commandments, and had walked before Him as they should; and then ask them with regard to the blessings they would have received. If they tell you the sentiments of their minds, they will tell you that the yoke of Jesus would have been easy and his burden would have been light, and that it would have been a delightful task to have walked in obedience to his commands and to have been of one heart and one mind; but through the selfishness of some, which is idolatry, through their covetousness, which is the same, and the lustful desire of their minds, they were cast out and

driven from their homes. We have been driven many times; but each time, if they who professed to be the servants of God had served Him with an undivided heart, they would have had the privilege of living in their houses, possessing their lands, attending to their meetings, and spreading abroad on the right and the left, lengthening the cords of Zion, and strengthening her stakes until the land had been dedicated to the Gospel of the Son of God. Well, I have been with the rest and I expect I have been covetous like them, and probably I am now; but if I am, I wish somebody would tell me wherein.

Brother Pratt, in his discourse, had considerable to say with regard to the property of the Saints. I would like very much if the time was now when the Lord would say, "Lay down your substance at the feet of the bishops," and find out who in this Church would be willing to give up all. This co-operative movement is only a stepping stone to what is called the Order of Enoch, but which is in reality the Order of Heaven. It was revealed to Enoch when he built up his city and gathered the people together and sanctified them, so that they became so holy and pure that they could not live among the rest of the people and the Lord took them away.

Ask any Christian in the world if he thinks the Lord rules and reigns supreme in heaven, and he will tell you, "Yes." Is it right for the Lord to reign? "Certainly it is." Ask him if he would delight to live in a place where one character rules and reigns supreme, and he will answer, "Yes, if I could go to heaven." Why? "Why, the Lord reigns there." Just ask the Christian if he knows the Lord, and he will tell you, "No." Did you ever see him? "No." Can you tell me anything of His character? "No, only He is something without body, parts, and passions." One of the apostles says that "God is love, and they who dwell in God dwell in love." Ask the Christian world if they know anything about God, and they will tell you they do not. Ask if He has eyes, and they will say, "No, – yes, He is all eyes." Has he a head? "Yes, He is all head." Has he ears? "Yes, He is all ears, He is all mouth, He is all body, and all limbs;" and still without body, parts, or passions. Why what do they make of Him? A monster, if He is anything; that is what

they make of Him. Would you like to go to heaven? “O, yes,” says the Christian, “the Lord reigns there.” How do you know you would like the place and the order when you get there? Do you think you will have your farm and your substance by yourself, and live in the gratification of your selfish propensities as you now do? “O, no, we expect to be made pure and holy.” Where will we begin to be pure and holy? If you do not begin here, I do not know where you will begin. “O,” says the Christian, “if we are going to heaven, where God and angels dwell, and live where one-man power prevails, we should all be satisfied, I expect.” We, Latter-day Saints, say so, too. We like to see that power manifested by those whom God calls to lead the people in righteousness, purity, and holiness. This opens up a subject that I am not going to talk about.

I want to say a few words still further to the people with regard to their faith in temporal things. If the people called Latter-day Saints do not become one in temporal things as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth. This co-operative movement is a stepping stone. We say to the people, take advantage of it, it is your privilege. Instead of giving it into the hands of a few individuals to make their hundreds and thousands, let the people, generally, enjoy the benefit arising from the sale of merchandize. I have already told you that this will stop the operations of many little traders, but it will make them producers as well as consumers. You will find that if the people unitedly hearken to the counsel that is given them, it will not be long before the hats, caps, bonnets, boots and shoes, pants, coats, vests and underclothing of this entire community will all be made in our midst. What next? Shall we have to run to London, Paris, or New York for the fashions? When I see the disposition among the Latter-day Saints to follow the fashions and customs of the world, I think, why do you stay here? You had better go back again. I am tired of this everlasting ding-dong about fashions. If I happen to have a coat on that is not what is called fashionable, some of my wives will be sure to say, “Husband, or Mr. President, may I give this away;” or, “I wish it was out of sight, it is not fashionable.” If I were to tell the truth I should say, who cares for the fashions of the world? I do not; if I get anything

that is comfortable and sits well, and suits my system, it is all I ask. I do not care who wears a bonnet that is six feet above the head behind, twelve feet in front, or that sits close to the crown of her head, of whether it is three straws thrown over the head with ribbons to them. But to see a people who say, “We are the teachers of life and salvation,” and yet are anxious to follow the nasty, pernicious fashions of the day, I say it is too insipid to talk or think about. It is beneath the character of the Latter-day Saints that they should have no more independence of mind or feeling than to follow after the grovelling customs and fashions of a poor, miserable, wicked world. All who do not want to sustain co-operations and fall into the ranks of improvement, and endeavour to improve themselves by every good book and then by every principle that has been received from heaven, had better go back to England, Ireland, France, Scandinavia, or the Eastern States; we do not care where you go, if you will only go.

I will take up my text again – I am responsible for the doctrine I teach. I will say to this people, as I have said ever since I commenced to lift up my voice to the inhabitants of the earth, I will read to them out of the Book of Life. If they will hear it, well; if they will not, I am clear of their blood. I read to the Latter-day Saints out of the Book of Life, and I can give them lessons that will lead them back to the presence of God in the celestial kingdom. But oh, the slothfulness, negligence, and the low, groveling feelings in the midst of this people are a disgrace to them. Will we improve? Yes, let us try and redeem the time and commence anew.

Yesterday we explained a little with regard to co-operation; we can explain just as far as the people wish to hear and know. Those who rise up against this or any other measure do it because darkness and the spirit of the Evil One reign within them. There is not a man and woman in this Church and Kingdom, who is in possession of the Holy Ghost, but what will lift up their hands to heaven and say, “Blessed be God, there is somebody to lead and improve the people,” when they contemplate this movement and the results it will work out; and they who fight against it and feel to murmur are actuated by a spirit from beneath.

I frequently think of the difference between the power of God and the power of the devil. To illustrate, here is a structure in which we can be seated comfortably, protected from the heat of summer or the cold of winter. Now, it required labour, mechanical skill and ingenuity and faithfulness and diligence to erect this building, but any poor, miserable fool or devil can set fire to it and destroy it. That is just what the devil can do, but he never can build anything. The difference between God and the devil is that God creates and organizes, while the whole study of the devil is to destroy. Every one that follows the evil inclinations of his own natural evil heart is going to destruction, and sooner or later he will be no more. I pray you Latter-day Saints to live your religion. Amen.

9 October 1872

Discourse at Semi-Annual Conference, Salt Lake City
Journal of Discourses 15:221-230

Suppose we should examine a city in a stake of Zion conducted after the order of Enoch! We would like to look, for a few moments, upon the facts as they would exist. If a people were gathered together, were they many or few, who would follow out the instructions given them in the Bible and in the other revelations that we have, they would have to be very obedient, and probably many would feel to say, "I wish to manage my own affairs, I wish to dictate myself, I wish to govern and control my labor, I can not submit to have anybody else dictate me. This is servitude, and is nothing more nor less than slavery!" I suppose there are some who would feel thus. When I look at the Latter-day Saints I think how independent they are. They have been very independent, there is no question of it. When they have heard the Gospel, though, perhaps, in the flood of persecution, and the finger of scorn pointed towards them, they have said, "The Gospel is true, and if my friends will not believe it, it makes no difference to me, I am independent enough to embrace the truth, and to gather out from the midst of

Babylon and to make my home with the Saints.” There are plenty of such people here in this house – men and women, old and young. There are young people here who have left their parents and every thing they had on the face of the earth for the sake of the Gospel. Middle-aged men have left their wives and their children, saying, “I am going to live according to the plan that has been laid down in the Scriptures for the salvation of the human family.” This certainly exhibits as much independence as mortal beings can manifest, and yet we have said we will yield strict obedience to these requirements, preparatory to enjoying the glory that the Lord has for the Saints. I will ask, Is there liberty in this obedience? Yes, and the only plan on the face of the earth for the people to gain real liberty is to yield obedience to these simple principles. Not but that we should find a great many who do not exactly understand how to yield obedience, strictly, to the requirements of heaven for their own salvation and exaltation; but no person can be exalted in the kingdom of heaven without first submitting himself to the rules, regulations, laws and ordinances of that kingdom, and being perfectly subject to them in every respect. Is this the fat? It is even so. Consequently, no person is fit to be a ruler until he can be ruled; no one is fit to be the Lord of all until he has submitted himself to be servant of all. Does this give the people liberty? It is the only thing in the heavens or on the earth that can do so. Where is the liberty in subjecting ourselves strictly to the requirements of heaven and becoming one in all our operations to build up the kingdom of God upon the earth? By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all the rules and regulations which give life eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.

Now suppose we had a little society organized on the plan I mentioned at the commencement of my remarks – after the Order of Enoch – would we build our houses all alike? No. How should

we live? I will tell you how I would arrange for a little family, say about a thousand persons. I would build houses expressly for their convenience in cooking, washing and every department of their domestic arrangements. Instead of having every woman getting up in the morning and fussing around a cookstove or over the fire, cooking a little food for two or three or half a dozen persons, or a dozen, as the case may be, she would have nothing to do but to go to her work. Let me have my arrangement here, a hall in which I can seat five hundred persons to eat; and I have my cooking apparatus – ranges and ovens – all prepared. And suppose we had a hall a hundred feet long with our cooking room attached to this hall; and there is a person at the further end of the table and he should telegraph that he wanted a warm beefsteak; and this is conveyed to him by a little railway, perhaps under the table, and he or she may take her beefsteak. “What do you want to take with it?” “A cup of tea, a cup of coffee, a cup of milk, piece of toast,” or something or other, no matter what they call for, it is conveyed to them and they take it, and we can seat five hundred at once, and serve them all in a very few minutes. And when they have all eaten, the dishes are piled together, slipped under the table, and run back to the ones who wash them. We could have a few Chinamen to do that if we did not want to do it ourselves. Under such a system the women could go to work making their bonnets, hats, and clothing, or in the factories. I have not time to map it out before you as I wish to. But here is our dining room, and adjoining this is our prayer room, where we would assemble perhaps five hundred persons at one time, and have our prayers in the evening and in the morning. When we had our prayers and our breakfast, then each and every one to his business. But the inquiry is, in a moment, How are you going to get them together? Build your houses just the size you want them, whether a hundred feet, fifty feet or five, and have them so arranged that you can walk directly from work to dinner. “Would you build the houses all alike?” Oh no, if there is any one person who has better taste in building than others, and can get up more tasteful houses, make your plans and we will put them up, and have the greatest variety we can imagine.

What will we do through the day? Each one go to his work.

Here are the herdsmen – here are those who look after the sheep – here are those who make the butter and the cheese, all at their work by themselves. Some for the kanyon, perhaps, or for the plow or harvest, no difference what, each and every class is organized, and all labor and perform their part.

Will we have the cows in the city? No. Will we have the pig pens in the city? No. Will we have any of our outhouses in the city? No. We will have our railways to convey the food to the pig pens, and somebody to take care of them. Somebody to gather up the scraps at the table, and take them away. Somebody to take the feed and feed the cows, and take care of them out of the city. Allow any nuisance in the city? No, not any, but everything kept as clean and as nice as it is in this tabernacle. Gravel our streets, pave our walks, water them, keep them clean and nicely swept, and everything neat, nice and sweet. Our houses built high, sleep up stairs, have large lodging rooms, keep everybody in fresh air, pure and healthy. Work through the day, and when it comes evening, instead of going to a theatre, walking the streets, riding, or reading novels – these falsehoods got up expressly to excite the minds of youth, repair to our room, and have our historians, and our different teachers to teach classes of old and young, to read the Scriptures to them; to teach them history, arithmetic, reading, writing and painting; and have the best teachers that can be got to teach our day schools. Half the labor necessary to make a people moderately comfortable now, would make them independently rich under such a system. Now we toil and work and labor, and some of us are so anxious that we are sure to start after a load of wood on Saturday so as to occupy Sunday in getting home. This would be stopped in our community, and when Sunday morning came every child would be required to go to the school room, and parents to go to meeting or Sunday school; and not get into their wagons or carriages, or on the railroads, or lounge around reading novels; they would be required to go to meeting, to read the Scriptures, to pray and cultivate their minds. The youth would have a good education, they would receive all the learning that could be given to mortal beings; and after they had studied the best books that could be got hold of, they would still have the advantage of the rest

of the world, for they would be taught in and have a knowledge of the things of God.

Bring up our children in this way and they would be trained to love the truth. Teach them honesty, virtue and prudence, and we should not see the waste around that now is witnessed. The Latter-day Saints waste enough to make a poor people comfortable. Shall I mention one or two instances? I will mention this one thing any way, with regard to our paper mill. Can you get the Latter-day Saints to save their rags? No, they will make them and throw them out of doors. Is there a family in this community but what are too well off in their own estimation to take care of paper rags? I think a good many of them would rather steal their beef and what they want than stoop to pick up paper rags to make paper to print our paper on. Not all would do this, but a few; and the majority are so well off that they have not that prudence which belongs to Saints; and I feel sometimes a little irritated, and inclined to scold about it, when I see women who were brought up without a shoe to their foot, or a second frock to their back perhaps, and who lived until they were young women in this style, without ever stepping on to an inch of carpet in their lives, and they know no more how to treat a carpet than pigs do. Do they know how to treat fine furniture? No, they do not; but they will waste, waste – their clothing, their carpets and their furniture. I hear them say sometimes, “Why, I have had this three years, or five years.” If my grandmother could have got an article such as you wear, she would have kept it for her daughters from generation to generation, and it would have been good. But now, our young women waste, waste.

This is finding fault, and I wish I could hurt your feelings enough to make you think of it when you get home. If I could make you a little mad, when you get home if you see a pretty good piece of carpet thrown out of doors you will go, perhaps, and shake it and lay it up, thinking that it may be serviceable to somebody or other; and if you cannot do anything else with it, give it to somebody who has not a bed to lie upon, to put under them to help to make a bed.

If we could see such a society organized as I have mentioned, you would see none of this waste. You would see a

people all attending to their business, having the most improved machinery for making cloth, and doing every kind of housework, farming, all mechanical operations, in our factories, dairies, orchards and vineyards; and possessing every comfort and convenience of life. A society like this would never have to buy anything; they would make and raise all they would eat, drink and wear, and always have something to sell and bring money, to help to increase their comfort and independence.

“Well, but,” one would say, “I shall never have the privilege of riding again in a carriage in my life.” Oh what a pity! Did you ever ride in one when you had your own way? No, you never thought of such a thing. Thousands and thousands of Latter-day Saints never expect to own a carriage or to ride in one. Would we ride in carriages? Yes, we would; we would have them suitable for the community, and give them their proper exercise; and if I were with you, I would be willing to give others just as much as I have myself. And if we have sick, would they want a carriage to ride in? Yes, and they would have it too, we would have nice ones to carry out the sick, aged and infirm, and give them exercise, and give them a good place to sleep in, good food to eat, good company to be with them and take care of them.

Would not this be hard? Yes, I should hope so. If I had the privilege and the power, I would not introduce a system for my brethren and myself to live under unless it would try our faith. I do not want to live without having my faith and patience tried. They are pretty well tried. I do not know how many there are who would endure what I endure with regard to faith and patience, and then be persevering in the midst of it all. But I would not form a society, nor ask an individual to go to heaven by breaking all the bones in his body, and putting him in a silver basket, and then, hitching him to a kite, send him up there. I would not do it if I had the power, for if his bones were not broken he would jump out of the basket, that is the idea. I see a great many who profess to be Latter-day Saints, who would not be contented in heaven unless their feelings undergo a great change, and if they were there and you wanted to keep them there, you would have to break their backs, or they would get out. But we want to see nothing of this in this little

society. If I had charge of such a society as this to which I refer, I would not allow novel reading; yet it is in my house, in the houses of my counselors, in the houses of these Apostles, these Seventies and High Priests, in the houses of the High Council in this city, and in other cities, and in the houses of the Bishops, and we permit it; yet it is ten thousand times worse than it is for men to come here and teach our children the a b c, good morals, and how to behave themselves, ten thousand times worse! You let your children read novels until they run away, until they get so that they do not care – they are reckless, and their mothers are reckless, and some of their fathers are reckless, and if you do not break their backs and tie them up they will go to hell. That is rough, is it not? Well, it is a comparison. You have got to check them some way or other, or they will go to destruction. They are perfectly crazy. Their actions say, “I want Babylon stuck on to me; I want to revel in Babylon; I want everything I can think of or desire.” If I had the power to do so, I would not take such people to heaven. God will not take them there, that I am sure of. He will try the faith and patience of this people. I would not like to get into a society where there were no trials; but I would like to see a society organized to show the Latter-day Saints how to build up the kingdom of God.

Do you think we shall want any lawyers in our society? No, I think not. Do you not think they will howl around? Yes, you will hear their howls going up morning and evening, bewailing one another. They will howl, “We can get no lawsuits here; we cannot find anybody that will quarrel with his neighbor. What shall we do?” I feel about them as Peter of Russia is said to have felt when he was in England. He saw and heard the lawyers pleading at a great trial there, and he was asked his opinion concerning them. He replied that he had two lawyers in his empire, and when he got home he intended to hang one of them. That is about the love I have for some lawyers who are always stirring up strife. Not but that lawyers are good in their place; but where is their place? I cannot find it. It makes me think of what Bissel said to Paine in Kirtland. In a lawsuit that had been got up, Bissell was pleading for Joseph, and Paine was pleading for an apostate. Paine had blackguarded Bissell a good deal. In his plea Bissell stopped all at

once, and, turning to Mr. Paine, said he: "Mr. Paine, do you believe in a devil?" "Yes," said Mr. Paine, who was a keen, smart lawyer. Said Bissell, "Where do you think he is?" "I do not know." "Do you not think he is in hell?" said Bissel. "I suppose he is." "Well," said Bissell, "do you not think he is in pain [Paine]?" They almost act to me as if they were in pain. They must excuse me if there are any of them here to-day. I cannot see the least use on the face of the earth for these wicked lawyers who stir up strife. If they would turn merchants, cattle breeders, farmers or mechanics, or would build factories, they would be useful; but to stir up strife and quarrels, to alienate the feelings of neighbors, and to destroy the peace of communities, seems to be their only business. For a man to understand the law is very excellent, but who is there that understands it? They that do and are peacemakers, they are legitimate lawyers. There are many lawyers who are very excellent men. What is the advice of an honorable gentlemen in the profession of the law? "Do not go to law with your neighbor; do not be coaxed into a lawsuit, for you will not be benefited by it. If you do go to law, you will hate your neighbor, and you will finally have to pick some of your neighbors who hoe potatoes and corn, who work in the cabinet shop, at the carpenter's bench, or at the blacksmith's forge, to settle it for you. You will have to pick ten, twelve, eighteen or twenty-four of them, as the case may be, to act as a jury, and your case goes before them to decide. They are not lawyers, but they understand truth and justice, and they have got to judge the case at last." Why not do this at first, and say we will arbitrate this case, and we will have no lawsuit, and no difficulty with our neighbor, to alienate our feelings one from another? This is the way we should do as a community.

Would you want doctors? Yes, to set bones. We should want a good surgeon for that, or to cut off a limb. But do you want doctors? For not much of anything else, let me tell you, only the traditions of the people lead them to think so; and here is a growing evil in our midst. It will be so in a little time that not a woman in all Israel will dare to have a baby unless she can have a doctor by her. I will tell you what to do, you ladies, when you find your are going to have an increase, go off into some country where

you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. Now the cry is, "Send for a doctor." If you have a pain in the head, "Send for a doctor;" if your heel aches, "I want a doctor;" "my back aches, and I want a doctor." The study and practice of anatomy and surgery are very good; they are mechanical, and are frequently needed. Do you not think it is necessary to give medicine sometimes? Yes, but I would rather have a wife of mine that knows what medicine to give me when I am sick, than all the professional doctors in the world. Now let me tell you about doctoring, because I am acquainted with it, and know just exactly what constitutes a good doctor in physic. It is that man or woman who, by revelation, or we may call it intuitive inspiration, is capable of administering medicine to assist the human system when it is besieged by the enemy called Disease; but if they have not that manifestation, they had better let the sick person alone. I will tell you why: I can see the faces of this congregation, but I do not see two alike; and if I could look into your nervous systems and behold the operations of disease, from the crowns of your heads to the soles of your feet, I should behold the same difference that I see in your physiognomy – there would be no two precisely alike. Doctors make experiments, and if they find a medicine that will have the desired effect on one person, they set it down that it is good for everybody, but it is not so, for upon the second person that medicine is administered to, seemingly with the same disease, it might produce death. If you do not know this, you have not had the experience that I have. I say that unless a man or woman who administers medicine to assist the human system to overcome disease, understands, and has that intuitive knowledge, by the Spirit, that such an article is good for that individual at that very time, they had better let him alone. Let the sick do without eating, take a little of something to cleanse the stomach, bowels and blood, and wait patiently, and let Nature have time to gain the advantage over the disease. Suppose, for illustration, we draw a line through this congregation, and place those on this side where they cannot get a doctor, without it is a surgeon, for thirty or fifty years to come; and put the other side in a country full of doctors, and they think they

ought to have them, and this side of the house that has no doctor will be able to buy the inheritance of those who have doctors, and overrun them, outreach them, and buy them up, and finally obliterate them, and they will be lost in the masses of those who have no doctors. I know what some say when they look at such things, but that is the fact. Ladies and gentlemen, you may take any country in the world, I do not care where you go, and if they do not employ doctors, you will find they will beat communities that employ them, all the time. Who is the real doctor? That man who knows by the Spirit of revelation what ails an individual, and by the same Spirit knows what medicine to administer. That is the real doctor, the others are quacks.

But to the text. We want to see a community organized in which every person will be industrious, faithful and prudent. What will you do with the children? We will bring them up until they are of legal age, then say, "Go where you please. We have given you a splendid education, the advantage of all the learning of the day, and if you do not wish to stay with the Saints, go where you please." What will you do with those who apostatize after having entered into covenant and agreement with others that their property shall be one, and be in the hands of trustees, and shall never be taken out? If any of these parties apostatize, and say we wish to withdraw from this community, what will you do with them? We will say to them, "Go, and welcome," and if we are disposed to give them anything, it is all right.

Where are we going to find the greatest difficulty and obstruction with regard to this organization? In the purse of the rich? No, not by any means. I have got some brethren who are just as close, tight and penurious as I am myself, but I would rather take any moneyed man in this community, and undertake to manage him, than some men who are not worth a dollar in the world. Some of this class are too independent. They would say, "I'll go a fishing," or "I guess I'll go a riding, where I please." Well, if I were to give out word, and say to the community, Send in your names, I want to see who are willing to go into an organization of this kind, who do you suppose would write to me first? The biggest thieves in the community. Do not be shocked at that, any of you,

whether you are strangers or not, for we have some of the meanest men that ever disgraced God's footstool right in the midst of the Latter-day Saints. Do not be startled at that, because it is true. I have told the people many a time, if they want anything done, no matter how mean, they can find men here who can do it, if they are to be found on the earth. I can not help this. You recollect that Jesus compared the kingdom of heaven to a net which gathered all kinds. If our net has not gathered all kinds, I wonder where the kinds are that we have not got. I say that some of the worst men in the community would be the first ones to proffer their names to go into such an association. I do not want them there. Is this the fact? Yes it is. I understand it exactly. But if such a community could be organized, to show the Latter-day Saints how to build up the kingdom of heaven on the earth, I would be glad to see it – would not you? If this could be done I want to say to the Latter-day Saints, that I have a splendid place, large enough for about five hundred or a thousand persons to settle upon, and I would like to be the one to make a donation of it, with a good deal more, to start the business, to see if we can actually accomplish the affair, and show the Latter-day Saints how to build up Zion. Not to make a mock of it. Not go and preach the Gospel without purse and scrip, and gather up the poor and needy, and have them bring Babylon with them. Leave Babylon out of the question. Make our own clothing, but do not put seventeen or twenty-one yards in a single dress, neither be attired so as to look like a camel. It is not comely, it does not belong to sensible people, nor to any people who wish to carry themselves justly and correctly, before the heavens and intelligent men.

If the ladies want silks, we have the mulberry here of all kinds; we have the silkworm eggs here, and we have made the silk. Go to work now and raise worms, and wind the silk, and weave it and make all the satin ribbons you wish for. We have men and women here, who did nothing all their lives before they came here but weave satin ribbons and satin cloth. This is their business, they know how to get it up. If you will raise the silk, dress yourselves just as beautifully as you please.

By and by when this people learn the value of the mulberry

and the silkworm, you will see the women with their few trees in their yards and around their lots, and for shade trees in the streets; and the children will be picking the leaves and feeding the worms, and they will get up silk dresses here like those in the east Indies. The silk dresses they make there you can put them on and wear them until you are tired of them, and almost from generation to generation. We can make them here just as good. And we can have coats and vests and pants made of our home-grown material, which a man would wear for his best suit, and hand down to his posterity. When we have learned the worth of silk we will make it and use it instead of linen. We have a splendid country for raising silk, but not a good country to raise flax in; splendid for raising wool, grain, fruit, vegetables, cattle, milk, butter and cheese, and here we are importing our cheese. We ought to be making cheese by the hundreds of tons. We ought to export it in quantities; but instead of that we are sending to the States for it.

Where are your cows? Have you taken care of them? If you see a community organized as they should be, they will take care of their calves; they will have something to feed them on in the winter, and they will take care of their stock and not let it perish. What a sin it is to the Latter-day Saints, if they did but know it, to abuse their stock – their cattle, milch cows and horses! Through the summer they will work and use them, and in the winter turn them out to live or die as they can, taking no care of that which God has given them. Were it not for the ignorance of the people, the Lord would curse them for such things.

We ought to learn some of these facts, and try to shape our lives so as to be useful. Let the men make their lives useful. Let the women make their lives useful. Mothers, teach your daughters how to keep house, and not how to spend everything they can get hold of. I will just say a few words on this subject. We have hundreds of young men here who dare not take girls for wives. Why? Because the very first thing, they want a horse and buggy, and a piano; they want somebody to come every day to give them lessons on the piano; they want two hired girls and a mansion, so that they can entertain company, and the boys are afraid to marry them. Now mothers, teach your girls better things than these. What are the

facts in the case? If you had been brought up to know what property – fine furniture, carpets, and so on, was worth, you would take care of it, and be prudent in the use of it, and teach your girls to take care, instead of wasting it. Do you believe it? This does not hit all, but too many. I wish you would hearken to these things. I am taking up the time, and not giving to others the opportunity to address you. We have not said what we want to say to the Latter-day Saints. We ought to have a house four times as large as this, and we ought to fill it; and we ought to sit together not only four days, but a week and perhaps two weeks, and leave home at home, leave Babylon in Babylon – leave everything and come here to worship the living God, and learn of his ways, that we may walk in his paths. This is our duty, and what we should do. But there are so many who can hardly spend time to go to Conference. They have so much business on hand, so many cattle to take care of; they have money to let out, or money borrow; they have men to see to, or something or other, and it seems as if the affections of the people are hankering after the things of this world too much, too much! Stop, Latter-day Saints, and reckon with yourselves, and find whether you are actually in the path of obedience to the requirements of heaven or not. Some suppose that they are serving God and are on the road to eternal life, but many will find they are mistaken if they are not careful. We had better reckon with ourselves and look over our accounts, and see how we stand before the lord. See if we are doing good, if we are bestowing our substance on the poor, that they may have food to eat and habitations to dwell in, and be made comfortable: see if we are sending our means for the poor in foreign lands, and aiding to send the Elders to preach to the nations and gather up the people and make them happy and comfortable. Instead of doing this I fear that many are wandering away from the commandments of the Lord. “O fools, and slow of heart to believe!” We can get rich a great deal quicker by serving God than by serving ourselves, do a great deal better, and do a great deal more good. The earth is the Lord's and the fullness thereof. He is anxious, and is waiting with extended arms and hands, comparatively, to pour the wealth of the world into the laps of the Latter-day Saints, if they will not give it

away to their enemies. But now, just as soon as anything is given to the Latter-day Saints they are looking from east to west, and from north to south, to see where they can strew that that God gives them among their enemies – those who spurn the things of God, and would destroy his kingdom from the earth. I say, let the Lord keep us poor rather than forsake our religion and turn away from it! Why can not a man serve God with his pockets full of greenbacks, and not lust after them one particle? If he can not do it, he is lacking in wisdom, faith, and knowledge, and does not understand God an his ways. The heavens and the earth are full of blessings for the people. To whom do they belong? To our Father in heaven, and he wishes to bestow them upon his children when they can receive and dispose of them to his name's glory.

We shall have to stop here. We are going to adjourn our Conference, though we have not said half what we wish to say to you and to ourselves, for we want to be co-workers together. Now let me say to the First Presidency, to the Apostles, to all the Bishops in Israel, and to every quorum, and especially to those who are presiding officers, Set that example before your wives and your children, before your neighbors and this people, that you can say: “Follow me, as I follow Christ.” When we do this, all is right, and our consciences are clear.

God bless you.

7 April 1873

Journal of Discourses 16:8-12

There are a few minutes to spare, and I wish to lay some matters before you. 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 am willing to hear it. But no man can do it.

Brother Pratt has told you, in his explanations this morning, what the Lord has revealed and how he has been merciful to the people; and when we have not been willing to be Latter-day Saints altogether, but only in part, he has said, “Well, you are the best there is, and I will accept of you. I can not get anybody else who is willing to be part Saints, and I will lead you, my people, as long as you will let me, and I will forgive you your sins this time, and I will accept part of your property if you will not give it all,; etc., all showing the kindness and forbearance of our Father in heaven; but he has not the least objection in the world to our being perfect Saints.

I have a few things to lay before the Conference, one of which is – and I think my brethren will agree with me that this is wise and practicable – for from one to five thousand of our young and middle-aged men to turn their attention to the study of law. I would not speak lightly in the least of law, we are sustained by it; but what is called the practice of law is not always the administration of justice, and would not be so considered in many courts. How many lawyers are there who spend their time from morning till night in thinking and planning how they can get up a lawsuit against this or that man, and get his property into their possession? Men of this class are land sharks, and they are no better than highway robbers, for their practice is to deceive and take advantage of all they can. I do not say that this is the law, but this is the practice of some of its professors. The effort of such lawyers, if they are paid well, is to clear and turn loose on society the thief, perjurer and murderer. They say to the dishonest and those who are disposed to do evil, “Go and lay claim to your neighbor's property, or to that which is not your own, or commit

some other act of injustice, and pay us, and we will clear you and make your claim appear just in the eye of the law;" and officers and judges too often join in the unrighteous crusades for the lawyers to wrong the just. I have been in courts and have heard lawyers quote laws that had been repealed for years and the judge was so ignorant that he did not know it, and the lawyer would make him give a decision according to laws which no longer existed. Now, I request our brethren to go and study law, so that when they meet any of this kind of lawyers they will be able to thwart their vile plans. I do not by any means say these things of all lawyers for we have good and just men who are lawyers, and we would like to have a great many more. You go to one of the pettifogging class of lawyers, and get him to write a deed for you, and he will do it so that it can be picked to pieces by other lawyers. Employ such a man to write a deed, bond, mortgage or any instrument of writing, and his study will be to do it so that it will confound itself. This is the way that such men make business for their class. We want from one to five thousand of our brethren to go and study law.

If I could get my own feelings answered I would have law in our school books, and have our youth study law at school. Then lead their minds to study the decisions and counsels of the just and the wise, and not forever be studying how to get the advantage of their neighbor. This is wisdom.

My mind is so led upon the subject brother Pratt has been speaking upon with regard to the orders that God has revealed that I can hardly let it alone when I am talking to the people. He said there are many rich men who are willing to do anything that the Lord requires of them. I believe this, and there is quite a number of poor men, likewise, who would like to do anything if they could only know that it was the will of the Lord. I am about to make an application of my remarks with regard to the willingness of men. But in this I shall except brother Pratt, for the simple reason that I do not know a man who is more willing to do what he is told than he is. If he is told to teach mathematics, he is willing to do it; if he is told to make books, preach the Gospel, work in a garden or tend cattle, he is willing to do it, and I know of no man more willing to

do anything and everything required of him than he is. But I want to say to our willing, kind, good brethren that, so far as obeying the orders which God has revealed, I can bring the rich into line quicker than I can get many poor men who are not worth a dollar, and who do not know how to raise a breakfast to-morrow morning. I have tried both, and know. Who is there among us who came here rich? It was alluded to by brother Pratt. Look over our rich men, where are they? Who is there among the Latter-day Saints that is wealthy? When I came to this valley I was a thousand dollars in debt. I left everything. I think I got about three hundred dollars, a span of horses, and a little carriage, for all my property I left in Nauvoo. But I bought cattle, horses and wagons, and traded and borrowed and got the poor here by scores myself; and I have paid for these teams since I have been here.

When I got here I was in debt only about a thousand dollars for myself and family to a merchant in Winter Quarters, but I was in debt for others, and I have paid the last dime that I know anything about. When I reached here I could not pay one-tenth – I could not pay my surplus – I could not give my all – for I had nothing.

Here is Horace S. Eldredge, he is one of our wealthy men. What did he have when he came here? Nothing that I know of, except just enough to get here with his family. William Jennings has been called a millionaire. What was he worth when he came here? He had comparatively little. Now he is one of our wealthy men. William H. Hooper is another of our wealthy men. He is worth hundreds of thousands of dollars. How much had he to pay as surplus when he came here. He could pay no surplus, for he was worth nothing; but he is now wealthy. If he had gone to California I believe he would have been poor to-day.

There is any amount of property, and gold and silver in the earth and on the earth, and the Lord gives to this one and that one – the wicked as well as the righteous – to see what they will do with it, but it all belongs to him. He has handed over a goodly portion to this people, and, through our faith, patience and industry, we have made us good, comfortable homes here, and there are many who are tolerably well off, and if they were in many parts of the world

they would be called wealthy. But it is not ours, and all we have to do is to try and find out what the Lord wants us to do with what we have in our possession, and then go and do it. If we step beyond this, or to the right or to the left, we step into an illegitimate train of business. Our legitimate business is to do what the Lord wants us to do with that which he bestows upon us, and dispose of it just as he dictates, whether it is to give all, one-tenth, or the surplus. I was present at the time the revelation came for the brethren to give their surplus property into the hands of the Bishops for the building up of Zion, but I never knew a man yet who had a dollar of surplus property. No matter how much one might have he wanted all he had for himself, for his children, his grand-children, and so forth.

If we are disposed to enter into covenant one with another, and have an agreement made according to the laws of our land, and we are disposed to put our property into the hands of trustees, and work as we are directed – eat, drink, sleep, ride, walk, talk, study, school our children, our middle-aged and our aged, and learn the arts and sciences, the laws of the Priesthood, the laws of life, anatomy, physic and anything and everything useful upon the earth, the Lord has not the least objection in the world, and would be perfectly willing for us to do it, and I should like, right well, for us to try it. I know how to start such a society, right in this city, and how to make its members rich. I would go to now, and buy out the poorest ward in this city, and then commence with men and women who have not a dollar in the world. Bring them here from England, or any part of the earth, set them down in this ward and put them to work, and in five years we would begin to enter other wards, and we would buy this house and that house, and the next house, and we would add ward to ward until we owned the whole city, every dollar's worth or property there is in it. We could do this, and let the rich go to California to get gold, and we would buy their property. Would you like to know how to do this? I can tell you in a very few words – never want a thing you can not get, live within your means, manufacture that which you wear, and raise that which you eat. Raise every calf and lamb; raise the chickens, and have your eggs, make your butter and cheese, and always have a little to spare. The first year we raise a crop, and we have more

than we want. We buy nothing, we sell a little. The next year we raise more; we buy nothing, and we sell more. In this way we could pile up the gold and silver and in twenty years a hundred families working like this could buy out their neighbors. I see men who earn four, five, ten or fifteen dollars a day and spend every dime of it. Such men spend their means foolishly, they waste it instead of taking care of it. They do not know what to do with it, and they seem to fear that it will burn their pockets, and they get rid of it. If you get a dollar, sovereign, half-eagle or eagle, and are afraid it will burn your pockets, put it into a safe. It will not burn anything there, and you will not be forced to spend, spend, spend as you do now. See our boys here, why if my boys, by the time they are twenty, have not a horse and carriage to drive of their own, they think they are very badly used, and say, "Well, I do not think father thinks much of me." A great many things might be said on this subject that I do not want to say.

Brethren, we want you to turn in and study the laws of the Territory of Utah, of this city and other cities, and then the statutes of the United States, and the Constitution of the United States. Then read the decisions of the Supreme Court. I do not mean the self-styled "United States Supreme Court for the Territory of Utah;" but the United States Supreme Court that sits at Washington – the seat of government. Read up their decisions, and the decisions of the English judges and the laws of England of other countries, and learn what they know, and then if you draw up a will, deed, mortgage or contract, do not study to deceive the man who pays you for this, but make out a writing or instrument as strong and firm as the hills, that no man can tear to pieces, and do your business honestly and uprightly, in the fear of God and with the love of truth in your heart. The lawyer that will take this course will live and swim, while the poor, miserable, dishonest schemers will sink and go down. We live by law, and I only condemn those among the lawyers who are eternally seeking to take advantage of their neighbors.

Now we will close, and adjourn until 2 o'clock this afternoon.

29 June 1873

Journal of Discourses 16:122-123

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.

Yesterday and the day before I had considerable to say to the Latter-day Saints, reading the dark side of the page. I will say here, I am not discouraged with regard to this latter-day work, I am not discouraged with regard to the Latter-day Saints. If we were to pick and choose to-day, we should find a large majority of the people called Latter-day Saints, who are ready and willing, with open hands and pure hearts, to enter into the Order of Enoch, and to live and die in this Order. This is my faith concerning the people at large, consequently I am not discouraged. But there are some who need chastening. We cannot call names, this will not answer. We cannot tell a man that he is going to apostatize, but we can chasten him as a member of the Church, not as an individual. In this capacity, while in public, we do not take the liberty of chastening an individual. But we can say to the brethren and sisters, we are encouraged. "Mormonism" is onward and upward, the Gospel that the Lord Jesus has introduced in the latter days is enjoyed by many, and it is our life, our joy, our peace, our glory, our happiness, our all; and when we come to the trying scene, as some call it, of sacrificing our property, and putting it together for

the good of the community, I do not expect the brethren will receive any more trials than they have heretofore, I do know whether the sisters will.

Brother George Q. Cannon says the sisters have borne a great deal. So they have, but if they could only stand in the shoes of their husbands who are good, true and faithful, they would know that they are by no means free from perplexities. Just fancy a man with two, three, or half a dozen of his beloved wives catching him on one side, and before he can take three steps more, catching him on the other, and “I want this,” “I want that,” and “this is not right,” and “that is not right,” and so on; their minds just pulled to pieces. I say if the hair is spared on their heads they may consider that they have got blessed good wives. I have as many wives as many other men, and I keep my hair yet. But as to trials, why bless your hearts, the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Gospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually.

This is the deciding point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God and still cling to the spirit of the world, have got on two yokes – the yoke of Jesus and the yoke of the devil, and they will have plenty to do. They will have a warfare inside and outside, and the labor will be very galling, for they are directly in opposition one to the other. Cast off the yoke of the enemy, and put on the yoke of Christ, and you will say that his yoke is easy and his burden is light. This I know by experience.

God bless you.

31 August 1873

Journal of Discourses 16:169-171

Now, then, we have received these ordinances, the doctrine the

Lord has revealed for the salvation of the dead; the doctrine that we have received for the exaltation of men and women, which I could tell you a great deal about if I had time; but there is only a little time and I want to say a few things to bring your minds directly to our present condition. You read in the Doctrine and Covenants with regard to the building up of the kingdom of God, the order of Enoch, &c. I am anxious in my feelings to get the Latter-day Saints to begin where the Lord wanted them to begin, when he commenced to build up his kingdom; that is that we are to submit ourselves to the direction of our Bishops, or men who shall be appointed, who shall dictate them in the things pertaining to life, so that they may be the means in the hands of the Lord of accomplishing the work that he required at our hands. I had it in my mind to ask if we are not a slow, tardy people; but I would like to see the order of Enoch introduced. If I had the privilege that was legal, the legal right, I should have had some of the brethren and sisters organized together and bound with bonds that cannot be broken; but I cannot do this at present; for we desire to commence this on a foundation that cannot be broken up and destroyed.

Brethren, if you will start here and operate together in farming, in making cheese, in herding sheep and cattle and every other kind of work, and get a factory here and a co-operative store – I have been told there is no co-operative store here – get a good co-operative store, and operate together in sheep-raising, store-keeping, manufacturing and everything else, no matter what it is, by and by, when we can plant ourselves upon a foundation that we cannot be broken up, we shall then proceed to arrange a family organization for which we are not yet quite prepared. You now, right here in this place, commence to carry on your business in a co-operative capacity. In every instance I could show every one of you what a great advantage would be gained in working together; I could reason it out here just how much advantage there is in co-operation in your lumbering and in your herding. You have men here, I suppose, who have had an arm shot off; they cannot go into the canyons and get out wood. Another, perhaps, has had a leg cut off; he cannot run here and there like some of you; but he can do something; he will make a first-rate shopman, and at keeping

books, perhaps, he will be one of the best. He cannot take the scythe and mow; he cannot attend to a threshing machine; he cannot go into the woods lumbering; he could not herd well, – but he could go into the factory, and he can do many things. Well, we can do this and keep up co-operation, and, by and by, when we can, we will build up a city after the order of Enoch. And I will tell you, women will not be let into that city with Babylon upon their backs, nor men either. But we will make our own clothing, we will make our own fashions, we will do our own work. I can take fifty men who have not a cent, and if they would do as I would wish them to do, they would soon be worth their thousands, every one of them. We desire to go into this order. In it we would not lack means, we would always have something to sell, but seldom want to buy. This will be the case if we make our own clothes, &c.

Another thing I want you to observe in all these settlements, and it is one of the simplest things in nature; I want you to be united. If we should build up and organize a community, we would have to do it on the principle of oneness, and it is one of the simplest things I know of. A city of one hundred thousand or a million of people could be united into a perfect family, and they would work together as beautifully as the different parts of the carding machine work together. Why, we could organize millions into a family under the order of Enoch. Will you go into the co-operative system? Will you pay your Tithes? Will you take care of your hay? Bishops, will you take care of the Tithes? I have scarcely seen a good stack of Tithing hay until within the last two years. Is it right, to let hay that is brought in as Tithing go to waste? “Well, but,” says one, “I don't know what to do with it.” Go to work, and put it into a shape that it will last one year, five years, ten years; it will be wanted by and by. There is about sixteen thousand dollars, I learn from the trustees, of unpaid Tithing, in this valley. Go to work and build a meeting-house, and then school-houses. Go to work and start some schools, and instead of going to parties to dance and indulge in this nonsense, go to school and study; have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them – tell the properties and what they are. I don't suppose there is a man here who can tell

these properties. The sciences can be learned without much difficulty. Instead of going “right and left, balance all, promenade,” go to work and teach yourselves something. Instead of having this folly, I want to have schools and entertain the minds of the people and draw them out to learn the arts and sciences. Send the old children to school and the young ones also; there is nothing I would like better than to learn chemistry, botany, geology, and mineralogy, so that I could tell what I walk on, the properties of the air I breathe, what I drink, &c.

I will say to you, my brethren and sisters, I bless you. I bless you according to the Priesthood that I hold and the keys thereof. I bless you in the name of Jesus Christ. Now will you live your religion? We had some talk yesterday about your President; I pray you, Mr. President, under brother Rich, to live your religion; and I pray the Saints to live their religion, and I do ask from day to day, in the name of Jesus Christ, and I direct the Latter-day Saints, to live their religion, and I pray you in Christ's stead to live your religion so as to enjoy the spirit of it. – Amen.

15 February 1874

Discourse given at St. George

Manuscript Addresses of Brigham Young 6:90

Br. Brigham spoke in a powerful manner with a spirit that went to the hearts of the people, saying that the time had come for this people to enter into the order of Enoch. He said the Lord said come, the spirit said come, and said (he meaning the first Presidency) we say come. And let us enter into the United Order and devote our labor, time, talents, means, strength, and abilities to the building up of the Zion of our God. Said if we would enter into it we should have wealth and union and the blessings of the Most High would attend us, and if we would not receive it we should bring curses upon ourselves, and the sin would lie at our own doors. He said that the time not that now was tomorrow, next year, But right now, to day. He then called for a show of hands of those

who were willing to enter the order to be controlled temporally in all things to the building up of Zion. The vote of hands was unanimous with very few exceptions.

5 April 1874

Discourse given at St. George

Manuscript Addresses of Brigham Young 6:93

In the afternoon Br Brigham spoke in a clear, lucid manner on the importance of entering into this, the first step of union, after the Pattern of Heaven, and if we were faithful, more would be given to us according to the good will and pleasure of our Heavenly Father. Urged very strongly the importance of sustaining ourselves and home manufacture, and reducing our expenses, especially in those things that were not needed and were of no benefit to us. Said that those who doubted one principle of this Order who would soon doubt another, then another and lose faith and finally would let Satan get such a hold on them that their mind would become darkened and would eventually apostatize. Said that those who said they belonged to the Order and manifested a spirit to do just as they pleased, regardless of the rules of the United Order, should have their names erased for the Lord would not be mocked. Spoke very earnestly regarding the building of the Temple; wished our improvements not to stand in the way of its progress. Spoke of the folly of the Saints running after the Gentiles to sell the blessings that God had given them and cried oh fools! Oh fools! to be so greedy after filthy lucre and spurn the blessing of the earth that God had given them for their comfort and sustenance. And many things he spake which I cannot remember, as my attention was sometime taken away having to act as doorkeeper.

18 April 1874

Journal of Discourses 17:43-47

Now I wish to give you a little of our late experience with regard to the Savior and his doctrines. We have organized in this United Order, commencing at St. George. A thousand thoughts rise in my mind, looking at the subject generally. “St. George! Are you going to sent me down to St. George? Why, it is like sending me out of the world!” But I must not talk about this: suffice it to say that St. George is one of the most beautiful places on this little farm – this world that we occupy – this little farm of the Lord's, one of the choicest places on the face of the earth. I see more wealth in that small place than in any other location, of its size, in this Territory, or in these mountains; and I always have.

We have organized a small Branch there, or, rather, I may say a tolerably large one. I preached a good deal in St. George. It seemed to be the only place we could begin our work; they were the only people we could organize; but we did organize there. God designs to make the people of one heart and one mind from Monday morning to Monday morning again, and that everything the do on the earth shall promote His cause and kingdom, and the happiness and salvation of the human family. “Well,” said they, “we do not understand; we believe we ought to be one, and that we ought to go into the order of Enoch. We understand very well that Enoch was so pure and holy that his city was taken, and the saying went abroad that Zion is fled. This we believe as firmly as you can.” Then some others would say, “There will not be one ward organized after the brethren go over the rim of the basin.” We organized every ward or town south of the rim of the basin, and left them in tolerably good working order, so far as they had advanced. The only trouble with them was, “they did not understand.” They would say, “It is right, and the Scriptures tell us about it; but we do not understand the mode of its operation.” One man came to me, and old “Mormon,” whom I have known over forty-two years, just as we were organizing and said – “Brother Brigham, I have preached for you all the time. I did the same for

brother Joseph. Brother Joseph preached this doctrine; is it not strange that the people do not see it?" "Then," said I, "you are ready to put down your name?" His answer was – "I will think about it." You do not fully understand your own faith, nor the doctrines you preach to the people, if you do not understand this doctrine; and are not as ready to enter it as you would be to lay down this mortal body and enter heaven if God should call you, or to do any other duty. Suffice it to say, God will establish this order on the face of the earth, and if we do not help Him, others will, and they will enjoy the benefits of it.

When we came this side the rim of the basin, we found the people more willing than south of the rim of the basin to come forward and organize, for they felt that we have traveled as far as we can on our present road, without going to destruction. One Bishop wrote to me – "Please come and organize us. I am glad you are coming this way, we want to be organized. I know that we have to consecrate to somebody, and I would rather consecrate to the Lord than to the devil. We have to consecrate to one or the other, and very soon too." He is a very good Bishop; he is full of the spirit of this work, and can not keep from talking about it.

We now want to organize the Latter-day Saints, every man, woman and child among them, who has a desire to be organized, into this holy order. You may call it the Order of Enoch, you may call it co-partnership, or just what you please. It is the United Order of the Kingdom of God on the earth; but we say the Order of Enoch on the same principle you find in the revelation concerning the Priesthood, which, to avoid the too frequent repetition of the name of the Deity, is called the Priesthood after the order of Melchizedek. This order is the order of heaven, the family of heaven on the earth; it is the children of our Father here upon the earth organized into one body or one family, to operate together.

As individuals we do not want your farms, we do not want your houses and city lots, we do not want your horses and your cattle, we do not want your gold and your silver, nor anything of the kind. "Well, then, what do your want?" We want the time of this people called Latter-day Saints, that we can organize this time systematically, and make this people the riches people on the face

of the earth. If we are the people of God, we are to be the richest people on the earth, and these riches are to be held in God, not in the devil. God tells us how we may accomplish this, as plainly and as surely as he told Joshua and the people of Israel how to cause the downfall of the walls of Jericho. They were to march around the walls once a day for seven days, then seven times in one day, and the last time they went round the walls they blew their horns with all their might, and down fell the walls of Jericho. We do not understand all about this, if we did, we should understand that it was as simple as any of the acts of the Lord: as simple as being baptized for the remission of sins. We want now to organize the people. Says one – “Don't you want my money and my goods?” We want you to put them into the kingdom of God, into the vaults that are prepared, into the archives, the safe, the institution to help to increase means for the kingdom of God on the earth. And what are we to have when we enter this order? What we need to eat, drink and wear, and strict obedience to the requirements of those whom the Lord sets to guide and direct; that our sisters, instead of teasing their husbands for a dollar, five dollars, twenty-five dollars, for a fine dress, bonnet, or artificials for themselves or their daughters, may go to work and learn how to make all these things for themselves, being organized into societies or classes for that purpose. And the brethren will be organized to do their farming, herding and raising cattle, sheep, fruit, grain and vegetables; and when they have raised these products, every particle be gathered into a storehouse or storehouses, and every one have what is needed to sustain him. But the people will stop going here, there, and yonder, and saying – “I am after the gold,” “I am after the silver,” or this, that and the other. They will stop this folly and nonsense, for they have already impoverished themselves too much by taking so unwise a course. 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. Should they spend their means in folly and nonsense? No, not a dollar of it, but put all into the general fund for the benefit of the kingdom. Organize the

brethren and sisters, and let each and every one have their duties to perform. Where they are destitute of houses, and it is convenient, the most economical plan that can be adopted is to have buildings erected large enough to accommodate a number of families. For instance, we will say there are a hundred families in this place who have not houses fit to live in. We will erect a building large enough to accommodate them all comfortably, with every convenience for cooking, washing, ironing, &c.; and then, instead of each one of a hundred women getting up in the morning to cook breakfast for father and the large boys, that they may go to their labor, while the little children are crying and needing attention, breakfast for the whole can be prepared by five or ten women, with a man or two to help. Some may say – “This would be confusion.” Not at all, it would do away with it. Another one says – “It will be a great trial to my feelings, if I am obliged to go and breakfast with all these men and women. I am faint and sick, and do not eat much, and I want my breakfast prepared in peace.” Then build side rooms by the dozen or score, where you can eat by yourselves; and if you wish to invite three or four to eat with you, have your table and everything you call for is sent to you. “Well, but I do not like this confusion of children.” Let the children have their dining room to themselves, and let a certain number of the sisters be appointed to take charge of the nursery and see that they have proper food, in proper quantities and at proper times, so as to preserve system and good order as far as possible, that a love of order may be established in their youthful minds, and they learn how to conduct themselves. Then let there be good teachers in the school rooms; and have beautiful gardens, and take the little folks out and show them the beautiful flowers, and teach them in their childhood the names and properties of every flower and plant, teaching them to understand which are astringent, which cathartic; this is useful for coloring, that is celebrated for its combination of beautiful colors, &c. Teach them lessons of beauty and usefulness while they are young, instead of letting them play in the dirt, making mud balls, and drawing the mud in their hats, and soiling their dresses, and cultivate their mental powers from childhood up. When they are old enough, place within their reach the advantages and benefits of

a scientific education. Let them study the formations of the earth, the organization of the human system, and other sciences; such a system of mental culture and discipline in early years is of incalculable benefit to its possessor in mature years. Take, for instance, the young ladies now before me, as well as the young men, and form a class in geology, in chemistry or mineralogy; and do not confine their studies to theory only, but let them put in practice what they learn from books, by defining the nature of the soil, the composition of decomposition of a rock, how the earth was formed, its probable age, and so forth. All these are problems which science attempts to solve, although some of the views of our great scholars are undoubtedly very speculative. In the study of the sciences I have named, our young folks will learn how it is that, in traveling in our mountains, we frequently see sea shells – shells of the oyster, clam, &c. Ask our boys and girls now to explain these things, and they are not able to do so; but establish classes for the study of the sciences, and they will become acquainted with the various facts they furnish in regard to the condition of the earth. It is the duty of the Latter-day Saints, according to the revelations, to give their children the best educations that can be procured, both from the books of the world and the revelations of the Lord. If our young men will study the sciences, they will stop riding fast horses through the streets, and other folly and nonsense which they are now guilty of, and they will become useful and honorable members of the community.

I have been very much interested of late with regard to the studies and researches of the geologists who have been investigating the geological character of the Rocky Mountain country. Professor Marsh, of Yale College, with a class of his students, has spent, I think, four summers in succession in the practical study of geology in these mountain regions. What is the result of his researches? There is one result, so far, that particularly pleases me. There are some here who know a man by the name of John Hyde, from London, formerly a member of this Church, who apostatized and went back; and his great argument against the Book of Mormon was, that it stated that the old Jaredites and, perhaps, the Nephites, who formerly lived on this continent, had

horses, while it is well known that horses were unknown to the aboriginal inhabitants of America when it was discovered by Columbus, and that there were no horses here until they were imported for Europe. Now, since Professor Marsh and his class began their investigations, they have found among the fossil remains of the extinct animals of America no less than fourteen different kinds of horses, varying in height from three to nine feet. These discoveries made Professor Marsh's students feel almost as though they could eat up these mountains, and their enthusiasm for studying the geology of the regions around Bridger's Fort was raised to the highest pitch. In their researches among these mountains they have formed the opinion that there was once a large inland sea here, and they think they have discovered the outlet where the water broke forth and formed Green River. Here in these valleys and in these ranges of mountains we can follow the ancient water line. This discovery of Professor Marsh is particularly pleasing to us "Mormons," because he has so far scientifically demonstrated the Book of Mormon to be true.

Here is the kingdom of God; do you want to enter into it, or not? do you want the future blessings of this kingdom, or do you not? Have your choice; but whomsoever you list to obey, his servants you will be whether it is Jesus or the devil; please yourselves, have your choice. But all know we can not serve two masters acceptably; if we love one, we shall hate the other, and if we hold on to one, we shall despise the other. We must either be for the kingdom of God, or not. But we shall organize this holy order here before we leave. We give the invitation to all of you to come and get organized. Let us be one; let us carry out the order that God has established for the family of heaven.

God bless you.

7 May 1874

Journal of Discourses 17:57-59

I do not expect to be able to speak much during this Conference,

but I make a request of my brethren who may speak, to give us their instructions and views for or against this general co-operative system, which we, with propriety, may call the United Order. If any choose to give it any other name that will be applicable to the nature of it, they can do so. A system of oneness among any people, whether former-day Saints, middle-day Saints, eleventh hour of the day Saints, last hour of the day Saints, or not Saints at all, is beneficial; but I wish the brethren to give us their views for and against union in a family, whether that family consists of the parents and ten children, or the parents, ten children, fifty grandchildren, or a hundred and fifty great-grandchildren, and so on until you get to a nation. I ask of my brethren who may address the congregations, to give us their views for and against union, peace, good order; laboring for the benefit of ourselves, and in connection with each other for the welfare and happiness of all, whether in the capacity of a family, neighborhood, city, state, nation, or the world.

We see the inhabitants of the earth, as individuals and nations, struggling, striving, laboring and toiling every one for himself and nobody else; all are anxious to bless their own dear selves. If you will permit me I will quote an anecdote in illustration of this trait of character among the human family. A man, in asking a blessing upon his food, prayed, "O Lord, bless me and my wife, my son John and his wife, we four and no more. Amen." If we had generosity of feeling sufficient to pray for blessings upon a fifth person, or upon a whole family, neighborhood or community, all the better.

We are not entering into any new system, order or doctrine. There are numbers of organizations of a similar character, as far as they go, in our own country and in other countries. Our object is to labor for the benefit of the whole, to retrench in our expenditures; to be prudent and economical; to study well the necessities of the community, and to pass by its many useless wants; to study to secure life, health, wealth, and union, which is power and influence to any community; and I ask my brethren, while addressing the people during this Conference, to take up these items of every-day life. It seems to be objectionable to some, for the Latter-day Saints

to enter into a self-sustaining system, and the probability of our doing so causes a great deal of talk. If we were infidels, any other sect of Christians, or nether Christians nor infidels, but mere worldlings, seeking only to amass the wealth of this world, nothing would be thought or said against it. But for the Latter-day Saints to make a move to the right or to the left, to the front or to the rear, a suspicion arises directly in the minds of the people. I will say to the inhabitants of the whole earth, that the Latter-day Saints are going to work to sustain themselves, to do good to themselves, to their neighbors and to the whole human family; they are going to labor to establish peace and good order on the earth, just as far and as fast as they can, and to prepare them for a happier world than this.

Talk about it, cry about it, deride it, point the finger of scorn at it, we care not, we are the servants and handmaids of the Lord, and our business is to build up his kingdom upon the earth, and let all the world say what they please, it matters not to us. It is for us to do our duty.

Now let me present one little matter. Here are brethren from all parts of the Territory, to represent the different branches of the Church of Jesus Christ of Latter-day Saints. We find our brethren in various parts of the Territory are in possession of a little land; take a man, for instance, who has got a five acre lot. He wants his team, he must have his horses, harness, wagon, plow, harrow and farming utensils to cultivate that five acres, just as though he was farming a hundred acres. And when harvest comes, he is not accommodated by his neighbors with a reaping machine, and he says – “Another year, I will buy one,” and this to harvest five acres of grain. Take the article of wagons among this people, we have five where we should not have more than two; and the money that is spent needlessly by our people for wagons would make a small community rich. Again, take mowing and reaping machines, and we have probably twice or three times as many in this territory as the people need. They stand in the sun and they dry up and spoil, and this entails a heavy waste of property. We may take also the article of harness for horses. If this community would be untied, and work cattle instead of horses, they might save themselves from two to five hundred thousand dollars yearly. Is

this economy or wisdom? A few years ago we raised our own sweet; but when the railroad came it brought sugar to us very cheap, and where is our sorghum now? There is hardly any raised in the whole Territory. The people say – “The sugar is so cheap.” Suppose sugar was only one penny a pound, and you had not that penny and could not get it, what good would it do you? None at all. If cotton cloth can be bought for fifteen, ten, or six cents a yard, what does it profit a people if they have not the money to buy it? It does them no good. When they have the ground to raise the cotton, and the machinery to work this cotton up and make the fabrics they need, they can do it, money or no money. And so we go on from one thing to another, and we would be glad if our brethren, in their remarks, will give us their views and instructions on these points, and the bearing they have had upon the people in the past, and how they will affect them in connection with the United Order which we are now seeking to introduce.

If a man, merchant, business man, or anybody else has anything to bring forward to show, as they think, that the United order will militate against the interests of the community, we invite them to speak the question. We are for the best, we are for the right, for that which will accomplish the greatest good to the greatest number. I shall now give place for others to speak.

9 May 1874

Discourse given at the Salt Lake Tabernacle
Deseret News Weekly 23:232

[A.M.] President Young announced that the people would be organized into a co-operative or united system at the afternoon meeting.

[P.M.] President Brigham Young announced that it was proposed to organize the Latter-day Saints, in Conference assembled, into the United Order of Zion, and then made some instructive remarks on the subject of education, the comprehensiveness of the gospel, and other important subjects.

The organization of the United Order was then effected, by the election of the following officers, by the unanimous vote of the Saints in the Conference assembled – President: of the United Order in all the World wherever established – Brigham Young.

First Vice-President – George A. Smith.

Second Vice-President – Daniel H. Wells.

Assistant Vice Presidents – Orson Hyde, Orson Pratt, Sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jr., Joseph F. Smith, and Albert Carrington.

Secretary – David McKenzie.

Assistant Secretaries – Geo. Goddard, D. O. Calder, P. A. Schettler, James Jack, and J. T. Caine.

General Bookkeeper – T. W. Ellerbeck.

Treasurer – G. A. Smith

Assistant Treasurer – Bishop E. Hunter.

Board of Directors – H. S. Eldredge, John Sharp, Feramorz Little, Moses Thatcher, John Van Cott, James P. Freeze, Henry Dinwoodey, Thomas Taylor, and E. F. Sheets.

Elder David McKenzie presented the names of the

foregoing named brethren to the Conference to be voted upon.

President Brigham Young stated that those elected presidents of branches of the Order in the various wards should be added to the General Board of Directors, and if needed, other branch officers and other brethren would also be added to it.

It was intended that the affairs of the Order would be conducted in such a strictly business-like manner that an exhibit of the financial condition of any department of it could be given at any time, when desired.

The President then related some circumstances connected with the early history of the settlement of this Territory, and concluded with some timely, practical and instructive remarks bearing upon the United Order.

7 May 1874

Discourse given at the Salt Lake Tabernacle

Deseret News Weekly 23:230

You can readily perceive that the United Order will be conducted strictly upon business principles, as much so as the business of any mercantile firm or bank in the country. No business will be attended to more strictly and correctly than our business in this Order, so that we can give an account to those who may have the right to ask it at any time. We shall not ask the people, at present, how they like the rules and regulations that have just been read; but before we get through with the Conference we expect to organize the centre stake of Zion in these mountains. Then we shall ask you how you like these rules, and shall perhaps have them read to you again. In the meantime study the matter over thoroughly, so that you can comprehend the objects and designs of the Order and what it will do for the people. I can tell you now, what it will do for you. It will not make any person any worse off in temporal matters, but it will place thousands and hundreds of thousands in a condition in which they will be as comfortable and as happy as they can desire.

And when the question is asked – “Whose is this?” – the earnings and savings of this community, organized to sustain and promote the kingdom of God on the earth, the answer will be – “It is our's and we are the Lord's, and all that we have belongs to him. He has placed this in our possession for our improvement and to see what we will do with it, and whether we will devote ourselves, our time, talents and means for the salvation of the human family.”

10 May 1874

Deseret News Weekly 23:233

President Brigham Young delivered a discourse on the subject of the education of children, and made remarks bearing on the United Order, showing that Zion could only be built up by a people of one heart and one mind. He also spoke of the designs and purposes of God, clearly indicating that the only sacrifice required of the Saints was to dismiss from their hearts the power that sought to destroy every principle of light, truth and virtue, and be governed by the Spirit of God. He pronounced a blessing upon the brethren who had spoken during Conference, those who had prayed, also the choir and its leader, the organist, the Latter-day Saints generally, and all the honest hearted people on the face of the earth.

26 June 1874

Journal of Discourses 17:114

A few of us have come to talk to the people in this place upon the things of the kingdom of God, as our calling is to preach the Gospel, initiate people into, and proceed with, the organization of the kingdom of God as far as we can, preparatory to the coming of the Son of Man. We have commenced to organize, I will say partially, in the Holy Order that God has established for his people in all ages of the world when he has had a kingdom upon the earth. We may call it the Order of Enoch, the Order of Joseph, the Order

of Peter, or Abraham, or Moses, and then go back to Noah, and then step to our own position here, and say that we will organize as far as we have the privilege, taking into consideration and acting under the laws of the land. Many branches of industry have been organized here to help to sustain each other, to labor for the good of all, and to establish cooperation in the midst of the Church in this place.

9 August 1874

Journal of Discourses 17:155-160

There are a few ideas and reflections that I wish to give to the people. I shall have to make my remarks brief in order to be prepared for our journey northward. You hear a good deal from time to time, and you think a good deal, about the condition of the Latter-day Saints, and what we are trying to do with them concerning the United Order. I wish you to understand that this is no new revelation; it is the order of the kingdom where God and Christ dwell; it has been from eternity and will be to eternity, without end, consequently we have nothing particularly new to offer you, but we have the commandments that have been from the beginning. 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 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.

How many do you think would like and have hearts to enter into this Order? Let me ask you a question. You sisters as well as

the brethren who have read the Bible and the Book of Doctrine and Covenants, whether you have read the Book of Mormon and the sermons or not, who is there among you who does not know and understand that the people called the Saints of the Most High, or the disciples of the Lord Jesus, must be of one heart and of one mind? I do not think there are any of you who do not know, feel and understand this just as I do, and yet perhaps you do not realize it. We can see that it does not sit upon the hearts and take hold of the affections of the people; it does not break up every particle of the fallow ground of their hearts so that they can receive this into their affections and bring forth fruit to the glory of God. If those now before me, brethren and sisters, who profess to be Latter-day Saints, were of one heart and of one mind in the sense of the Scripture that is given to us, revealed in days of old and in our day, we never should have to say to them – Pay your Tithing; but the feeling of every heart, and the language of every one who has come to years of discretion would be if there is a Temple to be built – “What can I do to forward this Temple? Do you want my work? I have abundance for my family to eat, they are capable of clothing themselves with a little help from me, I can spend all my time;” and the sisters would say – “We can make the stockings and the shirts, and we can make up the cloth, if you will give it to us, for the hands, and we can make their hats and, if necessary, we can make their shoes.” If this was in the hearts and affections of the people it would no longer be Tithing alone, but the inquiry would be – “What do you want? We have abundance.”

We ask nothing but the labor of the people, and if the Latter-day Saints felt the importance of the mission that is upon them, and of fulfilling the requirements of heaven that are resting upon them, you would see temples rising here like magic; it would be nothing but a breakfast spell for us to build a Temple. How do you think those feel who do understand the mind and will of the Lord, and view the condition of the Latter-day Saints as it really is? Unless you see it by the Spirit, you know nothing about it.

We can say to the Latter-day Saints, it is the mind and will of God that we organize according to the best plans and patterns and system that we can get for the present. We can do this, and

thus far give to the Latter-day Saints the mind and will of the Lord; but we can not make a man or a woman yield to the will of God unless they are disposed to. I can plant, I can water, but I cannot give the increase; I cannot cause the wheat and corn to grow. It is true I can break up and prepare the ground and cast the seed therein, but I cannot cause it to grow, that can only be done by the people having willing hearts, ready minds, and a disposition to go forth with a firm determination and willing hand to build up the kingdom. I will do my part – I have done it. Brother Erastus Snow has made certain eulogistic remarks about my career in the Church, but I will say this with regard to Brother Brigham – I do not know anything about what he has earned, I never inquired about that or about what he deserves. All I have to do is to take good care of everything that the Lord gives me, improve upon every means of grace and every talent he gives me, improve upon the visions of the Spirit and speak the word of the Lord to the people. My mind has been and it is to-day, that there is not an Elder in all Israel that can do his duty in declaring the things of God to the nations of the earth unless he declares those truths by the power of revelation. He must speak by the power of God or he does not magnify his calling. The theory of our religion will not answer the purpose of saving us. I can call upon the people, but will they organize themselves? Some inquire, “Is this exactly the order that the Lord requires? It is just exactly what the Lord requires.

I will say to you with regard to the kingdom of God on the earth – Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the holy Priesthood, from the First Presidency to the teachers and deacons; here we are, an organization. God called upon Joseph, he called upon Oliver Cowdery, then others were called through Joseph, the Church was organized, he with his two counselors comprised the First Presidency. In a few years the Quorum of the Twelve was organized, the High Counsel was organized, the High Priests' quorum was organized, the Seventies' quorums were organized, and the Priests' quorum, the Teachers' quorum and the Deacons'. This is what we are in the habit of calling the kingdom of God. But there are further organizations.

The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable and that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother Church, “the holy Catholic Church,” they will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege; if they wish to worship the sun they will have the privilege; if they wish to worship a man they will have the privilege, and if they wish to worship the “unknown God” they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights – every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation.

Can you understand me? This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholicism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, but we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as Latter-day Saints, but it will not allow them to infringe upon the right of their neighbors; this will be prohibited. These sects may want to afflict the Saints just as now; they may want to persecute each other just as they now do; they may want to bring everybody to their standard just as they do now. But the kingdom of God, when it is set up upon the earth, will be after the pattern of heaven, and will compel no man nor woman to go contrary to his or her

conscience. They would compel us to go contrary to our consciences, wouldn't they? I recollect when there were but few Methodists, when they were poor, and when there was scarcely a college-bred minister on the continent of America in the Methodist Church. I recollect them in their infancy, but what would they do now? Then they were persecuted, and thought they bore a great deal for Christ's sake. Perhaps they did.

Now I want to give you these few words – the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

A few words upon the organization of this United Order. We regret that we are not in a capacity to make our own laws pertaining to our domestic affairs as we choose; if we were in a state capacity we could do so. The legislature could then pass laws by which we would have the right to deed our property to the Church, to the Trustee-in-Trust, if we chose, or in any other way the people would like to deed their property to God and his kingdom. But we can not do this now, we are not a State. We are in the capacity of servants now, where we have to bow to the whims and caprices of the ignorant, and to the prejudice of wilful, ignorant sectarianism; consequently we are under the necessity of getting up our constitution or the articles of our association so that they will agree with existing statutes and be legal, that we can carry on business as we wish without being infringed upon or molested by anybody.

Some have complained, and say – “This does not incorporate the whole, we want articles of agreement under which we can give all that we have got.” Let me say to you that our articles of confederation, agreement or association will allow us to deed every particle of property that we have got to this co-operative institution – our houses, farms, sheep, cattle, horses, our labor, our railroad stock, bank stock, factories, and everything that

we have we can deed to the trustees of this association. Whatever you have here in Lehi that you wish to deed over to those you have selected to be a board of trustees you can deed to them, to take the supervision of it, and then you will put it out of the hands perhaps of unruly froward children and spendthrifts, and do good by so doing. And if you can put in every particle of your property, and have this governed and controlled by the best men you have here, why not do this just as well as to deed it to George A. Smith the Trustee-in-Trust? Does not this answer every purpose? It does. Look at the reason of it if you wish to. If it is the word and the wish and the will of the organization here to deed only part of the property, I expect they will take the liberty of doing so; but this would not suit me. If I had property here in this place I should wish to deed every particle of it to this association. I wish to deed every particle of my property in Provo, just as quick as there is an opportunity, and have it done in a way that it will be beneficial to the people. I am laboring under a certain embarrassment and so are many others, with regard to deeding property, and that is to find men who know what to do with property when it is in their hands. I will relate a circumstance here, which I related to some of the brethren the other day. There was a very excellent good man in this Church who found it very hard to get along with his large family. He received a very fine present for which he was very thankful to the donor; but after it was given to him, he said he did not know what to do with the elephant now that he had got it. He called his present an “elephant” on his hands; he could not plow with him, he could not ride him to meeting, he could not harness him to a carriage, and in fact he could not do anything with him, the “elephant” was too large for him to handle. When this factory at Provo can go into the hands of men who know what to do with it, it will go; when my factory in Salt Lake County can go into the hands of men who know what to do with it, it will go. There is my beloved brother James W. Cummings, who has worked my factory ten or twelve years; he counts himself A No. 1 in all financial business. I have offered the factory to him and his workmen on the co-operative system, in the order that we wish to adopt. I said to him – “Take it and manage it, you are welcome.” Said he – “If I

only had plenty of money to furnish it I suppose I could do it.” Have not I furnished it without money? Yes, I had not the first sixpence to begin with. I furnished my factories, and I have built what I have built without asking how much they cost, or where I was going to get the money to do it. When we find somebody that knows what to do with property, somebody who knows how to handle the “elephant,” we will give them charge of it. If I had him I would make the “elephant” get down on his knees to me and keep him there until I allowed him to get up, and then teach him to get up with his burden on his back, and carry it where I said. As quick as we can find men who know what to do with the “elephants” we will put the “elephants” into their hands; but here, as elsewhere, you will find in all these business transactions, that the greatest difficulty will be to find men who know what to do with money or means when they have it. Can you understand this? I want to say to you who have a little money, a farm or other property, seek first to know where God wants you to put that property. That is the word of the Lord to you. Harken and hear it, men and women, seek to know where God wants you to put it, and if it is into a factory where you will not get a farthing for ten years, put it there, and in the end the Lord will bring out more means to you than if you let it out at twenty four per cent. You will make by it. “How do you know, brother Brigham?” I know my own experience; my character and my life have shown that from the first time I had fifty cents after I came into the Church my first desire was to know what to do with it. In the days of Joseph where we lived and worked, it was harder then to get fifty cents than it is for a poor man to get a hundred dollars now, but if Joseph came along and said – “Brigham, have you got fifty cents?” “Yes, I have.” “I want it.” “You can have it always and forever.” If it was a hundred dollars, or two hundred dollars, he had it, and had it freely, and I never asked for it again. And if ever I could work at home and get fifty cents in money to by a little molasses for my family to sop they johnny cake in, if Joseph wanted it he always had it, and I got rich by it, and I can say so of all who take the same course; while the covetous, those who are striving continually to build themselves up in the things of this life, will be poor indeed; they

will be poor in spirit and poor in heavenly things.

31 January 1875

Discourse given at St. George

Manuscript Addresses of Brigham Young 6:100

The President also spoke on the United Order. Said that it would never fail no more than the eternities would. Said that the Brethren who had been trying to carry out the Order had no conception of what the Lord wanted. Said that the course the Brethren in this place had pursued would beggar the people. Said that the Lord nor the first Presidency wanted not the gold, silver, the horses, houses, or chattels of the people. But all he asked for was this, Son give me thy heart. Said when the people felt like that, there would be no trouble in carrying out the United Order. He spoke of his experience in going on his Mission to England and taking the gospel there, landing in Liverpool with 754 in his pocket and the glorious feeling that came over him on his touching his foot on the shores of England, how he printed the Hymn Book, Millennial Star, Book of Mormon and had thousands of Dollars to the account of the Church, and when he came away, he could hold one of the finest ships at his pleasure, and this, said he, the Lord done, and we built the Nauvoo Temple, too, and never counted the cost, but went right along with the work having faith in the Lord. Spoke Loud, clear, and strong like he used to 20 years ago.

St. George DNW 24:17

[same talk as above]

President Young addressed the congregation last Sunday, the topic of his discourse was the completion of the temple. He encouraged the brethren from the north to stay till the walls are up high enough to receive the roof. He also spoke on the “United Order,” showing that this was the last dispensation, and the last time that the Lord would establish this Order on the earth, and that

it would not prove a failure, only by the perversity of man.

12 May 1876

Discourse given at St. George
Deseret News Weekly 25:280

President B. Young expressed himself as being happy in the enjoyment of the opportunity of meeting with the people in the South once again. He said the people must not expect to hear him speak very much, but he trusted to be blessed of the Lord in speaking some during the Conference. He expressed his satisfaction with the labors of the people in the south, as far as he had seen, and as far as he had heard of those labors. He felt especial pleasure in the progress which had been made in erecting a Temple. He wished that the people called Latter-day Saints truly realized the great importance of the work entrusted to them. He blessed the people and all their substance. He referred, with thankfulness, to the progress of the work of God among the remnants of the House of Israel, among the Lamanites. He said he understood that the promise of the Savior, contained in the Book of Mormon (Nephi, chap. 10, par. 1, page 479), was in progress of being soon fulfilled; when the remnants of Israel would build the New Jerusalem, and we, who had been born and to some extent traditioned among the Gentiles, would assist in this important work. He referred to the expression used by some, that they were now baptized into the United Order. For his part, he was baptized into the United Order when he was baptized into the Church, upwards of forty-two years ago; he was baptized to be one with the righteous of this and former ages, to be one with the Savior of the world, one with the Eternal Father, and one with all the hosts of heaven. If we were not seeking after this oneness, we should find ourselves cut short of anticipated blessings. He concluded by again blessing the people in the name of the Lord.

1 June 1876

Discourse given at St. George
Brigham Young Addresses 6:127-130

I feel to respond to the quiet, peaceful, loving spirit, that is here today, and feel to return to the brethren and sisters my thanks for their spontaneous expression of love and good will that they have manifested to me. I have always tried to live so as to bless this people. I have always tried so to live that my life would be devoted to the welfare of the Saints. I have endeavored to always learn my duty and then do it. There are a great many things I would like to speak to the people about, a great many things, but you have received here some excellent instructions and exhortations.

We that have been brought up in the sectarian world have brought so many of our old false traditions with us that we are continually sowing the seeds of weakness and destruction in our children. These elements of destruction are so interwoven in our feelings that it seems almost impossible to overcome them.

Now, then, when the day comes that this people will begin to live their religion more fully and will hearken to and obey the man that stands between God and this people, things will be very different to what they are now. As for the Saints being prepared to meet the Son of Man, why, we could not be numbered with the bride. If the Savior was to come now who would be ready to meet Him? Who is there that serves the Lord with all his heart and devotes all his time and means to the upbuilding of His kingdom? We have got to learn to do the will of our Father and to put ourselves in the way of obeying Him. If the people would have obeyed Joseph Smith he could have saved them all. But they did not do it. And I will say they are a great deal more obedient now than they were then. The work of purifying and preparing ourselves for the coming of Christ is the greatest work that ever was commenced on the earth. Many times we are led to say that our progress is very slow. Our labor of love comes very far short of

what it ought to be. These things will be lived up to more fully when the Saints begin to seek after the light of the gospel in preference to anything else. If Jesus were to appear, how many would be ready to receive Him? The minds of the people are running after dress, fashion, and the Elders are hunting up mines. Who owns the silver and gold and wealth of the earth? God does! He can give us these things, and will if we will only obey His laws. We are in the very period of time when He is trying to make up His jewels. And I want to say unto this people that when the time comes that Christ comes to His people, sickness will be taken from you, the moth and all destroying insects, all manner of evil will be taken from you, and health will be given unto you, and peace and happiness will be yours, and light will be given to you. But so long as we run after other things we will not receive this blessing. * * *

I hear my brethren speak of the Holy Ghost that teaches them to do right. It has power over every foul spirit and over everything that is not of God. But this people sometimes get, as one brother said, manifestations. The trouble is that Satan is still in their midst, the devils have not all been thrown out. The Holy Ghost is the only true science that has been given to the sons of men.

Speaking of manifestations, I wonder how many of you know that our eyes can be deceived; we may hear and our ears be deceived; feel with our hands and still be deceived; every sense that we possess may be deceived. But if we have the Holy Ghost within us we cannot be deceived. It will enable us to see and know in an instant whether what we see and hear is true or false. I [128] could tell of lots of circumstances to illustrate this fact. Brother Franklin Woolley, one of your townsmen here, one that had a great deal to do with the Indians and was killed by them, if he had listened to my counsel and obeyed he would not have been dead now. But, no! He knew best. He knew just as well as I did what would be best for himself. Well, I wish the people would hearken to me. It is now about thirty-two years since the Prophet Joseph

was martyred and I have led this people ever since, and I would like some one to mention if they can one circumstance where any one was ever injured when they followed my counsel, or where there was ever one accident in anything that I had charge of. If I could only have had direct charge of that hand-cart company, do you suppose any one would have lost their lives or been injured in the least? Why, no! Certainly not! The people seem to realize that I led them aright and that I am correct in my teachings. They say they know I am a prophet and teach them correct principles, But I only wish they realized it enough to obey me. If they would I would promise them health, wealth and lives eternal. But they will not. They must look after their own interests. Well, now then, we must learn to do better. * * *

Some of our Elders, and, in fact, some of the Twelve will tell you, “yes, yes, the Order is a splendid principle and will bring happiness, etc., but it is not hardly time to enter into it, wait a little while until the people understand it a little better.” Why, they are fools! They don't know what they talk about. They have ears to hear and will not hearken, and have eyes to see and will not understand. There is not a principle in our religion that is taught to this people that has not been taught in the Bible. I was baptized into the kingdom of God and I have always considered that I was baptized into every principle of law that our religion contains. * * *

When our conduct hedges up the way of angels how can they bless us? How can they help us to work out our salvation? If this people here would only appreciate their blessings and live humbly and faithfully and keep God's commandments they would have plenty of water in this country. There is plenty here and the Lord is willing to bless you with it if you live worthy and carry out my counsel. Do you believe all these things? I have an ear to hear them and a heart to understand them, and I carry them out. I have cared for nothing but the kingdom of God in my life. I have not thought of riches of houses or lands, or wives or children when my duty called my away. When Joseph Smith was alive I can say that I

never heard him lay one plan out for the people but would have been a success if it had been carried out as he directed. And I have seen the same in myself. I don't care how the world goes, what the President or his emissaries do. It matters nothing to me. What I am thinking of and interested about is how do the Latter-day Saints do? What are the kings or rulers of this world? Why nothing! They are nobody.

Now, then, will we do the will of the Lord? If every person lived as I live, would it be necessary to be united? Certainly not! Now, how long would it take to organize this people here in St. George into the United Order? Just about one day. In one day I could start it into running order. I would appoint every man to his own work. Separate all the carpenters and joiners and all the mechanics into their proper places, and then take the sisters and organize them into their different departments. And how long do you think they would be contented? About tomorrow morning a brother or sister would be coming to [129] me and saying, "Well, now, Brother Brigham, don't you think you have put me in the wrong place? Don't you think I belong here or there?" The devil is in the community and he has not been turned out. Well, I still have hope in Israel.

Now, supposing you take the Indians. You commence to teach them the doctrines of Christ. Unless you tell them that it will unite them together and stop their bickerings you will find it useless to talk to them. They have always been taught that when the true religion came it would unite them together. It is a tradition handed down to them from their fathers. The Gentiles have tried some little to convert them, but they have never made much headway. I am looking forward to that time when they will come forth to save Israel. You know where the Book of Mormon speaks of the Gentiles helping them redeem Zion. I am very much afraid that we will be their servants instead of their masters, unless we do a little faster than we have been doing. Whether we like it or not. When they do come forth to save Israel, look to see them like a flame of fire, a mighty rushing torrent, like the grand march of

angels * * * Now brethren and sisters, let us be sure what we are seeking after. Just let me say one thing right here to this people. Don't cease your operations in this temple until it is completed. Every carpenter, mason, joiner and plasterer; don't cease your operations one day, or we will have no place to do our work for the dead in this southern country. I don't suppose that you are worthy to go in there and receive all the blessings that are promised, but perhaps the Lord will forgive you your sins and permit you to go in there and officiate for your dead friends. If the Lord will accept our offerings, and I guess He will. Now just look around you and see your brethren and sisters. Now supposing you were just going to eat a meal. Supposing you all lived so that you were able to eat at one large table, wouldn't it be a good thing? If a brother came and asked you for food would you not give him some? Certainly! If he came and asked for clothing would you not give it to him? Why certainly! You all know the law, and why in reason don't you keep it? * * * While Brother Andrews was speaking of his being baptized a day or so sooner than I was, I thought, if every one would only do as I have done they would be as far advanced as I am. I frequently ask younger men that I am, if they see any decline in my judgment. I would see when I fall off a little as well as they. I know pretty well when I begin to droop. * * * I try to forget everything I ever knew. I never try to remember the trouble and affliction I have passed through. I lay that up in the archives. And it is there when I want to remember or use it. I never try to remember anything else but the kingdom of God. When I hear the brethren speak of trials they have passed through, I think, "how foolish." If I meet any one or talk to any one, or read anything, I never care to think of them. All I care to think about is the kingdom of God. Don't think of how you were abused here, or how you suffered there, but think of "How can I serve God best." It is the duty of every Latter-day Saint to know what the Lord requires of him, and then do it. We should keep our souls just like a sheet of white paper, so that the angel can come and write the will of God upon it. But if we continually fill up this sheet with writing our own desires and wishes, how can the angel write any thing upon it? Well, live so that the Holy Ghost may write upon this white page,

the will of God. * * * Captain Dan Jones happened to be in my office one day when a brother was relating about the marvelous way God has spared their lives. He said that they were nearly choked for water, had been so long a time without any and were traveling to settle a new country. And they could not live any longer, when the Lord sent a fall of snow, and their animals had something to drink and they were all so thankful and were enabled to turn back the next morning. Captain Jones said to me quite humbly, after the brother had gone out, that he thought if he had been the leader of that company, and the Lord had served him so, he should have gone on the next day, trusting in the Lord for the next water. Well, now then, Brother Jones can't tell what he will do tomorrow. We none of us know. We may know a few minor items, but as for what will be done we cannot tell. He has an idea that he will come back; but he acts just as he is counseled to do. If we would live in the same way we would live just right. Well, now I wish to thank you all for your expressions of good feeling to me. If any body could hold out with my spirit, I guess I would appear about as young as I did thirty years ago. But no matter what care I take of it, it will wear out – it will wear out. But as long as I am able to talk, I intend to tell the people how to secure eternal lives. God bless you. Amen.

23 June 1876

Journal of Discourses 18:246-249

I say this because I want you to understand our position. I am the director and counselor to this people for building up the kingdom of God on the earth. I am the one who will tell what shall be done, and how it shall be done, and any man who deviates or says that there is any design in connection with the United Order other than to put the people in a condition and situation to be better and freer, and in which they will enjoy more of the blessings of heaven and earth than they can out of it, does not tell the truth. You all know that it takes intelligence to enjoy. Persons in good-health enjoy

their food. Why? Because they have sensibility and nervous feeling. Take that away and they would be like that stovepipe. Cut a hole in that, and put therein a nice beef steak, plum pudding, or a sweet cake, and would the stovepipe enjoy it? No. Why? Because it has no sensibility. We enjoy because we have sensibility. Promote this sensibility, seek to get more and more knowledge, more wisdom, and more understanding, and to know the things of God. He is the author of life and of all joy and comfort, he is the author of all intelligence and of all good to us; then become satisfied to obey him, and seek to get more and more of his nature, and learn more and more of him. This will give us greater sensibility, and we shall know how to enjoy, and how to endure. I say, if you want to enjoy exquisitely, become a Latter-day Saint, and then live the doctrine of Jesus Christ. The man or woman who will do this will enjoy and endure most; and if they will be humble and faithful they will enjoy the glory and the excellency of the power of God, and be prepared to live with Gods and with angels.

We want to build up the kingdom of God on the earth. I do not know but I am spending more time than I should, but I must say something more. This Third Ward is not organized. I do not know when it will be. We asked your Bishop, and he did not feel exactly prepared to enter into the Order. We know the reason why. Will he be prepared? Yes. I want to prophesy that he and his Ward will be prepared by and by, and I hope my prophecy will be fulfilled. He does not see things as quickly as I do. I will tell you what my position has always been. Before I embraced the Gospel, I understood pretty well what the different sects preached, but I was called an infidel because I could not embrace their dogmas. I could not believe all of Methodism; I could not believe all of the Baptists' doctrines; there were some things they preached I could believe, and some I could not. I could not fully agree with the Presbyterians in their doctrines, nor with the Quakers, nor the Catholics, although they all have some truth. As far as their teachings were in accordance with the Bible, I could believe them, and no further. I was acquainted with the creeds of nearly all the various sects of dissenters in America, for I had made it my business to inquire into the principles in which they believed. I was

religiously inclined in my youth, but I could not believe in their dogmas, for they did not commend themselves to my understanding, though a child I had attended their camp meetings, and had seen what they called the power of God. I had seen men and women fall, and be as speechless and breathless as that stove before me. I had seen scientists hold the lightest feather they could procure at the nostrils and mouths of females to see if a particle of air passed to or from the lungs, and not a particle was discernable. When a child I saw all this, but I could not believe in their dogmas. I could not say the people were not sincere in their faith and acts, but it was all a mystery to me. I was not old enough, and did not understand enough to decide. In the days of Joseph, when the revelation came to him and Sidney Rigdon, while translating that portion of the New Testament contained in the 29th verse of the third chapter of John, in reference to the different degrees of glory, I was not prepared to say that I believe it, and I had to wait. What did I do? I handed this over to the Lord in my feelings, and said I, "I will wait until the Spirit of God manifests to me, for or against." I did not judge the matter, I did not argue against it, not in the least. I never argued the least against anything Joseph proposed, but if I could not see or understand it, I handed it over to the Lord. This is my counsel to you, my brethren and sisters, and if I were sure my prophecy would be fulfilled, I certainly would prophesy that all here, who profess to be Latter-day Saints, will come into the holy Order and rejoice in it. And if you do not feel to come into the Order, assist those who do, and do not say anything against them. You who come unto the Order, do not lisp anything against those who do not; if you feel right you will not have the least feeling against them. Come along, for, as I have said, if I do not find more than fifty men in the kingdom of God who will go with me to organize the Church and kingdom of God more perfectly, I shall go ahead. What for? More knowledge, wisdom, and perfection in the management and control of our temporal affairs. This is what I calculate to do, and I am going to do. Ask me if I am going into the Order with all that I have? Yes, as I told them in a meeting not long ago, I am going in with hat, coat, vest, pants, shirt, boots, and all I have. And if the question is asked, If your family do not go into the

Order, what are you going to do with your property? I am going to seal it up to the kingdom of God, for I do not mean that the enemies of the kingdom shall have a penny if I can help it. I want it to go the kingdom of God, I want it appropriated for the salvation of the human family, to build Temples, to sustain the families of the Elders who go abroad to preach; I want it to be used for the good of the poor and for the establishing of truth and righteousness on the earth. That is all it is for; I have no pleasure in it, I have no delight in it, it is nothing to me; I want everything that the Lord places in my possession, my time, my talents, every ability I have, every penny that he has committed to me to be used to his glory, and for the building up of his kingdom on the earth. I have nothing but what he has committed to me. What do you say to that, Jacob? Is that right? It is exactly. There is not a man here who has got his sight, hearing, taste and smell, but he is indebted to the Lord for them. The Lord gave us everything we possess, whatever ability or talents we have; our Tabernacles and all we enjoy, are the gifts of the Lord, and all should be devoted to the promotion of his kingdom on the earth, and I mean that mine shall be, the Lord being my helper.

I do not want to say to this Ward, you must come into the Order, or we shall not fellowship you, for we shall fellowship you if you do not. A short time ago, I said to those of this Ward who intended to be organized, to go to the Eighth Ward and organize with them, but it was a misunderstanding, that I had dismissed Bro. Weiler from being Bishop here; and if anybody else understood so, I think they are mistaken. He is your Bishop still, and I charge him now in God's name, not to trifle with the sacred things of the kingdom of God, or to throw cold water on them; if he does he will be left dark, and finally apostatize. I say to you Bishop and to the brethren and sisters, be faithful, live so that the Spirit of the Lord will abide within you, then you can judge for yourselves. I have often said to the Latter-day Saints – “Live so that you will know whether I teach you truth or not.” Suppose you are careless and unconcerned, and give way to the spirit of the world, and I am led, likewise, to preach the things of this world and to accept things that are not of God, how easy it would be for me to lead you

astray! But I say to you, live so that you will know for yourselves whether I tell the truth or not. That is the way we want all Saints to live. Will you do it? Yes, I hope you will, every one of you. I say to the Bishop, here, go along and do not contend against the things of God. You and your counselors are disposed to argue in regard to the United Order. There should be no argument in this case; the Spirit of the Lord is the only thing that can enlighten our minds, and give us a knowledge of the things of God. No earthly argument, no earthly reasoning can open the minds of intelligent beings and show them heavenly things; that can only be done by the spirit of revelation. I testify this to the Latter-day Saints, and I feel to say God bless you, peace be with you. I have not come here to scold you, or anybody else. I am sometimes very rough in my language to the people, and I give them a rough scolding, but I do not wish any evil to the individual, it is to his wrong acts. If a person does wrong I am for exposing that, and chastening the perpetrator if he persists in it. I want wrong doers to refrain. Now, I say, brother Jacob, teach the things of God. Do not have a doubt about this any more than about baptism, nor say a word against it. How many are there in this Church who are now wavering and shaking because they have spoken against the ordinances of heaven, and especially against that ordinance which God has revealed for the exaltation of the children of men in celestial marriage? Hold that as sacred as your own soul: if you cannot see the beauty and glory of it, and feel it in your own hearts, say nothing against it. This earth was placed in the hands of Adam and his sons, and he is the Lord of the earth; the male portion of the human family are the lords of the earth, and they are full of wickedness, evil and destruction, and especially in their acts towards the female sex. But God will hold them accountable. The fact is, let the pure principles of the kingdom of God be taught to men and women, and far more of the latter than the former will receive and obey them. What shall we do with them? They want exaltation, they want to be in the great family of heaven, they do not want to be cast off, then they must be taken into the families of those who prove themselves worthy to be exalted with the Gods. Who it is that can not see the beauty and the excellency of celestial

marriage, and having our children sealed to us? What should we do without this? Were it not for what is revealed concerning the sealing ordinances, children born out of the covenant would not be sealed to their parents; children born in the covenant are entitled to the Spirit of the Lord and all the blessings of the kingdom. I know that our children, universally, have the Spirit of the Lord, and when they get old enough to judge right from wrong, if they turn from the good and promote evil in their hearts, then will be the time they sin.

Now, I say to you, brother Jacob, teach the things of God, and do not argue about this at all; if you do not see and understand, stand still and see the salvation of God. Labor and help those who wish to go forward, and the Lord will bless you in it. He will open your minds and give you light and understanding, and you will be far happier than the wicked. How blessed are you when you are for God and none else! Then you are ready for whatever he reveals. How sweet you can sleep! Your dreams are pleasant and delightful, and the days, weeks, months and years pass away easily and joyfully, you are so happy.

I pray God to bless you, Amen.

15 August 1876

Journal of Discourses 18:214-17

There has been much said with regard to our becoming a united people, living together in what is called the United Order. One man rises up here, and another there, saying "There Lord does not want my property; it is brother Brigham, or it is the Bishop," and don't feel disposed to enter into this organization. This, I admit, is partly true; the Lord does not care anything about his property. Who made the earth, and the riches thereof? To whom does the earth belong? "The earth is the Lord's, and the fullness thereof." Do you suppose that the Lord cares anything about a man's farm? Nothing at all, for the whole earth is his? At his command it is gone, and the man who claimed possession of any part of it, knoweth not whither

it had gone. But what does the Lord want of his people? it is written in this Bible, and is said to be the words of the Lord, “Son, give me thine heart.” Without it, you are not worth anything; with it, he has your gold and silver, your houses and lands, your wives and children, your all.

I have taught from the stand in this place, and in other places for years, the necessity of our becoming one. I can say to the Latter-day Saints, you have never heard brother Brigham make a demand for your property. All I want is to see this people devote their means and interests to the building up of the kingdom of God, erecting temples, and in them officiate for the living and the dead, and be instruments in the hands of God of bringing up from their graves those who have slept without having had the privilege of receiving the Gospel, that they may be crowned sons and daughters of the Almighty. We do not want your property, we want you. When we all become one in faith and in spirit, we shall be one in our acts, having the kingdom of God at heart. And the inquiry will be from the brethren, “What can I do for my fellow-creatures? Can I be the means of saving a soul? Can I do anything for my friends who have slept without a knowledge of the truth, or can I do anything for those who are living in foreign lands? Yes, I can.” These should be the sentiments of our hearts, and this is required of us.

Many of us have spent considerable of our time in preaching the Gospel at home and abroad, and in otherwise assisting to establish the kingdom of God upon the earth, and we are still engaged in this work. We have donated towards the deliverance of the poor from foreign lands, bringing them here, where they have the privilege of being taught further in the plan of salvation, and where they can assist more materially in the establishment of Zion in the earth.

Many of the poor, after having been brought here, relieved in many instances, from the depths of poverty, no sooner do they become the possessors of a little means, than they lift their heels against the Gospel. This is painful to the Latter-day Saints, who rendered them assistance; it is grieving to God who delivered them. Still, it is our duty to send the Gospel to all nations and to

continue to donate means to gather out the poor. The Lord will save a few, all that will accept salvation according to the design which the Lord has devised. He has made the plan, not us. It is not the conception of man. It was the Gods who sat in council together – they planned it and now offer it to us. Will we accept of it?

There are only two churches on the earth – only two parties. God leads the one, the devil the other. As soon as a man hears the Gospel preached and becomes convinced of this truthfulness, he is tempted of the devil, who, whenever there is an opportunity, suggests doubt for his reflection. If he entertain these doubting influences, it is not long before what he believed true becomes a matter of conjecture. Another may receive the Gospel, travel and preach it faithfully, feeling in his heart to exclaim, “Glory to God in the highest!” having no other motive than to do good to his fellow beings. By and by he perhaps is left to himself; he now begins to question himself, saying – “I wonder if I really was right?” This single doubt is perhaps the beginning of his apostacy from the Church. In the days of Joseph, people were inclined to turn away from the faith and go into apostacy, as much as they do to in proportion to our numbers, and I have sometimes thought more so. You allow the devil to suggest to you that I am not leading you right, and allow that thought to abide in your hearts, and I will promise you that it will lead you to apostacy. You allow yourselves to doubt anything that God has revealed, and it will not be a great while before you begin to neglect your prayers, refuse to pay your Tithing, and find fault with the authorities of the Church. You will be repeating what apostates all say, “The Tithing is not used aright,” etc. There is a feeling that sometimes prompts me to ask, “Did you every pay any Tithing to me that I kept? If so, let us be informed about it.” God has so blessed me with regard to things pertaining to this world, that if it can be shown that I ever received the benefit of any man's tithing, I am able to restore it a hundred fold. This perhaps is a little levity in me, but I indulge in such things sometimes.

When brother Joseph was alive, he appointed to me appraise property in the Nauvoo Temple. On one occasion, a saddle was brought in; it was valued at two dollars, and being in

need of a saddle I used it. Brother Joseph, too, once sent me the half of a pig which weighed ninety-three pounds. And while preaching in Boston, I received two and a half dollars in Tithing, which I also used and reported to brother Joseph. Otherwise not a dime of the Tithing did I ever use in the days of Joseph; and since his day the right to dictate the use of the Tithing belongs to me, and I have used what I thought was necessary, but I have no knowledge of using one dollar of Tithing money for my own purposes. Though after these statements I will say that I dictate the Tithing very little. Neither the Bishops nor my clerks ever ask me anything about it, they do what they please with it. I do not care what is done with it, if it be rightfully and properly used. They are perfectly welcome to use my Tithing in common with yours; the Lord will hold them responsible for its use. If my brethren whom I employ to take care of and raise my stock, do as I wish them to do, they pay my stock Tithing. No man in this Church pays his full Tithing. I do not pay mine, but I pay as much as anybody; and I never inquire what is done with it.

When we neglect any one of these duties, the enemy says “I have made so much ground.” If the devil can induce an Elder to drink a little he is not satisfied with this triumph, but says to him, “Your wife and children know it, don't pray to-night.” The Elder says to his family, “I fell tired to-night, we won't have prayers.” The enemy says, “I have gained another point.” You indulge still further, and you will find other excuses. You head is not right, you heart is not right, you conscience is not right, and you retire again without praying. By and by, you begin to doubt something the Lord has revealed to us, and it is not long before such a one is led away captive of the devil.

You Elders of Israel, do you not see the necessity of an advance? Do you not see that we have traveled just as far as we can, without adopting the revelation the Lord gave at Independence, Jackson County, namely, that “the property of the Saints should be laid at the feet of the Bishops, etc., and unless this was done a curse would befall them?” They refused to do it, and the consequence was, they were driven from their homes. Unless we obey these first revelations, the people will decline in their

faith, and they will leave the faith of the holy Gospel. Do the Elders sense this? Yes, a great many of them do – also a great many of the sisters. Were it not for the faith and prayers of the faithful ones, this Church would have been given into the hands of our enemies. It is the faith of the Priesthood, who cling to the commandments of the Lord, that holds the people where they are. Supposing you were in a state to say, We will do what is required of us: It would be enough for me to say, It is your duty to finish that house (the Tabernacle) without delay, and it would be done, every man doing his part cheerfully. But, instead of that being the case, we might apply to brother John for his team: says brother John, “It is very hard of you to ask for my team. I have only the one span, and I don't see that I can let you have it.” Bother John keep his team; but if he could have had faith sufficient to obey the request, the Lord would have blessed him with two teams. But because he keeps it, that is his all, and very probably, will remain his all. Again, say the Priesthood, “I want your house.” “Take it.” “Your garden.” “Take it.” Says one – “Do you feel so, brother Brigham?” Precisely so, I want to entertain no other feeling. I have nothing but what, if the Lord requires it must go freely. He can take nothing more than is already his. I say, take it, I will trust in him for more. This is the only safe ground to walk upon. It is the only way by which we can secure eternal life. Jesus says, “Strait is the gate, and narrow is the way, which leads to life eternal,” but which the New Translation made, that leads to “the lives,” and few there be who find it. But wide is the gate and broad is the way that leads to destruction, and many there be who go in thereat.

The Lord would like to see us take the course that leads unto the strait gate, that we might be crowned sons and daughters of God, for such are the only ones in the heavens who multiply and increase, and who frame and make and redeem worlds. The rest take an inferior kingdom, where this privilege is denied them. This the Lord has made known unto us through the Prophet Joseph; it is published and so plainly written, that we can read and understand for ourselves. it is for us to choose whether we will be sons and daughters, joint heirs with Jesus Christ, or whether we accept an inferior glory; or whether we sin against the Holy Ghost, which

cannot be pardoned or forgiven in this world, nor in the world to come; the penalty of which is to suffer the second death. What is that we call death compared to the agonies of the second death? If people could see it, as Joseph and Sidney saw it, they would pray to that the vision be closed up, for they could not endure the sight. Neither could they endure the sight of the Father and the Son in their glory, for it would consume them.

The Lord gives us little by little, and is ever willing to give us more and more, even the fullness, when our hearts are prepared to receive all the truths of heaven. This is what the Lord desires, what he would delight in doing, for his children.

These are only a few reflections, when we take into consideration our Christian religion, for it incorporates every act of a person's life. We never should presume to do anything unless we can say, "Father, sanction this, and crown the same with success." If the Latter-day Saints live so, the victory is ours. There are a great many who want to live so, and I say God bless all such. Amen.

8 October 1876

Journal of Discourses 18:262-263

Latter-day Saints, go and take up a labor with yourselves, urge yourselves to the belief that the Lord is God, that his eyes are upon the works of his hands, that even the sparrow does not go unfed, nor a hair of our heads fall to the ground unnoticed. Labor with yourselves until you have confidence in God and in his revelations to us; become one in temporal things as well as spiritual things as fast as you can. Enter into the compact, the association we call the United Order, that we may commence to do the work we have undertaken to do.

Now, I will make a proposition, and you may have five years to do the work I am about to assign you. To the people of the Sevier Valley, Millard County, Iron County, Piute County, Beaver

county, with Juab, Kane, Washington, and Sanpete Counties, I will say, Go to work and build a Temple in Sanpete. As soon as you are ready to commence, I will provide the plan. The ground is already selected. We do not ask whether you are able to do this; but ask yourselves if you have faith sufficient to do it, for we know that you are perfectly able to do it if you are willing, and do do it inside of three years from next April. Then to the people of Box Elder County, the Malad Valley, Cache Valley, Soda Springs, and Bear Lake Valley, Rich County, and the people on Bear River, I say, unite your labor and commence as soon as you can to build a Temple in Cache Valley. Again, to the people of Weber County, Davis County, Morgan and Summit Counties, Salt Lake County, Tooele and Utah Counties, with the people east and west, I will say, Go to work and finish the Temple in this city forthwith. Can you accomplish the work, you Latter-day Saints of these several counties? Yes, that is a question I can answer readily, you are perfectly able to do it, the question is, Have you the necessary faith? Have you sufficient of the Spirit of God in your hearts to enable you to say, Yes, by the help of God our Father, we will erect these buildings to his name. There will be little money comparatively needed, it is nearly all labor, such as you can perform. If the people had paid their Tithing, and paid the hands employed on the Temple in proportion as I have done, that building would have been finished before now. But I am not obliged to build Temples for the people; this is our common duty, in order that all may have the privilege to officiate for themselves and their dead. How long, Latter-day Saints, before you will believe the Gospel as it is? The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Centre Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it. Go to now, with your might and with your means, and finish this Temple. Why, for what reason? The reasons are very obvious, and you understand them.

6 April 1877

Journal of Discourses 18:353-57

I would like to say a great deal during this conference to the Latter-day Saints, but I shall be able to talk but little, and therefore when I do speak I wish you to listen, and this I believe all of you will do.

I think that, as a people, we are nearer alike in the sentiments and feelings of our hearts, than in our words. From the most excellent discourse which we have heard this morning from brother Cannon, I believe that the people might gather the idea that we shall be expected to divide our property equally one with another, and that this will constitute the United Order. I will give you my view, in as few words as possible with regard to this subject, which I will promise you are correct.

The Lord wishes and requires us to develop the ability within us, and to utilize the ability of these men, women and children called the Latter-day Saints.

The most of the inhabitants of the earth are incapable of dictating and devising for themselves. In many instances there is reason for this, for they are opposed to that degree that for the lack of opportunity they are not able to develop the talents and ability that are within them. This is the condition of the people of most of the nations of the earth. All those who come out from the world, espousing the Gospel of Jesus, place themselves in a condition to be taught of him, but instead of teaching them personally, he has raised up his authorized teachers to do this work, and what does he expect of us to do? He requires, absolutely requires, of us to take these people who have named his name through baptism, and teach them how to live, and how to become healthy, wealthy and wise. This is our duty.

Supposing that the property of the whole community were divided to-day equally amongst all, what might we expect? Why a year from to-day 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. This is the work of regenerating, of elevating mankind to the higher plane of the Gospel; in other words of simply teaching them their duty.

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 Heavenly Father; all the rest is what he may be pleased to add unto us. To direct, to counsel and to advise in the disposition of our time, pertains to our calling as God's servants, according to the wisdom which he has given and will continue to give unto us as we seek it.

Now, if we could take this people, in their present condition, and teach them how to sustain and maintain themselves and a little more, we would add to that which we already have; but to take what we have and divide amongst or give to people, without teaching them how to earn and produce, would be no more nor less than to introduce the means of reducing them to a state of poverty.

I do not wish for one moment to recognize the idea that in order to establish the United Order our property has to be divided equally among the people, to let them do what they please with it. But the idea is to get the people into the same state of unity in all things temporal, that we find ourselves in with regard to things spiritual. Then let those who possess the ability and wisdom direct the labors of those not so endowed, until they too develop the talents within them and in time acquire the same degree of ability.

What do you say to this doctrine? Is it right or wrong? [The congregation answered, "It is right."]

We want to get at a correct understanding respecting all these matters which so materially concern us. What would be the first lesson necessary to teach the people, were we to commence to direct their labors to the great end of becoming of one heart and one mind in the Lord, of establishing Zion and being filled with the power of God? It would be to stop expending and lavishing up our dear selves all needless adornments and to stop purchasing the

importations of Babylon. We can ourselves produce every thing necessary for our consumption, our wear, our convenience and comfort, right here at home. We can produce and manufacture the material necessary to beautify our lands, gardens and orchards; to beautify and furnish our houses, and to adorn the beautiful bodies which we inhabit without sending our means to France, to England and other countries for things which can a little better be made at home among ourselves. The material of which these cushions were made, which adorn the pulpits, were produced here. After it was taken from the sheep, it was manufactured at our Provo factory into the cloth you now see; and the material of which the silk trimmings were made, was raised, spun, and made up by some of our sisters in this Territory. We might exhibit to you handkerchiefs, dress patterns, and shawls, all of silk, made by our sisters out of the raw material produced here through the enterprise and industry of a few. These are only simple specimens of what can be done. Suppose I were to say, "Ladies, how do you like them?" Do you not think they would say "Pretty well?" We can improve on what has been done, and we want you to do so. Plant out the mulberry tree, and raise the silk, and let your dresses, your shawls, your bonnets, and your ribbons, and everything you use to clothe and adorn your bodies, be the workmanship of your own hands. Let the brethren take hold and carry out in every department the same principle of home manufacture until we shall be able to produce the materials, and make up every article necessary to clothe and adorn the body, from the crown of the head to the soles of the feet. Then we shall become a self-sustaining and growing people, and we shall have to do it. All this is in the elements in which we live, and we need the skill to utilize the elements to our growth and wealth, and this is true financiering.

We can now see the growth of the Latter-day Saints, and it is marvelous to us to see the multitude of little towns springing up here and there, and we are under the necessity of saying, Give us more room, for the older settlements are thickening up, and the people are spreading out and filling up new valleys continually. You can see the shoots putting forth and taking root; still the old stock is good, is alive and rapidly increasing.

It has been asked if we intend to settle more valleys. Why certainly we expect to fill the next valley and then the next, and the next, and so on. It has been the cry of late, through the columns of the newspapers that the “Mormons” are going into Mexico! That is quite right, we calculate to go there. Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present numbers. When we do return there, will there be any less remaining in these mountains than we number to-day? No, there may be a hundred then for every single one that there is now. It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country. We intend to hold our own here, and also penetrate the north and south, the east and the west, there to make others and to raise the ensign of truth. This is the work of God, that marvelous work and a wonder referred to by ancient men of God, who saw it in its incipency, as a stone cut out of the mountains without hands, but which rolled and gathered strength and magnitude until it filled the whole earth. We will continue to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and his people will be swept away and their names be forgotten in the earth. As the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so they would have served us years and years ago, if they had had the power to do so. But the Lord Almighty has said, Thus far thou shalt go and no farther, and hence we are spared to carry on his work. We are in his hands, the nations of the earth are in his hands; he rules in the midst of the armies of heaven and executes his pleasure on the earth. The hearts of all living are in his hands and he turns them as the rivers of water are turned.

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we through our faithfulness must prepare

ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming.

My brethren and sisters, I do really delight in hearing our brethren speak on this holy order of heaven. Unity of purpose and action, in carrying out the will of our Father, has been my theme all the day long; but I have continually plead with the Saints not to waste their substance upon the lust of the eye and the flesh, for that is contrary to the will and commandments of God. I wish to say that whoever have faith enough to inherit the celestial kingdom will find that their inheritances will be upon this earth. This earth is our home; by and by it will be sanctified and glorified, and become a fit dwelling place for the sanctified, and they will dwell upon it for ever and ever. I will further say I labor for the earth, I never mean to be satisfied until the whole earth is yielded to Christ and his people. When brother George. Q. tells us we should not labor for the earth and the things of this world, he means we should not labor with sinful motives, and to gratify the lusts of the flesh. But if we possessed the treasure of the Gentile world, could we not send our Elders to the ends of the earth, bearing the precious Gospel to all living? Could we not sustain their families during their absence? Could we not build Temple after Temple and otherwise hasten on the work of redemption? Yes. But keep the people in poverty and how are we to accomplish this great work? I say, let us gather and accumulate the things of the earth in the manner indicated by the Lord, and then devote it to God and the building up of his kingdom. What do you say to this doctrine, is it right or wrong? [The congregation said, "It is right."] What little property I have I wish it to be devoted to the building up of Zion and I suppose I have as much as any other man in the Church. I am always ready to receive and take care of the blessings that God showers upon me, and am always ready and willing to devote the same to the building up of the kingdom.

1 April 1877

Discourse given at St. George
Brigham Young Addresses, Vol.6:133

Br Brigham at the close of the forenoon Meeting spoke of the way he wanted things to be conducted at the Temple during the 2 day meeting and conference. Reproved the old Men for letting the lust for gain take possession of them and disregarding the counsels of God; said that the Brethren here had not done as they should as to the United Order; for he had labored and prayed and had drawn the lines for them to work to; had marked out the Map for them and after all this, was there one ready to go in to it as they should? no not even the Twelve Apostles, and if they did not turn around and embrace it, they would loose their crowns and others be appointed to fill their places. Said to the Bishops and acting Lesser priesthood if they did not turn round and do better and get things fixed for conference, he would warn their ears and expose their iniquities and sins before the conference. Said he knew us and the vision of this People were before him continually.

4 April 1877

Brigham Young Addresses, Vol.6:133

Brother Brigham said - did we make that advancement we should as a People[?]. Said he had gathered together 100 men of the best he though there were in Salt Lake City, Counseled and instructed them, and drilled them as he thought they understood the principles of the United Order. Then asked to start a tannery to stop the exportation of hides from the Territory and said here are 1 thousand dollars to start the enterprise, but not one of these men seconded his efforts. He then told them they could go their way, he would go his. Showed that we ought to be self sustaining. We must look out for temptation for it would surely come.

6 April 1877

Discourse given at the Semi-Annual Conference at the St. George
Temple

Journal of Discourses 18:353-57

I would like to say a great deal during this Conference to the Latter-day Saints, but I shall be able to talk but little, and therefore when I do speak I wish you to listen, and this I believe all of you will do.

I think that, as a people, we are nearer alike in the sentiments and feelings of our hearts, than in our words. From the most excellent discourse which we have heard this morning from brother Cannon, I believe that the people might gather the idea that we shall be expected to divide our property equally one with another, and that this will constitute the United Order. I will give you my view, in as few words as possible with regard to this subject, which I will promise you are correct.

The Lord wishes and requires us to develop the ability within us, and to utilize the ability, of these men, women and children called Latter-day Saints.

The most of the inhabitants of the earth are incapable of dictating and devising for themselves. In many instances there is reason for this, for they are opposed to that degree that for the lack of opportunity they are not able to develop the talents and ability that are within them. This is the condition of the people of most of the nations of the earth. All those who come out from the world, espousing the Gospel of Jesus, place themselves in a condition to be taught of him, but instead of teaching them personally, he has raised up his authorized teachers to do this work, and what does he expect of us to do? He requires, absolutely requires, of us to take these people who have named his name through baptism, and teach them how to live, and how to become healthy, wealthy and wise. This is our duty.

Supposing that the property of the whole community were divided to-day equally amongst all, what might we expect? Why a

year from to-day 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. This is the work of regenerating, of elevating mankind to the higher plane of the Gospel; in other words, of simply teaching them their duty.

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 Heavenly Father; all the rest is what he may be pleased to add unto us. To direct, to counsel and to advise in the disposition of our time, pertains to our calling as God's servants, according to the wisdom which he has given and will continue to give unto us as we seek it.

Now, if we could take this people, in their present condition, and teach them how to sustain and maintain themselves and a little more, we would add to that which we already have; but to take what we have and divide amongst or give to people, without teaching them how to earn and produce, would be no more nor less than to introduce the means of reducing them to a state of poverty.

I do not wish for one moment to recognize the idea that in order to establish the United Order our property has to be divided equally among the people, to let them do what they please with it. But the idea is to get the people into the same state of unity in all things temporal, that we find ourselves in with regard to things spiritual. Then let those who possess the ability and wisdom direct the labors of those not so endowed, until they too develop the talents within them and in time acquire the same degree of ability.

What do you say to this doctrine? Is it right or wrong?
(The congregation answered, "It is right.")

We want to get at a correct understanding respecting all these matters which so materially concern us. What would be the first lesson necessary to teach the people, were we to commence to

direct their labors to the great end of becoming of one heart and one mind in the Lord, of establishing Zion and being filled with the power of God? It would be to stop expending and lavishing upon our dear selves all needless adornments and to stop purchasing the importations of Babylon. We can ourselves produce every thing necessary for our consumption, our wear, our convenience and comfort, right here at home. We can produce and manufacture the material necessary to beautify our lands, gardens and orchards; to beautify and furnish our houses, and to adorn the beautiful bodies which we inhabit without sending our means to France, to England and other countries for things which can a little better be made at home among ourselves. The material of which these cushions were made, which adorn the pulpits, were produced here. After it was taken from the sheep, it was manufactured at our Provo factory into the cloth you now see; and the material of which the silk trimmings were made, was raised, spun, and made up by some of our sisters in this Territory. We might exhibit to you handkerchiefs, dress patterns, and shawls, all of silk, made by our sisters out of the raw material produced here through the enterprise and industry of a few. These are only simple specimens of what can be done. Suppose I were to say, "Ladies, how do you like them?" Do you not think they would say, "Pretty well?" We can improve on what has been done, and we want you to do so. Plant out the mulberry tree, and raise the silk, and let your dresses, your shawls, your bonnets and your ribbons, and everything you use to clothe and adorn your bodies, be the workmanship of your own hands. Let the brethren take hold and carry out in every department the same principle of home manufacture until we shall be able to produce the materials, and make up every article necessary to clothe and adorn the body, from the crown of the head to the soles of the feet. Then we shall become a self-sustaining and growing people, and we shall have to do it. All this is in the elements in which we live, and we need the skill to utilize the elements to our growth and wealth, and this is true financiering.

We can now see the growth of the Latter-day Saints, and it is marvelous to us to see the multitude of little towns springing up here and there, and we are under the necessity of saying, Give us

more room, for the older settlements are thickening up, and the people are spreading out and filling up new valleys continually. You can see the shoots putting forth and taking root; still the old stock is good, is alive and rapidly increasing.

It has been asked if we intend to settle more valleys. Why certainly we expect to fill the next valley and then the next, and the next, and so on. It has been the cry of late, through the columns of the newspapers, that the “Mormons” are going into Mexico! That is quite right, we calculate to go there. Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present numbers. When we do return there, will there be any less remaining in these mountains than we number today? No, there may be a hundred then for every single one that there is now. It is folly in men to suppose that we are going to break up these our hard earned homes to make others in a new country. We intend to hold our own here, and also penetrate the north and the south, the east and the west, there to make others and to raise the ensign of truth. This is the work of God, that marvelous work and a wonder referred to by ancient men of God, who saw it in its incipiency, as a stone cut out of the mountains without hands, but which rolled and gathered strength and magnitude until it filled the whole earth. We will continue to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and his people will be swept away and their names be forgotten in the earth. As the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so they would have served us years and years ago, if they had had the power to do so. But the Lord Almighty has said, Thus far thou shalt go and no farther, and hence we are spared to carry on his work. We are in his hands, the nations of the earth are in his hands; he rules in the midst of the armies of heaven and executes his pleasure on the earth. The hearts of all living are in his hands and he turns them as the rivers of water are turned.

We have no business here other than to build up and establish the Zion of God. It must be done according to the will

and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we through our faithfulness must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming.

My brethren and sisters, I do really delight in hearing our brethren speak on this holy order of heaven. Unity of purpose and action, in carrying out the will of our Father, has been my theme all the day long; but I have continually plead with the Saints not to waste their substance upon the lust of the eye and the flesh, for that is contrary to the will and commandments of God. I wish to say that whoever have faith enough to inherit the celestial kingdom will find that their inheritances will be upon this earth. This earth is our home; by and by it will be sanctified and glorified, and become a fit dwelling place for the sanctified, and they will dwell upon it for ever end ever. I will further say I labor for the earth, I never mean to be satisfied until the whole earth is yielded to Christ and his people. When brother George Q. tells us we should not labor for the earth and the things of this world, he means we should not labor with sinful motives, and to gratify the lusts of the flesh. But if we possessed the treasure of the Gentile world, could we not send our Elders to the ends of the earth, bearing the precious Gospel to all living? Could we not sustain their families during their absence? Could we not build Temple after Temple and otherwise hasten on the work of redemption? Yes. But keep the people in poverty and how are we to accomplish this great work? I say, let us gather and accumulate the things of the earth in the manner indicated by the Lord, and then devote it to God and the building up of his kingdom. What do you say to this doctrine, is it right or wrong? (The congregation said, "It is right.") What little property I have I wish it to be devoted to the building up of Zion, and I suppose I have as much as any other man in the Church. I am always ready to receive and take care of the blessings that God showers upon me, and am always ready and willing to devote the same to the building up of his kingdom.

8 April 1877

Brigham Young Addresses, Vol.6:135

Br Brigham Said that the First Presidency and the Twelve had stood in the way of the People entering the United Order. Said the E Snow had said that the Factory at Washington had been a curse to the People, and such men were a curse to the community. (Br Snow spoke up saying he thought it a blessing now.) Brother Brigham whipped and scolded the tradesmen and almost every body and every thing.

John Taylor

19 April 1854

Journal of Discourses 1:375

I will tell you how I feel about the principle of consecration, that has been presented by the President before the Conference; but there is one thing that will perhaps make a difference with me, I have not much to consecrate or sacrifice, consequently I cannot boast much in these matters. No matter about that, let it come; for I feel I am enlisted for the war, and it is going to last for time, and throughout all eternity; and if I am a servant of God, I am under the direction of those servants of God, whom He has appointed to guide and counsel me by revelation from Him; it is their right to dictate and control me amid all the affairs of those associated with the kingdom of God; and I feel moreover that everything, whether spiritual or temporal, relating to time or to eternity, is associated with the kingdom of God. Feeling in that way, it makes very little difference to me which way things go; it is not a matter of great moment whether they take that side, this side, or the other side; whether the path is rough or smooth; it will only last a certain time, and I can only last a certain time; but the chief thing with me is, how to hold on to my faith, and maintain my integrity, and honor my calling, and see to it that I am found faithful at the latter end, not only of this life, but in worlds without end; and continue to grow in all intelligence, knowledge, faith, perseverance, power, and exaltation; that is a matter of some importance to me, but the other is scarcely worth a thought.

The principle that was laid before us has been published years ago in the revelations of God, and the Saints have anxiously looked forward to the time when it would be fully entered into by them. But there is one thing you may set down for a certainty – if a man has not confidence in one revelation of God, he has not in another; and if a man feels right in one, he will in all the

revelations from that source. I would hate, after struggling, and trying to master the evil around me, and to conquer the evil disposition that besets me, to let some little thing upset me, and root me up, and cause me to lose my high calling's glorious hope, and make a shipwreck of my faith, and send me down to perdition; and I know you would hate it also. We have got to follow the oracles of heaven in all things; there is no other way but to follow him God has appointed to lead us and guide us into eternal salvation. He is either delegated from heaven to do this, or he is not; if he is, we will follow his counsel; if he is not, then we may kick up our heels, and every man help himself the best way he can. If I came from my Father in heaven, and am seeking to find my way back to His presence again, and I do not know the way myself, I feel, for one, by the grace of God, to yield to the intelligence He gives, and go forward in the name of the great Eloheim, that I may obtain the object of my creation, and not make a fool of myself, and destroy myself, but be a blessing to myself, to my progenitors, and my posterity, and obtain a seat in the kingdom of God.

19 April 1874

Journal of Discourses 17:48-51

We have heard a good deal since we have assembled, in relation to what is called the Order of Enoch, the New Order, the United Order, or whatever name we may give to it. It is new and then it is old, for it is everlasting as I understand it. I am asked sometimes – “Do you understand it?” Yes, I do, no, I do not, yes I do, no, I don't, and both are true; we know that such an order must be introduced, but are not informed in relation to the details, and I guess it is about the same with most of you. We have been talking about an order that is to be introduced and established among the Saints of God for the last forty-two years, but we have very little information given us concerning it, either in the Scriptures or in the Book of Mormon. The fullest detail that we have of it is in the Book of Doctrine and Covenants, and that is the case with almost everything pertaining to the kingdom of God on the earth; and hence 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 fullness 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; and then, on the other hand, I do not now that we need to have very much anxiety in relation to the matter, for if it be of God, it must be right, and its introduction is only a question of time. 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. I have had reflections of that kind running through my mind, inasmuch as it is “the dispensation of the fullness of times when God will gather together all things in one.” The greatest embarrassment that we have to contend with at the present time is not in knowing what to do, but knowing how to do it, and the circumstances with which we are surrounded, not so much among our own people as outsiders, and then again among our own people, for we find all kinds of persons amongst us now, as we always have done. Some will start right into anything of this kind, perhaps with a determination to do right, or at least half right; but when they get started in the operation, something or other comes up and they back up, break the traces and play the devil generally. I expect there will be a good deal of the same kind of thing associated with this, as there has been with other things that have been started. I do not expect that every one that is loud-mouthed and seemingly very anxious that this thing should be introduced is going to stick by it for ever and ever, any more than many others have done in other things. At the same time I think it is very proper that the servants of God should be brought under an influence which emanates from him, and that that influence should govern them in all things, temporal as well as spiritual. For my part, I can not see why it is that men should be so much attached to the things of this world, and why they are so extremely desirous to have their own way in relation to them; that is a thing I never could understand. We like freedom, God has put it in our bosoms; and as I said to President George A., the other day, in talking about this matter, in organizing the Order of Enoch, as it may be called, we want on the one hand the most perfect union; and on the other hand the most extended personal liberty that it is possible for men to enjoy consonant with carrying out the principles of unity. Not the liberty to trample on other people's rights; not the liberty to take from people that which belongs to them; not the liberty to infringe upon public interests or the public benefit, but personal liberty so far as we can enjoy it. These are my ideas and feelings in relation to these matters, based upon the

principles of truth and, as it is said, – “If the truth shall make you free, than shall you be free indeed, sons of God without rebuke in the midst of a crooked and perverse generation.”

In relation to religious matters I would not have a religion that I could not sustain, and that God would not sustain me in; I do not want it, nor to have anything to do with it. One thing I have always felt proud of, and that is, that the principles of the Gospel of Jesus Christ were so plain, clear, pointed, definite and incontrovertible that they defied the whole world, and so far as I have gone, and the servants of God around me, no man has ever been able to successfully gainsay one solitary principle connected with the Church and kingdom of God upon the earth, that is, in regard to what we term sometimes spiritual things. I want to see the principle established in relation to our temporal matters, and I believe, from what little conversation I have had with the brethren, that that is their feeling. In relation to these matters I do not want to see one solitary principle that an honest, honorable man cannot sustain; but let everything be so that it can be dragged right forth to the daylight, and turned over and over and over and examined all sides up, and inside out, and see that it is true, good, honorable, upright and honest in every particular. That is the kind of thing we want, as honest men, and we want to get at things in that kind of way; and if they will not bear investigation of that kind, I should have just the same opinion of them as I have about unsound religious matters, and I should not want anything to do with them. I do not want anything that cannot be sustained in the face of open day, and in the face of God, angels, men and devils.

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 prophecy in part” &c. 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 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 can not rely upon his word, you can not rely upon any instrument of writing that he

gets up, and there is nothing you can rely upon. Every day's news brings accounts of defalcations, frauds, infamies, rottenness and corruptions of every kind, enough to sink a nation from the presence of God and all honorable beings. And this is not only so in the United States, but other nations, in ours especially.

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 to-day. We want to 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 thing so still. The old fiddle is in tune, the right feeling, spirit and influence are operating, and we all feel them.

A great deal has been said about the evils that exist, and we might talk for days about the necessity of something being introduced for the welfare and happiness of the Saints of God here in Zion. I suppose, on a reasonable calculation, that there are ten

thousand men out of employment in this Territory, perhaps for five months in a year. Now, if they were at work, and only got one dollar a day, there would be ten thousand dollars a day earned, which in five months would make a very large sum, one million three hundred thousand dollars I think. We are bringing in here all kinds of things that we ought to make ourselves. What are our broom makers and coopers doing? What are you doing with your molasses mills, and where do you get your cloth, shoes, hats, shirts and things of this kind from? It takes quite an amount to supply them, they must come from somewhere, and the question is, where do they all come from? At a Bishops' meeting in Salt lake City I said I wanted to get a well bucket, but I could not tell where to get it, and I wished some of them would tell me where; but they could not tell me, although here were a good many Bishops present. This is a pretty state of things. It is true that we have made some advances in some branches of manufacture. There is a big factory in Provo, some near Salt Lake City, one at Ogden, one at Box-Elder and one in the South. It has required great efforts on the part of President Young and others to establish these institutions, and when we get them we do not want the cloth. We do not want our shoes made here – we would rather send off our hides, and get somebody east to make them, they can make shoes so much better there than here. Then we do not want leather shoes here, we must send off and get a lot of paper thing, with heels high enough to put anybody's ankles out of joint.

Well, my opinion is, that with home labor properly directed and applied, we shall have all the bread, butter, cheese, shoes, clothes, hats, bonnets, shawls and everything that we need, and I think, as the President has said, if we behave ourselves, we shall get pretty rich. That is all right enough, though riches are only a little thing, in comparison to the great principles of eternal lives and exaltation in the kingdom of God, the riches of eternity. But my time has expired and I must close. Amen.

7 May 1874

Journal of Discourses 17:66-69

Our Ladies' Relief and others societies and organizations have done a good deal of this kind of thing, and they are looking after the interests of the poor, the widow and the fatherless. What is the business of our Bishops? Why, to attend to these things. Do they do it? They do. And then, if there is any enterprise or anything required, the people are ready to take hold and do it, independent, say, of these covenants we have heard spoken of. A short time ago, in St. George, they commenced to build a Temple. Men were called upon from different parts, some from this city, a great many from Sanpete County, and from the different settlements, to go and assist down in that locality in building the Temple. Did they do it? Yes. Was there much grunting about it? I have not heard that there was. I happened to be in a meeting a short time ago, and it was said they wanted a little means to help to clothe these men, and to furnish them certain things, and in a very little while there were some ten or twelve hundred dollars subscribed, without any grunting. There is a feeling of sympathy in the hearts of Latter-day Saints towards one another, and for the upbuilding and advancement of the kingdom of God. But yet some of us are a little startled when we hear about uniting our properties, &c. I am amused sometimes to see the manifestation of feeling by some on this subject. We have been praying a long while that we might go back to Jackson County, and build up the Centre Stake of Zion; that we might enter into the United Order of God, and be one in both temporal and spiritual things, in fact in everything; yet when it comes along it startles us, we are confused and hardly know what to think of it. This reminds me of an anecdote which I will relate to you. Among the passengers on a steamer crossing the Atlantic, was a very zealous minister who was all the time preaching to those on board about the glory and happiness of heaven, and how happy they would be when they got there. During the voyage a very heavy storm arose, and the vessel was drifted from her course and was in great danger of striking on a reef of rocks. The captain went to examine his

chart, and after a while returned with a very sorrowful face, and said – “Ladies and gentlemen, in twenty minutes from this time we shall all be in heaven.” “God forbid!” said the minister. Many of us are a good deal like this minister; for years we have been talking about a new order of things, about union and happiness, and about going back to Jackson County, but the moment it is presented to us we say – “God forbid.” But then on sober, second thought, another feeling seems to inspire us, and wherever we go a spirit seems to rest upon the people which leads them almost unanimously to embark in these things; and when we reflect, saying nothing about our religion, an extended system of co-operation seems to agree with every principle of good common sense. Is there anything extraordinary or new in the doctrine that it is well for a community to be self-sustaining? Why, the Whigs, you know, of this country, have contended on that principle from the time of the organization of the government, and they have sanctioned it and plead in its behalf before Congress, in political caucuses, and before the people up to the present time. There is nothing new in the doctrine of a people being self-sustaining. The first Napoleon introduced into France what is known as the “Continental system,” which encouraged the production of all necessary articles at home, and it is the results of this system which to-day gives stability to France, and has enabled her, after the several trials of the late war, to pay off her indebtedness and stand independent among the nations.

Now, for instance, we require a great many things in connection with human existence. We need boots and shoes, stockings, pants, vests, coats, hats, handkerchiefs, shirts, we need cloth of various kinds, and dresses, shawls, bonnets, &c., and in every reflecting mind, the question naturally arises, Is it better for us to make these things ourselves at home, or to have somebody abroad make them for us? Is it better for each man to labor separately, as we do now, or to be organized so as to make the most of our labor? We have a large number of hides here in this Territory, what do we do with them generally? Send them to the States. We raise a large amount of wool here, what do we do with it? We export a great deal of it to the States. We have got a large amount of excellent timber here, what do we do for our furniture?

We send to the States for a great deal of it. Where do we get our pails and our washtubs, and all our cooper ware from? We send to the States for it. Where do we get our brooms from? From the States; and so on all the way through the catalogue, and millions on millions of dollars are sent out of the Territory every year, for the purchase of articles, most of which we could manufacture and raise at home. This is certainly very poor economy, for we have thousands and thousands of men who are desirous to get some kind of employment, and they cannot get it. Why? Because other people are making our shoes, hats, clothing, bonnets, silks, artificial flowers, and many other things that we need. This may do very well for a while in an artificial state of society; but the moment any reverse comes that kind of think is upset, and all our calculations are destroyed.

I believe in organizing the tanners and having the hides tanned at home. When the hides are tanned I believe in organizing the shoemakers, and manufacturing our own shoes and boots. I believe in keeping our wool at home, and in having it manufactured in our own factories, and we have got as good factories here as anywhere. They should work up all the wool in the country, and if there is not enough raised to keep them running, import more. Then I believe in organizing men to take care of our stock – our cattle and sheep, and increasing the clip of wool, that we may have enough to meet the demands of the whole community. Then, when our cloth is made, I believe in organizing the tailors' companies to manufacture that cloth into clothing – pants, coats, vests, and everything of the kind that we need. Then for our furniture, I believe in going into the mountains and cutting down the timber, framing it into proper shape, and then manufacturing the various articles of furniture that we need; if we require another kind of timber, import that, but make the furniture here. When we talk about co-operation, we have entered but very little into it, and it has been almost exclusively confined to the purchase of goods. There is not much in that. I wish we would learn how to produce them instead of purchasing them. I wish we could concentrate our energies, and organize all hands, old, middle-aged and young, male and female, and put them under

proper directions, and proper materials to manufacture everything we need to wear and use. We have forgotten even how to make sorghum molasses, and our memories are getting short on other points. We can hardly make a hat or coat, or a pair of boots and shoes, but we have to send to the States and import these paper ones, which last a very short time and then drop to pieces, and you have your hands continually in your pockets to supply these wants, and by and by your pockets are empty. It is therefore necessary that we right about face, and begin to turn the other end to, and be self-sustaining.

The President said he would like the Elders to give both sides of the question; but there is only one side to this question, and that is union in all our operations, in everything we engage in. They started a little thing like this in Box Elder County some time ago, and I was very much pleased to see the way things went there. I have spoken about it once or twice in public. They have got their co-operative store, it is true; but that is only a small part of it. Sometime ago I asked them – “You have a factory here, haven't you?” “Yes.” “Well, do you sell your wool, send it to the States to mix up with shoddy and get an inferior article, or do you make it up yourselves?” “We make it up ourselves.” “Then you don't sell your wool, and keep the factory standing idle?” “No, we don't, our factory has never stood idle a day for want of wool since it was organized.” Said I – “That looks right. What do you do with your hides? Do you send them off?” “No, we have got a very good tannery and we tan them and make them into leather for shoes, and for harness and for other purposes.” “Oh, indeed!” “Yes, that is the way it is.” “Well, then, what next?” “Why, when we get our shoes made, we have a saddlers' organizations, and they make all the saddlery and harness we want?” “And what do you do with your cows? Do you let them run on the plains, and live or die, just as it happens, without making any cheese or butter?” “No, we have a co-operative dairy, and we have our cows in that, and we receive so much from them all the time regularly.” “Well,” said I, “that looks right. And are you all interested in this?” “Well, about two-thirds or three-fourths of us are all engaged in these matters.” “How about your store, does it run away with the best part of it?”

“No.” “Does the factory get the cream of it?” “No.” “Does some keen financial man get his fingers in and grab it?” “No, we are all mutually interested in everything, the profits as well as the losses.” I have learned, since I was there, that they have made it a great success.

Now, then, if you can organize one little thing in that way, everything can be done in the same way. I was talking with President Lorenzo Snow, and he told me that they pay their men every Saturday night; they have a money of their own, and they pat their hands with it, and that is good for everything they require. And they make their arrangements unitedly, and they operate together for the general good. Said I – “How do they feel about this United Order?” “Oh,” I was told, “They are ready for anything that God may send along.” That is the feeling among the Saints, I believe generally. I was, I think, at the biggest meeting I ever attended in Ogden City, along with some of the Presidency and Twelve and others, and I never saw more unanimity among the people on any question than on this one. That big Tabernacle was full, and the aisles were full, and everything was jammed to overflowing, and when a vote was called, nearly every hand went up. I thank God that his spirit is operating upon the Latter-day Saints, and is leading them to a union in regard to these things.

May God help us, and lead us in the right path, in the name of Jesus. Amen.

9 October 1874

Journal of Discourses 17:178-182

We are called upon once in a while to take a new step in this great work. At one time it was polygamy, at another it was baptism for the dead, then it was building Temples, then certain endowments, then the sealing of our children to us, then certain promises made to ourselves, such as God made to Abraham in former days, and now it is that we must get a little closer together, and be more united in regard to our temporal affairs, that we may be prepared to

act and to operate in all things according to the mind and will of God and this step in advance, like every other, has caused us to reflect and ponder, and many of us are full of fears and doubts in relation to many things and many men. Well, have we all done right? No. Have we all been strictly honest? No. Have we all lived our religion? No. Have we all been upright in our dealings one with another, and done that which is right in the sight of God? No, we have not. What then? Shall we continue to do wrong? We are called upon, in this as in many other things, to take a new step that is contrary to our tradition, ideas and theories; but not contrary to the doctrines that have been taught to the Latter-day Saints. But we hardly know, sometimes, how to get at these things, how to fix them up, how to put them right. We have been trying, since God moved upon his servant Brigham, to get things into order, but the ship moves very slowly, there seems to be a good many snags of one kind or other in the way. Many people are very much misinformed in relation to many of these things. There have been a good many things said, and a great many ideas in circulation about the order of things that it is desired should be established among us. I will tell you some of my ideas in relation thereto.

In the first place, it has been a matter of fact with me, for years and years, that such a state of things has to be introduced amongst us. I think that is an opinion that prevails very generally among the Latter-day Saints, and I do not think there is much difference of opinion in relation to it. We have read about it in the Book of Doctrine and Covenants. I think there are as many as a dozen revelations in that book in reference to this subject, and perhaps more than that. I do not propose to quote them, however, at the present time. We read an account of the City of Enoch, which was established on this principle, and how the people acted there; there is also an account of a people who former lived on this continent, who carried out the same principle; and when this Church was first organized by Joseph Smith, these very principles were among the first that he introduced to the people and we have had them before us all the time, so that we have no need to begin and argue the points at all; but I want to come right to matters of fact as they exist among us here to-day.

Many say, "I do not like the thing as it now is, I wish we had it as it is laid down in the Book of Doctrine and Covenant." No you don't. "Well, we think we do." Well, but you don't, I am sure you don't, and I will show you why before I get through. We are living in peculiar times – we can not be governed by "Thus saith the Lord" independent of other influences. We are associated with national and judicial affairs that are opposed to every principle that God would reveal or will reveal. That is a fact that I need not argue before the Latter-day Saints, they all know it. Well, what then? The Spirit of the Lord has operated upon President Young to introduce these principles in our midst, that is, as near as they can be to conform to the laws of the land, for the people in these United States profess to be so pure, you know, that they could not think of having anything contrary to law; they would never dream of anything of that kind. Why, the people of the United States, including their Presidents, Governors and rulers, are the most law-abiding people you ever heard of, according to their professions, are they not? They can not think of doing anything contrary to law.

Well, we have to go with the general stream; or at least it is necessary that we protect ourselves from legal cormorants, and from every man who would devour, tear in pieces and destroy, who is after our property and our lives? This class of persons would be very glad to take not only the property but the lives of some of the leaders of God's people here on the earth; nothing would suit them better, they are so holy, pure and law-abiding. These are the circumstances that we are placed in. Now what shall be done? There are certain principles that emanate from God; but we have to protect ourselves in carrying them out, and make them conform, as near as we can, to the laws of the land. In the Book of Doctrine and Covenants it is said, in the first place, that a man shall place his property at the feet of the Bishop. That is what it lays down, and you say that is what you would like to do. Some would, very many would not. The Bishop, after examining into the position and circumstances of the man, and finding out what his wants are, and what his capabilities and talents, what the size of his family, &c., appoints to him a certain amount of means, which he receives as a stewardship. "Well," say some, "how does this order you are

talking about introducing agree with that? Where does the stewardship come in?" I will tell you. We have organized this as near as may be on the principles of co-operation, and the voice you have in selecting your officers, and in voting for them and the stock you hold in these institutions is your stewardship. You may say – "Is not that taking away our freedom?" I do not think it is. I am not prepared to enter into details, but I should say that one-third, perhaps one-half, of the wealth of the world is manipulated just in the same way. How so? Why, there are among the nations national securities of various kinds issued, which are taken by the people; we have United States bonds, State bonds, county and city bonds in this country as well as in Europe, to which the people subscribe and in which they have an interest, all of which is voluntary, and the free act of the people; then we have railroad bonds, steamship bonds, and we have telegraph, mercantile, manufacturing and co-operative associations, which are represented by those who hold stock therein, and there are hundreds and thousands of millions of dollars throughout the world that are operated in this way by financiers, statesmen, men of intelligence – merchants, capitalists and others, in every grade and condition of life, none of whom consider that here is any coercion associated with it. These men all have their free agency.

What is the modus operandi? For illustration, – a company is organized, men subscribe stock into that company, or they purchase bonds perhaps from a government for which that government pays interest; or, if it is in a company, that company manipulates and arranges matters, not the stockholders individually, they never think of it; they select the officers to do these things for them and all they have to do with it is to vote in these officers, each person voting according to the amount of stock he holds in the institution. And then they draw their dividends at certain specified times. This is the way, I presume, that one half or perhaps three quarters of the wealth of the civilized world is manipulated to-day.

Well, is freedom taken from these men? Are the men engaged in these operations thieves and robbers? some of them act very fraudulently it is true, and the amount of defalcation and fraud

in our country, of late, is painful to reflect upon; but then, they consider they have a perfect right to buy or to sell any of this stock, and if parties enter into institutions of any kind, mercantile or manufacturing, they must be subject to the rules or laws thereof. But the stockholders do not individually operate these institutions, and what I wanted to say is, that herein we, as they, have our stewardship and freedom of action.

Well, but you want to manipulate men's time as well? Yes. Will they have a vote? They ought to have, and will have if the law will let them; the great trouble is that the law will not allow us to do everything we would like; but whenever we can get at it we shall vote on all these things as you have voted here to-day. But we have to evade these things a little now, because the law will not allow us to do otherwise.

Now then, there is another feature connected with this matter. You know that, in this order it is not all putting in, there is some taking out, and that is a point I want to get at; it would be a very nice and beautiful thing if we could carry it out. If, as described in the revelation, we could have a general treasury from which we could all draw what we needed, and then return it, together with our tens, fifties, hundreds and thousands, and all act as one family for the general interest of all, it would be a very beautiful thing; but everybody is not so honest, pure and upright as this state of things demands. If we had a general treasury some would be very willing to go the treasurer and request so much to enable them, as they would represent, "to carry our their stewardship," and he would have to hand it out to them according to the provisions made in the Doctrine and Covenants; but that would in all probability be the last of it with many. Would you business men like to have a system like that in the United Order? You say you would like this order carried out as it is laid down in the Book of Doctrine and Covenants, but I say you would not. Would you like every man, simply because he was a member of the Order, to have power to go to the treasurer and draw out what he thought proper, and use it just according to his fancy? No, you would not trust you neighbors as far as that, for all men are not capable and all men are not honest and conscientious; if they were

we should be nearly ready to be caught up; but we have not reached that point yet, and consequently we have to do the best we can.

Now I will tell you my opinion. I am living in the 14th Ward; we, in that ward, have selected a number of men for our directors, and I would just as soon trust these men with the management of my property as to manage it myself. I do not believe that every man is a thief, scallywag and rascal. I have no such idea. I think there is a great deal of honesty, truthfulness and integrity, and if there is not it is time we turned over a new leaf, and introduced better principles, that we may be governed by purer, nobler laws.

I cannot conceive of anything more beautiful and heavenly than a united brotherhood, organized after the pattern laid down in the Doctrine and Covenants: when all act for the benefit of all – when while we love God with all our hearts we love our neighbor as ourselves; where our time, our property, our talents, our mental and bodily powers, are all exerted for the good of all; where no man grabs or takes advantage of another; where there is a common interest, a common purse, a common stock; where as they did on this continent, it is said of them that “they all dealt justly to each other,” and all acted for the general weal, “when every man in every place could meet a brother and a friend,” when all the generous and benevolent influences and sympathies of our nature are carried out, and covetousness, arrogance, hatred and pride and every evil are subdued, and brought into subjection to the will and spirit of God. These principles are very beautiful and would be very happifying for a community, a Territory, a State, nation or the world.

Now, then, these things are presented before us, and I suppose we shall have to come into them as best we can, and if we ever get into the celestial kingdom of God we shall find that they; are just such a set of people. If ever we build up a Zion here on this continent, and in case Zion ever comes down to us, and we expect it will, or that ours will go up to meet it, we have got to be governed by the same principles that they are governed by, or we can not be one; and if we ever get into the eternal worlds we shall

have to be heirs of God and joint heirs with Jesus Christ; and it would not do for a man of us to go up into heaven and say – “Look here, Jesus,” or, “Look here, some of you great men who manage matters here, I wish you would set me off a place by myself, I would like to have my own house and garden and my own farming arrangements separate to myself, so that I could manage things a little in my own way as I used to, in the place I come from.”

“Well,” says the individual addressed – “I do not see things exactly in that way. We brought you up here, believing you were a pretty decent fellow; but you have got to conform to our rules. These things are all ours, we are heirs to God and joint heirs with Jesus Christ. This is a joint association, we are united together in the one thing, and we are all one, and if you want to go off by yourself you will have to leave here.” That would be just about the position of things, this is the order that exists there – they are heirs of God and joint heirs with Jesus Christ. This is the position we have to attain to, and to do this there will have to be less individuality of feeling than there is now, and we must seek to introduce and establish the principles of the kingdom of God upon the earth. We are not for ourselves; but for the kingdom of God. God called us not to do our own will, but his, and we are operating to prepare ourselves and our children and all who will be governed by the principles of truth for a celestial and eternal glory in the kingdom of our God.

“Well, then” says one, “you believe in these things?” I do most assuredly. “Do you believe in the authorities?” Yes, I think I do, – I have voted for them for a great many years, and by the help of God I mean to sustain them still. That is my feeling. Brethren, is it yours? Shall we sustain the Elders of Israel, the Presidency and the authorities of the Church of Jesus Christ of Latter-day Saints? (The congregation answered, “Yes!”) All who feel like it, say (“Aye,” by the congregation). Now let us go and carry it out. Amen.

8 April 1875

Journal of Discourses 17:376

When the purposes of God in regard to the earth shall; have been fulfilled, the earth will resume its former paradisiac glory, and go on to be celestialized. To help on this good time we are requested to introduce certain principles, and we have heard a good deal said about the United Order. Who would not want to be united with an order like this that I speak of? The order into which we are now requested to enter is a very, very, very little portion of the other, that is all; but as we show by our acts that we can not, or will not, be one in temporal things, how can we be one in spiritual things? Says Jesus – “If I have told you earthly things and you do not believe, how shall ye believe if I tell you of heavenly things?” But we do believe in these principles, and we are governed by them to a certain extent, and we are desirous to do what is right, and God desires to help us. What shall we do then? Why, keep his commandments, and obey the counsels of his servants, and esteem it a privilege to be one with them.

31 August 1875

Journal of Discourses, Vol.18:79-81

In relation to the rules that we have heard read over, there is nothing in them but what, as Latter-day Saints, we have always professed to believe in. Some of us have been around teaching these principles among the people; and I have sometime spoken of them as baby rules, that is, as rules which people like the Latter-day Saints, who are in possession of correct principles, ought always to be governed by; Latter-day Saints, who have been faithful from the commencement of their career in the Church, have been governed by these very principles that we are now talking about.

We profess to be governed by the laws of God, and to be associated with the Church and kingdom of God upon the earth;

we profess to be related, more or less, to other parties who have held the same priesthood, powers, light, and intelligence that we possess; those who understand themselves profess to be associated, more or less, with the Church of the first-born, with Jesus, whom Paul calls the Mediator of the New Covenant, and with God, the Father of all; and our religion and the revelations that have been given to us are for the express purpose of leading us to a union among ourselves, with those who have gone before, and with Jesus, and God the Father, who are all of them interested, as we ought to be, in seeking to carry out the designs and purposes of the Almighty upon the earth. Those parties who have lived before, lived not for themselves, but for God. When Jesus was upon the earth he said – “I came not to do my will, but the will of the Father who sent me,” and every man who is associated with the Church and kingdom of God expects and understands, if he understands things correctly, that he is part of the great household of faith, belonging to a celestial kingdom that he anticipates inheriting, and that he ought to be governed by celestial laws, by which other intelligences who have lived before have been governed. Those men of whom Paul speaks, all of whom died in faith and in hope of a better inheritance, did certain things by which they proved to the world that they desired a city whose builder and maker was God, wherefore Paul tells us that God was not ashamed to be called their God, for he had prepared a city for them. We read of the Zion that was built up by Enoch, and that this Zion and the people that were united with Enoch, who were subject to the same laws which God is seeking to introduce among us, were caught up into the heavens. We have been expecting all along to build up a similar Zion upon these mountains and we have talked a great deal about going back to Jackson County. We can not build up a Zion unless we are in possession of the spirit of Zion, and of the light and intelligence that flow from God, and under the direction of the Priesthood, the living oracles of God, to lead us in the paths of life. We do not know them without, and we need all these helps to lead us along, that by and by we may come to such a unity in our temporal and in our spiritual affairs, and in everything that pertains to our interest and happiness in this world and in the world to

come, that we may be prepared to enter a Zion here upon the earth, help to build Temples of the Lord and to administer in them, and so operate and co-operate with the Gods in the eternal worlds, and with the Patriarchs, Prophets, Apostles, and men of God, who were inspired by the Spirit of revelation in generations that are passed and gone; we want to be one with them, one with God, and one with each other, for Jesus said, – “Except you are one you are not mine.” Then the question arises, if we are not Jesus', whose are we?

It is evident, in relation to the position that we have been in, that all kinds of confusion, folly, vanity, evil, pride, haughtiness, covetousness, drunkenness, and every kind of sin have existed among us, as a people. I am not surprised that the President should feel inclined to shake off many of these things. Why? Because, if they are permitted in the Church and kingdom of God, and the servant of God and his coadjutors do not lift up their voices against them, God would hold them responsible.

Does President Young want to bear the sins of the people? No. Do the Twelve and others want to bear the signs of the people? No. It is for the President to point out the way of life, and for all of us to walk in it. This is the order of God, and every man and woman should fulfill the various duties that devolve upon them.

Now then, in regard to our temporal affairs, these are the things which seem to perplex us more or less. We have been brought up in Babylon, and have inherited Babylonish ideas and systems of business; we have introduced, too, among us, all kinds of chicanery, deception and fraud. It is time that these things were stopped, and that matters assumed another shape; it is time that we commenced to place ourselves under the guidance and direction of the Almighty. You can not talk in many places about temporal matters, but everybody is on the alert at once, and the idea is – Do you want my property? No. Do you want my possessions? No, no; there is no such feeling, but we do want men and women to give God their hearts, we do want people, while they profess to fear God, not to be canting hypocrites and to depart from every principle of right. We remember the time very well, or most of us, when we first entered into this Church, if a man was found lying he

would be brought before the Church and dealt with; if a man was found stealing he would be brought up before the Church and dealt with; if a man defrauded his neighbor, and it could be proved, he was brought up and dealt with; and so if a man got drunk; and for all these delinquencies if parties did not repent of them they were immediately cut off from the Church as unworthy of fellowship. And now, after so many years travail, are we to continue and fellowship all these evils? No, no, we can not do it, and God will not do it; and if we carry them along with us, we shall not enter into the celestial kingdom of God.

Now then, with regard to this union of property, what is it? Why, it is something to draw the people nearer together, to prepare them for future developments. What is the Order? Well, we, here, have thought proper, at the suggestion of President Young, to act as stewards over our own property. In some places where there is not so much property as here, it might be better to pursue another course; but as to that, no matter if our hearts are together and we do what we do in all sincerity before God. What we are after is to give our hearts to God, to renew our covenants, and then be one in our temporal affairs; and this is to be under the direction of the living Priesthood, and not under any particular dead letter. Here is a certain form that everybody ought to submit to; every man and every woman in the Church of Jesus Christ of Latter-day Saint sought to be governed by these rules, and we know it in our hearts. I mean when they refer particularly to our morals. When we come to other points, that is a matter of judgment and principle that we want to be governed by as the law of God. We have an organization here in the Church of Jesus Christ of Latter-day Saints, and it is one of the most perfect that ever existed on the earth. And how is it organized? Why, we have the Presidency, with President Young at the head, as the mouthpiece of God to this people. That is the way that we Latter-day Saints profess to believe in him, whether we do so or not; and if we do not believe it then we are acting the hypocrite. Then come the Twelve, then the High Priests, Bishops, Seventies, High Councils, Bishops' Councils, Elders, Priests, Teachers and Deacons, all organized by the Almighty.

Now, then, do I believe the Lord Almighty directs President Young? I do, with all my heart. Do you believe it? That is the question. Do you believe that he and his first council have the right to dictate and manage all affairs pertaining to the temporal and spiritual interests of the Church and kingdom of God upon the earth? I believe it, do you? These are questions that we want to put to ourselves fairly and frankly and honestly, without any equivocation or reservations, for this is really a part of the order of God.

Now then come the twelve and all the other authorities. We believe that they are ordained of God, that they are part of his economy and government, all these various quorums as they exist on the earth, and that, by and by, when we get through in this world, we shall all assume our proper position and proper Priesthood, with Joseph Smith at the head of this dispensation, and that we shall be associated there with that Priesthood that we have been connected with here. Now, then, we do not want to be playing fast and loose, part God, part the world, part the devil, part the Lord's way and part our way, and every man following the devices and desires of his own heart. We have come under the government of God, and God expects our strict, full, implicit and unequivocal obedience in all particulars. God says, "Give me thy heart." We have covenanted long ago to do this, and this is simply a renewal of this covenant, and of many covenants that we have entered into in relation to these matters. Is it a sacrifice? Are we doubtful and fearful about this, that, and the other? What have we to sacrifice? What hold have we upon this earth? What hold have we upon any property on this earth? It may be said to us as it was to a man who said – "I have much goods laid up for many years, soul take thine ease, eat, drink and be merry;" it may be said to us as it was said to him – "Thou fool this night thy soul is required of thee," and then whose will these be? What have we that we did not get from God? I have heard President Young say that there is not one solitary thing that he had – wife, dollar, horse, carriage, or property of any kind that he did not receive from God. Have any of us got anything that we did not receive from him? Not a penny. Can we keep anything any longer than the Lord has a mind to permit us? Not

one moment longer. In his hands are the issues of life and death, and the only hope we have is to be one with God, with the Priesthood upon the earth, that is connected with the Priesthood in the heavens, that we may unite in a phalanx with them, with God, with the Patriarchs and Prophets, with all good men that have ever lived, that we may form a cemented united body with them in the accomplishment of the purposes of God, for the bringing of salvation to the world in which we live, for the redemption of the living and the dead, for the spreading forth of truth, the establishing of correct principles, the building up of the kingdom of God, the building of Temples; and then when we get through here, that we may unite with them in the celestial kingdom of our Father.

These are some of the ideas that we believe in, in relation to these matters, and the thing that is now proposed is very simple and straight-forward. The President has said that there are many men in this city and elsewhere who want to know whom they shall place over their affairs; they can not tell. Well, what then? Why those who cannot do that, let them unite together in a united order similar to that which is spoken of, as the Book of Doctrine and Covenants expresses it – though it varies a little from that form here – and lay it at the Apostles' feet, and let the Bishop give them their inheritances. Here another thing is contemplated, here we are stewards over our own property; and you have heard read that the avails of that system, after supplying the families are to be under the direction of the board of directors, to say what shall be done with them. Then again, if there is extravagance in families, in dress, eating or in living of any kind, no matter what it may be, we want that checked, we do not want the Saints to be extravagant; we do not want to do anything that God does not want us to do, and no good Saint, man or woman, want to do what God does not want. All such feel like one of old – Oh, God, search me and try me, and prove me, and if there is any way of wickedness in me, exhibit it to me; let me see it that I may bid it adieu, and let time be a good Saint; let time live in the enjoyment of thy favor and let the light of the Holy Ghost and of revelations rest upon me; let me be in favor with God and my brethren and all good men, and then when I get

through, receive the reward of the just.

May God help us to appreciate these privileges, and not think that we are making sacrifices, for we are merely seeking the guidance of the Almighty to direct us in our temporal affairs, that we may inherit thrones, principalities, powers and dominions in the eternal worlds, which we never shall inherit unless we are one.

10 October 1875

Journal of Discourses 18:139

After praying for years that God would inspire his servant Brigham with the Spirit of revelation, that he might be able to lead forth Israel in the path in which they should go, he tells us to be one, as Jesus told his disciples; he tells us to enter into a united order, that God has revealed it, that we are to be one in spiritual things, and one in temporal things, to be united together in all principles, as the Saints of God have been wherever they have existed. But our Elders can't see it and many of our Bishop's can't see it, and many High Priests and Seventies can't see it. Why? Because the Bridegroom has tarried, and we have all slumbered and slept, and in many instances we have sinned against God, and our lamps have gone out, that is the matter, and we have lost the light, and intelligence, and revelation, and quickening influence of the living God. If we were living our religion and keeping the commandments of God, we should feel and act differently; we should then know of the doctrine. Jesus said – “If any man does my will he shall know of the doctrine, whether it be of God or whether I speak of myself.”

7 October 1877

Journal of Discourses 19:129-130

We are engaged in this place in building a Tabernacle, in which we can meet during the Winter season. We do not call upon you

outside brethren to assist us in this undertaking, because it is local and belongs to this Stake. This is a matter that was designed by President Young before his death; and we have been desirous, as brother Cannon said this morning, to carry out the views of our venerated President, as far as we can. We have commenced to build this house, we want to put it up without delay. In this, as in every other matter, we do not wish anybody to contribute his means or labor towards it, unless he feels free to do it; for there are plenty that will do it willingly, and it will be built; and we shall have a nice, comfortable place to worship in through the Winter, and it will serve the Priesthood for all necessary purposes, as well as the public. The building will be 116 x 64 feet inside, with gallery all around. It will be a little larger than was at first contemplated; and we have also departed a little from the original intention respecting the kind of building material. Instead of adobie, we have concluded to use rock. I now invite the people of this Stake and the masons especially to come forward and exert their energies, and let us do the work. It will be done by voluntary donations and by utilizing labor tithing. Some people may say, Why do it by voluntary donations? Why not use the tithing for all such purposes? Is not that sufficient? Yes, if all of you strictly paid it, but then you do not all do this, and consequently we have to resort to other means. But, as I have before said, in this and everything else, we do not wish to press the people, nor place any in unpleasant positions; but as we sometimes sing, it's "all free grace and all free will."

I wish to make a few remarks in relation to what we term the United Order. We are united to-day with God, and with the holy Priesthood that existed before us, with Jesus the Mediator of the New Covenant, and with the ancient Prophets and Apostles and men of God, in building up the Zion of God upon the earth. They, in their different spheres and callings, are operating with us, and we with them, and the whole thing is a grand Co-operative Society; and everything we do here should be with the view of uniting our earthly interests, that we may be one in things temporal and one in things spiritual, one on the earth and one with those in the heavens, helping with our united efforts to roll on the Kingdom of God

according to his purposes, and not according to our erratic notions. In speaking of these things I would address a few words to our sisters of the Relief and of the Mutual Improvement Societies. You are performing a good work in Zion. I am pleased with the paper you publish, and have been very much interested in the reports you have made, in witnessing the energy and zeal you display in endeavoring to introduce home-manufactured goods and articles of different kinds, in looking after the poor and necessitous, and in trying to elevate the community generally. To our Young Men's Mutual Improvement Societies I say, God bless you, and all who are operating in the interest of Zion, forever.

4 August 1878

Journal of Discourses 20:42-47

We talk sometimes about the thing we call the kingdom of God. Now, if it is the kingdom of God, it is not the kingdom of man, it is not our kingdom only so far as we are subject to its laws, which are the laws of God. We have made attempts lately, under the direction of our venerable and respected President Young, who has left us and gone behind the vial, to organize the church of God, and this organization has spread, more or less, through the Territory. But it is a good deal with us as it was with the boy in Salt Lake City. A stranger, walking along, said, "Boy, are you a Mormon?" The boy answered: "No, sir, I am not, but dad is." "Oh, he is?" "Yes, sir; but he does not potter much at it." It is a good deal so with many of us. We have our individual affairs and our own operations, which occupy our attention, and we have little time to attend to the things of god. We have an organization of our priesthood; we have our stakes organized with President, and High Council, with Bishops and their Counselors, and Priests, Teachers and Deacons; and we have our Seventies' quorums, our High Priests' Quorums, and our Elders' Quorums; all of which are in accordance with the order that exits in heaven. But how little many of us think of this. Yes we are doing pretty well, as has been remarked here. I have no feeling of

complaint in my mind about the doings of the people generally. I think that you have manifested a zeal, liberality and generosity in the building of this house, that is praiseworthy and commendable; and I think you have manifested the same in the progress that is exhibited in the building of your temple here. But these are only very small parts of the duties of this priesthood which we have taken upon us; very little parts indeed. How many of our Bishops are there who do not comprehend really and truly that they hold their priesthood from God? that they administer in the cities of Zion, or ought to, by virtue of that priesthood; and therefore ought to be fathers over the people over whom they preside, having self and its interest in abeyance, laboring as good shepherds in the interests of their flocks, and thus operating in it according to their ability; but a great many do not comprehend the position of things in relation to these matters. If a man is appointed a Bishop, is it that he may aggrandize himself? No. Is it that through his position he may monopolize certain interests? No. It is expected of him that he will operate in the interest of the Church of God, and more especially in the interests of the community over whom he presides. That is the way I understand this matter; and these are some leading features by which a Bishop ought to be governed. And in our Bishop's Courts, when cases are brought before them, they ought to be as free from partiality in their judgments as the Gods of the Eternal worlds are, and feel to administer justice and righteousness, and seek for the Spirit of God to actuate and govern them in all of their decisions. And the same spirit and feeling ought to actuate in the High Council. They are making a record of which there is a record kept in heaven; and so are the Bishops. And when you are administering in any of these offices, God will hold you to an account, and the priesthood on the earth will hold you to an account; and you are now writing a history in indelible characters that never can be erased. If for every word and secret act all men shall be brought to judgment, how much more will the public acts of public men be brought into account before God and before the holy priesthood.

Here, for instance, is the President and his Counselors, who preside over this Stake. They ought to feel interested in the welfare

of every man, woman and child in the Stake, so far as they come under their observations; and these men, by virtue of their high calling, ought to be full of life and the spirit and revelations of God, to comprehend things as they are presented to them and that they may administer justice in righteousness, and rule over the people in the way and manner that will secure the favor and approbation of the Most High; always seeking first the interests of the kingdom of God and the flock that God has given them the oversight of.

Now I will maintain some things here that my attention has been called to, in regard to union, and union of effort. We have had a great deal said about the United Order, and about our becoming one. And some people would wish – Oh, how they do wish, they could get around that principle, if they could! But you Latter-day Saints, you cannot get around it; you cannot dig around it; it will rise before you every step you take, for God is determined to carry out his purposes, and to build up his Zion; and those who will not walk into line he will move out of the way and no place will be found for them in Israel. Hear it, you Latter-day Saints for I say to you in the name of Israel's God that it is a revelation from the Most High, and you cannot get around it. There seems to be difficulties in the way at present; but we shall surmount these. The only way for us to do now, in consideration of the weaknesses and infirmities with which we are surrounded is to do the very best we can, and advance those interests as near as we can, practically and in their spirit and essence, until we can bring about the things that God designs, for men are not prepared for these things yet in full. But we are in part, as they of old prophesied in part, and understood in part; and by and by that which is perfect in relation to these matters will be introduced. Joseph Smith tried to introduce this order, but such was the corruption, covetousness, fraud and injustice of men, that he found it almost impossible to do it. This was the idea he conveyed, if not the precise words that he used in speaking upon this subject. We have made various attempts to do what the Prophet Joseph tried to do. In some places they are doing very well, and in other places very poorly; I can tell you this much about it, it is pretty hard work to make sheep out of goats. Did any

of you ever try it? Let me quote you a passage of our Savior's: "My sheep hear my voice, and I know them, and they follow me." – "A stranger will they not follow, but will flee from him; for they know not the voice of strangers." And he prayed to the Father concerning them: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." "That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Or, in other words, "God sent him, and his people knew it and knew him, but the world believed it not; but when this oneness should be brought about, the world would know it. And when we become one in all things, our condition will be a spectacle for God, angels and men to gaze upon with delight: and the world then will know that God is with us, and that we are his Israel, and that he is our guide, our shield, our deliverer. There are some things that Brother Lorenzo Snow is doing that are very creditable; but it is not the United Order. He is working with the people something after the same principle that the sisters teach the little ones how to walk; they stand them in a sort of chair which rolls along, and the babies appear delighted, they think they are walking. But we have not learned how to walk yet. And then there are other institutions scattered throughout the Territory, having the same laudable object in view, many of them have most excellent principles among them, and they manifest a most admirable spirit; but they only see in part, and know and comprehend in part. And you here are doing pretty well in some things; but some of you are like it was said by President Young of Brother Snow, that he had got the folks into the United Order without their knowing it. You have hardly got one foot in yet, but you are aiming at progress, and are making some little advancement. For instance, I hear you have a kind of commercial business here in connection with some other interests that you are trying to unite on. This is very proper, and it is proper that your president should dictate in such matters; it is his business to do it, and it is your duty to be governed by such principles and follow such instructions as may be given in regard to these things; and keep together, and let this individualism be held in abeyance, and let us feel that we are all holding the holy priesthood, and that

we should, as brethren, operate in the interests of the church and kingdom of God. I suppose these things could go on and increase, and everything in regard to your commercial relations could be operated with one common consent, under the proper authority and administration of the priesthood, and you all labor unitedly, with singleness of heart before God. And what would be the result? You could not be preyed upon by outsiders; you would have no middlemen living off you, and what speculations might be entered into would be in the interest of the community. And then you could operate in regard to your farming interests, and the disposing of your grain, and cattle, sheep, etc. And operating and co-operating together, you will be able to form a phalanx in this valley that will become a power in this part of the land. And then if you could go to work and manufacture your own leather and cloth, and make your own boots and shoes and harness, and your own wearing apparel, men's and women's wear, as they are doing in Brigham City, a great deal for remunerative employment could be furnished your own people and it would be the means of putting trades in the hands of many of your boys; and by and by you could become a self-sustaining people. The people of the world comprehend this principle that we are striving to comprehend among ourselves. There has been quite a talk lately about something that has existed in France. You will remember that in the late war with Germany, the French nations was badly beaten, and an enormous debt was the result, which the French Government has since paid. And how? The first Napoleon, in his day, introduced what was called at that time the "Continental System," which meant nothing more nor less than home manufacture. Every encouragement was extended to the people of that nation to raise and manufacture everything possible, that they might become independent of other nations for their sustenance. And this was the secret of their success in paying their indebtedness incurred by the late war. We have had enough talk about these things; the only thing left is to contrive in all our various settlements, to introduce such things, gradually and according to circumstances, as will subserve the interests of the people and make them self-sustaining. And then let the people throughout the Territory do the same thing, and we shall be

progressing in the march of improvement and get, by and by, to what is called the United Order. But I will tell you one thing you can never do – unless you can get the United Order in the hearts of the people, you can never plant it anywhere else; articles, and constitutions amount to very little; we must have this law, which is the law of God, written in our hearts. Many men associated with these institutions do not act in good faith. I have seen men unite with them, thinking that they could get a very easy living by preying upon the people who were more confiding and honorable than themselves. Will such men be blessed? No, they will not but the curse of God will rest upon them for trying to pervert his purposes; and it would have been better for them never to have entered into such connections. These have been some of my reflections in relation to these matters.

We have here Seventies and Elders. I wish to talk a little upon some things associated with their callings, for there are a great many of them present to-day. I suppose the great majority of the brethren here are either Seventies, High Priests, or Elders – three prominent quorums in the church and kingdom of God. Now then, what are we called to do? What, for instance, is the duty of an Apostle? We used to understand it to be our duty to go to the ends of the earth and preach the Gospel; and I may say we have traveled hundreds of thousands of miles to accomplish that object. But some of us are getting whiteheaded. As I was saying to one of my wives a little while ago, Your head is getting a little grey, but mine is not (it is white). And it is so with many of the Twelve; they have got past that some time ago. But the Twelve went out, and were always ready to go out, and are to-day if required. And I will say of my brethren who are around me, I do not know of a better set of men in existence, nor could I tell where they can be found. I will bear this testimony concerning my brethren of the Twelve. They are ready to do what God requires of them at any time. Now, we have had a great many honorable men among our Seventies, our High Priests and Elders who have gone forth with alacrity, as have the Twelve, filled with the spirit and power of their calling, feeling to rejoice all the day long, and sing, hallelujah, the Lord is our God; they have been the means of gathering the House of Israel, as

they are to-day in these mountains. Shall they have credit among Israel? Yes, and so will they have credit before God and the holy angels. But the Presidency or the Twelve, or the Seventies, or the High Priests, or the Elders, never could have done it, unless God had been with them. They went forth in the name of God, bearing precious seed; and they returned again rejoicing, bringing many sheaves with them. And God will hold all such men in honorable remembrance in time and through all eternity. But a great many are getting like myself, they are getting old; and we cannot expect them always to be going. But then, they have a lot of boys growing up, and we expect the boys to step forward and take the place of their fathers, and try to do something in the interests of the church and kingdom of God upon the earth.

We have been passing through quite a scene for some time past, and the world generally has, especially the European nations, since about 1873. There was, as was termed, a financial panic, and it has grown worse and worse until the present time; and trouble seems to be spreading and going among the nations, and is permeating the nations with which we are associated. It is now workmen against employer – labor versus capital, and vice versa, instead of union, harmony, fellowship, and sympathy, which ought always to exist between man and man. And we have felt a little of the effects of the monetary crises here. Then the grasshoppers have paid us a visit now and then; and the codling moth is among us, and some parts of our valleys have suffered considerably from winter frosts. And I have thought sometimes that if the people did not understand that God ruled, they would find out by and by; for I believe that all these things are used by the Lord to bring the people to reflection. And if I read my Bible aright, judgments are first to begin at the house of God. And if judgments are to commence at the house of God, where are the wicked and ungodly to appear? There is a terrible time approaching the nations of the earth, and also this nation, worse than has ever entered into the heart of man to conceive of – war, bloodshed and desolation, mourning and misery, pestilence, famine and earthquakes, and all those calamities spoken of by the prophets will most assuredly be fulfilled, and they are nearer by forty years than they were forty

years ago. And it is for us, Latter-day Saints, to understand the position we occupy. Among the honorable men I have referred to, there are some things that make it extremely difficult for men sometimes to perform the kind of missions that they did formerly, owing to age, infirmities, and circumstances. Yet I have frequently felt ashamed when I have seen the acts of many in these quorums to which I refer, when they have been called upon to go on missions. One has one excuse, and another, another. It was easier some twenty years ago to raise two or three hundred men than it is now among all those thousands in Israel. How do you account for this? Partly in consequence of an apathy that exists in the different organisms of the priesthood; and partly from circumstances with which we have been surrounded. We have been grappling with these difficulties in common with others; and the Lord has placed us in this position to try us to see what material we are made of. Or, to use a common saying to see who would be found at the rack, hay or no hay. But the general feeling seems to be – and I suppose it is so with us in Salt Lake and other places – that we would rather go to the rack when there was plenty of hay. But there is such a thing as having faith in God, I will tell you how I have viewed these things. A great many have been thrown into circumstances that without distressing their families it would be extremely difficult to pick themselves up and go on missions. We did not use to think about this; but there should be in this, as in other things, a co-operation, a united order if you please. We have found, in looking over some of our affairs, that these pinching times have reached to England. And lately when our Elders have returned home after having been absent two or three years, they themselves not having the means to pay their way home, have had to give their notes for the money; and the consequence was they would return with a load of debt upon their shoulders. The Council have considered this matter, and decided to cancel such indebtedness; it amounted to some \$50,000; and then we contrived with Brother Staines and the Presidency in Liverpool, to try to make such arrangements that when our brethren returned home from missions, they shall come free. How do you feel? All who are in favor say aye. [The congregation said aye.] We do not want Elders to feel

pressed down or embarrassed, but, if possible, to be relieved; and we are aiming to accomplish this. And when they are away, it is not proper that they should feel worried and concerned about their families at home; and therefore we will call upon our brethren here who preside, to see that the families of the missionaries are looked after, that they may not suffer. I hear men sometimes pray God to bless and provide for the families of those on missions, and in their prayers they are ever mindful of the poor. This is all very well as far as it goes, but it does not go very far. My feelings are, never ask the Lord to do anything I would not do myself. If I were a woman – but then I am not, you know and I do not know much about it; but if I were a woman, the wife of one of our missionaries abroad, I would much rather have a sack of flour; a little meat, some butter and cheese, a little fire-wood or coal, and a little cloth for myself, and family, than all the prayers you could offer up for me. And if you want to see these folks taken care of, you must see to it yourselves. And you sisters of the Relief Society, do not give your husbands any rest until these families are all provided for. And do not spare the Bishop if they are not provided for but go after him and “ding” it into him; and perhaps by your continued teasing and worrying him, he may hearken to your prayers. And I will risk it, if the sisters get after him.

22 September 1878

Journal of Discourses 20:55-60

As has been remarked, by others, I have been very much interested in the remarks which have been made. They are things in which we are all concerned. They are part of our religion, part of our faith, part of the principles of the Gospel which we have embraced; and as I stated at the priesthood meeting yesterday, so I repeat now, for my part I do not know how to get around them if I would. I cannot find any loop-hole whereby I can be excused. It is true, as remarked by brother Snow, we are not now called upon to enter into these things in their fullness and perfection, but we are called

upon to make steps towards it. We have been partly in the United Order, many of us but we have not known it. For instance, I remember the time, and many of you do, so far back as Far West, in Missouri, when we were surrounded with difficulties and had to leave the State in consequence of persecutions and the intolerant feeling and persecution that existed there. We agreed among ourselves to help one another, to use all the means, all the teams and all the property we had to help each other out of the State, until there should not be a person left there, that wished to come away. We fulfilled it; and yet, properly and technically speaking, we were not in the United Order, but we were stimulated by the principles of union, liberty and communion, if you please. We did the same thing, when in Nauvoo, after the Prophet Joseph was killed, and mob-violence again prevailed, and prosecution, tyranny and persecution were rife. We had to leave that country. Was it because we had injured any one? No. Because we had violated any law? No. Because we had interfered with any body's right's? No. Because we were troublesome in the community? No; but because we were Latter-day Saints and because we chose to believe in a religion revealed to us by God, and which the people would not let us do and live in peace among them. What next? We met in the Temple of the Lord, and there, with uplifted hands before God, we entered into a covenant that we would help one another out with our means, as we had done in the State of Missouri; and as we were coming to this country we would not rest until there should not be a Latter-day Saint there who desired to come to this land. Did we fulfill that? We did; we carried it out to the very letter; we fulfilled our covenants and sent our teams back year after year, until there was not one left in the country that desired to come to Zion. Was not this a United Order? Yes it was, in part, and we have done a great deal of the same kind of thing since we came here. So soon as we fulfilled that covenant, we organized a Perpetual Emigration Fund Company, under the direction of President Young, having for its object the gathering of the poor from distant lands; and thousands and hundreds of thousands of dollars were subscribed and used for that purpose. It was organized on a wise principle, not exactly what you would call the United Order; yet it

was an order calculated to benefit our poor brethren to bring them from their distant homes to unite with us in Zion. Many of your present remember when we sent our boys with our teams, loaded with provisions to bring them from the frontiers. I am very sorry to say that a great many of them have not lived up to the principles of that order in making good their indebtedness, as it was calculated they would do in order to make the fund perpetual in its operations, using the same means to bring others here who were situated in a condition similar to that of themselves. I say again, I am very sorry to have to say that a great many have failed thus far to repay the amount used to emigrate them, although in very many cases they were abundantly able to do so. Brother Carrington, who is President of the Fund, informs me that there is now due to the Perpetual Emigration Fund the sum of about one million dollars, without interest, and if the interest were added it would be about double that amount. That is one thing where in we have failed in part to make good our agreement; but a great many have met their obligations promptly and honorably. I wish we could say the same of all those who have been assisted by this Fund. I hope that those who are still owing for their emigration will be led to reflect upon these things, and consider the situation of the brethren who are now in the same position as they themselves were some years ago.

This is a principle of union which has been abused; but it is right, and shall we cease our endeavors in this direction because it has been abused by thoughtless or dishonest men? No, we will try and do what we can, with the aid of the Lord, to deliver scattered Israel from the oppression and poverty under which many are suffering. I would remark that of this sum now due to the Fund, there is quite a large amount that has been advanced by the Church to help out the poor. And if you were to hear the letters that I receive, if you were addressed and supplicated and importuned as I am from time to time in relation to these things, describing the terrible condition and poverty under which the people are laboring, you would feel that if common honesty could not induce you to meet your obligations, that at least the sympathies of human nature would prompt you to extend to others that same kindness that has been extended to you. We should reflect upon these things, and at

least try to make them right.

But to return to the United Order; when the Bishops in those days came around to you and informed you that so many men and teams, with the necessary provisions, were needed to go east to bring in the poor Saints, they were furnished. The Presidency and Twelve made the calculations and apportionment of those teams. They were then handed to the Bishops, and they called upon you, and you furnished from one to two hundred, and as many as five hundred started out in one season. I think this looked very much like the United Order. Many of you, perhaps, have gone yourselves, or else you have sent your boys to perform this labor; and you did not let praying for them suffice, but you sent them food, and you felt as we ought always to feel for one another. We have done a great many such things. Now we are called upon to build temples. Are we doing it? Yes. I suppose there are to-day upwards of 500 men engaged in building temples throughout the Territory. So taking the temple at Manti, in Sanpete Valley, the Temple in Salt Lake City and the temple in Logan, Cache Valley, all these things are going on just about as well as we could reasonably expect, and the people are contributing of their means and their substance quite as liberally as we could expect. Is this the United Order? Why, yes. What are we doing it for? For ourselves? Yes. For anybody else? Yes; for our fathers and mothers, uncles and aunts, and for those we do not know anything about. We are building them because God has commanded it, and because the ordinances of God will be performed in these houses; and so far as this is concerned, we are in the United Order. Now, then, we have tried to introduce home manufactures, a combination of effort, not, as has been remarked, strictly according to the plan laid down in the Doctrine and Covenants; we have not got to that yet, we are not prepared for it, we are not educated to that standard yet; but we are aiming at it, and in some places the people are entering into it, not exactly according to any particular law laid down in the Doctrine and Covenants, but approaching it as near as circumstances will admit of it, in the present state of society and with our present surroundings. The great majority of the people to-day who have gone into Arizona are approaching as near as they

can to what we term the United Order. Brother Snow has been operating for quite a while in that way, and the result is that to-day in that little out-of-the-way settlement, Brigham City, notwithstanding the many difficulties it has had to cope with, having had its woolen factory burned down as well as quite a number of other damaging misfortunes, there is not a man, woman or child that wants labor there but what can get it. I wish we could say the same of all the settlements of this Territory, I think we should be in a better position than we are to-day. In Brigham City the people make their own cloth, their own boots and shoes, and almost everything they need to sustain themselves, having upwards of forty industrial departments all in running order. Well, but you say, "the prices they have to pay for their goods are altogether too high, and what a pity that is." Shall I tell you why they fix their prices at a high rate. It is because the people are desirous to have big wages. If they all agree among themselves to fix the prices of their goods at certain rates, who is injured by it? I can tell you how it is with them. The carpenter says to the shoemaker. See there, you have charged me very high for those shoes, and the shoemaker says, Yes, but then you charged me very high for my doors and sash; while the farmer charges very high for his wheat and flour. It makes no material difference whether they charge fifty cents or ten dollars, so long as they agree among themselves. A man working there is asked how much he gets a day; Oh, three and a half and four dollars a day. That is pretty good wages for a common hand, especially for these times, you know. And he feels pretty well in telling you this part of it; but he does not tell you how much the other folks get. Can a man get a house built? Yes. Why? Because they have the masons and carpenters, etc., and the expense attending it is charged to his account. Then, if he wants to get butter, he does not put his hands in his pockets to feel for the money, for perhaps there would not be any there if he did; but he puts his hand in his pocket for an order, which procures him his butter. Then, if he wants a hat, he can get it; and the same may be said of furniture, and so on all through the chapter. I think this is a pretty good united order, and I think if we could have these things all over the Territory, we should be doing much better than we are.

And I certainly cannot but praise the course the Brother Snow has pursued in relation to these matters. In a place called Orderville, too, they are doing very well; they have things pretty much in common, and there is a good, kind and a generous spirit prevailing among them. I remember talking to a sister, who was quite an accomplished lady, and on seeing an old man there, who was quite infirm tottering along, I said to her, What kind of employment do you put such people to. She answered, that she did not think it necessary to put such a man to any employment; he has seen a great many years of hard toil, and if we can feed him and clothe him and take care of him in his declining years, perhaps somebody with the same spirit will take care of us when we get old and infirm. Is not that a good spirit? It think it is; I think it a right kind of feeling, a feeling we should all have one towards another, all being bound together by the bonds of the everlasting gospel, which makes us love one another as God loves us; and feel for one another's welfare, and pursue that course which will tend to bring about these results. In Cache County, in Davis County, in Tooele County, and other places, they are trying to establish the same order of things as fast as they can. Here is Brother Farr, he went to work, with others, and built a factory; he ought to be sustained by the Latter-day Saints. They should take their wool to him; and if he charges you a big price for his cloth, do with him as they do in Brigham City; you charge him a big price for your wool. But let us sustain one another, and place things on a proper basis, and not be governed by the rules of the Gentiles. Gentileism and Mormonism do not fit very well; the things of God and the things of the Devil never did and never will fit well. Tanneries are being introduced in many places among us; and a very good article of leather is being manufactured, from which boots and shoes and harness are made. The first thing started in relation to these things was co-operation. President Young told us it was the will of God that we should enter into it; and we did, but we made awful bungling at it, the same as we have done with a great many other things. But is it right to co-operate? Yes. But we find people beginning to pull off in their own interests. If we go on a little further in the way we are going, we shall take a retrograde path, instead of going forward. But the ship

of Zion is onward; the “little stone” is hewn out of the mountain without hands, and will roll until it fills the whole earth; and under the direction of God we have a duty devolving upon us as his Priesthood, to carry out his will upon the earth. And shall we, because of individual interests and personalities draw off from things that God has ordained? I say no, never! No, never! But let us unite closer together, and harmonize our temporal interests, until we shall manufacture everything we need to make us independent of the world.

We took a vote at the Priesthood meeting, yesterday, and so far as I could discern, the brethren all voted to sustain co-operation, and that those in the merchandise business will purchase of the co-op.

But some may say, have not the co-operative organizations made many blunders? Yes, they have, and in many instances acted very foolishly. But shall we give up the principle of co-operation because of the unwise acts of a few individuals? We do not act thus in regard to other matters. We baptize men into the Church, and lay our hands upon them that they may receive the Holy Ghost, and after they have thus been blessed with light, spirit and power of God, many of them act very foolishly, violate their covenants, and transgress the laws of God. Shall we, therefore, repudiate baptism and the laying on of hands because of their folly and wickedness? Certainly not. The Lord has provided a way to purge the Church, and those men are dealt with according to the laws of the Church, and are rooted out. This is the way that we ought to manage our temporal affairs. If the people do wrong, deal with them according to the laws of the Church, and if the co-operatives do wrong, professing to be governed by correct principle, deal with them in the same way, and let those wrongs be righted and evil eradicated.

But we do not want to find fault nor cast reflections on our brethren in the Co-op., nor on those out of it; but merely to touch upon some important principles necessary for building up of the kingdom of God upon the earth. As I have said, we took a vote yesterday, and the brethren agreed to sustain co-operation, and I would like to know from this congregation, whether you will sustain co-operation as directed by the Priesthood or not. All that

are in favor of doing so, hold up the right hand. [The congregation voted unanimously.] Let us stick to our covenants, and get as near to correct principles as we can, and God will help us. We want to be united in other things as well – in our elections, for instance, we should act as a unit. Other men are not ashamed to use their influence and operate in behalf of their party; why should we? As American citizens, have we not the same right? Yes, we have. Then let us be one and operate as one, for God and his kingdom. And let us, as we are told in the Doctrine and Covenants, select the wisest, the most prudent, intelligent men, and put them in office, and maintain them in it. That is the way for us to do; not be pulling apart, each one pursuing the devices and desires of his own heart. The members of the Church of England pray to the Lord every Sunday to forgive them for following the devices and desires of their own hearts. Are we in the Church and Kingdom of God? Are we instructed of God? If we are let us honor our calling, and show to God, to angels, and men, that we are true to our trust that he has conferred upon us; and go on in the good work and aim at more union. And while we have done a great deal of good, let us try to do more. And in regard to schools and the education of the young, I would endorse most emphatically what brother Cannon has said in relation to this matter. We have committed to our care pearls of great price; we have become the fathers and mothers of lives, and the Gods and the Holy Priesthood in the eternal worlds have been watching us and our movements in relation to these things. We do not want a posterity to grow up that will be ignorant, depraved, corrupt, and fallen, that will depart from every principle of right; but one that will be intelligent and wise, possessing literary and scientific attainments, and a knowledge of everything that is good, praiseworthy, intellectual and beneficial in the world, and become acquainted with the earth on which we stand, and the elements of which it is composed, and by which we are surrounded, and know how to control them and manage them, and how to put to the best use everything that comes within our reach. And above all other things, teach our children the fear of God. Let our teachers be men of God, imbued with the Spirit of God, that they may lead them forth in the paths of life, and warn them against the various evils

and iniquities that prevail in the world, that they may bear off this kingdom when we get through, and be valiant in the truths of God. Teach them how to approach God, that they may call upon him and he will hear them, and by their means we will build up and establish Zion, and roll forth that kingdom which God has designed shall rule and reign over the nations of the earth. We want to prepare them for these things; and to study from the best books as well as by faith, and become acquainted with the laws of nations, and of kingdoms and governments, and with everything calculated to exalt, ennoble, and dignify the human family. We should build good commodious school-houses, and furnish them well; and then secure the services of the best teachers you can, and thus “train up your children in the way they should go.” Solomon said, if you do, “when they are old they will not depart from it.”

8 December 1878

Journal of Discourses 20:106-109

We have introduced among us the kingdom of God. What is meant by it? The law, the rule, the government of God. Now, the Lord has laid down a perfect law in relation to our temporal affairs and we would not see so much squabbling among us if we could carry it out. I refer to what we call the United Order. But we cannot bear it, it seems to much for us, as much as we talk and boast of our intelligence we cannot come to some of these little principles of the Gospel. Some of us can manage to pay our tithing, and some of us cannot. And then some of us can believe a little in co-operation, and we think that it is a terrible stride; to me that is one of the least things that God ever instituted among men and I sometimes think if we cannot do that we had better quit. Talk about being Gods and organizing worlds; why if we fail in such a comparatively small undertaking, I do not think we have faith enough to drag a sitting hen from her nest. If we cannot be united in some of these little things, how can we in greater things? We were talking about the principle of co-operation in our priesthood meeting; and I thought I

would refer to it here. And we are getting up County or rather Stake organizations throughout Zion. And we want in all of our temporal affairs to deal justly one with another. We want to sustain co-operation, and then we want co-operation to sustain us. It is not all on one side; there are two sides. If we sustain co-operation, we will call upon co-operation to sustain us, and all the settlements throughout the Territory will be represented, just the same as the Saints to-day are represented in the Church through the President of Stakes, and we will try to do right ourselves, and then we will try and see that they do right. We will sustain them with good, honest efforts, and we want square up and down operations on both sides, carrying out the principles of co-operation honestly and truthfully before God and men. That is what we expect and we expect it from your President, his counselors and also from the Bishops and from all the people. And if you cannot do this never talk about making worlds.

Well, the time is passing, but before closing, I wish to say a word or two in regard to this co-operation in temporal things. They are very little things but they form a kind of stepping stone towards other and more important events. A closer union which we shall expect to inaugurate by-and-bye, but which we are not prepared to yet. But for the time being it is expected that as honorable men and women, we will honestly and truly carry out our covenants in regard to these little temporal things; and let us be one, for the Lord has plainly told us, if ye are not one, ye are not mine. If ye are not mine, whose are ye? You can figure that up just as you please. These are the facts in relation to this matter, we are desirous to bring about these things. What for? For the sake of making money? No. Money is of little importance where truth is concerned. I would not care if all the money was out of existence, but I do care about the principles, and the laws of God, about men being what they profess to be, and not hypocrites, be-lying their profession. We expect to see these things carried out in honesty and truth, because it is the order which God has introduced as a stepping-stone to something in the future. We build temples and administer in them. How? Precisely according to the revelations which God has given to us; but when it comes to our temporal

affairs, we would ride over and almost totally ignore the laws which he has given to us to govern them. Jesus says, "In vain you say to me Lord, Lord, and do not the things which I say." And I say, In vain you will say, Lord, Lord, if you cannot attend to these little things; and those who will not, God will shake out from among his people. Now hear it, ye Latter-day Saints! and be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." We should be governed by correct principles in the fear of God; and should righteously, uprightly, and virtuously preserve our bodies and spirits pure and keep all the laws of God and seek to comprehend his will in regard to all things, and feel that we are here to build up the kingdom of God and not ourselves, to establish the principles of righteousness and of truth and the laws of heaven, and not our ideas and theories; for through the ordinances of God and through obedience to his laws come the blessings of God to Israel in time and through all eternity.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

2 March 1879

Journal of Discourses 20:163

Now if I talk a little plainly upon some of our secular affairs, I trust you will not be offended, you surely will not as long as I confine myself strictly to the truth, will you? Well, we have talked one time and another, a good deal about the United Order, and also about co-operative institutions; let me ask the good people of Kaysville, what have we done in that direction, how much have we entered into them? As the Indian would say, describing it by the size of his thumb-nail, about so much. Do we believe in these movements? Some of us do, and some do not know whether they do or not. Some of us would believe in them much more readily if they would make us rich, and give us prominence and position among

men. I will tell you, Latter-day Saints, that unless we can enter into our co-operative institutions and the United Order with singleness of heart and pure motives, as the Elders do when they go forth to preach the Gospel, because it is God's command, your efforts will be of small avail. We do not want to stop and ask, Is their money in it? Is it his will, his law and principle? When we combine our interests on this principle, and work to it, we will succeed and prosper. But in too many instances our co-operative institutions have jumped the track. What, the big Co-op? Yes, and little Co-ops too. Have you got a Co-op here? No, you have not. Do you know of any? We find little institutions they call Co-ops in most of our settlements, but when you come to inquire into affairs connected with them we generally find, that, instead of their being run in the interest of the community, and with a view to build up the kingdom of God, a few individuals represent the Co-op, who are the ones, who are benefitted by it. That is the trouble. But is the principle right? Yes, if you can live it, dealing honestly one with another; but if you cannot, you need not try it, for instead of giving satisfaction, it will only be a disappointment. But I will promise the Latter-day Saints that if they will go into these things allowing God to dictate in the interests of Israel and the building up of his Zion on the earth, and take themselves and their individual interests out of the question, feeling they are acting for him and his kingdom, they will become the wealthiest of all people, and God will bless them and pour out wealth and intelligence and all the blessings that earth can afford; but if you will not, you will go downward, and keep going the downward road to disappointment and poverty in things spiritual as well as temporal. I dare prophecy that, in the name of the Lord. That is the way that I look at these things, and that is the way I figure them up, and not in the light of every man looking for gain from his own quarter. These things are stumbling-blocks in the way of the people, and have been for some time. Well, what shall we do? Why, do the best we can, and keep on trying to improve upon our present conditions, always keeping in view the object to be gained, dealing honestly upon a fair basis and correct principles, then we will succeed and things will move on pleasantly, and we shall be a united people, owned and blessed of

the Lord. It was on this principle that the Nephites became a prosperous, a blessed and a happy people; it was not because one was a little smarter than another, or through his smartness taking advantage of his neighbor; it was not that a man was a good financier, that he should “financier” other peoples' property into his own pockets and leave them without. I will relate here an anecdote which comes to my mind. A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancements he had made. “Why, father, says he, you can hardly conceive of the advance I have made.” “Well, my son,” says the father, “I am sure I am glad to hear you say so, and I trust you will make a great man.” There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness. “Now,” he says, “you see there are only two ducks, don't you?” “Yes,” answered the father. “Well, I can prove to you that there are three ducks.” “Can you,” says the father, “That's quite extraordinary really, how can you do it?” “Well,” says the son, “I will show you. That's one?” “Yes.” “And that's two?” “Yes.” “Well, two and one makes three, don't they?” “Quite so,” says the father, “It is very extraordinary, and to show how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you.” Some of our “financiers” have made this kind of discovery, but when it comes to the practical thing they, live the boy, have got to fall back on father's duck or mother's duck. This kind of proficiency may be all very well in its place, but then we have no place for it; we want to act honestly and begin right, and then carry it out right. Let the big Co-op. straighten itself out, and then the little Co-ops. do the same, and let us stick to one another and all act one with another, and lay aside our scheming; and let us have honest, honorable men, Elders of Israel who have at heart the building up of God's kingdom, to do our business, who will act for the welfare of all. That is my doctrine on that point. I can see plenty of faults in these things, but we will let them go, they are the weaknesses of humanity, and they carry with them their own reward. If people do right, the right stands by them and sustains them; if they do wrong it works them down, down, down. Men

cannot afford to do wrong if they could but understand their true position. A few dollars, a little land, a few houses, a few of the comforts of this short life, cannot be compared to the glory laid up for those who are true and faithful. But I am afraid it will be said of some of those, as was said of the rich man, "thou in thy lifetime received thy good things and likewise Lazarus his evil things, but now he is comforted and thou art tormented." We do not want anything to cling to us but what is right, and honest, and truthful, and whenever we can act for the benefit of all, then we are doing right, free from this narrow contracted feeling and this personal, selfish, aggrandizing spirit. Do you not think you can get up something of that sort if you try? Do not be in a big hurry; do not break your necks; go at it quietly, and start one industry and then another, and make your leather, and your harness and shoes, and prepare to raise silk. Brethren, operate together, and sisters operate together, and let all act in the welfare of each other, that all may be encouraged and benefitted. The presidency of this Stake ought, and all ought to unite with them, in producing everything as far as possible, and as fast as possible, that you require among yourselves; and also find employment for every man and woman and child within this Stake that wants to labor. That is what you should do, Brother Smith. That is the way I read these things. And then we should not try to hunt up anything against one another, and our little weaknesses, for we all have enough of them, God knows; and I would say if I were one of them, Tom, if you cry quits, I will; Mary, if you will forgive me, I will forgive you; and Dick, if you will overlook my faults, I will overlook yours; Susan, if I have done wrong please forgive me. Let us try, one and all, to straighten up, and get up a good common surprise, a brotherhood and sisterhood, that we may be one; and then if we are desirous to help one another, and pray God for his spirit to enlighten us, we will go and improve in these things; and we will go on from truth to truth, from wisdom to wisdom and from intelligence to intelligence, and God will help us, if we will help ourselves by taking a course to accomplish these objects.

30 November 1879

Journal of Discourses 20:349-350

We found that in these temple districts, whilst they had been very energetic and very generous in their feelings in contributing to the work, they needed some considerable assistance, and we felt it to be our duty to assist them out of the general fund of the Church, the same as we do in Salt Lake City; but of course not to the same extent.

They were working in union in a kind of united order; but not of course fixed up in that order. But as we are operating together in the interests of the Church and Kingdom of God, we deemed it quite proper that those places should receive the necessary assistance; and we thought also that that kind of feeling and spirit would also be satisfactory to our brethren of the priesthood and to the Saints generally throughout the Territory, for we are one, or ought to be one in our endeavors to build up the Church and Kingdom of God. Having enjoyed ourselves very much in preaching and in mingling among the Saints in the places where we have visited, we thought we would come to you and do likewise – not particularly to talk to you, because you doubtless have enough of preaching, and perhaps a little more than you can attend to; but in some places the people do not have the same opportunity that you do here in Provo, for we sometimes slide by many settlements on the road, and it appears in some instances as though they were neglected. We thought in coming among you we would bring our own carriages as we used to in former years, and go by the highway and visit the folks at their own homes, go into the highways and byways and try to meet with all the Saints, for we are all one, all having been baptized into the one baptism and ought to partake of the same spirit and be governed by those glorious principles which God has revealed for the teaching and exaltation of the human family. Besides there are a great many circumstances, transpiring from time to time, which render it necessary that we should be conversant with one another's feelings; that we should understand the mind and will of the Lord, and that

we should be prepared to operate with Him in the interests of the human family, in the establishment of Zion and in the building up of the Kingdom of God on the earth. I always take pleasure in preaching the Gospel – I have done a great deal of it – and my brethren of the Twelve feel the same. There is nothing I take greater pleasure in than in proclaiming the Gospel to the nations of the earth, and in mingling among and preaching to the Saints of God. Although I cannot now go abroad, yet I can, and so can my brethren of the Twelve, associate with you – for they feel as I do in relation to this matter; we can visit the Saints at home and talk to them on the things pertaining to the kingdom of God.

9 April 1879

Journal of Discourses 21:29-38

It has been very properly remarked that we are becoming a great people, and there are a great many interests of a temporal, as well as spiritual nature, that must necessarily be attended to – in fact it has been so contemplated from the beginning. We talk sometimes of earthly things: at other times we speak of heavenly things. Sometimes we speak of things pertaining to time, and at other times of things pertaining to eternity. We have to do with both or we could not have been here. And being here it is proper we should come to a right understanding in regard to the position we occupy; and especially that we should comprehend our duties relating to our temporal affairs and by acting truthfully, honorably and conscientiously avoid so much annoyance, trouble, litigation and difficulty that so frequently exists. In relation to the Gospel of the Son of God, it gives us information pertaining to our existence and to our general relationship to God and to each other, pointing out our various duties and responsibilities. Associated with it is a priesthood which among other things is to promulgate the will of God to the ends of the earth; it has taught us principles pertaining to our future, both in relation to the living and the dead, relative to the present, past and future. We talk a great deal about our Gospel,

about our spiritual affairs; we have our church organized according to certain principles associated therewith. We have a priesthood organization, embracing our Stake organization; we have organizations pertaining to spiritual things, if you may so call them, and also for temporal things, for we have to do both with time and with eternity, both with earthly and with heavenly things, and consequently it is necessary we should be interested in all. When we reflect upon our position, there is something peculiar associated with it. At first the Elders of this Church were told to go forth and preach the Gospel to every creature; then they were instructed to gather together those who believed. According to the Scriptures, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." We are gathered together; but being gathered together there is something more than spirituality associated with our existence. We brought our bodies with us when we came, and we necessarily have to eat and drink and to have houses to live in, etc.; in fact, we require the common necessities of life just as much as any other people. And then, if we have children, as Bishop Hunter says, "there are none of them born with shoes and stockings;" but these things have to be provided. Furthermore, being gathered together, we necessarily form a body politic, if you please, and we cannot help ourselves if we would; but we do not want to. We frame laws according to the usage of the nation we are associated with; for being here and finding ourselves in the territory of the United States, we necessarily have had to organize a government which has assumed a territorial form; and that means a legislature with its enactments and all the various adjuncts of a government. Laws have to be made, officers must be created to execute those laws; and we necessarily become an integral part of these United States, and have to perform all the political functions associated therewith.

These things naturally flow unto us, and they will continue to grow and increase, if it be true what the Scriptures say, and if it be true what many of our brethren have preached to you since the assembling of this Conference. Then it becomes a matter for us to

reflect upon that we understand our true position, how we can best sustain ourselves religiously, socially, politically and financially, and among other lessons learn to produce at home those articles we stand in need of.

We have been brought up in the world, and have imbibed many ideas in common with mankind generally pertaining to commerce, trade and manufactures. But we need the inspiration of the Almighty in all of the affairs of life; for we profess emphatically to be the people of God, and as it is with us in our religion so it ought to be with our politics, our trade and manufactures. They ought, in all things, to be subservient to one grand principle, and that is the acknowledgment of God and his laws. Permit me here to state that before the revelations of God to man in these last days, there were no people that had a correct knowledge of God, that we have any knowledge of, anywhere upon the earth. All were without prophecy, without revelation, without a knowledge of the doctrine or ordinances of the Gospel. And to whom are we indebted for a knowledge of these things? Certainly not to ourselves, and as assuredly not to any earthly body or system in existence. We are indebted alone to God for a knowledge of these things; through His revelations made first by himself and by his well beloved Son, and then by the ministering of holy angels, by communication from the heavens to the earth. We are indebted to him for all the light and intelligence we possess in relation to these things. What did we know about the first principles of the Gospel? Nothing. What did we know about the gathering, or about Zion, or about the ordinances of the Gospel or about the holy priesthood? Nothing at all. Nor did we know anything about the building of Temples, or about the mode of administering in them until directed by the Almighty; it was He who revealed the necessity of the construction of those sacred edifices and the mode of administering therein. What does the outside world know about these things? Nothing. And if they had our Temples they could not administer therein. We are indebted to God alone for the light and intelligence we have received.

Again in regard to political matters, where is there a nation to-day, under the face of the whole heavens that is under the

guidance and direction of the Lord in the management of their public affairs? You cannot find one. It is true that the founders of this nation, as a preliminary step for the introduction of more correct principles and that liberty and the rights of man might be recognized, and that all men might become equal before the law of the land, had that great palladium of liberty, the Constitution of the United States, framed. This was the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world. The Prophet Joseph Smith said that “The Constitution of the United States was given by the inspiration of God.” But good, virtuous and holy principles may be perverted by corrupt and wicked men. The Lord was opposed by Satan, Jesus had his Judas, and this nation abounds with traitors who ignore that sacred palladium of liberty and seek to trample it under foot. Joseph Smith said they would do so, and that when deserted by all, the elders of Israel would rally around its shattered fragments and save and preserve it inviolate. But even this, good as it was, was not a perfect instrument; it was one of those stepping stones to a future development in the progress of a man to the intelligence and light, the power and union that God alone can impart to the human family. And while we acknowledge, as citizens of the United States, the laws and institutions thereof (which by the way are very easily complied with), we have a higher law, more noble principles, ideas that are more elevated and expansive; principles that reach to the whole human family, and which he will continue to reveal to us. Does that prevent us from obeying the laws of the land? Certainly not. But then, is that a perfect system? I do not think that many of you will say it is, nor do I think that the people of the United States of any political party will tell you it is. I do not wish to cast any reflections or refer to any events that have taken place; I am merely speaking on religious principles, and principles too in which we as Latter-day Saints are interested. We are united, then, as a body politic, as an integral part of this Government, and it becomes our duty to submit to the laws and institutions of that Government – to all that are constitutional, framed and based upon correct principles, and not in violation of what the fathers of the country instituted.

But have we any higher aim than this? We have. Do any object? If so why should they? Do we in anywise interfere with any man's rights, Government, or make war upon any parties? No, but we are interested in the preservation of justice, equality and the rights of man in the development of peace, the further establishment of correct, more elevated, refined and exalted principles, in placing ourselves in a position more in accordance with things as they exist in the heavens, for the welfare and happiness of the human family. God has given unto us certain principles which we feel bound to observe. Is there anything wrong in this? I think not. We have all kinds of institutions here in the United States and in other nations, such as Odd Fellows, Free Masons, and others; and they have a right to their ideas and manner of doing things as long as they observe the laws, and so have we, and have a right to be protected also in those rights. But to say we must stand still is a thing not connected with our creed. If others do not desire to accompany or keep pace with us, we must still go on under the guidance of the Lord. As was said of ancient Israel, "The Lord is our God, the Lord is our King, the Lord is our judge, and he shall rule over us," so we say. We need information and revelation in regard to our religious matters, we also need information, intelligence and revelation in regard to our political, social and all temporal matters. If we humble ourselves and purify ourselves, and magnify our callings as the Elders of Israel, according to the Scriptures, we will yet teach the princes of this world wisdom and their kings knowledge and understanding; for these things that are spoken of will assuredly come to pass when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The purposes of God shall yet be fulfilled in relation to these matters; God's work will most assuredly progress, until "the kingdoms of this world shall become the kingdoms of our God and his Christ, and he will rule for ever and ever," not in war, not in confusion and strife and discussions, not in evil and corruption; but in the interests of humanity, according to the laws of life and in accordance with the intelligence that dwells in the bosoms of the Gods, and in the interests of a fallen world.

Now we come to other matters pertaining to our mercantile

associations, I might talk further about our social relations, etc., however, these are subjects we hear a good deal about; we are pretty well informed in relation to them. The information we have pertaining to our associations with our wives, and wives with their husbands has been revealed to us by God, and we are striving to carry out those eternal principles, – principles that will exalt us, our progenitors and our posterity in the celestial kingdom, where we can enjoy the presence of God and that of the celestial hosts who have gone before.

We come again to our temporal interests. Has the world been our exemplar with regard to any of these things that I have mentioned? No, the Lord has been our teacher, He has been our guide and director; without him we could have accomplished nothing, for we knew no more naturally than anybody else did.

In relation to temporal things. Are we capable, as Latter-day Saints, of fulfilling our destiny on the earth, and procuring a full temporal salvation and sustaining ourselves, on temporal principles without the interposition of the Almighty? I tell you no, we are not, no more than we are in regard to any other things. We read in the Scriptures of a time that is coming when there will be a howling among the merchants in Babylon, for men will not be found to buy their merchandise. This is in accordance with the prediction of John the Revelator. And the gold and the silver and the fine linen, etc., in Babylon will be of no avail. But before that time comes, we as a people must prepare for those events, that we may be able to live and sustain ourselves when in the midst of convulsions that by and by will overtake the nations of the earth, and among others, this nation. The time that is spoken of is not very far distant. “He that will not take up his sword against his neighbor, must needs flee to Zion for safety.” And Zion herself must flee to the God of Israel and hide herself in the shadow of his wing, seeking for his guidance and direction to lead her in the right path, both as regards spiritual and temporal affairs; things social and things political, and everything pertaining to human existence. We are not prepared as a people to-day for the accomplishment of this object; we need the interposition and guidance of the Almighty. It is just as necessary that we be under his guidance in

relation to these matters, as it is in regard to any other matters. Who made the earth? The same being that made the heavens. Who made our bodies? The same being that made our souls; and it takes the “body and the spirit to make the soul of man.” We need not arrogate to ourselves any particular intelligence, whether of mercantile, manufacturing, chemical or scientific nature, for if there is anything good or intelligent, it is the Lord who has imparted it, whether man acknowledge it or not. We want to acknowledge the Lord in all things, temporal as well as spiritual.

I wish now more directly to touch upon some other principles associated therewith. Some of us seem to be very much confused in our minds as to how we shall operate in regard to temporal affairs. We have brought with us the feelings, views and ideas of the people from whence we came, which are conflicting, and which tend to disintegration and division, and lead to covetousness and fraud, which ought not to have an existence among the Saints of God. We have advertisements published in our newspapers by the Latter-day Saints too, things that are infamous, that are untrue, that are a shame and a disgrace among honorable people, and stand as a living lie. The community at large should not countenance such things as we see daily in our papers to attract the attention of the unwary and bring what they call grists to their mill, in the interest of the individual. We as a people are not called together to act in individual interests; we are called together as Saints of God to operate in the interests of the Zion of God, for the welfare of Israel, and not let ourselves float along with the balance, and all swim together, or all sink together. We ought to be governed by principles of union, fellowship and right feeling, carrying out honorable and upright principles that should be acknowledged before God, the holy angels and all honorable men.

Now after speaking so much upon general principles, let me touch upon some things referred to here about these reports, etc. We have long talked about the united order and about co-operation; and we have started in a good deal like some of our little boys when they begin to run – we have made a great many stumbles in this matter. Little Willie and Annie often think they can manage things better than Daddy and Mammy; and we, like them,

have assumed to ourselves strength, and the first thing we know are pulling this way, that way and the other. Then, have the institutions been exactly right? No, all kinds of foolishness and all kinds of blunderings have occurred in their administration. But shall we quit? I think not; that is just what the devil would like, just what many of our merchants want, and it would be the very thing that would suit the world, and the devil would laugh at us. What we want to do is to purge out the things that are wrong, and correct them and place them upon a correct basis, and then adhere to them as we would any other part of our religion. In the Church, if a man lies or swears, or commits adultery, or does anything wrong, we deal with him according to the laws of the Church. But because men do wrong, we do not abandon our principles, nor leave the Church, but we turn such individuals out that will not be righted, and we aim to adjust all things and place them on a proper basis. Why not do the same in temporal things? We have, for instance, Zion's Co-operative Mercantile Institution; it is called the Parent Institution, and it ought to be the parent of all these institutions and act as a father and protector and benefactor, doing all it can to promote the welfare and prosperity of the people. And then the people, on the other hand, ought to protect it and sustain it by doing their business through that institution and act prudently, wisely, orderly and unitedly in regard to these matters, that we may be one; for our revelations tell us, If we are not one, we are not the lord's. And if we are not the Lord's, whose are we?

We talk sometimes about the United Order. I do not propose to read to you on this occasion from any of the revelations bearing on this subject, but will quote to you in substance from one of them. The Lord has told us that those who would not comply with the requirements connected with this order should have their names erased from the book of the law of God, and their genealogies must not be found on any church records or history, their names shall not be found nor the names of the fathers, nor the names of the children written in the book of the Law of God. These words are to us, Latter-day Saints; they are true and are binding upon us.

Another thing; what did we do when President Young was

among us, urging these things upon us? Did we not enter into covenant by re-baptism to be subject to the Priesthood in temporal as well as spiritual things, when we took upon ourselves the obligations of the United Order? Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things, for God has decreed that they shall be accomplished; and any man who sets himself in opposition to these principles which God has established, he will root him out; but the principle itself will not be rooted out, for God will see that it is accomplished. And in the name of Israel's God we will help him to do it; and all who feel to do it, say amen. (The large congregation responded with a loud, "Amen.")

We have started co-operative institutions, and I will touch on a principle now, showing how they ought to be governed. God has ordained two priesthoods upon the earth – the Melchizedek and the Aaronic. The Melchizedek presides more especially over the spiritual affairs of the Church, and has done in all ages when it has existed upon the earth. You will find this provided for in the Doctrine and Covenants; you can hunt it up at your leisure, I do not wish to stop to make the quotation now. The Aaronic priesthood is presided over by the presiding bishop. If we had a literal descendant of Aaron he would have a right to preside over the bishopric, and to operate and manage and direct these things without the aid of counselors. In the absence of such men the Lord has directed us to take men from the high priesthood and set them apart to be bishops to administer in temporal things. This Aaronic priesthood is an appendage to the Melchizedek priesthood, and its province is to administer in temporal affairs. One reason why we want men of this class to administer in temporal things is because there is a special provision made for it. Nevertheless a High Priest that is after the order of Melchizedek may be set apart to administer in temporal things, having a knowledge of them by the Spirit of truth. And before a man attempts to administer in Zion in temporal things, he ought to obtain a knowledge of that spirit of truth to administer according to the intelligence which that spirit of

truth imparts. Thus we have the Aaronic priesthood in its place; the Melchizedek priesthood in its place. And in all the various functions it is necessary to enter into all the various organizations. It is on one or two particular points that I wish to speak now.

In the first place the Lord requires certain things to be done to meet his approbation; and everything has to be done under the direction of the presidency of the Twelve, both temporal things and spiritual things. The bishops and the presidents of Stakes and all the officers in the Church of God are subject to this authority and they cannot get around it. And when any officer of this Church who by virtue of his calling does things without counselling with the proper authorities of the Church, he takes upon himself things that he has no right to do, and such a course cannot be acceptable before God and the Priesthood.

Now then, we come to the bishopric. Ought the bishops to be consulted in regard to temporal things? Yes, they ought. And as an example, let me tell you that for the last year Bishop Hunter has associated with the Council of the Twelve whenever they have met to consider temporal matters. And I may say we have been pleased to have his company, because it was his place to understand the position of temporal things, that we may know his feelings, and counsel with him and he with us, that everything may be done according to the order and laws of God, that there may be perfect unanimity. With this view he was placed as one of the counselors to the Trustee-in-Trust – because the Trustee-in-Trust thought it belonged to him to hold that position, and thinks so to-day. But then, does he preside over the Melchizedek Priesthood? No, he does not. Who and what is he? A high priest ordained and set apart to the bishopric. By whom? The Presidency. Does he control the Presidency? No, he is set apart by them; as bishop he is an appendage to the higher priesthood, and does not control it. No man controls it. I remember a remark made on one occasion by Joseph Smith, in speaking with Bishop Partridge, who was then Bishop. He was a splendid good man, as Bishop Hunter is. But he got some crooked ideas into his head; he thought he ought to manage some things irrespective of Joseph, which caused Joseph to speak rather sharply to him. Joseph said, I wish you to

understand that I am President of this Church, and I am your president, and I preside over you and all your affairs. Is that correct doctrine? Yes. It was true then and it is true to-day.

Well, it is necessary that we should have an understanding of these things, that we may make no mistakes in our administration. I want, then, in all our operations to confer with our bishops. And if this institution of ours is "Zion's Co-operative," then it should be under the direction of Zion, under the direction of the Priesthood; and if it is not "Zion's" Co-operative, then it is a living lie. But do we wish to interfere with them? No, we do not. Do we wish to interrupt them in any of their operations? No, we want to help them; we want to unite them and all the people into one, with God at our head, governed by the holy priesthood. Have they rights? Yes. Do we respect them? Yes. Have the people rights? Yes. Shall the people be respected in their rights? Yes, they shall, all the people in all the Stakes; and while we sustain them they must sustain us; and if they expect to have our support, they must give us theirs.

Having said so much, I will tell you that I believe sincerely that the men managing our Co-operative Institution are doing just as well as they know how. And I will state further, that I don't know of any persons in this community who know how better than they do. And I have been now for some time associated with them, and am acquainted with their proceedings.

There are other principles besides this; we want to learn to manufacture our own goods. And while on the one hand we use the best talent and financial ability we can get to attend to our mercantile institutions; on the other hand, we need to cherish a spirit to encourage home manufactures of every kind, and we want to get this institution to help us do it. If we manufacture cloths and boots and shoes or anything else, we want the institution to dispose of our goods. If we need encouragement in regard to the introduction of any manufactures of any kind, we want them to help us, and we have a right to expect this of them so far as is wise, prudent and legitimate, I will state that the directors of Z.C.M.I. feel interested in the very things that I am talking about, and I say it to their credit and for your satisfaction. I do not think there is an

institution in the United States in a better condition than that is to-day; and it is improving all the time, not after any fictitious manner, but on a solid, firm, reliable basis. Now then, I have proposed to these brethren, which they quite coincide with, that when they shall be able to pay a certain amount as dividends on the means invested, after reserving a sufficient amount to preserve the institution intact against any sudden emergency that may arise, which is proper among all wise and intelligent men, that then the profits of the institution outside of this, should be appropriated for the development of the home manufactures, the making of machinery, the introduction of self-sustaining principles and the building up of the Territory generally, and they acquiesced in this feeling; and I say it to their honor and credit. And I will tell you again that the Church has got a large interest in that institution, consequently we wish to see everything go aright, not on any wild erratic principle, but on a solid, firm, reliable basis, that can be carried out and that will elicit the admiration and confidence of all good and honorable men.

Sometimes little difficulties have arisen outside through interested individuals who have resorted to a good deal of trickery; other times perhaps from just causes. And I will say too that complaints have been made that we have not sufficiently sustained our home manufactures. I will say however that the Institution has stood in a very delicate position. We have been struggling with the financial crisis that has cast a gloom over all this nation for the last number of years – since 1873. But we are now getting into a solid firm position, and when we declared 3 per cent for the six months dividend, it was because the Institution was able to do so. And when we are able to extend this a little farther we will be quite willing to do so.

Some of the complaints that have been made against the institution we have heard; and we have thought best to have a board and refer to that board any complaints that might be made from any part of the Territory. This board that has been temporally organized has given us these various reports which have been read in your hearing, which indicate their views and feelings in regard to these things. We wish a board of that kind to be organized upon

a correct basis according to the order of this Church and Kingdom of God; and then as the people throughout the Territory send to purchase their goods from them, let the people that make these purchases be represented; and if there is anything not straight in their operations let them be made straight. And this is what this committee is for, that the people may be protected as well as the Institution.

Then Stake organizations are recommended, with a representative from each Stake at the general or central board, and it will make it much more pleasant for the management of that Institution to have a criticism of that kind. And it will also tend to allay many of these foolish things which are frequently put in circulation in different parts of the Territory. The object then, of this Board is that the people may be represented, and that Zion's Cooperative may also be properly represented, that it may serve as a balance wheel to adjust and correct any matters of difficulty that may arise.

I am happy to say that in many parts of the Territory they are introducing the manufacture of leather and boots and shoes and a variety of other articles. And suffice it to say that, according to these reports, the Parent Institution has sustained the manufacturers of these home-made articles quite liberally; and we want it to be in that position that everything we use can be bought there. This is, too, the feeling in relation to this matter. And when we get things into a proper fix we will pull with a long pull and a strong pull and a pull altogether. We will strive to be one; and if we cannot go so far as to sustain co-operation in regard to these things, how in the name of common sense are we ever going into the United Order? But we will begin with this, and then co-operate in all the different Stakes, not only in your merchandising, but in your manufacturing affairs and in your producing affairs; and in every thing it will be the duty of this general Board of Trade to regulate the interests of the whole community, honestly and faithfully, at least we will do it according to the best ability we have; and if there should any mistakes arise, we will try to correct them; if they are on the part of the people, we will talk to them about it, if on the part of the institution, we will talk to its management about it. And we will

keep working and operating until we succeed in introducing and establishing these things that God has desired, and until Zion shall be a united people and the glory of all the earth.

God bless you and lead you in the path of life, in the name of Jesus. Amen.

21 September 1878

Journal of Discourses 21:53-61

I have been desirous to meet with the priesthood of this Stake, and I have invited a number of the presidents of Stakes within this district of country to be present at this meeting, for the consideration of certain questions that have been pressing themselves upon my mind for some time, that I want to lay before the people here.

We have met here in a capacity of the holy priesthood, and all of us profess to be elders in Israel, and to be disposed at least to walk according to the order of God, and to seek to establish the principles of righteousness as far as lies in our power, and to try to build up his kingdom on the earth. That, at least, is our profession, and I believe is the sentiment of the hearts of most of the brethren now assembled. At the same time we have different ideas about many things, particularly things of a temporal nature, so called, We go in a good deal for what is called “free trade and sailor's rights” – we want to enjoy a large amount of liberty. All these things are very popular and very correct. But in our acts and doings it is necessary that we be governed by certain laws and principles which have been given unto us by the Lord. We all concede to this. But there are some things we seem to be very much confused about, in regard to our temporal matters. During the lifetime of President Young – several years ago, it seemed as though he was wrought upon to introduce co-operation and the United Order, to quite an extent. He told us at the time that it was the word and the will of God to us. I believed it then; and I believe it now. And yet, at the same time, every kind of idea, feeling and spirit has been

manifested. In many places co-operation 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. There has been every kind of feeling among us as a people, that is possible to exist anywhere. And I have thought sometimes in regard to our co-operative institutions, that some of those who are engaged in them and sustained by them are as much opposed to co-operation and United Order as any other class of people we have. At least, I have noticed feelings of that kind. I do not say they are general. But there are certain reflections in relation to these matters that have been pressing upon my mind for some time. And let me here ask myself a question – a question not of a personal nature; I have not come here to talk about any personal matters at all, but upon principle and upon some of those principles that we as Later-day Saints, and as elders in Israel, profess to believe in. The question would be and my text would be to-day, if I wanted to take a text: 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. For we, all of us, profess to be at least honest men, and to act conscientiously. If there is anything wrong in these things, let us know the wrong; and if it is not a command of God, and not binding upon us, let us quit it. And then the question naturally arises, Are we prepared to do this? And, on the other hand, if we believe that these are principles that are inculcated by the Lord, then let us be governed by them. In fact, whichever way we decide let us carry out our decisions in good faith, and not have our sign painted on one side in white and on the other black or some other color. But let us feel as the prophet

Elijah did on a certain occasion, “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. I sometimes think that in some respects we are a good deal like them. Do we believe our religion? Yes. Do we believe in the holy priesthood and that God has restored it to the earth? Yes. Do we believe that God has established his kingdom? Yes. And do we believe that the holy priesthood is under the guidance of the Lord? O, yes; but still we would like a good deal of our own way. If we must introduce something that the Lord has commanded, we would like to put it off just as far as we can, and if we cannot do it any other way we will fight against it, according to circumstances, and how things move and operate. We often wish the Lord would not exact certain things of us; we would rather have our own way. But let us look at things calmly and dispassionately. As I understand it, the Lord has gathered us together to do his will, to observe his laws and keep his commandments. And we have certain obligations devolving upon us in the holy priesthood which God requires at our hands. He requires, for instance, of the Twelve to go, when called upon, to the nations of the earth and preach the Gospel to those nations. If they were not to do it, would they be justified? No, they would not; God would require the blood of the people at their hands. That is the way I figure up these things. I do not know of any half-way house. As one of the Twelve, I do not want to dodge any of these questions, but meet them fairly and squarely. And I think I have done it; and I think the Twelve generally have. They have always been on hand to go anywhere when the Lord has required them to go, whether in sickness or health, in poverty or abounding in means; no matter what their circumstances, or what individualism would have to be sacrificed, their object has ever been to do the will of God. And so it has been with a great many of the seventies, high priests and also with a great many of the elders. Their feelings have been: Let the Lord speak, and here am I, ready to do his will and carry out his designs. And this feeling exists to-day in the hearts of a great many; but there are also a great many who do not feel so, who want to dodge these questions. Here is Brother

Eldredge, who is one of the presidents of the seventies; he knows how extremely difficult it is to get men, as we used in former years – “at the drop of the hat,” as it was termed, to go on missions. However, I do not wish to dwell upon that; I merely refer to it in passing along.

We are here, as I understand it, as Jesus was, “Not to do our own will, but the will of our Father who sent us.” If God had not felt after you, and his spirit operated upon you, you would not be here in these mountains to-day. What does Jesus say about these things in speaking of them? “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” You have been in the same situation; you have seen the elect of God gathered together through the medium of the holy priesthood, by the opening of the heavens and the revelation of the will of God to man and the restoration of the holy Gospel. You have been gathered together in this way, and we all have. What to do? Is it, as they used to say in the Church of England, to follow the devices and desires of our own hearts? Is it to follow out some petty scheme of our own? I do not so understand it; I understand that it is to build up the Church and kingdom of God upon the earth, and to prepare the earth and the people of the earth for the things that are coming on the earth; and to prepare ourselves, as a people, to receive further intelligence, wisdom and knowledge from God, that he may have a people in whom he can place confidence, and whom he can bless, and through them confer blessings on mankind. He expects us to build up his kingdom, and that is the first consideration with us. And this is what he told his disciples in former days “Seek ye first the Kingdom of God and his righteousness, and all these things” – referring to our temporal concerns, which comparatively are like so many chips and whetstones – “shall be added unto you.” But these things, too, enter into our daily life and our intercourse one with another, and into the purposes of God associated with the gathering of his people together, that they may be one, that through them he can communicate his will to the human family, that there may be a nucleus formed around with the honest in heart from all the world may rally; and be in possession of the word and will of the Lord,

and the light, intelligence and revelations of God our Father; that the secret of the Lord might be with those who fear him, and that they might fear him and understand the things which are approaching, and prepare the earth for those things that are coming. We appear here, as it were, in a normal school, to prepare ourselves to carry out the purposes of God upon the earth. Can you find a people anywhere on the earth that will listen to the word of God? No, you cannot; neither can you find anybody to whom God could communicate his will. We talk a good deal, and often preach a good deal, about the judgments which are to come upon the earth: wars, pestilence, famine, and distress of nations, and testify that a calamity will follow so continuously that by and by it will be a vexation to hear the report thereof. We have talked about these things for years. I have myself for upwards of forty years; and as I have said before, so I repeat, that these things which await the world, are forty years nearer than they were forty years ago. God did not mock us when he told us of these things; but all that he has said concerning them through ancient prophets and through Joseph Smith are true, and as sure as God lives they will take place. I will prophecy that they will take place as sure as God lives, and they are approaching very rapidly upon us. We are told that the day will come when he that will not take up his sword against his neighbor must needs flee to Zion for safety. And is that true? Yes, it is. If that should take place today, are we prepared for it? I think not. If we should go on for years as we are now going on shall we be prepared for it? We are not, to-day, all of us, preparing for these things. We can hardly manage a few miserable apostates and a few Gentiles, and we feel very creepy sometimes about anything that transpires, not knowing how or what may be the result; instead of being clothed upon with the spirit of God and being filled with the Holy Ghost, the light of revelation and the power of God. But we do not have this kind of feeling, and we are divided up in our interest, one man pulling against another, so much so, that we have to-day all kinds of Gentilism among us. Even our newspapers give circulation to certain classes of advertisements which are a living lie, and it is a shame and disgrace that such things should be seen in Zion. Some call it Gentile trickery, the tricks of trade etc., but I

call it chicanery and falsehood, and it is so in regard to many other things. Does this comport with the position we occupy as men holding the holy priesthood? I do not think it does. I think we ought to occupy a more elevated and honorable position; I think we ought to be governed by other influences, and be actuated by other motives. I think that our lives, our desires, our feelings and our acts ought to be to try to build up Zion and establish the kingdom of God upon the earth; that we should be united in our temporal as well as in our spiritual affairs, for God says: "If you are not one you are not mine." Do you believe it? You elders of Israel, do you believe that saying? And if we are not the Lord's then whose are we? We have our own plans, our own notions and our own theories; and as one of old expressed it, we are seeking for gain, every one from his own quarter. And we are governed to a very great extent by selfishness, and too much by our own personal feelings, and allow these things to influence us instead of being governed by those high, noble, dignified and glorious principles that dwell in the bosom of God, which emanated from him, and which dwell also in the bosoms of those who in sincerity fear God and keep his commandments.

Now, I know what many of you will say, in speaking of co-operation: "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. I wish here to refer to one or two things connected with this subject. I spoke about the Twelve, the seventies, the elders and the high priests; and stated that a great many of them had been out preaching the Gospel, and that some of them felt as though it is hard work. 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. But if a man has got the pure principles of the Gospel in his heart, it is quite easy for him to expound the truth. Well, now, I will take the words of Jesus: "Except a man can forsake father or mother, wife and children, houses and lands, for

my sake, he cannot be my disciple.” And let me say to you, my brethren, that that Gospel is just as true to-day as it was then, that except a man is prepared to forsake his earthly interests for the sake of the Gospel of the Son of God, he is unworthy of it, and cannot be a true Saint. Now, this is where the hardship comes in and it also accounts for this eternal rubbing and bumping. “How much can’t I do, and how little can I do to retain fellowship with the Church; and how much can I act selfishly and yet be counted a disciple of Christ?” Did you never feel as Paul describes it – the spirit striving against the flesh? I guess you have, and you doubtless know all about it; for these are plain matters of fact. This is the position the Gospel has placed us in; and it is a very difficult thing to serve two masters, in fact it is useless for any man to attempt to do it, “for (as the Savior says) either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” And therefore Jesus said: “Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

But to return to the principles of co-operation and United Order. Supposing a man had come to you elders, when you were out on missions, requesting baptism at your hands, without having repented of his sins, would you have baptized him? No, you would not. But supposing he claimed to believe in the Lord Jesus Christ, but not in baptism; would you receive him into the Church? No, you dare not do such things. But supposing again that he believed in baptism and in the Lord Jesus Christ, and had repented of his sins, but did not believe in the laying on of hands for the reception of the Holy Ghost; would you baptize him? No. And further supposing he had complied with all these requirements, and he had the opportunity to gather to Zion but did not improve the opportunity, would you consider him a very good Saint? No. Now, beside all these, the Lord has given us a law pertaining to tithing; and if he did not comply with that would you consider him a good Saint? No. And we are told to build temples, and the man who would refuse to do this work, you would consider a very poor specimen of a Latter-day Saint. Referring to the United Order, the

Lord has given us to understand that whosoever refuses to comply with the requirements of that law, his name shall not be known in the records of the Church, but shall be blotted out; neither shall his children have an inheritance in Zion. Are these the words of the Lord to us? I suppose there are none here to day but would say, Yes. How, then can I or you treat lightly that which God has given us? It is the word of God to me; it is the word of God to you. And if we do not fulfil this requirement what is the result? We are told what the result will be. These things have not taken place now; but we have been wandering about from place to place, and the Lord has blessed us in a remarkable degree. And we are gathered together, as I have said, for the purpose of building up Zion, and we are supposed to be the servants of God having engaged to perform this work; and individually, I would say, I do not want to profess to be a Saint, if I am not one, nor if the work we are engaged in is not of the Lord; if the principles we believe in are false, I do not want anything to do with them; on the other hand, if they are true then I want to be governed by them, and so do you. We must carry out the word and will of God, for we cannot afford to ignore it nor any part of it. If faith, repentance and baptism and laying on of hands is right and true and demands our obedience, so does co-operation and the United Order. Some may say, here is such and such a man has been connected with the United Order, and how foolishly he has acted, and others have gone into co-operation and made a failure of it. Yes, that may be all very true, but who is to blame? Shall we stop baptizing 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? I think you would not say so. What do we do with such cases? We purge them out, we cut them off according to the laws God has laid down; but we do not stop the operations of the Gospel, such a thought never enters our minds, for we know the work already commenced is onward and upward. Shall we then think of putting an end to these other principles because men have acted foolishly and selfishly and done wrong? No, I think not; I do not think we can choose one principle

and reject another to suit ourselves. I think that all of these things, as we have received them, one after another are equally binding upon us, Jesus said, “Man shall not live by bread alone but by every word that proceedeth out from the mouth of God.” This is as true to-day as it was when spoken.

I have seen a disposition among many of the brethren to pull off in every kind of way, and this spirit and tendency is spreading and growing in every part of our Territory. We have cooperative stores started, and we have the eye of God painted over the doors, with the words “Holiness to the Lord” written overhead. Do we act according to that? In a great many instances I am afraid not. But what of that? Shall we depart from these principles? I think not. What was the principle of co-operation 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; every one 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. We may indeed shirk it and violate the covenants we have made. The Lord has blessed us with endowments and covenants of which the world know nothing, neither can they know anything about it. And he has given unto us these things that we might be brought into closer union with God, that we might know how to save ourselves, our wives and children, as well as our fathers and progenitors who have gone before us. Having done this, what next? God has revealed certain things to the children of men now as he formerly revealed the Gospel to the children of Israel. But could they stand it? No, they could not. Moses succeeded in leading seventy of the elders of Israel to the presence of God; he would have lead 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 unto us lest we die.” God wants to bring us near to him, for this purpose he has introduced the Gospel with all its ordinances. Has he been true to us? Yes. And when you elders have been out preaching and baptizing people for the remission of their sins, and when confirming them members of this Church, you have said, Receive ye the Holy Ghost, have they received it? They have, God bearing witness of the truth of your words and of his ministry conferred upon you.

Now then, he calls upon us to be one. What for? Because we are associated with his kingdom. With what? With his kingdom. What is his kingdom? It is his government, rule, authority, dominion, power, etc. God has introduced his kingdom after his order, and it is for him to guide that kingdom and direct it, and manage it, and manipulate it in the interest of the honest in heart, and of all nations. He has commenced it among us that he might have a little nucleus where he could communicate and reveal his will, composed of such as would carry that will out, and do his bidding and obey his behests. That is what we are here for, and not to do our own will, any more than Jesus came to do his will, but the will of his Father. What do we know about building up the kingdom of God? What do we know about the calamities that are to come? I can tell you that while we have peace to-day and everything runs smoothly and quietly on, the day is not far distant before the Lord will arise to shake terribly the earth, and it will be felt in this nation more keenly and more severely than any of you have seen it by a great deal, and I know it, and I bear testimony to it. We have no time to experiment in following our own notions and ideas; we have something else to do, we have got to build up the kingdom of God; and in order to do this we must of necessity unite ourselves together, and seek to know the mind of God to carry it out. And all that we do should be done with this object in view. We have all kinds of individual interests and enterprises among us; some men are operating quite considerably one way and another, and some are not. Brother Jennings, for instance, who is present with us to-day, besides owning stock to the extent of \$90,000 in Z. C. M. I., is, with others, engaged with other pursuits of a manufacturing nature, which are very laudable. Such

enterprises tend to give employment to the people, and this is what we want, and what we must have sooner or later. There is one thing, however, I would here say about forming unions and partnerships in any line of manufacture: Let them be formed with the understanding that when the proper time shall arrive they can merge into co-operation, or the United Order. It is very important that in all of our undertakings we should have at heart this feeling and work to this end, and then we may reasonably expect that it can be but a question of time to bring out a grand consolidation of all individual interests. I have been impressed in my feelings upon these subjects for some time, therefore I speak about them as I do. How many years is it since this was started, and how little we have done! I tell you if we go a little further in our drawing off, and each taking his own course, God will leave us to ourselves. But he will not leave us as long as we manifest a desire to do right; and I am pleased to say there is a feeling generally among the brethren to listen to counsel, yet at the same time we are apt to get confused, forgetting the object we have in view, amidst the variety of things that present themselves. Shall we, my brethren, give up co-operation? or shall we consider men in good fellowship who are pulling off in either direction, or shall we not? What shall we do? 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. We want to get together and untie our hearts and sympathies into one, placing ourselves under proper direction, holding ourselves in readiness to perform any work required by God at our hands. I will tell you in the name of Israel's 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. We are living in an eventful age, an age in which many wonderful changes are to be wrought. We are told many other things of a similar nature, that he who will not take up his sword against his neighbor, must needs flee to Zion for

safety. The Latter-day Saints will see the day when people will flock to Zion, and many of them will say, we do not know anything about your religion, but you are an honorable, just, industrious and virtuous people, you administer justice and equity, and the rights of man are protected and maintained. You maintain good government, extending protection to everybody, and we want to live with you and be one with you. We want to prepare ourselves for these things, for they are coming as sure as God lives. Amen.

April 1880

Conference Report, p.65

We talk sometimes about the United Order. There is a little of that spirit manifested in our operations to-day, is there not? Operating together for the welfare of all; that is what we ought to do; that is what the gospel teaches us.

I speak of these things for your reflection, and they are matters we will leave in your own bosom. And I would like to see Z. C. M. I. and our bankers, merchants and other creditors scratch off a few names of their debtors; and I think they feel disposed to do it; I have spoken to some of the directors of Z. C. M. I., and find that they feel about as we do. We expect to hear a report from them before long. While God is blessing us, let us bless one another; although we are not suffering, neither do we intend to suffer; God will not let us if we will not let one another suffer. We will go along as if we had no drouth or dead cattle, or any other stop, and everything will be prosperous. There is now every prospect of a good harvest; the grain is not all in yet, but we have snow in the mountains, and things look quite prosperous. And if we take good care of one another, God will take care of us; and he will deliver us and stretch out his hand in our behalf, and we will be his people, and he shall be our God; and we will treat one another as we wish to be treated by one another, and then we are prepared to receive blessings from his hands. Amen.

... [p.78]

We are sending out persons to go and extend the borders of Zion, to make new settlements. I was very much pleased to hear some remarks made by Brother Woodruff in relation to these things, and the acts and doings of the brethren in Arizona, and of some of the new settlements south and southeast. There is a number of those settlements referred to by Brother Woodruff, the members of which we advised when they went, to come as near to the United Order as they could—that is, to be united. Brother Woodruff says that in those new settlements he did not see a man drunk, he did not hear a man swear, neither did he see any person use tea or coffee. In this respect they are setting an example that it would be well for us to follow. And, then, do not pursue that licentious course exhibited around us here. It is this d—d infernal “civilization” that has introduced these infamies into our midst. Let us purge ourselves from them, and not mix up with their ungodly doings. Excuse me for the remarks, but they are true before God; they are both damned and infernal, for those who practice them will be damned, and they are infernal, because they proceed from the infernal regions. I do not care who sustains them, whether governors, judges, priests, or whatever they may be; they are of their father, the devil, who sustains those things and maintains them. Those crimes are not original with us; they are brought here to try to corrupt and enslave and debase and pollute us. Keep yourselves pure from these corruptions, and walk worthily of the high vocation whereunto you are called.

... [p. 99]

There are a few things I want to speak upon, and I realize that while I and my brethren are speaking, we are not only speaking to this congregation, but to others—to the Saints throughout this and adjoining Territories; to the inhabitants of the United States and to the world; because our testimony will go forth to them.

There are many things which I wish to draw the attention of the brethren to, that they may not lose sight of them. One is Co-operation. We have a number of Co-operative institutions; we have one here, which may properly be denominated the parent institution; we have also many others, and we wish to sustain them,

and to do it not nominally, but really in our hearts, and with honesty of purpose; and do everything we do on that principle, without hypocrisy of any kind, in truthfulness before God, and operating together for the welfare of Israel. But Co-operation is not a system only for importing goods and selling them; we want to co-operate in home manufactures. We have done considerable of that, and we desire to do more of it. The Co-operative Store here has, I presume, as much as two hundred men at work in all—about 140 to 150 making shoes, and about 50 or 60 making certain kinds of clothing; and we want to see these things increased, until we can make all our own clothing right here at home; and instead of having to employ tailors abroad to make it for us, we want, as quickly as practicable—and I think it is practicable now,—to make it ourselves. I mean the clothing which is imported here; and then, instead of employing comparatively only a few men, use all of our own labor; let our factories be run on double time and use our own wool at home, instead of exporting it, and thus increase the means of employment and be self sustaining. And then if we could get some of the best machinery for the manufacture of hats, that would be another commendable enterprise, because we use a large number. I see there are a great many heads here, and there are a great many more in the Territory, all needing hats—and if we should supply them ourselves it would be much better than to take the other course.

Then there are some that are trying to engage in the United Order, up and down in different parts, especially far off in the South. They have our blessing and our prayers. I say God bless them in all their attempts to approach that order which is instituted of God. We have not got at it yet, by and by we will come to it; but in the meantime we will approach it as near as we can. God is pleased with the action of this people in their liberality towards the poor. Now be liberal one towards another, and help and relieve one another, and God will relieve and bless you.

Speaking again of Co-operation we have what are called Boards of Trade, and it is expected that they will operate and co-operate with our central institution. [p.100] A meeting of that kind will be held this afternoon, therefore I do not wish at this time to

say much upon that subject.

9 January 1881

Journal of Discourses 22:11-16

The people were anxious at the time the revelation was given in Far West, to know what the Lord required as a Tithing from His Saints. I was there at the time; it was in 1838 – quite a little time to look back to. Some time, however, before this revelation was given, God had revealed the principle of the United Order, which as you know, the people could not abide; and when we come to think about it, it could hardly be expected that they could do so, they having been in the Church but a short time, taken out of the world, with all the prejudices and weaknesses that you and I have. But the time will come when we will obey these things as they are given by the revelations of God, and it will not be a hardship either; it will be a pleasure to those who are under the influence of the Lord. But like all other things, it will be “free will and free grace.”

Now, then, we come to this. Here is a command given; who to? Not to outsiders, not to men of the world, not to people who do not believe in God nor in His laws; but it is given directly to us who profess to have faith in Him, in His laws, and in His priesthood. The question then is, what is our duty, as we have not obeyed the other law? I will remark here, incidentally, that when this law of Tithing was given, a great many people were gathering up to Far West and to that district of country, as we are to this country; but it would apply more to our early settlements than at the present time. This people thus gathering to Far West, were told that it was required of them to give their surplus property – I will read it.

“I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and

this shall be the beginning of the Tithing of my people.” What then? “And 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.”

Now, here is a people, of whom we form a part, who met together to ask the Prophet of the Lord to inquire for them the will of the Lord concerning this matter of Tithing; and He gives it in these words:

“And this shall be a standing law unto them forever.”

I will ask, has the Lord ever annulled this? No. Then it stands in full force to-day to this people. Then again:

“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.”

That is very plain talk. Is there any compulsion about it? No; but if they do not do it they shall not be considered worthy to abide among you. What are we to make of it? As I said yesterday, I did not make it; President Young did not make it, neither did Joseph Smith make it; but by the request of the people he asked the Lord what His will was, and this was the answer; and this was given in 1838. And does it not seem strange that we do not comprehend it? I think it does sometimes. Here we have had the Doctrine and Covenants in our hands, which contain this revelation, since the year 1838; that is nearly forty-two years ago. We have had forty-two years to study this doctrine, and it is as plain as you can make it, and yet it would seem that we cannot understand it. Do we want to understand the laws of God? If we do, and will read these things under the influence of that spirit which I have referred to, I think that we will understand our duties without much trouble.

Now then, if Zion – we were talking about building up Zion – I am not going to enter into the whys and wherefores of these things, but will say it is a test to the people of God, or for us who profess to be, that we may know whether people will observe a certain specific law given by the Almighty or not, and thus have a proof of their fidelity and obedience. Now, if we abide this, all is

well and good; if not, it is written, "They shall not be found worthy to abide among you." What will you do with them? I often think that there are a great many people who are not worthy to abide among us; don't you? And then if God were to put judgment to the line, and righteousness to the plummet, most of us would be in a very poor fix. I will tell you what I think should be done, and that is why I am treating upon this subject to-day. I think the people ought to be instructed in these things, and then if they do not live up to them you will not then be held responsible to the authorities that preside over you. The Lord tells us that they shall not be worthy of a place among us. Do we want to alter that? Not one iota. Would I wish to be harsh to men that are ignorant? No, I would not; I would bear with them, and teach them and instruct them. And if I were a Bishop I should instruct my Teachers to do it; and then by and by, after they were fully informed, and had every opportunity to become acquainted with things, we might take final action in relation to their standing. I would not wish to enforce that law at present, until men were thoroughly informed. For instance, the case I referred to yesterday. There were two men; one paid \$100 in tithing, the other paid \$25 in tithing. Both of them owned about the same amount of property; but the first paid his tithing, the other did not. The second, however, paid some \$75 in donations; but he did not pay his tithing, he only paid a quarter of it. That now may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught. Some of the Bishops do not understand these things, and yet we have had this doctrine given unto us for forty-two years. Has a man a right to turn and change things as he pleases? I have not, and I do not believe any other man has. And if any Bishop or a President of a Stake or anybody else tells you that you can do as you please about the disposition you make of the means you pay, as long as you pay a certain amount, or you may pay it on Tithing or not, as you please, I tell you that he teaches false doctrine. But should we be hard with such people? No. If they have been under influences of this nature and been wrongly taught, I will say, as a certain party said to me who had been doing these things, "I will switch off and pay my Tithing according to the law."

You, Bishops and Presidents of Stakes, switch off and get the people to do things right. There is no commandment about donations, but there is about Tithing; and I am not at liberty to change this, neither any other man.

I will follow this subject a little further. We are talking about building up Zion. Here is where the thing applies itself with great force to me as well as to you, when you comprehend it as it exists and see it by the light of the Spirit of Truth. For it is written: "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." Well, we are talking about building up the land of Zion, which is one of the things we are here for. And God has said that if we do not obey this law, it shall not be a land of Zion unto us. Does this apply to us? I will read a little further: "And this shall be an ensample unto all the Stakes of Zion. Now, I speak these things for your information. I will go a little farther upon the subject. A person wrote me a letter, stating that a young man had applied to a certain Bishop for a recommend to get married. He asked him if he had paid his Tithing. He answered, No. "Well," said the Bishop, "We are instructed not to give recommends to those who do not pay their Tithing." "But," said the young man, my father I suppose paid my Tithing for me." If this was so, that would be very proper, especially in farming districts, where the grown sons assist in cultivating the farm, and the daughters, perhaps, assist in making the butter and cheese, etc. When the Tithing on the whole is paid, that is all straight enough, because what is made is the proceeds of the united labor of the family, and the family are all, of course, represented until they come to age. And then what? Why then comes another state of things. "Have you paid your Tithing since you left your father?" the young man was asked. No. Why? I have been careless and indifferent and I have not done what was right. Well, if you haven't paid your Tithing, and you seem to have forgotten God, why is it that you want to get married according to the laws of God? Why not get married in some other way, seeing that you observe not the laws of

God? Well, in the first place, my father and mother wish me to be married according to the laws of God; and then my intended wife's father and mother want us to be married in that way; and again, the girl has told me that she will not have me unless we get married in that way. I will here remark, I think this very sensible and creditable on the part of the young lady; I think she acted very wisely, and I wish all our young sisters felt the same, and they ought to on a matter of such importance to them. Says the young man further: "I have a desire to keep the laws of God, for I was born in the Church, and I have grown up with such feelings, but I was not man enough to practice them. But if you give me the recommend I will try and do it in the future." But the question is, under these circumstances, should the recommend be given? I could not do it, unless there was some visible manifestation on his part to mend his ways and to make up the thing he had been deficient in. "Why," it may be asked, "Is it not better to have our sons married in the right way and be kind to them, than to see them go elsewhere to be married." As I said yesterday, as I say to-day, if it were a son of mine I could not give him the recommend; and other men's sons under the same circumstances are no better than mine. It is principle we are to be governed by. I am not here, you are not here to carry out our own designs, and feelings, and purposes. Why, Jesus himself did not come to do that. According to His own words, He came not to do his own will, but the will of his Father who sent Him. And we are here not to do our own will, but the will of the Father who also sent us, and who has called us to our holy and exalted calling. And what shall be done? Unless this young man could convince me, if I were a Bishop, that he was sincere in his heart and made some satisfactory attempt at fulfilling this law, I would not give him a recommend. What? Would Elders of Israel take men into the House of God, would you, because God has revealed some of the greatest blessings that can be conferred upon humanity, blessings which thousands and tens of thousands of good men sang about and prayed about and longed to receive, but who died without enjoying them, should we take a man, a man whom this Book says, shall not be worthy to abide amongst you, should we, I say, take him through the House of the Lord and

confer and seal upon him blessings and lives eternal, and thrones and principalities and powers and dominions, and introduce him into the society of the highest intelligences that exist in the eternal worlds? I forbid you to do it in the name of the Lord. We cannot do it, we are not at liberty to do it, neither are we at liberty to use our judgment in regard to it either. If we bear with men in their weakness and infirmity and are obliged to carry a lot of men like so many automatons, the time will come and it must come when they will be shut out, they will not be found worthy to abide among you; they are not worthy now. But we have to bear with them until they are better informed; but until then they must do the best they can, for they cannot go into the House of the Lord, they cannot be sealed up to eternal lives, they cannot have part in the blessings which God has conferred upon us until they bring forth fruits meet for repentance.

I will take it in another point of view. We pay our Tithing and we pay Temple donations, we attend to the duties of the House of the Lord; we go forth and proclaim the Gospel of peace to the nations of the earth; we convert people, under the blessing of God, and they come to a knowledge of the principles of the Gospel, and we continue our labors to build up Zion; looking at it in this light, would it be just, after we have laid out our means, would it be in accordance with the principles of equity to grant this privilege to such men, a privilege which we have earned and, in a certain sense, paid for? It is generally the case that they are the first to rush forward and want certain blessings without earning them. Jesus said in His day that the “kingdom of heaven suffereth violence, and the violent take it by force.” These are some of that class who crowd in where they are not worthy to tread. These temporal matters they assume are of very little importance, they are of very little importance judging from the way that many of us labor; but they are of very great importance when weighed in the balances of truth, the principles of eternal life which God has revealed are of the utmost importance to the Saints, both to the living and the dead, to the myriads of men that have lived and that may live, these things are of vast importance.

I thought I would talk a little upon this subject this

morning. I will now offer a few remarks upon another subject. We talk sometimes about justice; and I have noticed the spirit manifested among us sometimes, "An eye for an eye, and a tooth for a tooth." This is something that really does not belong to us. We are full of infirmities. We pray to the Father to forgive our trespasses as we forgive them that trespass against us. How often do we sin against God? Many times, and ask His forgiveness. How often should I forgive my brother? I hear people say, "here is such and such a man, he has wronged me, and I cannot forgive him." Then you have not the true spirit of the Gospel. "But he has acted so meanly towards me, he has injured my reputation, and he sought to do it." Bless your soul, he cannot injure your reputation if it is good; on the contrary, by taking a correct course, according to the spirit of the Gospel, he that has traduced you will respect you and will be the sufferer, not you. It is our duty to forgive our brother seven times, yes, seventy times seven, when he turns to you and seeks your forgiveness; and we should forgive men in our hearts whether they ask our forgiveness or not. And what about our enemies? What shall we do with them? Offer them peace and forgive them the first time. And what then? Go again the second time and forgive them? Yes, if they ask forgiveness. And the third time? Yes; but the fourth time the Lord says thine enemy is in thine hand, do with him as seemeth thee good. You have then fulfilled the law; and even then, if you are merciful, it is said it shall be accounted to you for righteousness. This is the law of the Gospel.

I am desirous to see the people observe this law of Tithing, because it is a plain and direct command to us. Not that I care anything personally whether people pay their Tithing or not, and I do not think the Lord cares much himself. The gold and the silver are His, and so are the cattle upon a thousand hills; and to Him belongs power to command all things. And what we do possess of this world's goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence. It is for us, as Saints of the Most High, to be honest and upright and take a correct course, to be full of integrity and maintain correct principles everywhere and at all times. If our enemies cannot afford to treat us aright, we can afford to treat them aright. But we

will not barter away our rights, but leave ourselves in the hands of God, and seek to Him for His guidance; and if we keep His commandments, God's blessing will rest upon us. Therefore, in regard to this, it is not a matter of pecuniary interest that prompts me to speak to you; it is a test of faith which God has given unto us, and which affects us all and that for some reason known to God. But speaking of ourselves, it is positively stated, as before referred to, that those who do not observe this law shall not be considered worthy to abide among us; and further, that this shall be a standing law unto all the Stakes of Zion. Again, the Lord says: "If my people observe not this law, etc., it shall not be a land of Zion unto them."

We have to build up Zion, and make it the praise of the whole earth; but to do this acceptably to God, we must be governed by the principles of purity and honesty; truthfulness and integrity and all the sterling virtues which God has pointed out for man to be governed by. And when the Saints arrive at this state of perfection, thus fulfilling this scripture with regard to the greatness and splendor of Zion, God will make His people not only the richest of all people in spiritual things, but also in temporal things.

God bless you, in the name of Jesus, Amen.

Wilford Woodruff

22 February 1857

Journal of Discourses 4:228-

The kingdom of God is a righteous kingdom, all its laws are righteous, its government is a righteous government, and the king who governs and controls it does so upon righteous and eternal principles, and we must act upon the same principles of righteousness. Who cannot see that if a man seeks first the kingdom of heaven and its righteousness that he will become righteous and hence he will be blessed and justified in all of his acts.

With regard to the feelings of the people that brothers Wells and Richards have referred to, touching the consecration of their property and dedicating themselves to God, I will say, if we build up the kingdom of God we should be in that kingdom, and all we have should be in it, and we should have faith enough in the Lord to know it is in a safe place.

I am a good deal of the opinion of old Captain Russell, who was an extensive ship-builder, and paid thousands of dollars yearly to the Gentiles as insurance fees. After he embraced "Mormonism," he began to reflect, "here am I paying thousands of dollars yearly to the Gentiles to insure my ships, and I have to trust to the God of heaven after all to save my ships from sinking, and to prosper me in all my undertakings; this is not right." So he went to Liverpool, where the insurance office was, to settle his insurance bills and close up his business with the firm.

The gentlemen of the firm asked him when he had got through, saying, "Have we not treated you well, Mr. Russell?" "Yes, I have no fault to find with you." "What, then, is your object in pursuing this course? We have done business with you a good many years; we want to know if you are going to change your insurance office?" "I am." "Will you tell us where you are going to have your business done in the future?" "Yes, I am going to have it

done in heaven, for the insurance offices do not control the winds, the elements are not obedient to them, and I have been paying ten thousand dollars a year for insuring a few ships, and I have to trust in the Lord anyhow, so in the future I shall pay my insurance fee into the Lord's treasury.”

The gentlemen of the office thought he was cracked or beside himself, for I tell you trusting in the Lord in these days is an unpopular business with the world. But the Saints have to trust in the Lord, and we might as well begin and seek this kingdom and the interest of it, and the righteousness of it, and build it up first as last. I believe the people are reforming in this thing; I believe they are increasing in their faith, and have manifested it here in the city this winter, and I am glad to see it.

8 October 1873

Journal of Discourses 16:270

Now then, my friends, are we going to stop here? Are the rest of the prophecies not to be fulfilled? Is the Lord going to cut his work in two, or let the rest go unfulfilled? I tell you nay, the word of the Lord is going to be fulfilled and the Lord is not going to give this kingdom to another people. The Lord has raised up a set of men and women, and he will inspire and move upon them to carry out this great work, and we have got it to do. Zion is going to rise and shine, and to put on her beautiful garments; she will be clothed with the glory of God, and for brass she will have gold; for iron silver and for stone iron. All these revelations touching the last days have got to be fulfilled. President young is moved upon to call upon Zion to do her duty. Why is he thus moved upon?

Because the power of revelation surrounds him and crowds upon him to magnify his calling and do his duty among the sons of men. The power of God rests upon him, and he will never hold his peace until Zion is built up and perfected, the house of Israel gathered and the work of God performed under his administration as long as he dwells in the flesh. He is as much under the power of God and

the revelations of Jesus Christ as any man that ever breathed the breath of life.

We have got to build this Temple. The Lord requires it at our hands. We have to pay our Tithing – the Lord requires it at our hands. The Lord has never said by any revelation that Brigham Young should build a Temple alone, that his counsellors, or that the Apostles or Bishops should do it alone. This responsibility rests upon every man and woman who has entered into covenant with the Lord in these latter days; and if we do not discharge it we shall suffer, the Lord will chastise us. He is not going to leave us, and he is not going to take this kingdom away from the Latter-day Saints and give it to anybody else, for they are the Saints, and although mixed like corn in a sieve among the Gentile nations they have been prepared from the foundation of the world to come forth as the sons of Jacob in these latter days, to build up the Zion of God on the earth. We have got to come to it. We must give our earnest support to co-operation, for it is a step in advance towards establishing the Order of Enoch and the building up of the Zion of God. The servant of God is moved upon to call upon us to perform this work, and we have it to do.

There are some prophecies pertaining to these latter days that are unpleasant to contemplate. President Young has been calling upon the daughters of Zion day after day, now, for years, to lay aside these Babylonish fashions. I have been reading the third chapter of Isaiah, and I have been hoping, all the days of my ministry, that the sayings contained in that chapter would never apply to the daughters of Zion in our day; but I believe they will and inasmuch as they will not listen to President Young and to the Prophets, Apostles and Elders of Israel with regard to throwing off these nonsensical things, I hope they will hasten the lengthening out of their skirts and drag them in the streets; that they will increase their round tires like the moon, increase their hoops, and their headbands, increase their Grecian bends at once and carry it out until they get through with it, so that we can turn to the Lord as a people. Some of the daughters of Zion do not seem willing to forsake the fashions of Babylon. I to such would say hasten it, and let the woe that is threatened on this account come, that we may

get through with it, then we can go on and build up the Zion of God on the earth. But in spite of the follies that some among us delight in, we are going to build up Zion. We are going to fill these mountains with the cities and people of God. The weapons formed against Zion will be broken, and the nations of the Gentiles will visit her and their kings will come to the brightness of her rising. I often think when I see gentlemen and ladies sitting in our Tabernacles, who have come over this great highway that has been cast up, whether they realize that they are fulfilling the prophecies of Isaiah. I think this many times in my own mind. I am satisfied that they do not realize it, but they are fulfilling the revelations of God. The Gentiles are coming to the light of Zion and kings to the brightness of her rising. All these things have been spoken of and will be fulfilled; and by and by, when we are sanctified and made perfect, when we are chastised and humbled before the Lord, when we have got our eyes opened, and our hearts set upon building up the kingdom of God, then will we return and rebuild the waste places of Zion. We have got this to fulfill in our day and generation. Then think not, ye Elders of Israel, ye sons and daughters of Zion, that we are going to live after the order of Babylon always. We are not. We shall be chastised and afflicted, and shall feel the chastening rod of the Almighty, unless we serve the Lord our God, and build up his kingdom, for he has given us all power; yes, all power is given into our hands to perform this work.

8 May 1874

Journal of Discourses 17:70-74

We had a request given to us, at the opening of the conference, yesterday morning, by President Young, to give evidences for and against the United Order of Zion. I do not know that I should be a very able advocate against it. I have been looking over in my own mind, the arguments which might be brought against it, and there are a few things I will name. If we were to undertake to unite according to the spirit and letter of this order it would, in one sense

of the word, deprive us of having half a dozen candidates at elections, as is the custom generally in the Christian world. It would, in a measure, deprive these candidates of the opportunity of spending a month or two stump-speaking to get the votes of the people; then, when the election came, of paying for two or three barrels of bad whiskey to treat those who are going to vote for them. Then it might deprive Alderman Clinton, or some other justice of the peace, of the chance of collecting two or three hundred dollars as fines from those who had committed a breach of the peace. It might deprive the Benedicts and other surgeons of the opportunity of collecting five hundred or a thousand dollars for mending broken arms and legs got in free fights. Probably it would deprive the people of the opportunity of spending fifty or a hundred thousand dollars a year in importing mustard into this Territory, and require the farmers to collect and use that which is now a nuisance on their fields. It might also deprive us of the privilege of paying a hundred thousand dollars for the imported brooms, and require us to plant two or three hundred acres of broom corn. These are about the only objections that I can think of against the order, though you might carry it out in detail, perhaps, a good deal further; but with regard to the benefits arising from it, they are so numerous that it would take a long time to enumerate them. I do not think it requires a great deal of argument to prove to us that union is strength, and that a united people have power which a divided people do not possess.

I am very glad that I have lived long enough to see a day when the hearts of the people can be united so as to carry out these things, while they also act upon their own agency in receiving and obeying them. We have been a good many years preaching up the necessity of the Latter-day Saints being one in temporal as well as in spiritual things, and I have felt, for a long time, in my own mind, that there must be a change among us. The way we have been drifting, has not seemed to have a tendency, as a general thing, to carry out the purposes of the Lord, and to prepare us, as a people, for those events which await us.

In our spiritual labors we have been united in a measure, and in some things perhaps in a temporal point of view. Now, for

instance, the case I referred to in regard to our elections. I do not think that, for the twenty-four years we have resided in these valleys, any man has ever paid a sixpence in order to obtain any office to which he has been elected by the votes of the people, whether as a Delegate to the Congress of the United States, Governor of the Territory, member of the legislature, probate judge, or any other office. I do not think that any man who has been in office has ever even asked for it in any shape or manner. So far as this is concerned we have been united, and we have one consolation in regard to our officers, I do not believe there has ever been a single defaulter among them in the whole Territory, so far as dollars and cents are concerned, in any office. In this respect then we see the advantage of being united.

There are very many advantages that will accrue to us if we unite our hearts, feelings, labors, interests, property, and everything that we are made stewards over, One thing is certain, we can not continue in the course that we have pursued in regard to temporal matters. It is suicidal for any people to import ten dollars' worth of products while they export only one, and it is a miracle and a wonder to me that we have lived as long as we have under this order of things. We have sent millions of dollars out of the Territory every year, for articles for our home consumption, while we have exported but very little; hence I say that the establishment and success of this new order among us will bring about our temporal salvation.

We occupy a different position from the rest of the world. We believe in the revelations of Jesus Christ contained in the Bible as well as in the record or stick of Joseph in the hands of Ephraim, – the Book of Mormon, which gives a history of the ancient inhabitants of this continent, We also believe in the Book of Revelations, which were given through the mouth of Joseph Smith, the Prophet, to the Latter-day Saints and to the inhabitants of the earth. Inasmuch, then, as we believe these things, we, if we carry out our faith, must of necessity go to and prepare ourselves for the fulfillment of the revelations of God. When we are in possession of the Spirit of God we understand that there is a change at the door, not only for us but for all the world. There are certain events

awaiting the nations of the earth as well as Zion; and when these events overtake us we will be preserved if we take the counsel that is given us and unite our time, labor and means, and produce what we need for our own use; but without this we shall not be prepared to sustain ourselves and we shall suffer loss and inconvenience thereby. I am satisfied that as a people, pursuing the cause we have pursued hitherto, we are not prepared for the Zion of Enoch or the kingdom of God. There was an order carried out anciently by the people of this continent and by the people of the city of Enoch, wherever that was located, which was very different from the practice which has prevailed among the Saints of latter days; and as far as such a system being any injury to us I can see none in the world. I can see no injury that can overtake the Latter-day Saints, by their uniting together, according to the law of God, and producing from the elements that which they need to eat, drink and wear, and I feel as though the time has come for such an order to be instituted; and the readiness with which the people receive the teachings of the servants of God in regard to this matter is a testimony that the time has come to favor Zion. The Spirit of God bears witness to the congregations of the Saints of the importance of the principles which have been given unto us, and hence their readiness to receive them.

From the commencement of this work to the present day, the labor has been harder with the servants of God to get the people prepared in their hearts to let the Lord govern and control them in their temporal labor and means than in regard to the matters pertaining to their eternal salvation. It was hard work for Joseph Smith to get the minds of the people prepared even to receive the Gospel in his day. But the Lord opened the way, the Gospel was preached and the Church was organized in its purity and in the order in which it existed in the days of Jesus Christ and the Apostles and wherever the Gospel has been sent the ears of the people have been more or less opened and a portion of them have been ready to receive it. This Gospel has been preached in every Christian nation under heaven where the laws would permit, and people from these various nations have overcome their traditions so far as to obey it; but, as I remarked before, it has been had work

for the Latter-day Saints to bring themselves to such a state of mind as to be willing for the Lord to govern them in their temporal labors. There is something strange about this, but I think, probably, it is in consequence of the position that we occupy. There is a veil between man and eternal things; if that veil was taken away and we were able to see eternal things as they are before the Lord, no man would be tried with regard to gold, silver or this world's goods, and no man, on their account, would be unwilling to let the Lord control him. But here we have an agency, and we are in a probation, and there is a veil between us and eternal things, between us and our heavenly Father and the spirit world; and this for a wise and proper purpose in the Lord our God, to prove whether the children of men will abide in his law or not in the situation in which they are placed here. Latter-day Saints, reflect upon these things. We have been willing, with every feeling of our hearts, that Joseph Smith, President Young, and the leaders of the people should guide and direct us in regard to our eternal interests; and the blessings sealed upon us by their authority reach the other side of the veil and are in force after death, and they affect our destiny to the endless ages of eternity. Men, in the days of Abraham, Isaac and Jacob, and of Jesus and the Apostles, had blessings sealed upon them, kingdoms, thrones, principalities and powers, with all the blessings of the New and Everlasting Covenant. The question may be asked, are these eternal blessings of interest to us? They are, or should be. Are these blessings worth our earthly wealth, whether we have little or much? Is salvation, is eternal life worth a yoke of cattle, a house, a hundred acres of land, or anything that we possess here in the flesh? If it is, we certainly ought to be as ready to permit the Lord to govern and control us in all our temporal labors as we are in our spiritual labors.

Again, when a man dies he can not take his cattle, horses, houses or lands with him; he goes to the grave – the resting place of all flesh. No man escapes it, the law of death rests upon all. In Adam all die, while in Christ all are made alive. We all understand that death has passed upon all men, but we none of us know when our turn will come, though we know it will not be a great while before we shall be called to follow the generation who have

preceded us. When we reflect upon these things I think we all should be willing to let the Lord guide us in temporal matters. In the Book of Mormon we learn that the ancient Nephites, who dwelt on this continent, entered into, and continued in, this order for nearly two hundred years. They were wealthy and happy and the Lord blessed them. They had no poor among them. They were united in heart and in spirit, and the blessings of the Lord rested upon them. It is true they occupied a different position in one sense to what we do. They entered into this order just after the Lord had brought judgment upon the whole nation on account of their wickedness, and many of the wicked had been destroyed: their cities had also been destroyed, and it was while humbled by these judgments that they entered the United Order. But a reign of peace and prosperity rested upon them and continued until they broke the order and began to go, every man for himself and the devil for them all, then utter destruction soon overtook them.

It is different with us. We are entering this order before the wicked are destroyed. We commence it to prepare us for the great events which are at the door, for if the judgments of God ever were at the door of any generation it is this. The whole volume of Scripture points these things out to us in plain language, and all the unbelief of the inhabitants of the earth will not alter the fact, it will not change the hand of God nor stay his judgments, which are at the door of Great Babylon. She will come in remembrance before God, and he will hold a controversy with the nations; his sword is unsheathed and it will fall on Idumea, the world, and who can stay his hand? These things have been proclaimed by almost every Prophet who has ever spoken since the world began. They point to our day, and their words must have their fulfillment.

Over forty years of the Gospel of Christ has been proclaimed to this generation and to the whole Christian world as far as we have had opportunity. Light has come into the world, but men have rejected it because their deeds are evil, hence the judgments of God will rest upon the nations of the earth in fulfillment of his word through the Prophets. The Lord has called upon us to unite together and take hold of this work, and to prepare ourselves for the great events which are at hand, that when the

destroying angels go forth to reap the earth, beginning at the sanctuary, they need not destroy any man upon whom is the mark set by the writer with the inkhorn, who cried and mourned because of the abominations done among men. The Prophet, in seeing the vision of these things in the last days, saw that the earth was reaped, and the reapers began at the sanctuary, and the wicked were cut off by the judgments of God.

The world now do not believe this any more than they believed in the days of Noah and Lot, and they are no more prepared for it, and they are growing wickeder and wickeder every day of their lives. Wickedness is increasing, for the devil has great dominion over the hearts of the children of men. The Lord is trying to direct and dictate his Saints, and I feel that it is our duty, as a people, to unite our interests together, also our time, talents, labor and all that we are stewards over, that, as men who have faith in God, we may be prepared for those things which await us, and for the coming of the Son of Man. We are observing the signs of the times, and we can readily understand the necessity of entering into this order. I think we can all see this if we enjoy any portion of the spirit of our religion and the work of the Lord, which we profess to be engaged in. I can see everything in favor but nothing against the United Order. These teaching are of the Lord; the servants of God have been moved to call upon the people, and the Lord has moved upon the people, and their hearts are being touched by the light of the Holy Spirit, and they are entering into this organization; and my feeling is that if you and I, who profess to be the friends of God, and have entered into a covenant with him, withdraw our hearts from him that we do not see the necessity of uniting ourselves according to this law of God, we shall begin to dry up, and what little life, light, or spirit we have will leave us and we shall go down and we shall not walk in the light of the Lord. I view it as a day of decision to the Latter-day Saints throughout the whole Church and kingdom of God, and we shall find it to our advantage to decide rightly, and to walk in the path marked out for us by the servants of the Lord.

I feel to say God bless the Latter-day Saints and the honest in heart and meek of the earth throughout the whole world, and I

pray that the nations may be prepared for that which is to come, for as God lives there is a change at the door, and what the ancient patriarchs and Prophets said will be fulfilled; and if I were to express my feelings as the spirit reveals to me it would be a good deal as Daniel said, that all who will not prepare themselves for the coming of Christ must get out of the way, for the little stone that was cut out of the mountains without hands will shortly grind them to powder, and they will be cast away as the chaff of the summer threshing floor. The kingdom of God, which Daniel saw, the Zion of God in embryo, is on the earth, and is here in these mountains; and it will rise and rise, until it is clothed with the glory of God.

May God help us to prepare for his coming and kingdom, for Christ's sake. Amen.

9 October 1874

Journal of Discourses 17:250-51

It is our duty as a people to unite together and not to be slothful in well-doing. As I have already said, we should let our prayers ascend before the Lord. I have more faith in prayer before the Lord than almost any other principle on earth. If we have not faith in prayer to God, we have not much in either him or the Gospel. We should pray unto the Lord, asking him for what we want. Let the prayers of this people ascend before the Lord continually in the season thereof, and the Lord will not turn them away, but they will be heard and answered, and the kingdom and Zion of God will rise and shine, she will put on her beautiful garments and be clothed with the glory of her God, and fulfill the object of her organization here upon the earth. Therefore, I say, brethren and sisters, let us do our duty. Let us pray for the Presidency of this Church; let us uphold and sustain them by our faith and by our works. They are called of God, they have been our leaders for years. President Young has led this Church longer a great deal than any other man. His works and his life have been before you, and you know him, and the course he has pursued. God has blessed him and he has been profitable unto us. The revelations of God and the principles which he has brought forth have been a consolation to Israel. Our prayers should ascend for him that he may be restored to health and be preserved by the hand of God. We should pray to the Lord for everything else that we stand in need of. Then we should go to and do our duty in building the Temples of our God, that we may magnify our calling, and be saviors on Mount Zion, for the living and the dead. In the seventeen hundred years which are past and gone, over fifty thousand million people have gone into the spirit world who never saw the face of a Prophet or of an Apostle, and never heard the words of an inspired man, for during the whole of that time no man was called of God to build up his kingdom of the earth. Whatever the Christian world may think, these things are true. When the Apostles were put to death the Priesthood went

from the earth, and the Church went into the wilderness, or, in other words, there was a falling away among the Gentiles, as there had been before among the Jews. Those generations are in the spirit world, shut up in prison; they have got to be visited by men who held the Priesthood in the flesh, that they may preach the Gospel unto them, the same as Jesus did when he went to preach to the spirits in prison during the three days and nights when his body lay in the tomb. This is our duty. And I will here say that every Elder of Israel who lays down his life, whether he dies in his bed, or is put to death by the enemies of truth, when he goes into the spirit world his works follow him, and he rests in peace. The Priesthood is not taken from him, and he has thousands more to preach to there than he ever had here in the flesh. But it depends upon the living here to erect Temples, that the ordinances for the dead may be attended to, for by and by you will meet your progenitors in the spirit world who never heard the sound of the Gospel. You who are here in Zion have power to be baptized for and to redeem your dead. The resurrection and the coming of the Messiah are at the door. The signs of heaven and earth indicate the coming of the Lord Jesus Christ. The fig trees are putting forth their leaves in the eyes of every man who has the faith of the Gospel. Let us, therefore, try and do our duty. Let us attend to the ordinances of the house of God, and unite ourselves according to his law, for Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to Celestial law. And not only so, but we have to keep that law ourselves if we ever inherit that kingdom, for no man will receive a celestial glory unless he abides a celestial law; no man will receive a terrestrial glory unless he abides a terrestrial law, and no man will receive a telestial glory unless he abides a telestial law. There is a great difference between the light of the sun at noonday and the glimmer of the stars at night, but that difference is not greater than the

difference of the glory in the several portions of the kingdom of God.

Journal of Discourses, Vol.17, p.251, Wilford Woodruff, October 9, 1874

I always have said and believed and I believe to-day, that it will pay you and me and all the sons and all the daughters of Adam to abide the celestial law, for celestial glory is worth all we possess; if it calls for every dollar we own and our lives into the bargain, if we obtain an entrance into the celestial kingdom of God it will amply repay us. The Latter-day Saints have started out for celestial glory, and if we can only manage to be faithful enough to obtain an inheritance in the kingdom, where God and Christ dwell, we shall rejoice through the endless ages of eternity.

13 October 1877

Journal of Discourses 19:137

Some people entertain the idea that because wheat is plentiful and selling at exceedingly low figures, the probability of a famine is more remote than ever; but the Lord makes no mistakes about what is going to transpire. He has decreed the visitation of judgments, and they are certain to take place. President Young has for years repeatedly impressed upon the brethren the necessity of preparing for a period of famine by storing their wheat, and, before his death, was impressed to speak to the sisters and urge them to look after that matter. Let us be united in our labors, and in all the branches of industry that males or females may be engaged in. The raising of silk may be rendered an important item in the industry of this Territory. It is a business that our wives and children can engage in, and there is nothing to hinder the people from becoming rich from this branch of industry alone. There is an improvement in the United Order, or Co-operation. The Saints are preparing themselves for that event when Jesus shall come as a thief in the night. For our own sakes let us do the best we possibly can. We must observe and keep the laws of God, in order to inherit the

rewards promised. Let us not set our hearts on the riches and vanities of this earth. It is very convenient, it is true, to have the comforts of life around us, but we shall be better without them, if by hoarding up the riches of the world we forget the things of God.

April 1880

General Conference Report, p. 11

I have spent the last year of my life on a mission. I have been traveling with our southern brethren; spent some time in the temple; been through Arizona, where the brethren and sisters are living in the United Order. I will say that I have been pleased with my visit to the southern country. In many of our settlements the people are endeavoring to keep the commandments of God, uniting together according to the order of the kingdom of God; and I will say here that from my experience among them I am pleased with the result, I am pleased with the fruits manifested by the people, and you know we judge a tree by the fruit it bears. I made my home in Sunset when I was not traveling. The people there are living in the United Order, as also in Brigham City and St. Joseph, and while I was in those settlements I never heard an oath, I never saw a quarrel, I never saw any man or boy smoke a cigarette, or use an ounce of tobacco, or drink whiskey, or drink a cup of coffee or tea, except what I drank myself. The idea of drinking coffee where nobody else was drinking it was a very poor example, I thought, for an Apostle; I therefore took, instead of coffee, water and milk, and have felt a great deal better. The promise is that those who keep the Word of Wisdom “shall run and not be weary, shall walk and not faint,” and I can say I have enjoyed much better health than before. Another thing I wish to mention. Among this people, if you go to the herd-grounds, to the shepherds, those who herd the sheep and cattle, you never see any man with a pack of cards. Every man prays morning and night at least, and you will always find a book of Doctrine and Covenants, Spencer's Letters, Voice of Warning, or other good books. I speak of these things

because they are manifestations of good fruit. God has blessed the people; they are living together in peace and unity, and there are many others who are blessed of the Lord in that land who are not altogether carrying out these principles. But I do think the Lord requires of us to unite together. I think it is our duty to co-operate together and help bring about temperance, holiness and righteousness.

Lorenzo Snow

9 April 1857

Journal of Discourses 5:65-67

You, brethren, that are here in these valleys have a certain privilege which you ought to appreciate, – namely, that of consecrating your property to the Lord. If you want to know the secret and principle upon which you may become rich, it lies in contributing your means and in putting your property into the hands of the leaders of this Church. When a man has much property, he is very apt fix his heart upon it. Some have one thousand dollars' worth of property, some five thousand dollars, and some more; and I fear that many are using their means in a way that will prove a curse instead of a blessing; and when the Lord says, Give me your property, we are not unanimously ready to answer the call.

In this respect, however, we are beginning to learn, and in some degree answering the call. We are beginning to learn that it all belongs to the Lord, and that he has given us a little power by which we have acquired some knowledge of his will and his designs concerning us. Take the man who has a large share of this world's goods, and examine what kind of man he is, – try his spirit, and you will generally find that it is often one of the greatest trials that can come upon him, to be called upon to part with any of his property.

If you please, you may contrast such a person with these boys who have been addressing you, and you will find them ready and on hand to do anything that may be required at their hands. Those youths are more willing and pliable in the hands of the servants of God than many men who have been in the Church from the beginning.

Latterly, however, you have learned the principle to some extent, and the power of God has been manifested, so that you are now ready to give a little of your means for the building up of the kingdom of God; and by-and-by I presume you will progress like

some others have done, and be ready to put all upon the altar.

Take this people at the present time, – consider what they possess, – then inquire how many of them have consecrated their property, and you will find that the amount consecrated is a mere nothing compared with that which the people actually possess.

I tell you, brethren, that although this may seem a small matter, yet, if we cling to the property that we possess as the wicked do to theirs, we shall never obtain that which we are trying for. We must learn to obey the word of the Lord. Why is it that we do not talk more about consecration? It is because brother Brigham does not care anything about it, only that he wishes the people to take a course to secure themselves against the powers of the Evil One, that he may not gain any control over them or their families.

If this people who live in these valleys of the mountains are willing to put their property into the hands of the Trustee-in-Trust, that it may be preserved for the benefit of the kingdom, and will continue to live their religion as they have done the past few months, they and their property will become sanctified to the Lord; and thus we will show to all nations and people that we have learned a principle that they know nothing of and that they have nothing to do with, – show them that when we can get a little property, we put it where the Lord can use it just as He pleases.

This is a practice and a principle the world knows nothing of; but when this people deed over their property, they understand what they are about; they know that they will eventually be exalted to possess all that is desirable – the land, the houses, the vineyards, the cattle, the gold, the silver, and all the riches of the heavens and of the earth. The Lord says, All these things are mine; and because of the willingness of my people, all will be restored back to me; and then I will put them in possession of all the riches of eternity.

This is the only principle upon which we can secure the promised blessings. “Then,” says one, “why is it not talked about more than it is?” If the people do not see it now, and cannot act upon it with the light and knowledge they have already received, if they cannot see the principle by which they can be established, it follows, as a matter of course, that they cannot be established in our Father's kingdom.

It is the design of the Almighty to work into the hearts of the people the principles to operate upon, in order to obtain an eternal exaltation and glory; and if we do not see them now, with the instruction already given unto us, we shall have to learn them by experience more severe.

We have not the power to do anything without the assistance of the Spirit of the Lord; but do we all know that the Gospel we preach is true? Do we know as well as those little boys know, who have been speaking to you? They do actually know that this is the work of God; but some of them do not really comprehend that they understand as much truth as they do. But the truths of the Gospel of Christ are in them, and through them; for they were born in the Gospel, and hence they are born Later-day Saints. The root of the matter is in them, and they are preserved by the good hand of the Lord; for He has His eye upon them, and designs to use them in a future day. What they possess of influence, means, or knowledge, they are ready to put to their Father's use.

Let these boys go into a High Council, and, by the Spirit that is in them, they will give better judgment than those old men do; and I can safely say this, and that, too, on brother Brigham's responsibility; for I have heard him say it a number of times.

Do I feel sure of this? Yes, I do; for the fact of the matter is, they do not know anything about error: they know nothing but truth, while we old fogies, who are so filled up with tradition ought to think twice before we dare to speak once.

In this way I look upon the movements of those young men in contrast with the actions of the old fogies. They are lively, energetic, always on hand, by night or by day, to carry expresses or to do anything required of them.

Brethren, I feel first-rate to-day, and I know that you do, by the light that beams forth from your countenances. There is one thing upon my mind, which I will speak upon before I conclude. I want my brethren to understand it, because that and the things we have heard pertain to our exaltation and glory. They lie deep, but still they are important.

Let us go forth and do precisely as we are told; and just as

fast as we increase, so will we have to use that spiritual knowledge which is given unto us in a way that will aid in building up the kingdom of God: and it is just so with what little property and means you have got; it must all be upon the altar. You must get rid of this little, mean, nasty spirit, and walk in the light of God. Let your minds expand, and be on hand for every duty that is placed upon you.

There are men right before me who have done but little for the kingdom of God, and who, if they knew what would be for their good, would go within twenty-four hours and say to President Young, There is a thousand, or five or ten thousand dollars, which I will donate for the benefit of the kingdom.

But, then, I realize that we are children yet, and we have not learned our duties fully. It is true that once in a great while there is a man who can break out from the common track of doing things, and such a man will increase in influence, in the knowledge of God, and in the riches of eternity. There are men who will do this at the present time; but by and by all the Saints of God will more generally learn the principle and obey it.

7 October 1873

Journal of Discourses 16:273-279

I wish this afternoon to confine my observations to the subject of our temporal interests and obligations. Before we are prepared to return to Jackson County, to build up the centre Stake of Zion, I believe that a system or order of things will be introduced for our practice, requiring more faith and devotion than, I fear, some of us possess at the present moment. This will call forth a perfect submission in respect to our temporal affairs, equal to that in which we now yield ourselves in spiritual matters. This principle of devotion and obedience in temporal affairs, as being connected with the plan of eternal life, is fully illustrated in the conversation between the Savior and the young man who applied for information on the subject of salvation, recorded in the New

Testament. On being questioned by this young man what was required of him in order to inherit eternal life, the Savior replied, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." The answer was, that all these duties had been performed from his earliest youth. But, still one thing was lacking to make him perfect in the sight of the Savior, viz., to allow his means and property to be controlled in the cause of God, and by the will of God. "Sell all thou hast, and give to the poor, and thou shalt have treasure in heaven, and follow me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. In all other duties he had been faithful and blameless, but in this, his selfishness and love of riches held complete control, which called forth the remark of the Savior, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This saying created great amazement among the disciples, who asked, with astonishment, "Who then can be saved?"

This principle of submission, and being controlled in property matters, is a doctrine which belongs to the Gospel and the building up of the kingdom of God. It was preached and practiced in the Apostolic dispensation, also by the Nephites upon this continent, after the introduction among them of the Gospel in its fullness, as recorded in the Book of Mormon. It was also a doctrine introduced to us, over forty years ago, which we find set forth in various revelations contained in the Book of Doctrine and Covenants.

This consecration, or yielding our temporal interests to be directed for the work of the Lord, as being a fundamental element in the work of salvation, and in the union and perfecting of the Saints, is very clearly shown in the second and fourth chapters of the Acts of the Apostles; "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. Neither was there any among them that lacked, for as many as were possessors of lands, or houses, sold them, and brought the prices of the things

that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." Ananias, and Sapphira his wife, also sold their possessions, but fearing, perhaps, that this scheme of things might not operate altogether successfully, they therefore concealed a portion of their means, and made a false report, but were fearfully punished for their duplicity and hypocrisy, showing that this principle of consecration was acknowledged of the Lord, and that he regarded disobedience with the utmost displeasure.

When the Church was established among the Nephites, as recorded in the Book of Mormon, this doctrine was preached by them, and practiced nearly two hundred years, resulting in peace, union, great prosperity, and miraculous blessings, greater than were ever experienced by any people of whom we have record. The most remarkable miracles were constantly wrought among them; their sick were healed, and in some instances their dead restored to life. These extraordinary manifestations of the approbation of God continued so long as they remained one in their temporal interest, or were controlled in their financial matters according to the Order of Enoch. At the close of two hundred years they began to separate their interests, and each one to control his own financial affairs to suit his individual and selfish purposes. Upon this change, strife and divisions arose in every quarter, wars ensued, and misery and total destruction followed. The first starting point of these people in wickedness and apostacy, appeared to be a disregard of this heavenly system of holding property in common, and refusing to be controlled in temporal matters.

In the first instance referred to, in the case of the young man, he cut himself off from the blessings of eternal life by refusing submission to the Savior's counsels in reference to his possessions. In the case of Ananias and his wife Sapphira, sudden destruction visited them, in consequence of dishonesty and hypocrisy in those matters. Also in the case of the Nephites, as we have seen, the whole were destroyed by the judgment of God, after having ignored these principles. But, we have an example in our own time, of the judgments of God falling suddenly upon a people, because of refusing to comply with this order of consecration.

In the Book of Doctrine and Covenants, sec. 18, page 146, the Lord says: “And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the Church, in laying his moneys before the Bishop of the Church; and also this is a law unto every man that cometh into this land to receive an inheritance; and he shall do with his moneys according as the law directs.” Again, the Lord says, sec. 13, page 125: “If thou lovest me, thou shalt serve me, and keep all my commandments. And behold thou will 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,” &c. Again, on page 235, the Lord says: “Verily I say unto you, the time is come, and is now at hand; and behold, and lo, 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, and in the land of Zion, or, in other words, the city of Enoch, 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 hands 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.” Again, on page 288, the Lord say: “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 we learn that the Saints in that early period of our history, refused to be governed in those matters. The Lord says, page 284: “Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness, and with feigned words, I have cursed them with a very sore and grievous curse; for I the Lord have decreed in my

heart that inasmuch as man belonging to the order shall be found a transgressor, or in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I the Lord am not to be mocked in these things.” Also on page 295, the Lord says – “Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now, but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manners 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 be chastened until they learn obedience, if it must needs be by the things which they suffer. Therefore, in consequence of the transgression of my people, it is expedient in me that my 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.”

Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.

The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations

of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded. I mention these points, partly in view of their being intimately connected with the principles of Co-operation, which is now strongly recommended by our President to the attention of the Latter-day Saints in the various settlements of the Territory.

I view co-operation, when properly understood and practiced, as being a stepping-stone to the Order of Enoch, and will enable the Saints who receive it in a proper spirit, to gradually prepare themselves to enter, in due time, more fully into the practice of principles necessary to accomplish the building up of the kingdom of our God. We must have experience in order to properly understand how to sustain temporal institutions, and manage financial concerns, and wisely use concentrated means. Co-operation is of little benefit unless the people understand, appreciate, and feel disposed to sustain it; and in order for this we must be taught and instructed in regard to its object and advantages. “Wait a little season, for the redemption of Zion, 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. 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.” But this he does require of us, that we attain to a devotion of heart and sanctification of feeling, that we be willing that all our substance be controled by counsel for the advancement of the kingdom of God. It is more than forty years since the Order of Enoch was introduced, and rejected. One would naturally think, that it is now about time to begin to honor it, and that we had gained sufficient knowledge and experience in the Lord's dealings with us, to prepare us with faith and devotion to cheerfully comply with all its principles and requirements. But how many of us, upon such a requisition, would follow the example of the young man referred to – turn away sorrowfully?

I notice the great interest which is now being taken by the Saints in the various settlements in establishing co-operative institutions. These embrace the great principles, in connection with

the Order of Enoch, which are intended to join together our hearts, feelings and interests, and effectually build up the kingdom of God and redeem the earth.

The people of Brigham City have been operating a number of years upon these principles, and are beginning to derive therefrom various financial advantages, as well as many spiritual blessings. The hearts and feelings of the people are being considerably united through practicing this system of co-operating in our temporal interest.

Honesty, ability and devotedness are required in order that co-operation may be successfully carried out, and the Spirit and wisdom of the Lord are necessary, as much so as in proclaiming the Gospel or administering in its holy ordinances. Some Elders are very devoted and whole-hearted in going on missions and in most everything that pertains to the advancement of the spiritual interests of the kingdom of God, and almost blameless, and seemingly without fault, but, strange to say, in temporal affairs they are highly remiss, if not dishonest. When Saints feel like this they cannot act to advantage or with profit in co-operation; they cannot inspire confidence nor exercise a proper influence. In temporal administration, the same as in spiritual, one should exhibit in his labors a self-sacrificing principle when necessary, that is, he should show he labors for the interests of the people rather than for building up himself. With this spirit one will be very sure to maintain an influence, and instill into others the same character of feelings.

When one goes into co-operation with proper spirit and proper views, to superintend or operate in any of its departments, he has a lawful claim to the Spirit of inspiration, to aid him in his calling. We read that Jacob, through his honesty of purpose, fair-dealing, and freedom from selfishness, was assisted by an holy Angel with information how to increase and multiply his flocks. It is far better to build up the kingdom of God, in its temporal interests, by the Spirit of God and the wisdom of God, than by the spirit of man and the wisdom of man; on the latter principle we shall always fail, but on the former the results will always be successful.

Our Co-operative Institution, at present, in Brigham City, comprises eight distinct departments, and is generally very well sustained by the people. It embraces a mercantile department, a tannery, a butcher shop, a boot and shoe shop, a woolen factory, a farm, a sheep herd, a cattle herd, and a dairy. These branches aid in sustaining one another. The profits of the mercantile department help to furnish the necessary cash to carry on other industries – to purchase hides, dye stuffs, cotton wraps, &c., &c. The tannery supplies our boot and shoe shop with what leather is required, and our sheep herd, in part, with wool for our factory. A considerable share of our clothing is now furnished at our factory, and our boots and shoes at the shoe shop, and a sufficient supply of meat at the butcher shop, all of which can be obtained on dividends, labor, or exchange of products. This is a great blessing to the people, especially at the present time of scarcity of money. Many of our manufactured articles are nearly as fine as, and much more substantial than, the same class of imported articles.

I engaged a suit of clothes, last fall, of a tailor in Brigham City, the material of which was made at our woolen factory. I wore this as a traveling suit through Europe and Palestine, and felt rather proud in exhibiting it as a specimen of “Mormon” industry, amid the vales of the Great West. While in France, we had an interview with President Thiers and his cabinet; this was at Versailles, and it so happened I then was dressed in this home-made suit, my aristocratic one being locked in my trunk at Paris, twelve miles distant. It was agreed by our party that I looked sufficiently respectable in my home product boots and suit, to appear with them in the presence of the President of the French Republic. I respected their judgment and honored their decision. I was received by the President as cordially, and I believe he shook hands with me as warmly and fervently, as though I had been arrayed in superb broadcloth. In several other instances, in our interviews with consuls and American ministers, and men of rank and station, my reserved suit was not come-at-able, so I had an opportunity of showing a specimen of what we are doing here in the mountains, which was an occasion of both surprise and commendation. On my return to London, this suit was nearly as good as when I left

Brigham City. I made a present of it to President Well's son, one of our missionaries now preaching in London.

Lest some of my friends in this audience, may imagine that I have apostatized from these humble practices of sustaining home institutions, permit me to say, that this suit I now wear, is not imported broadcloth, as you probably imagine, but was made and manufactured in Brigham City, and the boots I have on are those worn through my Palestine tour, and nearly as good as when first put on in Brigham City.

We manufacture, per annum, over thirty thousand dollars worth of various kinds of cloth, which is principally used by the people of Brigham City, and in the adjacent towns and settlements. This year we shall manufacture probably over fifteen thousand dollars' worth of boots and shoes, which will be used in the same localities, and in our dairy we will make over thirty thousand pounds of cheese, equal in quality to any that can be imported.

Our Co-operative cattle herd, together with our sheep herd, and hogs kept at the dairy, supply our butcher shop, and partially our tannery with hides, and our woolen factory with the raw material. All these, together with other branches of industry, working in union, afford us important advantages in the present financial crisis, and supply, in a great measure, our real wants in a way that is easily come-at-able by the very poorest in the community.

The Bishops and presiding Elders, no doubt, many of them, will lead out in co-operation, in view of which, I will simply say, much prudence, carefulness, wisdom, patience and perseverance, aided by the Spirit of God, will be necessary in operating upon these principles. They need to enter upon this business with their whole heart and soul, as upon a sacred mission. The people must be taught and led in all kindness, and not forced into measures which they do not comprehend and have no heart or willingness to enter. Move gradually, take one thing at a time, make each, at least partially, successful, before introducing another, in order that the advantages and object of what we are doing may be felt and understood. The difficulty in obtaining means to establish co-operation is not so great, perhaps, as that of finding men of ability,

wisdom and devotedness to manage in a proper manner such means when gathered, and get the people up to that standard of proper feeling and knowledge, to be comparatively satisfied when their means are justly and wisely managed.

May the Lord bless us with his Holy Spirit, that we may be wise and devoted in all our thoughts and administration, spiritual and temporal. Amen.

6 October 1876

Journal of Discourses, Vol.18:301-302

I remember reading an anecdote when a boy, of a man who, through his wisdom and patriotism, had gained great renown, but who, through envy, was assigned to a position which was considered very degrading. On entering upon its duties, it was said that he made this significant remark: "If the office does not honor me, I will honor the office. Much difficulty would be avoided, and our condition and situation would be much more encouraging, if we all honored the office in which we are called to act. We are told that the Lord himself made clothes for our first parents, or, in other words, on that occasion, acted as tailor, also that Jesus Christ was a carpenter. Now, the Savior must have been an honorable and honest carpenter, or he never could have merited the position he afterwards occupied. If we could get the brethren and sisters to see the importance of acting honestly and faithfully in their respective callings, much of the annoyances and troubles we now experience would be averted, and the work of God would roll on with redoubled rapidity, and all his purposes would be more rapidly and speedily accomplished; and besides, as a people, we would be better prepared than we now are for the dispensation of his will. "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." Again we are told, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." This spirit should influence us in all our dealings. If we all acted in

keeping with its sacred whisperings, there would be little difficulty in the establishment and work of the United Order, for all would then be faithful in the performance of their several duties. But if, whether as tailors or carpenters, clerks or merchants, we prove unfaithful, “who,” says the Savior, “shall give you that which is your own?” On the same principle, if we as Elders fail to keep the covenants we have made, namely, to use our time, talent, and ability for the upbuilding of the kingdom of God upon the earth, how can we reasonably expect to come forth in the morning of the first resurrection identified with the great work of redemption? If we, in our manner, habits, and dealings, imitate the Gentile world, thereby identifying ourselves with the world, do you think, my brethren, that God will bestow upon us the blessings we desire to inherit? I tell you no, he will not! In all our business occupations we must prove ourselves better than any other people, or we forfeit all. We must build ourselves up in the righteousness of heaven, and plant in our hearts the righteousness of God. Said the Lord, through the Prophet Jeremiah, “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” This is what the Lord is endeavoring to do, and this he will accomplish in us if we conform to his will.

Then let us practice honesty and diligence in our various callings, seeking unity, and to cultivate the spirit of brotherhood financially as well as spiritually, that we may be in readiness, upon call, to go forth and build up the Centre Stake of Zion, and prepare a house in which to meet the Lord our Savior and Redeemer.

May God bless you, my brethren and sisters, and enable you to act always as wise stewards over that with which you have been entrusted.

21 April 1878

Journal of Discourses, Vol.19, p.343-352

I will read, this afternoon, a few verses of the revelation commencing on page 345 of the new edition of the Book of

Doctrine and Covenants:

“1. Verily I say unto you who have assembled together, that you may learn my will concerning the redemption of mine afflicted people.

“2. 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.

“3. But behold, they 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.

“4. And are not united according to the union required by the law of the celestial kingdom.

“5. 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.

“6. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.”

I wish to remind my brethren and sisters, in the first place, that we are dependent for our information and intelligence upon the Spirit of God, which may be in us, if properly cultivated, a spirit of inspiration, of revelation, to make manifest clearly to our understanding the mind and will of God, teaching our duties and obligations, and what is required at our hands. And, on occasions of this kind, when we are assembled together to learn the will of God, it is of importance that we exercise faith, and have the spirit of prayer, that the Lord will cause something to be said that will instruct, and give us such information and knowledge as will be of use and service in our daily walk and under the circumstances that surround us.

We need assistance. We are liable to do that which will lead us into trouble and darkness, and those things which will not tend to our good, but with the assistance of that comforter which the Lord has promised his Saints, if we are careful to listen to its whisperings, and understand the nature of its language, we may avoid much trouble and serious difficulty.

We are told in these verses which I have read, that the

Saints in former days were driven from the land of their possessions because they lacked that union which was necessary for their safety and salvation, and preserve them upon this land which the Lord designed to give them for an inheritance. They were not united according to the union which was required by the celestial law. And we are told here that Zion cannot be built up upon any other principle or foundation. This is the subject that concerns every Latter-day Saint, and is well worthy of deep reflection, and we should seek the spirit of inspiration, that we may understand it properly, and how it may, perhaps, effect us in our present situation.

There are principles which are revealed for the good of the people of God, and clearly manifest in the revelations which have been given; but in consequence of not being more persevering and industrious, we neglect to receive the advantages which they are designed to confer, and we think, perhaps, that it is not necessary to exert ourselves to find out what God requires at our hands, or in other words, to search out the principles which God has revealed, upon which we can receive very important blessings. There are revealed, plainly and clearly, principles which are calculated to exalt the Latter-day Saints, and preserve them from much trouble and vexation, yet, through lack of perseverance on our part to learn and conform to them, we fail to receive the blessings that are connected with obedience to them. These principles of union, which the Latter-day Saints in former times ignored, and in consequence of disobedience to them, were driven from Missouri, are called by different names – United Order, Order of Enoch, the principles of Union of the Celestial Law, etc. When we search the revelations of God in regard to them, we see that wherever the Gospel of the Son of God has been revealed in its fulness, the principles of the United Order were made manifest, and required to be observed. The system of union, or the Order of Enoch, which God has taken so much pains to reveal and make manifest, has been, and is, for the purpose of uniting the Latter-day Saints, the people of God, and preparing them for exaltation in his celestial kingdom, and also for the purpose of preparing them here on this earth to live together as brethren, that they may become one in all

matters that pertain to their worldly affairs, as well as their spiritual interests, that they may become one – one in their efforts, one in their interests – so that there shall be no poor found in the midst of the Latter-day Saints, and no monied aristocracy in the midst of the people of God, but that there should be a union, an equality. Before this Church was organized, in April, 1830, there were given revelations touching the United Order; and from the day the first revelation was given in regard to these principles, there have been given a great number of revelations making the principle of the United Order very plain to the understanding of those who wish to comprehend them. The principles and system have been pointed out in various revelations very distinctly, so that the Saints might not err. The Lord has shown us that he considered this order no small matter, but a subject of vast importance; so much so, in fact, that he has pronounced severe penalties on those who disobey its principles, and promised most important blessings to those who receive it and conform to its requirements. Doc. and Cov., page 327, 276, 258, 264.

The Latter-day Saints, no doubt, have made very great improvement, and advanced considerably beyond the point the Saints reached when they were in Missouri, and were chastened in consequence of their not having conformed to the principles of union, as required; but when we see these sacred principles disregarded, to a certain extent, so much as they are, we wonder why it is so, and how it is that they are so much neglected, so much ignored – principles of such vast importance to our exaltation and glory, and for our safety, and on account of disobedience to which the Lord could not sustain and defend his people in the State of Missouri, but suffered them to be overcome and expelled by their enemies.

The Lord, when he counseled that Jackson County should be purchased by the Saints, was very strict in regard to the manner in which they should observe the principles of union; and he called one of his servants, and told him that he would make him an example in regard to what would be required of those who should go up to the land of Missouri to receive their inheritance. That was Martin Harris. (Doc. & Co., sec. 58, page 203, verses 35 and 36.)

The Lord said: “It is wisdom in me that my servant Martin Harris should be an example unto the Church, inlaying his monies before the Bishop of the Church. And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his monies according as the law directs.”

Now, here is one of the first principles of the United Order, and it was made and ordained a law by every person, and every one was required to observe it, who should be privileged to go to the land of Missouri to receive an inheritance. But this, I think, will apply, not only to those who should go to the land of Missouri, but to the people of God in every land. Wherever there is a people of God, the principles of the United Order are applicable, if they would receive and obey them. Some have thought that the United Order was to be kept only by the people who should go up to the land of Missouri. Now this, I believe, is incorrect. It would seem very singular that the Latter-day Saints, when they receive the Gospel, should not have the privilege of uniting themselves, according to the principles of the celestial law, and that Jackson County should be the only place where this law might be observed. I shall not have time to pursue this subject so particularly as I would wish, I will simply refer to some revelations in regard to the matter.

In Kirtland, Ohio, there was a United Order established under the direct influence and instructions of Joseph Smith. He received revelations from the Lord in regard to this subject. And there was not only a United Order established in Kirtland, but there was also a United command of God to be established in a locality about fifteen or twenty miles from Kirtland, in a town called Thompson. And the Lord gave his servant, Edward Partridge, the first Bishop of this Church, revelations and important instructions in reference to organizing a Branch of the Church into the United Order in that township. And Edward Partridge needed these instructions, because it might well be understood that he, of himself, would not be able to understand the mind and will of God touching what was required according to the principles of the celestial law. Therefore, the Lord told him it was necessary that he should receive instructions in these principles. And he gave him

instructions, and told him that it was necessary that the people should be organized there according to his law, otherwise they should be cut off. And he told him, furthermore, that it was their privilege to be organized according to the celestial law, that they might be united upon those principles. And also, in this revelation, he told Edward Partridge that he should have the privilege of organizing, for this was an example unto him, in all other places, in all other churches. So it was not confined to any particular locality, to Kirtland, nor to Thompson, nor to Jackson County; but in that revelation it was told the Bishop that this should be an example unto him in organizing in all Churches. So that wherever Edward Partridge should find a Church, he would have the privilege of organizing them according to the United Order, the Celestial Law, or the Order of Enoch.

Now, we might ask ourselves, would it be supposable that there could be any transgression or that we would offend God in ascertaining what the United Order is, and then conforming ourselves to its requirements, as near as possible?

In the days of the Prophet Ezra, the Jewish nation, for many years, had been in captivity, and in transgression, and been permitted to be destroyed, and driven from their locations by their enemies. Well, Ezra, on a certain occasion, saw proper to bring them together and build Jerusalem that had been thrown down. The Lord aided him in this work; and after they had been successful in building the walls, they commenced reading the laws and revelations of God; and they found that the people were in great transgression, and in disobedience to a very important and sacred law, and that was in regard to their inter-marriages with aliens. They discovered that there had been a law given in the days of Moses, that they should not give their daughters to the sons of aliens, neither should they take the daughters of aliens to their sons. Well, when Ezra made this discovery, and found that the people had been inter-marrying to quite an extent, he was in consternation. He sat down, plucked the hair from his head, and his beard from his face, and rent his garments; and called upon his God to forgive the people. Well, finally, the prophets, and chief men were called together and had a consultation; and then the

people were called together, and they had a very grievous time in making the thing right wherein they had transgressed his holy law; and however unpleasant the requirements were in regard to making this right, it was considered absolutely important to have the blessings of God, and be approved of him. Now, I do not say, when we come back again to our subject, the principles of the United Order, that this might be our position with reference to our obedience to it. But I would say this, however, that if these principles of the United Order were so important in former days, and the Lord by some thirteen revelations or more, has made them manifest to his Saints, and the results of disobedience were such as we see, why should we not consider them of some importance at the present time? And would the Lord find fault with the people, if the Latter-day Saints would strive with all their hearts to conform to them? And would we not feel ourselves better prepared to go back and build up Jackson County, the Centre Stake of Zion? Would we expect to go back unless we complied with the law in all things, and in consequence of disobedience to which, the people were expelled from that country?

It is argued by some that when the principle of tithing came in, it supersede the principles of the United Order. The law of Moses was given to be school-master, to bring the people to a knowledge of the Son of God, and induce them to obey the principles of the fulness of the Gospel. The higher law was given to the children of Israel when they were first delivered from Egyptian bondage, but in consequence of their disobedience, the Gospel in its fulness was withdrawn, and the law of carnal commandments was added. Now, do you imagine that there would have been any wrong if the people wanted to find the principles of the higher law and obey them as near as circumstances would admit? Do you suppose it would have been wrong to search out the fulness of the Gospel, while living under the Mosaic law? But, in the Book of Mormon we find this point more fully illustrated. We find that the inhabitants of this continent had a knowledge of the fulness of the everlasting Gospel and were baptized for the remission of sins, many generations before Jesus came into the world. We find that Alma was baptized in the waters of Mormon,

and some four hundred and fifty other individuals. Alma, by his energy and perseverance, had discovered the fulness of the Gospel and obtained revelations from the Lord, and the privilege of observing the Gospel in all its fulness and blessings. Do you think the Lord was angry with them? They were under the Mosaic law, and yet considered it a blessing to observe the higher law.

Now I will say in regard to the matter of tithing, I think that law was given to the Latter-day Saints, one object being to prepare them for, and conduct them to, the United Order, that they might not fall into the same error as the people who were driven from the State of Missouri, but gradually be inducted into these higher principles. There is nothing more elevating to ourselves and pleasing to God than those things that pertain to the accomplishment of a brotherhood. Wise men, for centuries, have sought to bring this about, but without success. They had not the ability, the wisdom, the intelligence, nor the authority, to bring the people up to that standard, that they could become a united brotherhood. All their efforts were ineffectual. But the Lord will be successful; and he will prepare the Latter-day Saints that these principles will be in their hearts when they go back to Jackson County. Remember, while the Gospel in its fulness was observed by Alma and his brethren, and by many thousands in different ages of the world, they lived under the Mosaic Law, and cannot the Latter-day Saints under the law of tithing, observe the fulness of the gospel? If we allow that we are under the principle of the law of tithing, is there any harm in our complying with the principles of the United Order?

I am aware that it is unpleasant in the ears of some individuals, to hear about the principles of the United but take the Latter-day Saints, generally speaking, throughout the various settlements of this Territory, their hearts seem to be drawn out in reference to this principle. When President Young first came into these mountain valleys, he was impressed with the importance of this principle, and he took the first steps for the accomplishment of this union. There are hundreds and thousands of individuals that came into these valleys at that time, who conformed to the first principles of this union. There are many of us that consecrated all

that we possessed, and this is the first step in regard to the United Order. It is very possible that there may have been some neglect in carrying forward this principle, as, perhaps, we might have done. This I would not say particularly, but there may have been fault in us, in this matter in not carrying out what we commenced. In things that pertain to celestial glory there can be no forced operations. We must do according as the Spirit of the Lord operates upon our understandings and feelings. We cannot be crowded into matters, however great might be the blessing attending such procedure. We cannot be forced into living a celestial law; we must do this ourselves, of our own free will. And whatever we do in regard to the principles of the United Order, we must do it because we desire to do it. Some of us are practising in the spirit of the United Order, doing more than the law of tithing requires. We are not confined to the law of tithing. We have advanced to that point that we feel to soar above this law. Now, we have thousands and tens of thousands, and I might say millions of dollars, that have been appropriated by the Latter-day Saints in various directions. We have appropriated tens of thousands of dollars for the gathering of the poor and the building of tabernacles, and for many other things that might be mentioned. When we do this, we act up to one of the principles that pertain to this United Order.

The Lord, in Kirtland, established a United Order. He called certain individuals, and united them by revelation, and told them how to proceed; and every man who would subscribe fully to the United Order will proceed in the same manner. He told those people and the Church afar off, to listen and hearken to what he required of men in this Order, and of every man who belonged to the church of the living God – that all that they received above what was necessary for the support of their families, was to be put in the Lord's storehouse, for the benefit of the whole Church. This is what is required of every man in his stewardship. And this is a law that is required to be observed by every man who belongs to the church of the living God. [Book Doc. and Cov., p. 234.] Now, this is one of the main features of the United Order. We are not going to stop here, in these valleys of the mountains. Many of us expect to go forth and build up the centre stake of Zion; but before

we are called, we must understand these things, and conform to them more practically than many of us do at the present time.

We are told in one of these revelations that it is necessary that we should be equal. If we are not equal in temporal things, we cannot be equal in spiritual things. Men on whom God has bestowed financeering ability are the men that are wanted at this time – that God wants, and whom he would wish to call to step forth in the accomplishment of this great union. Now we call men at our conferences and send them forth to preach the gospel to the nations of the earth. They go forth in the strength and power of God, depending upon the Holy Spirit, to assist in the accomplishment of the work. In regard to the building up the kingdom of God here at home, persons who have the ability are the one who should step forward in things that would lead the Latter-day Saints to this union. It would be of more value to them than all the things of earth. The blessings of God upon them in time and eternity would well repay them to step forth and labor for the Zion of God. We are told that the priesthood is not called to work for money, but to establish Zion. What a lovely thing it would be if there was a Zion now, as in the days of Enoch! that there would be peace in our midst and no necessity for a man to contend and tread upon the toes of another to attain a better position, and advance himself ahead of his neighbor. And there should be no unjust competition in matters that belong to the Latter-day Saints. That which creates division among us pertaining to our temporal interests should not be. The Lord considered this union a matter of importance, and he uses strong expressions in reference to it. Speaking in regard to those who should disobey the principles of the United Order after receiving it, the Lord says, “I have decreed in my heart that any man among you that shall break the covenant by which you are bound, he shall be trodden down by whomsoever I will.” [p. 337....] And he says, in regard to some parties who turned away from this principle, “I have cursed them with a sore and grievous curse.” He says in another revelation, showing the sacredness of this order, “Therefore a commandment unto you, and he who breaketh it shall lose his standing in the church, and be turned over to be buffeting of Satan.” [p. 258.] These are severe

penalties, but it is in consequence of his desire to prepare a people for celestial glory. Now, shall we say that these matters do not pertain to us, and that we shall leave them until we go back to Jackson County? I have sometimes thought that if the Latter-day Saints did not open their eyes and attend to these things very strictly, we should hardly escape these afflictions, but be persecuted as were our brethren in Missouri. After the instructions we have received during the last forty years, shall we say that we cannot conform to these principles? Shall we say that we shall ignore their glorious principles that pertain to this exalted brotherhood?

Now, we are trying to do something in Brigham City in the direction to this order; but there seems to be the greatest difficulty with ourselves, when we come to these temporal affairs. Our old ideas of things have a wonderful influence over us, that it seems a difficult matter to break the crust, and conform wholly to the requirements of the United Order. We have arrived at certain points of union in our city; but I do not wish to speak about our affairs there in any spirit of boasting, for when I consider the sacredness of these principles, and the importance of them, I feel my insufficiency and unworthiness. To engage in this labor seems to be a great and sacred undertaking. President Young used to say, “Why, up there in Brigham City Brother Snow has led the people along, and got them into the United Order without their knowing it.” But I can see many things that we are very short of accomplishing. We have not entered into the fulness of the principles of the United Order, but we talk about them, and many of us try to conform to them, and get the spirit of them in our hearts. Now we number about three thousand souls, and we have moved along so far as this – I presume it is a little further than you have in Ogden – there is but one store in our city where imported goods are bought, and this belongs to the people. Now that is consider towards a union in a people of three thousand, to be agreed to do their trading in one place – that there should be one mercantile establishment. Now, you have more than one store in Ogden. Then, we have united a little further; we have but one tannery in our city of a population of three thousand. We have but

one shoemakers' establishment – an association of shoemakers, consisting of about thirty persons. There is no competition in this business. I suppose you have more than one in Ogden; but you are a greater people than we are, several times over. They all purchase their boots and shoes at this industrial department, and thus the men engaged in this business are sustained by the people, according to their covenants; and there are no other shoemakers in that locality. Well, we have united together on another point, that is, in a woolen factory and shepherd. We met with a loss of some fifty thousand dollars in the burning of our factory, and the destruction of our crops by the grasshoppers. There are no rich people in Brigham City, but the people, through their union, have erected another building, much better than the one destroyed. We expect to have the factory in operation about the first of July. This shows some proof of the advancement of the people. This achievement is not in consequence of the people there having money; but this work – this amazing work, as I consider it – has been accomplished in consequence of the advancement that the people have made in this union. Well we have but one blacksmith shop in that city; some twelve or fifteen work in this establishment, and the people sustain them in their operations. Those engaged in the various branches of labor feel confident that the people will patronize them, and carry out what they have agreed in this particular, and they do not trouble themselves about any other employment, or business. There is but one furniture shop in Brigham City, and the people sustain those engaged in that business. I suppose you have more than one. There is but one tin shop, and it is patronized by all the people of Brigham City. There is but one lumbering department there, and the people sustain the parties who are employed in that business. Some eighty or one hundred persons are engaged during the lumbering season. The mills are owned by the people, and there is no competition. There is but one millinery shop in that city, and it is sustained by the people. You have more than one here; perhaps you ought to have. There is but one tailor's shop in Brigham City, and the people employed in that business are patronized by the whole people. I might mention a great many other businesses, but will leave that

subject now.

Now, for the people in Ogden and the people in other settlements, it would be a good thing to unite together to supply themselves with their clothing, food, furniture, building materials, and with everything that pertains to their comfort and convenience, without being under the necessity of employing, or using, those things that are imported. You have a great many wide-awake, financeering men in Ogden, very intelligent men, who are full of wisdom and stir, and have the principles of the Gospel in them. You are ahead of the people of Brigham City in this respect, but we are ahead of you in some other respects. In proportion as a man possesses a knowledge over his brethren, we should be more anxious to accomplish good for Zion; and he should be the one to set a proper example for the union of the people. I believe if the Latter-day Saints would go forward and establish the United Order in their midst more than they do, the Lord would more abundantly sustain and bless us, and provide remedies against the evils to which we are exposed – persecution and difficulties from outside, that we will not talk about to-day.

The sisters here in Ogden are accomplishing considerable in regard to the United Order. They are uniting themselves together to do a great work. I do not know but what they, in connection with others, will be, more or less, the salvation of Zion; and it is a good thing for them to persevere, and for some of the brethren to follow their good example in this respect.

A great deal might be said in regard to the principles of the United Order, that I do not feel to talk about this afternoon, but I do feel to urge on those brethren who have the means and are in circumstances, to search out the mind and will of God in regard to these matters, and let us try to build up Zion. Zion is the pure in heart. Zion cannot be built up except on the principles of union required by the celestial law. It is high time for us to enter into these things. It is more pleasant and agreeable for the Latter-day Saints to enter into this work and build up Zion, than to build up ourselves and have this great competition which is destroying us. Now let things go on in our midst in our Gentile fashion, and you would see an aristocracy growing amongst us, whose language to

the poor would be, “we do not require your company; we are going to have things very fine; we are quite busy now, please call some other time.” You would have classes established here, some very poor and some very rich. Now, the Lord is not going to have anything of that kind. There has to be an equality; and we have to observe these principles that are designed to give every one the privilege of gathering around him the comforts and conveniences of life. The Lord, in his economy in spiritual things, has fixed that every man, according to his perseverance and faithfulness, will receive exaltation and glory in the eternal worlds – a fulness of the Priesthood, and a fulness of the glory of God. This is the economy of God's system by which men and women can be exalted spiritually. The same with regard to temporal affairs. We should establish the principles of the United Order, that give every man a chance to receive these temporal blessings. I do not say that it would be proper to give a man just baptized the fulness of the Priesthood at once. Neither would it be right to give a man who has just come from the old country the home and possessions of him who has been here and labored and toiled for years to accumulate them. It would not be right for the possessor to step out of his house, and let the one who has never labored and toiled go in and take his place; but this man who has got the blessings of God around him, should be willing to sacrifice a portion of his surplus means to establish some industry, that this poor man can work and obtain a good remuneration for his labor, that he can see comfort and convenience before him, by persevering as he has done who has been thus blessed. This is the spirit and aim of the United Order, and that we should endeavor to establish. We should employ our surplus means in a manner that the poor can have employment and see before them a competence and the conveniences of life, so that they may not be dependent upon their neighbors. Where is the man who wants to be dependent upon his neighbors or the Tithing Office? No! He is a man, and is the image of God, and wants to gather the means around him, by his own, individual exertions. Blessed of God, are we, who have surplus means, and we should be willing to employ those means whereby such individuals may have, as before mentioned. The United Order is not French

Communism. It is not required of those who possess the means of living to expend those means among those who know nothing about taking care of and preserving them. But let no man be oppressed and placed in circumstances where he cannot reach forth and help himself.

Well, I wanted to say a few things by way of suggestion to the brethren. May God bless his people in Ogden. Take the Book of Doctrine and Covenants, trace the subject of the United Order, and you will find it explained fully. And there need not be any difficulty in regard to what is required at our hands.

May we so live as to be worthy of a standing in the presence of God. Amen.

19 October 1879

Journal of Discourses 20:361-372

As a foundation for a few remarks this morning, I will read the 18th verse of the revelation commencing on page 337, Book of Doctrine and Covenants:

“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.”

Also a few verses, contained in the same book, on page 123, commencing at the 3rd verse, which show what is required of every man in his stewardship.

“3. I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

“4. And an account of this stewardship will I require of them in the day of judgment:

“5. 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.

“6. Wherefore a commandment I give unto them, that they

shall not give these things unto the Church, neither unto the world:

“7. Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.

“8. 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.

“9. 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.

“10. And, behold, none are exempt from this law who belong to the Church of the living God;

“11. Yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.”

The short time that I occupy this morning, I wish to speak in a manner that will be for our edification and mutual improvement in those things that pertain to our salvation. For this purpose I desire the faith and prayers of all those who believe in looking to the Lord for instruction and intelligence.

We should realize the relationship that we sustain to the Lord our God, and the peculiar position we occupy. To properly discharge the obligations devolving upon us, we require supernatural aid. The character of the religion that we have espoused demands a certain course of conduct that no other religion that we know of requires of its adherents; and the nature of those demands upon us are such that no person can comply with them, unless by assistance from the Almighty. It is necessary that we comprehend, at least in part, the great and important blessings that we are to derive, eventually, by complying with the requirements of the religion or Gospel that we have received. The sacrifices that are required of us are of that nature that no man nor woman could make them, unless aided by a supernatural power; and the Lord, in proposing these conditions, never intended that his people should ever be required to comply with them unless by supernatural aid, and of that kind that is not professed by any other class of religious people. He has promised this aid. The demands

upon us are of a peculiar nature, and, as I before said, no man or woman could comply with them, unless enlightened and sustained by the power of the Almighty.

The religion we have received is not a chimera. It is not something that has been devised by the cunning of man, but it is something that has been revealed by the Almighty. It is a fact. It is something that truly exists. It is something that is tangible. It is some thing that can be laid hold of by the minds of the Latter-day Saints. It is something that can be directly understood, and be fully comprehended, so that there can be no doubt in the mind of any Latter-day Saint in regard to the nature and character of the ultimate outcome of the course that he proposes to pursue in complying with the demands of the Gospel he has received. But those demands are of a nature that perhaps would be almost appalling to the minds of individuals that were darkened, that had no light or understanding in regard to the outcome that is expected to be experienced by the Latter-day Saints, inasmuch as they continue faithful in adhering to the principles which they have espoused.

These demands are not of a nature that have no parallel in the history of the people of God. They were required in every age and period when God called a people to serve him, and to receive his laws. They were required in the days of Israel, in the beginning of that people. They were required of Abraham, Isaac and Jacob. They were required of Moses, and of the people that he led from Egyptian bondage. They were required by all the prophets that existed from the days of Adam to the present period of time. They were required by the apostles that received their commission by the laying on of the hands of Jesus Christ, the Son of the living God, and by the adherents of the religion that the apostles proclaimed and taught to the people, in their day and no man or set of men or class of people from the day of Adam to the present time, could comply with these requirements, except the people of God, as they were endowed with power from on high, which could proceed only from the Lord our God. And it would be simply foolish indeed to expect the Latter-day Saints in these days to comply with the celestial law, with the law that proceeds from God, and with his

designs to elevate the people into his presence, except they were sustained by a supernatural power. The Gospel promises this. It promises the gift of the Holy Ghost, which is divine in its character, and which is not enjoyed by any other people, and which we are told by the Savior, should lead into all truth, and inspire those who possessed it, and give them a knowledge of Jesus, a knowledge of the Father, and of things pertaining to the celestial world; that it should inspire those who possessed it with a knowledge of things to come, and things that were past; and inspire them to an extent that they should enjoy supernatural gifts – the gift of tongues and prophecy, to lay hands upon the sick, by which they should be healed. Those who received this Gospel were promised these supernatural powers and gifts, and a knowledge for themselves, that they might not depend upon any man or set of men, in regard to the truth of the religion that they had received; but that they should receive a knowledge from the Father that the religion came from him, that the Gospel came from him, and that his servants had the right and authority to administer those ordinances, so that no wind of doctrine should shake them or remove them from the path in which they were walking; so that they might be prepared for the glory that should be revealed, and be made participators therein, so that they might endure any trial or affliction that it should be the will of God to be brought upon them, to prepare them more fully for celestial glory; so that they should walk not in darkness, but in the light and power of God, and be raised above the things of the world, and be superior to the things around them; so that they might walk independently beneath the celestial world, and in the sight of God and heaven, as free men, pursuing that course that should be marked out to them by the Holy Ghost; that course by which they could elevate themselves to knowledge and power, and thus prepare themselves to receive the glory that God proposed to confer upon them, and to occupy the exalted position to which God designed to raise them.

In view of this, Jesus told the young man who came to him and wished to know what he should do to inherit eternal life, to “keep the commandments.” The young man replied that he had kept these commandments referred to from his youth upward. The

savior, looking upon him, saw there was still something lacking. The young man had kept the moral law, the law given to Moses, and for this Jesus loved him, but saw that there was one thing lacking. He was a rich man, and held influence in the world in consequence of his superior wealth. Jesus knew that Before he could elevate him, or any other man, to the celestial world, it was necessary that he should be submissive in all things, and view obedience to the celestial law of the utmost importance. Jesus knew what was required of every man to gain a celestial crown – that nothing should be held dearer than obedience to the requirements of heaven. The Savior saw in this young man a cleaving to something that was not in accordance with the law of the celestial kingdom. He saw peradventure, a disposition in him to adhere in his feelings to that which was injurious to him, and would render a compliance to all the demands of the Gospel disagreeable or impossible, therefore he told him that he should go and sell all that he had, “and give to the poor, and follow him.” This commandment made the young man feel sad and sorrowful. He looked upon riches as the great object in life, as bringing him the influence of the world, and all things that were desirable; as procuring him the blessings and enjoyments of life, and as the means of lifting him to high positions in society. He could not conceive the idea of a person's securing the blessings, enjoyments and privileges of life, and such things as his nature craved, independent of his wealth. But the Gospel was of a nature that provided for everything that was necessary to fulfil the wants and requirements of man and to make him happy. Riches were not so calculated; and the Lord desired him to give up these ideas, and to dislodge them from his mind and feelings, so he might secure him as his servant in all things. He desired this man to be wholly devoted to his service, and to go into his work with full purpose of heart, and follow the dictates of the Holy Spirit, and prepare himself for celestial glory. But this young man was not willing; it was too great a sacrifice. And the Savior said upon this occasion, “how hardly shall they that have riches enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.” The

disciples “were astonished out of measure” at this, “saying among themselves, who then can be saved?” They thought that no man could possess riches and be saved in the kingdom of God. This was the idea they received from the remarks of the Savior. But Jesus answered, “With men it is impossible, but not with God: for with God all things are possible.”

Now, we want to look and see how this is possible. I have read in the Book of Doctrine and Covenants the revelations that have been given in these days to the Latter-day Saints, setting forth the requirements of God in relation to temporal affairs. Here are remarks that are pretty straight, which I have read, on page 337 – “If any man shall take of the abundance which I have made, and impart not his portion according to the law of my Gospel, he shall lift up his eyes in hell, being in torment.” Now this is straight language, and looks perhaps, rather severe. When the Lord revealed his Gospel in these latter times to the world, he commenced teaching the people what was required of them in their temporal affairs, as he taught the young man and as he taught many others, and as the apostles were taught and others who received the Gospel under their administration. The greatest trouble that has ever been, probably that the Lord has had, with the people in any age, has been in reference to their temporal affairs, their financial matters. The Latter-day Saints at the present day, are very united in reference to their spiritual principles and doctrines. We see eye to eye in regard to principles that pertain to the doctrinal portion of the religion we have espoused; but when it comes to our temporal, our earthly possessions, and our conduct in relation to them, we seem to be little confused in reference to what is right and wrong, and more or less, we feel disposed to pursue our own course in regard to these matters and, as in the days of judges, “Every man is doing what seems right in his own eyes.” We seem to forget that the Lord has distinctly pointed out our duties, and that there is a little book, Doctrine and Covenants, that God has given by direct revelation in regard to these matters, by which we should be governed; we forget these things as it is natural for us to forget the things of God. We sometimes think of the many good things that we do, and imagine, perhaps, that

because of these good acts, we are excusable in not bothering ourselves in reference to some other things that we do not perform. In giving his revelations to us in regard to these matters the Lord took certain individuals and made them examples to the Saints, and he wished the Saints to look upon these individuals and follow their examples. The Lord did not propose at first to call upon all the people at once and tell them what to do in relation to these temporal matters, because they were very ignorant and more or less covetous. In march 1830, one month before the organization of this Church, the Lord commenced to instruct, or lay down principles which should govern the people of God in all their temporal affairs. The foundation was raised as a standard, or beacon shining in a dark place, that every Latter-day Saint might look at and judge for himself what would be required. The first revelation that I recollect of that was given in regard to the temporal obligations of the Saints, or what should be required of them, was given to Martin harris. You will find it on page 111, Book of Doctrine and Covenants. Martin Harris was a man who possessed considerable wealth, or at least was tolerably well of. The Lord gave] him a revelation touching temporal affairs, the same as Jesus gave the rich young man. The Lord said to Martin harris, "Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family." This revelation applied simply to Martin Harris, and not to everybody, only as you consider it an example to Latter-day Saints. But on page 161, Book of Doctrine and Covenants, there is a general commandment in connection with the divine law which was given in this revelation. It applies to everybody, as, for instance, "Thou shalt not lie," is a general commandment, and applicable to every Latter-day Saint. Here is the commandment, verse 55 – "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." In connection with this subject, we find on page 233 that the Lord called together six of his Elders, and gave them commandments and revelation, and appointed unto them a stewardship: "Behold, and hearken, O ye inhabitants of Zion, and all ye people of my Church." Now this was quite extensive. "All ye

people of my Church.” The Lord was going to speak, here, something that concerned all the Saints, wherever they might be, whether in New York, Ohio, Missouri, Indiana or any other part of the world. “Hearken, o ye inhabitants of Zion, and ALL ye people of my Church, who are afar off.” Now here is something which concerned all the Latter-day Saints, and which the Lord considered of vast importance to everybody worthy to be called by that name. He wanted all the inhabitants of Zion to pay particular attention to what he was going to say to these six of his Elders. It concerned everybody. The fact in the case was that he took these six Elders and made them an example to all the Saints. The revelation continues:

“Hear the word of the Lord which I give unto my servant Joseph Smith, jun., and unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by way of commandment unto them;

“I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them.”

Now this was a matter of some importance, especially to these six elders, to be appointed stewards over those things from which should accrue great temporal advantages. Perhaps some people might be jealous, or were jealous at that time, and supposed that they had reasonable grounds to be jealous, that the Lord should bestow such great advantages upon these elders, which they might use to the great disadvantage of the people of God. But we will discover that these matters were strictly guarded of the Lord, as also would every man who was appointed a steward in the kingdom of God be held in check.

“And an account of this stewardship will I require of them in the day of judgment.”

Now, perhaps I do not believe as some do in regard to the United Order – that everybody is to come together and throw all their substance into a heap, and then come and take of it as they please, or that one man who does not understand temporal affairs

at all should be placed as a steward over extensive concerns. I believe that there is an order in these things – a pleasing and an agreeable order – and that these things are arranged by the Lord in such a way that when people properly understand them they will be satisfied and admire them. It is because we do not get to understand the requirements of God that we are dissatisfied. God fixes these matters up and arranges them in such a way as will tend to the exaltation of every Latter-day Saint who is disposed to honor them. It is because of our ignorance that we are displeased with the requirements of the Lord.

Now, I believe in the independence of men and women. I believe that men and women have the image of God given them – are formed after the image of God, and possess Deity in their nature and character, and that their spiritual organization possesses the qualities and properties of God, and that there is the principle of God in every individual. It is designed that man should act as God, and not be constrained and controlled in everything, but have an independency, and agency, and the power to spread abroad and act according to the principle of godliness that is in him, act according to the power and intelligence and enlightenment of God, that he possesses, and not that he should be watched continually, and be controlled, and act as a slave in these matters. But that the law of God should proceed forth from him, and the constitution of the Most High God should be in him, and he should act in accordance with that. And, as the Lord has said – “I will write my name in the hearts of the people” – the law should proceed forth from their hearts.

And so far as the law of tithing is concerned, there is about it something that is not of the same nature and character as the law of the United Order. It was added because the people were not willing to comply with this noble and high celestial law, whereby they could act according to the light that is in them, and the power of the Almighty, by which they should be inspired. I read on:

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

“Wherefore a commandment I give unto them, that they

shall not give these things unto the Church, neither unto the world.”

Now, was it designed that these six men should go and build fine houses, and spread abroad and obtain immense treasures of the earth, independent of the obligations devolving upon them to other people? There was great latitude given them, but they were held accountable unto the Lord. “I give you this latitude to exercise, but, remember, you are accountable; and an account of your stewardship will I require of you in the day of judgment.” Some of these Elders had seen God and talked with him face to face, and angels had laid their hands upon their heads. They knew that there was a God in heaven. This was made clear to them by the power of the Almighty, and by angels making their appearance unto them, and talking with them as one man talks with another. Now, when we consider what the Lord said to these men that were thus enlightened, and had this wonderful experience, we see that it required a man to be a little careful how he acted in regard to these temporal affairs that were given to him in charge.

“Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse.” Now here was wherein they were limited. But yet in this matter they were left to their own judgment and philanthropy, which should be enlightened. But their philanthropy would be the philanthropy of God, and their intelligence, the intelligence of heaven.

“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.”

Now this law should continue as long as salvation continued. (See page 337 1st verse) It never has been repealed. The law of tithing could not repeal this law. The law of tithing is a lower law, and was given of God. But the law of tithing does not

forbid us obeying a higher law, the law of celestial union in earthly things. And the fact that we do not feel satisfied in simply obeying the law of tithing shows that it is a lesser law. Do you feel justified simply in obeying the law of tithing? Why, then, do you contribute to our temples and to bringing the people from the old countries, and to this object, and that, in thousands of ways, after you have properly and justly complied with the law of tithing? The fact that you do these things shows that you are not satisfied in merely obeying the law of tithing. In these contributions you are acting just as God designed you should act – by the light of the Holy Ghost that is in you. Now, this law is very distinctly portrayed, and the Lord has made it so plain that he is determined that no man shall misunderstand him. When he speaks he speaks in such a manner that there can be no dispute. He is not satisfied with telling it over once, he tells it the second and the third time; so that there can be no misunderstanding in regard to the mind of the Lord with reference to this law of a man's giving all, except that which is needed for his support, unto the Lord's storehouse. And observance of this law is what he says is required of every man in his stewardship. So that if the Latter-day Saints are appointed unto stewardships, or are satisfied to act as stewards before the Lord, this law is in force, and this law they should observe. I believe many do walk in the spirit of this law to a certain extent; and have complied with it, no doubt in a manner in which they are justified before God, while some, perhaps, have paid no regard to it whatever. Some so far ignore these principles that they become very miserly and covetous, and gather around them and their families what they consider they need now, and then lay up for future generations, when there is distress around them, and thousands of Saints in Europe and other parts who are groaning in poverty, under the iron hand of tyranny, not knowing from day to day where they are going to obtain a meal of victuals. Yet here are men among us who call themselves Latter-day Saints, who do not impart of their substance according to the law of the Gospel. I say God is displeased with such covetousness, and he will never prosper the Latter-day Saints who are guilty of such miserly conduct.

But as regards the law of tithing, it is in force upon the poor as well as the rich, and it seems that it acts almost unequally in some respects. There is a widow, whose income is ten dollars; she pays one for tithing, and then has to appeal to the Bishop for support. Here is a rich man who has an income of one hundred thousand dollars, and pays ten thousand for his tithing. There remains ninety thousand, and he does not need it, but the poor widow requires much more than she had before complying with the law of tithing.

Now what would be the operation of the celestial law? The widow has not enough for her support, therefore nothing is required of her by the celestial law, or the law of the United Order. This rich man, with his ninety thousand dollars, continues to increase his riches, pays his tithing fully, and yet wholly disregards the law of stewardship, or the law of temporal union. I cannot believe that a Latter-day Saint is justified in ignoring the higher law. For, as we have read, “behold none are exempt from this law who belong to the Church of the living God.” There is not a man within the sound of my voice who is exempt from this law, nor will he ever be until Jesus, the Son of God, comes in the clouds of heaven to set all things right: “yea, neither the Bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things.” This will apply to the Bishops who reported here yesterday, and to every Latter-day Saint. We are under this law. We should act in the spirit of this law according to the light of God that is within us.

Furthermore, on page 275, we read:

“It is the duty of the Lord's clerk, whom he has appointed, to keep a history and a general church record of all things that transpire in Zion and of all those who consecrate properties, and receive inheritance legally from the Bishop; “And also their manner of life, their faith and works; and also of all the apostates who apostatize after receiving their inheritances.

“It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to this 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.”

Now, this might be considered rather strong language, but this is a revelation of God that we profess to believe.

“Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church;

“Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts.”

That is, those that were not willing to abide the law of stewardship and consecration should be debarred of these blessings. It is the same today, and it has been so since the days of Adam in relation to these matters.

Now, when the Lord established this Church, he was very anxious to bring the people to this order of things; and we find some thirteen revelations in the Book of Doctrine and Covenants, that are given to explain these principles of the United Order – the law of consecration and stewardship. Men were to have their stewardship – to have possession of property – but they were to hold it as servants of God, not as their own individual property, particularly, but they were to be made stewards over that property, after they had consecrated to the Lord, and to receive according to their abilities, and manage according to the gifts of God that were within then in regard to temporal affairs. If a man was capable of managing merchandise to the amount of one hundred thousand dollars, it would be proper that he should be made a steward over that amount. If a man was not capable of managing extensive concerns, it would be improper to make him steward over a large business. But every man would receive a stewardship in proportion to his capacity to oversee it for the general good.

In order that there might be no misunderstanding, the Lord informs us further in regard to these matters on page 237, Book of Doctrine and Covenants. The Lord took great pains to manifest his pleasure in regard to these principles. He called some seven, eight or nine elders, and made them stewards over property and various departments of business, and then told them how to act. They were to work in accordance with this law, which will be found on page 343, Book of Doctrine and Covenants:

“68. And all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, in cattle, or in all things save it be the holy and sacred purposes shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives;

“69. Or in other words, if any man among you obtain five talents, (dollars,) let him cast them into the treasury; or if any man obtain ten, or twenty, or fifty, or an hundred, let him do likewise;

“70. And let not any man among you say that it is his own, for it shall not be called his, not any part of it;

“71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order.”

Now this was making things secure – pretty safe. It might not, perhaps, be as agreeable, unless persons could conceive the whole plan of this scheme or Order in temporal affairs for men to devote their surplus in this way, but with the other portion, which we read further on, they would be perfectly satisfied.

Now, we can easily conceive, that with a vast population of Saints acting under this celestial law, there would be an immense treasury filed after a time; and that there might not be any misunderstanding in regard to this property and its use, among those who had thus subscribed or bestowed their means, the Lord has made the matter plain by giving the following instructions:

“71. And there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the Order.

“72. And this shall be the voice and common consent of the Order; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship;

“73. If it be five talents, (dollars), or if it be ten talents, (dollars,) or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship.”

Now a whole people, enlightened by the principles of High Heaven in regard to these matters – filled with the Spirit of God,

with the spirit of understanding, the spirit of philanthropy, every man seeking the interest of his neighbour, having an eye single to the glory of God, putting his means into the Lord's treasury, and no man saying that anything is his, except as a steward before God – would be a pillar of financial strength, a sublime picture of holy union and fraternity, and equal to the most extreme emergencies. Then when any misfortune befalls a man, such as the burning of his property, or failure or trouble in his department of business, he could go to the treasurer and say, “I have need of a certain amount to assist me in my stewardship. Have I not managed the affairs of my stewardship in a wise manner? Can you not have confidence in me? Have I ever misused the means put into my hands? Has it not been wisely controlled? If so, give me means to help me in my stewardship or to build up this industry that is needed for the general interests of the whole.” Well, it is to be given to him. There is confidence reposed in him because of his past conduct, and the course which he has pursued. He has due right in exercising his talents according to the light of the spirit that is within him. He understands fully the circumstances in which he is placed, and governs himself according to the obligations that rest upon him. He is found to be a wise, economical manager; and he is assisted in his stewardship to the extent of the means that he should have.

Now, were the Saints all acting in the spirit of these revelations, what a happy community we would be! We would all be safe, and no man would need remain awake at night thinking what he should do for his family to keep them from begging their bread, or going to the Bishop, which perhaps is only one degree better. And there would be a union that would be in accordance with the union of Enoch and his people, when they were taken to the world above – a union pleasing to the Almighty, and according to the principles of the celestial world.

But now how is it with us, with the people of Ogden and in other places? We distrust one another. Every man feels that he has no security in his neighbour in time of misfortune. We distrust our neighbors, because neighbors are not seeking the interest of one another. Every man is seeking how he can best help himself. This is too much so with the Latter-day Saints.

Now, this law, the United Order, was given in 1831-2. Men were commanded consecration of property. Bishop Partridge, seeing there was some misunderstanding, wrote to Joseph for an explanation in regard to the matter. Joseph in answer, says that in matters of consecration it should be left to the judgment of the consecrator how much he should give and how much retain for the support of his family, and not exclusively to the Bishop, for, if so, it would give the Bishop more power than a king possessed. There should be a mutual understanding between them, otherwise it should be left to a council of twelve High Priests. Now where is the Latter-day Saint, that cannot see a liberality, a generosity, in this matter, and be willing to submit to this tribunal. I would be willing to submit to the high council of this Stake of Zion, or the high council of any other Stake of Zion, and say, "Here is my property, say how much I ought to retain for my wives and children, and how much shall go into the common property of the Church?" But I think my bishop and myself could settle the business at once. Joseph says in that explanation, "it is not necessary that you should descend to particulars in regard to these matters.

I see I am occupying more time than I intended. There are many things that should be said in relation to these matters. The time is now that the Latter-day Saints should awake. These laws were given to govern the Saints. The Saints in misfortune would not obey them, and they were driven out.

We have been harassed from the beginning unto this day, and I fear will be, until we conform to this law, and are willing that God shall rule in regard to these temporal matters.

I will now say, let every man who stands in an official station, on whom God has bestowed his holy and divine priesthood, think of what the Savior said to the Twelve Apostles just before he went into the presence of his Father – "Feed my sheep." And he continued to say this until his apostles felt sorrowful that he should continue to call upon them in this manner. But, said he – "Feed my sheep." That is "Go forth with your whole heart, be devoted wholly to my cause. These people in the world are my brethren and sisters. My feelings are exercised towards

them. Take care of my people. Feed my flock. Go forth and preach the Gospel. I will reward you for all your sacrifices. Do not think that you can make too great a sacrifice in accomplishing this work.” He called upon them in the fervor of his heart to do this work. And now I call upon all who hold this priesthood, the presiding officers of this stake, and the bishops, and the high council, to go forth and feed the flock. Take an interest in them. Did you ever lose a child, and the parting struck keenly into your souls? Transfer a little of this deep feeling to the interests of the Saints over whom you are called to preside, and in whose interests you have received the holy priesthood. Work for them, and do not confine your thoughts and feelings to your personal aggrandizement. The God will give you revelation, inspiration upon inspiration, and teach you how to secure the interests of the Saints in matters pertaining to their temporal and spiritual welfare. May God bless you, in the name of Jesus. Amen.

April 1898

Conference Report, p.12-14

I take pleasure in occupying this position a short time, and with the aid of your prayers and the exercise of your faith, I would like to say something that will prove of mutual benefit. It is the privilege of Latter-day Saints who have entered into covenants with the Lord, who has revealed Himself in these latter times, to constantly improve, and especially under circumstances of the present where we assemble together and can exercise our faith in the interest of those who address us. And no Latter-day Saints should withdraw from an assemblage of this character without having received something that will be of importance in the future scenes of their lives. In and of ourselves we cannot possibly comply with all the commandments that God has given unto us. Jesus himself could not without divine aid from His Father accomplish His work. He said on one occasion, “I can of mine own self do nothing, as I hear I judge and my judgment is just because I

seek not my own will but the will of the Father who sent me.” And we, if it was necessary for Him; our Lord, to have divine assistance, will find it all the more important to receive His assistance. And in every circumstance and condition surrounding the Latter-day Saints, while in the performance of their duties, they are entitled to supernatural aid from the Holy Spirit, to help in the various conditions surrounding them, and in the duties that they are required to perform.

It is a mighty and glorious work in which we are engaged, and its benefits, so far as we accomplish the labors assigned us, are attended with the highest advantages to ourselves. I cannot imagine anything that is so vastly important as to work for and obtain one's own individual exaltation and glory. That undoubtedly is one great purpose for which we came into the world. When we lived in the other life we had no doubt some understanding with reference to our duties in this life when we were permitted to come to this our second estate.

And very likely we put ourselves under certain obligations that we would discharge certain duties devolving upon us when we came here into our second estate. And we had rendered ourselves worthy to come upon this earth for the purpose of securing those blessings that could only be obtained by observing the laws pertaining to our present estate. There are many important things required at our hands, and many things which we can do, when assisted by the Spirit of the Lord, which may at times seem almost impossible to accomplish, and no man or woman should be discouraged when they feel that they cannot complete what they would like to perform, but we all should do what we can toward carrying out the grand work for which we are here. Paul said, he pressed forward toward the mark in the high calling of God in Christ Jesus. Now this is a very good principle for us to keep constantly before us day by day, month by month and year by year. We should labor for perfection so far as possible, and seek to go onward. There is no man or woman who can stand still any great length of time. In this path over which we are moving we are very likely to go backward if we undertake to stand still or act indifferently. We must push forward, because as the Church moves

on, it is very evident that things of a more difficult character are occurring constantly, and we will find it far from easy to overcome them. Unless we improve as we move along we will find it very difficult to magnify our callings and to perform the work required at our hands. Latter-day Saints should not permit themselves to stand still. It is a privilege we have to serve the Lord and enjoy His spirit in our labors, but many of the people lose that portion of happiness that they might enjoy because of not reflecting seriously upon their duties and acting wisely and prudently.

We are told that the Lord will reveal unto our minds things past, things present, and things to come. There is a certain amount of qualification that could be had by becoming possessed of a knowledge of things that are past; that is to say, in reference to ourselves, to the things [p.13]we have done in the past—those duties imposed upon us. There is a satisfaction and an enjoyment in such reflections. And then when we reflect upon the future, and the exaltation that the Lord proposes to bestow upon us there is joy in that. There is great enjoyment to be had in having done right in the past and meditating upon the fact, and feeling that we are doing right now, because it is the privilege of every Latter-day Saint to know when he is doing that which pertains to the things of the Lord. If our past conduct has been such, and our present conduct is such that we will be entitled to receive glory and exaltation, and have our bodies free from disease and death, and be crowned with immortal glory in the midst of our wives, children and friends, worlds without end, these are contemplations which cause us to enjoy ourselves. This is the way Latter-day Saints should live. At present a great deal of trouble, anxieties and vexations are experienced by the Latter-day Saints, but we want to overcome these things and be qualified for the important duties required at our hands. The man who is sick is disqualified to act in things required of a healthy man. There is this privilege that every Latter-day Saint should seek to enjoy, to know positively that his work is accepted of God. I am afraid Latter-day Saints are not much better and perhaps they are worse than other people if they do not have this knowledge and seek to do right.

Paul was caught up to the third heaven, and he heard and

saw things that were of the highest advantage to him, and, although he was not permitted to say what he saw and heard there, on account of the hardness of the hearts of the people, we can see the effects of it in his teachings and writings in that day. Paul said: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Well, that was an extraordinary expression for Paul to make at that time, but there was something in it. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in him purifies himself, even as He is pure."

Every man having this hope in him purifies himself. There then naturally arises a determination to work for that high and noble position, to work for those wonderful promises made. There is an inducement to pursue a course of righteousness.

In this system of religion that you and I have received there is something grand and glorious, and something new to learn every day, that is of great value. And it is not only our privilege but it is necessary that we receive these things and gather these new ideas. This Church, in its travels from the beginning, has passed through, as was told by President Cannon this morning, the most severe trials which tried the heart and soul of every man and woman in it. Now if we had not been pretty fair Latter-day Saints in the past we could not have done as well as we have, and we could not have looked back with so much pleasure on what we have accomplished. When we get into the other life and look back upon our past [unreadable], which we will undoubtedly understand, some of our actions will be of the highest pleasure to reflect upon, and will add to our enjoyment in the future life. For instance, Abraham, when he reflects upon what he accomplished in this life, when in obedience to the command of God he took his only son, through whom he had been promised glorious blessings, up on the high mountain and was about to sacrifice him The Lord praised him for doing this. Now if Abraham had not been faithful for some time before this happened he would not have been able to accomplish this thing. We ought to improve ourselves and move

faster toward the point of perfection. It is said that we cannot be perfect. Jesus has commanded us to be perfect even as God, the Father, is perfect. It is our duty to try to be perfect, and it is our duty to improve each day, and look upon our course last week and do things better this week; do things better today than we did them yesterday, and go on and on from one degree of righteousness to another. Jesus will come by and by, and appear in our midst, as He appeared in [p.14]the day when upon the earth among the Jews, and He will eat and drink with us and talk to us, and explain the mysteries of the Kingdom, and tell us things that are not lawful to talk about now.

We are going back to Jackson county, Missouri, one of these days. Now if it was proper to wish it I would not care if it was tomorrow, if word should come for us to go back to Jackson county and build up a great city there. The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. There will be no poverty in that day. There will be plenty of food, clothing and other necessaries of life; and the father who has a family, if called suddenly to depart this life, will know that his wife and children will be taken care of, that provision will be made for their sustenance and comfort. But this is the United Order that we sometimes hear mentioned, but the time perhaps has not yet come to establish it. But the Latter-day Saints will never be satisfied with any other arrangement that might be proposed. The nations of the earth have for a long time been trying to establish some principle by which they can be financially sustained, united and live in peace, but have not succeeded. But the Lord has revealed a principle clearly and definitely so that there will be no mistake about it. The system will bring financial union to the Latter-day Saints, and we will be satisfied with it as we are now with the principles of the Gospel. It will suit us. It is something that is natural. And then you and I will have no trouble about our children's temporal welfare. This will take place and whoever goes to Jackson county will meet with that sympathy and friendship that were not met with in early days, and because of the absence of which the people were allowed to be driven out.

These are things for the Latter-day Saints and for every man and woman to think about, and we should commence to prepare and fit ourselves for the United Order. As far as spiritual things are concerned we are pretty well united, but when it comes to temporalities we often differ. But you will see the day, if you live properly, observe the Word of Wisdom and do that which is required, you will go back to Jackson county, many of you whom I am addressing this afternoon. I am sure of this.

God bless you brethren and sisters, and also President Woodruff, the most remarkable man that dwells on the face of the earth, and whom the Lord has most wonderfully blessed during all the scenes of life. It is grand and glorious to think what the Lord has accomplished with Brother Woodruff, and with the Saints generally. God bless you, is my prayer continually, Amen.

October 1899

Conference Report, p.23-29

Brethren and sisters: I wish, as I always do in coming before an audience of Latter-day Saints, your faith and prayers, that I may say such things as will be a comfort and a blessing. A day or two before this conference, in thinking upon what I might wish to say to the Latter-day Saints, it occurred to me that perhaps I had said about enough in reference to the matter of tithing, and that I would not confine myself to that subject, as I have spoken to the Latter-day Saints in conferences of all the large Stakes and also here in Salt Lake City at a Stake Conference. I felt that it might not be necessary to talk upon this subject, but that it would be proper for two of my brethren, who were with me at St. George and since, to talk upon it once more in their lives, and I have so requested them. Now, I feel it my duty to say something still myself in reference to this most important subject of all, under the present condition, that can be laid before the Latter-day Saints. I will read a few verses in the 63rd Section of the Book of D&C, commenting with the 25th verse:

25. "Behold the land of Zion, I, the Lord, holdeth it in mine own hands;

26. "Nevertheless, I the Lord, rendereth unto Caesar the things which are Caesar's;

27. "Wherefore, I the Lord, willeth that you should purchase the lands that you may have the advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

28. "For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

29. "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

30. "And if by purchase, behold you are blessed;

31. "And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

We learn from these verses that the Lord determined that the Latter-day Saints could secure the land of Zion only by two ways: One by purchase, the other by the shedding of blood. The Lord also determined that possession of that country should not be gained except by the purchase of the land. It should be bought and paid for by the means furnished by the Latter-day Saints, whether rich or poor. It should be bought as other people buy land. The Lord would not permit them to take possession of the land by force, or by antagonizing the people's interests. The Lord expressly stated that He had no other object in view than that the Latter-day Saints should obtain it upon the principle of purchase. Even if it took every cent they possessed, they should not secure it by the shedding of men's blood. And if you and I ever get any possession upon the land of Zion, it will be by purchase, not by force. This has been the will of the Lord from the beginning. He has never allowed his people to take possession of any property by force. When the Children of Israel were taken from Egyptian bondage and promised an inheritance in what is called the "land flowing with milk and honey," it was not the design of the Lord that they should

get possession of that land by force. Upon the banks of the Red Sea, after they had crossed over by the miraculous interposition of providence, he presented to them the same principles of salvation and exaltation as he has presented to us. But they rejected those principles, and then he told them what should be the results of that rejection. He proposed to make them a nation of kings and priests, and there is only one way to do that, and that is through the everlasting Gospel in all its fullness.

He told them that he would send the hornet before them to drive out the people from the land that he proposed to bestow upon them. But, as I have said, they rejected the principles that were Presented to them, and therefore the Lord, through their disobedience. was compelled to give them another law.

We are told in the 29th verse, which I have read:

“Wherefore the land of Zion shall not be obtained (not may not be, or can not be, but shall not be) but by purchase or by blood, otherwise there is none inheritance for you.”

That which I have read from the 63rd Section has been literally fulfilled. The Lord provided a way whereby they could secure the means to purchase that country, namely by the law of consecration. There was no one man in the Church that could have bought that land; there were no two men, or half a dozen men, or a hundred men that could have bought it. The people as a general thing were poor. There were no rich men that received the Gospel in those early days. But by combination and union they could have secured the means to carry out the purposes of the Almighty in regard to the purchase of that country. They failed because of their love for money. In a revelation after this we are told that they failed to give their names as they were commanded. The Lord sent Elders throughout the States, where there were Latter-day Saints to collect means for this purpose, and the people in Jackson County were required to observe the law of consecration. But they failed to do it, and therefore the lands were not secured. The Lord could have sustained the people against the encroachments of their enemies had they placed themselves in a condition where he would have been justified in doing so. But inasmuch as they would not comply with His requirements, the Lord could not sustain them

against their enemies. So it will be with us, or with any people whom the Lord calls to comply with His requirements and whom He proposes to confer the highest blessings upon, as He has in reference to us, and as He did in reference to the people in Jackson County.

There having been a failure in regard to this law of consecration – a failure so serious that it resulted in great misery to the people of God – a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it and the danger that will result if we fail to observe it. It would hardly be justice in our Heavenly Father if He were to deal with the Latter-day Saints now in any way different from that in which He dealt with His people in Jackson County. If we find out what resulted from their failure in the law of consecration, we may, I think, very readily and reasonably conclude what will be the result of a failure in reference to this law that has been put before us in place of the law of consecration. I dare say that it seems to some persons who are not in the habit of reflecting much that the Lord is severe under certain circumstances. When we consider what transpired here a few years ago in this beautiful country and the distress that was visited upon the men, women and children, we might think there was some severity about that. The same in reference to what followed a disobedience to this law of consecration in the early days of the Church. The Lord told the Saints who formed that colony in Jackson County what should be the results if they failed to observe the law of consecration. He said: “Ye shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance.”

I do not wish to speak very long; I do not expect my voice will allow me; but I want to read an extract showing what followed a disobedience of consecration. And in this connection I want you to distinctly understand that the Lord certainly could have preserved the Saints there had they obeyed His will. We will see what followed it for disobedience. We will not follow it for many years from that time, but will take the immediate results of their

disobedience to the law of consecration. ...

[p.27]

I understand, brethren and sisters, that these matters are not very pleasant to dwell upon; yet they occurred, and the Saints had to meet them. We will have to meet them in the future, if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. I present these things to you this morning that you may reflect upon them, and be more ambitious in endeavoring to keep clear of such possibilities. They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. It was decreed of the Almighty that that land should be purchased, as I have read to you. I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life; but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never worlds without end, But the Latter-day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. A reformation has taken place during the last few months that is perfectly marvelous. I am amazed at what has been the result of our teachings to the Latter-day Saints upon the principle of tithing. I will read this law of tithing as it is given in Section 119 of the Book of D&C and I ask you brethren to read it when you get home; not only once, but all the time until you understand it thoroughly and distinctly, though it is so simple and plain that one would imagine that reading it once would be sufficient.

“Revelation given through Joseph, the Prophet, at Far West

Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?"

That is a plain request, and the answer is equally as plain.

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion."

I want to say a word in reference to this surplus property. The Prophet Joseph explained how it should be given. When a person wished to consecrate property, the Bishop and the person desiring to consecrate should determine what was right in the matter, and if they could not agree, it should be left to twelve High Priests to decide, and the Bishop should not be one of the number.

"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."

This Church could not go on unless there was revenue, and this revenue God has provided for. Our temples, in which we receive the highest blessings ever conferred on mortal man, are built through revenue. We never could send the two thousand Elders out into the world to preach the Gospel, as we are now doing, unless there was revenue to do it. It costs tens of thousands of dollars, running into the hundreds of thousands, to send our Elders out to the world year after year. Then there are a thousand other things constantly occurring for which means are required. \$40,000 or \$50,000 is required yearly to support the poor.

"And this shall be the beginning of the tithing of my people.

"And after that, those who had thus been tithed, shall pay one tenth of all their interest annually."

This will be explained to you hereafter, although it is perhaps a little strange that there should be any necessity of explaining it. It is like the school boy, however, when he commences to learn the alphabet. The letter A is pointed out to him by the teacher, and tells him what it is and asks him to please remember it. The next letter, B, is pointed out, and the boy is asked to remember that. The teacher then returns to A. What letter is

that? The boy has forgotten and it has to be repeated by the teacher. Will you please remember it now? The boy says, "O yes, I'll remember it." He feels sure that he can remember it now. But when the teacher returns to the letter once more, the boy has forgotten it again. So they go through the alphabet, having to repeat each letter over and over again. It is the same with the Latter-day Saints. We have to talk to them, and keep talking to them. Well, that is our business, so we need not worry about it. The Lord continues:

"And this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord."

That law is just as important and sacred today as when it first came from 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."

No more than the people in Jackson were found worthy to remain in Jackson County. You will be shown probably hereafter that their names shall not be recorded in the book of the law of the Lord, neither the names of their fathers nor the names of their children. If we had time and Bishop Preston could talk to you about this, he would show you that the name of every man, woman and child who pays tithing is recorded and none others.

"And I say unto you, if my people observe not this law to keep it holy. — "

No man can keep this law holy unless he pay a conscientious tithing.

[p.28]

"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 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."

If some of the Latter-day Saints had not paid tithing our four Temples here never would have been erected, and the judgments and statutes of God pertaining unto exaltation and glory never could have been kept. The first principle of action to the

Latter-day Saints is to sanctify the land by keeping this law of tithing and placing themselves in a position where they can receive the ordinances that pertain unto exaltation and glory of our dead.

Now we will turn to the more pleasing part of the subject, and see what the Latter-day Saints have been doing since this matter was brought to theft attention in St. George. In the month of May the Lord manifested to me most clearly that it was my business and the business of the Elders of Israel to go speedily and teach this principle to the Latter-day Saints., because there had been woeful neglect of this law, and the Latter-day Saints should be shown the necessity of observing this law most faithfully, or else the results would not be agreeable to say the least. We have been talking about this since the latter part of May, and it has been a matter of deep consideration and thought as to how much talk would affect the Latter-day Saints. In looking over the books we found that a great many of the Latter-day Saints had not paid one cent of tithing. I was perfectly astonished, for I had no idea that there had been such neglect. But the Saints have been wonderfully awakened, and it is marvelous what they have done in the past few months. I am now going to read to you in regard to the result of our talking to the Saints. We have the greatest pleasure and satisfaction in knowing what the Latter-day Saints are doing now in comparison with what they have done for many years past:

Cash tithing paid in June, 1898.....	\$23,000
“ “ “ “ 1899.....	28,700
Increase in 1899.....	\$ 5,700
Cash tithing paid in July, 1898.....	\$17,900
“ “ “ “ 1899.....	50,300
Increase in 1899.....	\$32,400
Cash tithing paid in August, 1898.....	\$14,800
“ “ “ “ 1899.....	37,200
Increase in 1899.....	\$22,400
Cash tithing paid in September, 1898.....	\$11,400
“ “ “ “ 1899.....	46,700
Increase in 1899.....	\$35,300

The total paid in these four months last year was \$67,700. The total paid the same four months this year, 1899, was \$164,900, making an increase of \$95,800 for the four months. In October, 1898, \$18,000 was paid, and during the six days that are now past of this month \$22,000 has been paid.

God bless the Latter-day Saints. I want to have this principle so fixed upon our hearts that we shall never forget it. As I have said more than once, I know that the Lord will forgive the Latter-day Saints for their past negligence in paying tithing, if they will now repent and pay a conscientious tithing from this time on. But it would be woeful to think of the results if the Latter-day Saints had failed to listen to the voice of the servants of the Lord. It is God's truth that the time has now come when He will not look favorably upon our negligence of this principle. I plead with you in the name of the Lord, and I pray that every man, woman and child who has means shall pay one-tenth of their income as a tithing. I beseech you to do this for the time has now come when the Lord is prepared to bestow upon us the choicest blessings. Our enemies are upon our path, and will if possible make us trouble. If we are unfaithful in this matter the same results will follow us as followed the people in Jackson County. It is not our business to fight our enemies. There is no man or woman on the face of the earth, but is our brother or our sister. They are the children of God and we are here to bear and forbear with them in their interest and for the glory of God. It is not our business to destroy life. It is not our business to make war upon our enemies. They should let us alone. I would not say that I could govern and control by passions if a man were to try to take my life. That is another thing altogether. But it is not our business to fight them. They are our brethren and sisters and God have mercy upon them. That should be our prayer. There are thousands of people that are fighting against us who would, if they knew what we know, lay down their weapons and suppress the spirit to contend against us. The time will come when they will know it. It will not be in our day, but it will be in somebody's day here on the earth, or on some other earth. It is our business to do what the Lord requires of us, and He will protect us. It is very easy for the Lord to protect us and to overrule our

enemies' intentions that they may not interfere with our interests. God bless you. Let us observe the law of God. Do not forget what the Lord requires of us today. Be faithful today, and when tomorrow comes we will be the better prepared to be faithful then. So let us continue day after day, and by and by we will be relieved of this body of sin and corruption, sorrow, and grief, and we will have another body, exalted and glorified, and we will dwell in the presence of God. We will be there together and talk with one another as we are doing today. God bless you. Amen.

October 1900

Conference Report, p.61-62

Through this man, Joseph Smith, the Lord has said to us what I have been reading. As some of the brethren stated in their addresses here, I think that there was need of a reformation among the Latter-day Saints. I believe that that reformation has already commenced. One of the evidences of this to me is that the Latter-day Saints throughout all the Stakes of Zion have done that which they never did before in regard to paying their tithing.

They have paid twice the amount of tithing this year and last year than they paid two years ago. It is wonderful how the Saints have reformed in this duty especially in view of the fact that the Latter-day Saints have always had trouble to reform themselves in money matters. They could not do it in the day in which this revelation was given. Joseph tried to develop them so that they would conform to the law of consecration, which is in advance of the law of tithing, and is a principle which, as sure as I am speaking, you and I will one day have to conform to. When that day comes we will be prepared to go to Zion. We will not take possession of the land of Zion by force. If we should do, it would turn out to us as it did with the people who were upon the land of Zion when this revelation was given. As the Lord here tells us, there are only two ways in which we can come into possession of that land. One way is by purchase, "and if by purchase, behold you

are blessed.” The other way is by blood, “and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.” These are the words of God. They did not come to us today, nor yesterday, nor last year, but they did come to the people of God some years ago. They came to the Latter-day Saints who were upon the land of Zion at that time. I do not know that it would be right to say that they are of more importance to us than they were to them. But there is this about it: The Latter-day Saints in these valleys have had an experience that the Saints then did not have, We have learned that which they did not learn. They were badly persecuted and driven forth from the land of Zion, and as the revelation says. “but few shall stand to receive an inheritance.” There are some perhaps within the sound of my voice who will receive an inheritance in Jackson county before they pass into the next life.

I have not heard at any previous conference such talk as has been given to the Latter-day Saints at this conference. It is talk that bears upon it reformation and preparation. When we think of the wonderful reformation that has been accomplished in the matter of tithing, it is a manifestation that a grand preparation is coming. Do you suppose that the Lord would ever send you and me back to Jackson county until He could feel perfectly assured that we would do those things which the people of Jackson county failed to do for lack of experience and faith? Jackson county is the place, the point that we should have continually in view. A brother the other day said that he had a thousand dollars and he was keeping it to purchase land in Jackson county, as soon as it would be proper to do so.

Joseph F. Smith

18 July 1884

Journal of Discourses 25:245-251

We are not nearly as united as we ought to be. If the people of Huntsville, whose Bishop has been reporting them, had been united as Saints should be, and as I trust they will be some day, the probability is that they would have been much better off financially than they now are.

Co-operation is a principle that President Young was very much concerned about, and that he endeavored, with his brethren, to impress upon the minds of the people throughout the land. Under his administration our co-operative institutions were established, and by his efforts, many of the people, especially in the southern part of Utah and in Arizona, became united together in organizations that were called “the United Order.” The object was co-operation, that the principles of union in labor as well as in faith might be developed to its fullest extent in the midst of the Saints. We all believe in being united in faith. We all profess to believe that there is one God, one faith, one baptism, and that we should be one people; but notwithstanding we profess this, our individuality stands out very prominent. Many of us cannot see just the same as our brethren see, and we cannot possibly be wholly united with them. We do not expect – I do not expect at all events – that the people will come to see eye to eye all at once. I believe this to be a work of great importance, and one that will not be accomplished without years of experience, and perhaps we will have to suffer many chastisements and reproofs before we are brought to a unity of the faith. Yet we ought to try to see eye to eye as far as possible. Our being united does not destroy our individuality at all. We can be just as strong in our individuality when united in regard to the purposes and designs of the Almighty, as we can possibly be when in opposition to these purposes and designs, and to our brethren who are united in regard to the things of God. Indeed I think it

evinces a stronger characteristic of individuality for men and women to bring themselves into harmony and union with the purposes of the Almighty than to be divided against them or separate from them. Of one thing I am certain, and that is, that we ought to seek to become acquainted with the principles of economy. We ought to use the best wisdom, judgment and understanding we can obtain in our temporal as well as in our spiritual affairs and concerns. You take a community like the community of Huntsville, or any community of Saints in a Ward, isolated, perhaps, in a little valley, and if there is union and co-operation in their midst, thousands and tens of thousands of dollars can be saved in their own pockets; while, on the other hand, if individuals are left to do as they please, thousands of dollars will go out of their pockets into the pockets of speculators and others. I know that to be true. As Bishop Hammond has very truly said, there is in Huntsville from half a dozen to a dozen mowing machines, when two or three would be ample to do all the work which is required to be done in that place with these machines. This being the case, as stated by the Bishop, then all the thousands of dollars which have been expended upon these superabundant machines and other implements, have gone out of the possession of the people into the pockets of outsiders and strangers; whereas if they had been contented with having just enough, they could have devoted the balance of their means in other directions, or have placed it in such a position as that it would bring them interest, instead of being operated and used by their enemies, perhaps, for their political or religious destruction. There is no reason why the principle of unity should not operate in the midst of the Latter-day Saints, except that we are too selfish. It should not be "every man for himself;" but we are many of us covetous. We desire in our hearts to have everything our neighbor has, whether we need it or not. In order to be like our neighbor; in order that we may associate with him, and that our daughters may associate with his daughters, and our sons with his sons, we must have as fine a house, as costly furniture, as many horses, as many plows, reaping and mowing machines, and headers, as many cows, as many sheep, and as many luxuries, whether we can afford it as well as our neighbor can or

not. Now, all this is extremely foolish. It is wrong. We see a vehicle which costs \$200, more or less, and we do not absolutely need it – only we must have it to be like our neighbor – would it not be better to put that money in the bank, or lend it to somebody in business, and thus while benefiting others with our capital, secure interest upon it for ourselves. Certainly it would. In that way the money would be a help to you; whereas if you purchase the wagon you do not require, in addition to paying an exorbitant price in the purchase which is generally the case. The wagon will very likely be left exposed to the sun and wet – as wagons too frequently are left by great many of the people – and soon becomes useless. Some men think nothing of buying a very nice carriage, spring wagon, or other wagon of some kind, and treating it in this way until it is ruined and worthless. The same with valuable agricultural machinery; too much of it is bought and used for two or three days, or two or three weeks in a season, or for a whole month in a year – say a reaper, or a mower, and where is it the rest of the year? Out doors in the sun and rain, and before it can be used next season, it must be taken to a black-smith's shop for repairs; for through exposure it has become rusty, the wood season checked every joint loosened. This is the way some people use their agricultural implements whereas with very little trouble they might be stored away in the shed, kept dry and secure, and ready for service when the next season came round. But the better way of all is – in a small community where every man knows his neighbor, and where all are on neighborly terms, to consult together, and to form into co-operative bodies for the purpose of transacting the business necessary to be transacted outside of their little community. By thus consulting together, and using the combined wisdom of the community as to the number of reapers, mowers, etc., they will need to do the work of the community, a great deal might be saved. One man need not own the machinery. They could all join together, each contributing a certain sum towards its purchase, which they could use to mutual advantage, and see that it is well housed and taken care of when out of use. In this way a community could save thousands of dollars year after year, and I know the principle is a correct one for the people of

Zion. It is a principle of economy. Money is something which a man ought to be able to take care of, and use wisely if he has it; if he does not know how to take care of it, it will escape from his pockets, it will take the wings of the morning and flee away.

I think we ought to be united in all these things, in the purchase of machinery and of the vast amount of merchandise that we consume, that we do not manufacture or produce among ourselves. The very foundation of all real prosperity is home industry and home manufacture. This lies at the foundation of the prosperity of every permanently prosperous community. It is the source of wealth. I think, therefore, we ought to encourage home industry. We ought to co-operate together, if there is any kind of business in which there is a profit, let us operate together and have the benefit of that profit among ourselves, instead of giving it to strangers. Why should we encourage the stranger to come here and import wagons to sell to us when we have got the brains and the money to sustain that business among ourselves? Why should we not rather do such things ourselves, and supply business and employment for our own people, many of whom are idle, and be independent of the world, and if there is a profit in it, put that profit in our own pockets, and use it for the comfort and happiness of our wives and children? It is a fact – at least it was reported to me as a fact by a person who is supposed to be acquainted with the business – that one man who deals in wagons and agricultural implements in Utah Territory, put \$30,000 into his pocket in one year, and he is only an agent for the company he deals with. I presume that the company put an equal amount into their pockets as the result of his labors; but the agent, as I was informed, put \$30,000 in his own pocket as the result of his business. Who is it that buys the wagons, the plows, the harrows, the reapers, the mowers, etc., in Utah Territory? Is it the Gentiles? No, it is the Latter-day Saints. Those who are not Latter-day Saints are not engaged in agriculture as a rule. If there are any of them tilling the ground they are exceptions to the rule and they are very few and far between. They are not the people who use the wagons. They may, it is true, use some of them at the mines in hauling, etc., etc. The vast bulk of this class of merchandise is consumed by the

Latter-day Saints. The result is that the Latter-day Saints put that \$30,000 into the pocket of the man I allude to. That same man sat on a Grand Jury and he paid to indict a man for marrying, acknowledging and maintaining his wives. That same man stands head and shoulders above many of his fellows in opposition to the Latter-day Saints, and in using his power abroad as well as in Utah against the interests of the people from whom he gets his money.

I do not feel that the Latter-day Saints are using their best wisdom, or acting upon the principle of the highest intelligence, when they sustain and patronize such men, especially when they have got the skill, the intelligence and the means to do all such business independent of all strangers or foreigners. I know they can do it if they will only co-operate together and do business upon business principles. Our honesty with the world is proverbial. It is the universal testimony of outsiders that trade with us here, that the Latter-day Saints are the most honest and best paying people they ever did business with. I believe this is true. If a Latter-day Saint owes a Gentile and also a brother, it is said, he will pay the Gentile every time in preference to his brother. Well, I do not know that this is right. I think if he cannot pay the full amount to both, it would be proper to pay each a proportion. Would not this be just as honest – instead of paying all to the Gentile and leaving your brother without anything? I think so. I do not know that we do this sort of thing to any extent; but I have sometimes herd of people that were thought to be very good payers to the outsiders, but were not so prompt in paying their brethren. I do not think that is exactly right. I think we ought not to go in debt at all beyond what we can pay. The Lord commands this. We ought to live within our means if possible, and if it is not possible and we keep living beyond our means, it is only a question of time when we won't trust us, and we will have to live within our means or die, or steal, as some one has added. When it comes to that kind of thing I feel as Dr. Johnson did when the beggar accosted him, “Why don't you go to work?” said the Doctor. “I cannot get any work, I cannot get anything to do, and you know, Doctor, I must live.” “Well,” said the Doctor, “I don't see the least necessity for it.” (Laughter.) When a man won't pay his debts, or will not live within his means, when he knows

what his income is: when a man will continue to get in debt to his neighbors as long as he has got any credit, knowing all the time that he cannot pay his way – well, I do not know that there is much necessity for that man to live. Perhaps the world would be as well off if he should pass away quietly somewhere. Every Latter-day Saint ought to learn – and especially every youth in Israel ought to learn – that every one of them should try to make the world a little better for their being in it, if they possibly can. We all ought to try to do some good. If we will do that, then there is some necessity for our living. God will bless us in our labors and efforts; and if we will co-operate together in our temporal affairs and conduct our business on correct principles, the world will be better for us, and we will be better off in the world. We will have more means to build up the kingdom of God; we will have more to use for the gathering of the poor, for the building up of Zion, for the benefit of the Saints, and for our own benefit, and we will have much more power in the world. Money is a powerful agent in this degenerated age. It is said that knowledge is power. Knowledge should stand above money or wealth. But in the present condition of the world money takes the lead.

This ought not to be the case with us. The Lord says in the scriptures, “make to yourselves friends of the mammon of unrighteousness.” What for? Obviously that you may have power and influence with the unrighteous.

Now, if we had wealth – and we are bound to have it by and by – those who worship wealth would either covet it and hate us and try to destroy us to get it, as some are doing, or else they would be bound to acknowledge the power we could wield through the possession of wealth. Well, now, we need not be at all afraid of the former. They cannot destroy us; for the Lord is our friend, and we are His friends. He will not suffer them to rob and plunder us; and take away from us our possessions; or if He does, he will give us more abundantly; because if we possess riches they will be the Lord's. We will dedicate them to Him, if we do our duty, and they will belong to Him, and surely the Lord will protect His own. We should not despise these things, but should endeavor to use them for the accomplishment of the all-wise purposes of the Almighty.

The Lord has said, Zion shall become the richest of all people. The earth is the Lord's, and the fullness of the earth is His. The cattle upon a thousand hills are His. The gold and the silver and all the mineral wealth of these vast mountains belong to the Lord. And although the wicked may get possession of them for a little while, yet they will perish by and by, and leave all their wealth behind. They cannot take it beyond the grave. By and by the Lord will overrule these matters in such a way, that the righteous, those who love God more than they love the world, and will use their means to the honor and glory of God, shall be made possessors of the earth and the fullness of it. It will be theirs to use for every purpose that is right and legitimate – to manipulate armies if necessary – to manipulate nations, or the world if necessary, to the carrying out of the purposes of Almighty God. We do not want to lavish it upon the lusts of the flesh. We should not desire it for that purpose.

If we do, God will withhold it from us, I hope; for no man should have wealth to gratify the lusts and desires of the flesh. We should use it to the honor and glory of God's name, and to the building up of His Kingdom.

We ought; therefore, to co-operate together in our mercantile institutions. It is as much a duty to sustain these as any other duty devolving upon us, or now as at any former time. We should patronize our brethren. We ought to see eye to eye in regard to these things. We ought to be united in everything. We should cheerfully extend a helping hand to our neighbors from time to time. If our neighbor is oppressed, if he lacks knowledge or understanding or skill in the management of his affairs, you that have skill and experience and know how to husband your strength and means, ought to take pains to instruct your neighbor or brother who is not as thoroughly posted as you are. The instructions he receives in this way will benefit him and will not injure or impoverish you. We ought not to be miserly in regard to anything we possess, that is good. We can freely impart to others and not diminish our own store. We can impart our experience for the benefit of others. If our brother is about to buy something that is apparently not required, it would be a benefit to the poor man, who lacks judgment, for the Bishop or his counselors, or for his Teacher

to go to him and endeavor to show him the mistake he is about to make. I think we ought to co-operate together in all these matters, be one in all respects, and not be like the world, “every one for himself and the devil for all.” The Lord has told us in a revelation through the Prophet Joseph Smith, that except we are one, we are not His. He has said that we must be united. We must be one. We should see eye to eye. We should help each other; help our neighbor and our brother. The Savior very beautifully describes who is our neighbor in the example of the good Samaritan. Who is your neighbor? Who is your brother? Why, the man that ministers to you in the time of need; the man that is your friend in the time of adversity; the man that extends a helping hand and saves you from error; the man that gives you the benefit of his experience and of his superior intelligence – he is your neighbor, your friend and your brother. Those who have embraced the Gospel – and especially those who are endowed with the authority of the Holy Priesthood, and are called to be saviors upon Mount Zion – ought to be the first and foremost in this good work of being saviors of their neighbors, and of their fellow creatures on the earth. It is our duty to teach correct principles, to instil them into the hearts of our children, and into the hearts of our neighbors, and to see that these principles are grounded in our own hearts; for except a man has been converted himself, and has a knowledge of the truth, it is folly for him to undertake to teach others the right way. But when the principles of the Gospel are thoroughly established in our own hearts, we can then go in the midst of our fellow creatures and say, “Come and follow me.” We can do this consistently. We are called to be teachers of these principles to the inhabitants of the earth. We are called to be God's people, not a people of the world, for we have come out of the world. We ought to be united in all things temporal as well as spiritual. With God all things are spiritual. There is nothing temporal with Him at all, and there ought to be no distinction with us in regard to these things. Our earthly or temporal existence is merely a continuance of that which is spiritual. Every step we take in the great journey of life, the great journey of eternity, is a step in advance or in retrogression. We are here in mortality, it is true; but we are ahead of that condition we

occupied before we came here and took upon us mortality. We are a step in advance of our former state. What is the body without the spirit? It is lifeless clay. What is it that affects this lifeless clay? It is the spirit, it is the immortal part, the eternal being, that existed before it came here, that exists within us, and that will continue to exist, and that by and by will redeem these tabernacles and bring them forth out of the graves. This whole mission of ours is spiritual. The work we have to do here, although we call it temporal, pertains alike to our spiritual and our temporal salvation. And the Lord has just as much right to dictate, to counsel, to direct and guide us in the manipulation and management of our temporal affairs, as we call them, as He has to say one word in relation to our spiritual affairs. So far as He is concerned there is no difference in this regard. He looks upon us as immortal beings. Our bodies are designed to become eternal and spiritual. God is spiritual Himself, although He has a body of flesh and bone as Christ has. Yet He is spiritual, and those who worship Him must do so in spirit and in truth. And when you come to separate the spiritual from the temporal, see that you do not make a mistake. Some are inclined to say, “the Lord has a right to manage my spiritual affairs, but I will not allow Him to interfere with my temporal affairs.” Why, bless your soul, temporal things pertain to spiritual things. They minister to the spiritual man though they may be clothed with a tabernacle of flesh. The Bishop has as good a right to counsel the members of his Ward in relation to the purchase of merchandize or machinery, where and when he can do so wisely, as he has to counsel them in regard to spiritual matters. He has just as good a right to do the one as the other. He is a father to the people of the Ward. He is placed over the people for the purpose of leading them in the way of truth and righteousness, and it is his business to look after the temporal – if you chose to make any distinction between the temporal and spiritual – as well as the spiritual things. And President Taylor has as much right to direct the people in temporal things as he has in spiritual things. We ought to acknowledge that right, and ought to do it freely and cheerfully, because we should see that it is right. We are under no compulsion to do so if we do not see that it is right; but at the same

time it is a correct principle, and every Latter-day Saint ought to have intelligence enough to know that this is the best thing for him to do – to be united, to be one with his brethren.

April 1889

Conference Report, p.69

Now, if we are not faithful to this law, what evidence have we that we shall be faithful in other things? The Lord instituted it as a substitute, because of our lack of faith, for the higher law of consecration, in which the Lord requires not only all that we have, but our hearts also; and by this substitute He designs to prove us, to see whether we will be obedient or not. I perceive in this principle something that is of greater worth to me than all the substance that I put into the storehouse of the Lord as tithing. That may be used wisely or unwisely, so far as I know. What have I to do with that? It matters not to me what is done with it. It is my duty to obey the law that God has given. This is exemplified in the remarkable instance referred to by president Cannon – that of requiring Abraham to offer his son, Isaac. Did God ask him to, do, this because he delighted in wringing the heart of His servant and causing him anguish? Not at all. The Lord has no delight in that. But He wanted to put His servant to the test, to know whether he was willing to sacrifice himself or not in obedience to the requirement of heaven. That is what God wants in relation to this principle of tithing; He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages, and devotes his whole time to the service his employer, and he receives \$1,000 or \$2,000 a year for his salary, it is an matter for him to tell how much he owes for tithing. If I earned \$2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses

necessary to the maintenance of my family, before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it. Then, if a farmer raises 2,000 bushels of wheat as the result of his year's labor, how many bushels should he pay for tithing? Well, some people will go, straightway to dickering with the Lord. They will say they hired a man so and so, and his wages must be taken out; that they had to pay such and such expenses, and this cost and that cost; and they reckon out all their expenses, and tithe the balance. If a man earns \$1,000, and it has cost him \$600 to live, he pays tithing on the remaining \$400. He considers that his net income, and he reckons with the Lord on that basis. Well, a great many of the Latter-day Saints reckon with God in just that way.

Now, you are at liberty to do as you please in regard to this matter. You can choose which ever course you wish. But let me say to you that as we measure out so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us: and if He undertakes to do so, we shall get the worst of it. I think we had better be honest with the Lord, and deal justly and liberally with Him; for, as it is said in the scriptures, the liberal man deviseth liberal things, and by his liberality shall he stand. My experience in my childhood was that when the widow paid one-tenth of every bushel of potatoes, of wheat, of oats of barley; when she paid the tenth chicken, or egg, the tenth calf, the tenth colt, the tenth pound of beef, or pork – when she did this she was blessed, and I know it. God opened up her way, and multiplied blessings upon her; and though a widow, driven into the wilderness with a large family, and without means to take care of them, she never had to ask for or receive help from the Church to feed and clothe her or her children. The Lord provided for her, because she put her trust in Him and she was obedient to His law. I am a witness to that. And the Lord will provide for other widows in the same way. He will provide for all His people according as they put their trust in Him and are faithful and obedient. “Obedience is better than sacrifice, and to hearken than the fat of rams.” It is the heart and the willing mind that the Lord requires of His people, and not so much their substance. He does not need our obedience.

But we need to be obedient; for it is through obedience that we will receive the reward.

So I come to the conclusion that the principal thing about tithe paying is obedience to the law, and that more good will come to us through that obedience than to anybody else. We may be worth our tens of thousands, and pay an honest tithing on our income, making our tithing a large amount; yet the good that will come to ourselves by being obedient to the law of God will be far greater in the end than the good which our substance may do to the poor. He is more blessed who giveth alms than is he who receiveth them. The trouble is, when a man becomes rich he at once begins to feel too poor to be obedient to the laws of God. Riches make men poor when it comes to dealing with the Almighty. The poor man can easily pay his tithing and contribute of his little substance for the benefit of the needy; but if he becomes a millionaire, or anything like it, then his heart begins to narrow up. The result is he deprives himself of the opportunity of receiving greater manifestations of the kindness and mercy of God unto him, which he could receive through the increased amount of good he could do with his enlarged means. Obedience is what the Almighty requires. It was obedience that He required of Abraham. I am speaking now of obedience to God, and not to man; and I am at the defiance of any man to prove that obedience to God, even in the paying of tithing, is not better than disobedience – better to the man himself, and better to the whole people. If a man is obedient to this law of tithing, he is entitled to the blessing of God himself and, so far as he is concerned there are means in the storehouse of the Lord for the feeding of the poor, for the sending of the Gospel abroad, for the building of temples, and for the accomplishment of His purposes; but if he is not obedient to this law, then there is nothing there, and he himself is deprived of the blessing that the Lord would otherwise give to him. I do not believe in obeying man, only when my judgment or the inspiration of the Almighty tells me that obedience to that man will be wise and good. In other words, I am not a believer in blind obedience. I think those who know me can bear record to my testimony that I never yet obeyed any man, nor have I to my knowledge obeyed God, blindly. What I have done I

have done with my eyes open. I have done it willingly, because I have believed or have known it to be good. That is why I obey the counsels of the servants of God, and why I obey His law. I know it is pleasing in the sight of the Lord for me to do this, and I receive benefit thereby.

October 1899

Conference Report, p. 42

This is the position the people will be in when they come to claim an inheritance in Zion, if their names are not found recorded in the book of the law of God. And I want to tell you that this refers directly to the law of tithing. In the first place it referred to the law of consecration, but that law, as has been explained, was not properly kept, and inasmuch as people are under greater condemnation when they keep not the laws that are given them, the Lord in His mercy withdrew from the Latter-day Saints the law of consecration, because the people were not prepared to live it, and as long as it was in force and they kept it not they were under condemnation. The law of tithing was given in its place.

April 1913

Conference Report, p.7

What a wonderful organization it is! Whoever has thought of it except he whom the Lord revealed it to? When did it ever exist in its perfection before as it exists today? And to whom are we indebted for the intelligence, wisdom and knowledge that has perfected this organization and established it for the government and the upbuilding of Zion and for purification of man-kind – to whom are we indebted? To the Lord God Almighty, to the Son of God who spoke to Joseph, the prophet, by Iris own voice and by the voice of messengers sent to him, by whom Joseph was instructed and enlightened and empowered to effect an

organization such as the world never knew before, unless it was in the days of Enoch. Even the principles that were taught to Enoch have been revealed through the Prophet Joseph Smith; but the people are not prepared for them and so they are postponed, delayed, or shelved for the time being, and we are trying to work ourselves up to the standard before God, or to the point in which we will be worthy to engage in the order of Enoch, in which we may become more perfect than we can possibly be under the present system that we are governed by.

First Presidency

20 August 1874

Letter to United Order Presidents & Board of Directors

Dear Brethren:

Your letter of the 2nd inst., sent by the hands of Bishops Gardner and Bunker, has reached us, and we are much pleased to learn from it, and from the statements of these Bishops, of your general prosperity and the success which has attended your labors under the United Order.

You say that those who have entered the Order with their time and all their substance fully controlled, move along with little trouble; while those who have interests separate from the Order have to use part of their time to see to those interests.

These are the results which we should expect to see follow where people have divided interests. If a man presented himself to you for baptism, and requested that only a portion of his body should be baptized, you would reject his application and say to him that he must have his entire person immersed or he could not become a member of the Church. So with the Order: we do not wish to accept a portion of a man's person and a portion of his substance; therefore, until he is ready to enter himself and with all that he has he should not be a member of the Order, and this is our instruction to all the branches of the Order. This alludes particularly to persons who are not in debt so but that they can settle up and come into the Order if they so choose. There are many points, however, which need explanations, and as Brothers Erastus Snow and Geo. Q. Cannon will visit you before long they will be able to make them.

You say that your Monthly Board Meetings are not attended by a quorum of the Board from settlements outside of St. George, and that this arises from a feeling that each settlement organization considers itself empowered to do its own business to suit its own convenience.

Each settlement organization is thus empowered; but where there is business of a general nature in which the Stake is interested, each should report to and be governed by the action of the central organization in council with the other officers of the Order, and when it is desirable to arrange the prices of labor, of products and of manufactures, delegates should be sent from the settlement organizations to meet for that purpose with the Board of Directors at St. George.

As you will see by the Articles of Incorporation, copies of which we have sent to you, we are organizing the Order under the statutes of the Territory. This is not for the purpose of "perpetuating individual interests;" but to protect ourselves by law and that it may be a shield to us. If the law is not as perfect as we wish it was, it answers an excellent purpose and we can operate under it, if we are so disposed, to great advantage. It is the use of the words "stock" and "dividend" which has created the impressions of which you speak; but these phrases are necessary to carry out the law.

The question is asked: If a man turn his mule teams into the Order, and they are put in his charge to go teaming with, and he would earn, say five hundred dollars in goods, money, etc., when he returns what must he do with this means?

He should pay the amount earned by the teams into the treasury; then, should he want some portion of those earnings for his own and his family's use, it should be given to him by the Board or the Superintendent, and be charged to him as a portion or his dividend. These teams being an active trust, the owner, when he turns them into the Order, received stock therefor, which stock will be entitled to dividends. This explains also the other question respecting a member who turns in all his substance and receives credit for it, but only draws pay for his time, and this pay proving insufficient, even with strict economy, to support his family, it is asked, "Will he not be compelled to draw from his original capital, and, finally, consume it altogether?"

If a man's substance is active, he will draw a dividend upon it in addition to his labor; if the Order, however, cannot make it produce as he can, let him retain it as a stewardship under the

direction of the Board. If a man can support himself before entering into the Order, he can certainly sustain himself after entering into it; for one grand feature of the Order is retrenchment. A man who cannot sustain himself before or after entering into the Order will live as the rest of us, and probably his account will be more than his wages, still it is not a debt against him.

You ask: "Can the United Order be conducted on the system of a well-regulated family?" etc.

Yes, certainly; but we are scarcely in a position to carry this out now, though this system of living will eventually be reached. Should this be adopted, however, in any of the branches of the Order at the present time, care must be taken in the keeping of books to have every member of the family charged with the amount he or she may draw. This is not for the purpose of creating a debt against each, but that an account of the expenses may be kept and that it may be known how the means has been expended. Jealousies are apt to arise and people think they have not drawn as much as they have; by keeping books this will explain all, so that every one should be perfectly satisfied.

The proceeds of the labor of the respective organizations of farming, mechanical, manufacturing and stock-raising departments should be controlled and disbursed through one treasury, under the Board of Management, and that Board with the delegates from the other organizations, should regulate the prices.

We do not wish to say anything upon the subject of wages. Each Stake, where there is an organization, must appraise its own produce and labor. Men can be selected as appraisers, in whom the people have confidence and whose decision they will abide, to place value upon the labor of each class.

The Order will pay its tithing in bulk, and perhaps do a great deal more, and those who do not join the Order should pay their tithing promptly.

With kind love to yourselves and all the Saints, and praying for your continued prosperity, We remain, Your Brethren,
Brigham Young, George A. Smith, Daniel H. Wells

Articles of Association

WHEREAS, We the undersigned being desirous of forming a corporation for purposes hereinafter mentioned do adopt the following

ARTICLES OF ASSOCIATION.

ARTICLE I.

The name of this corporation shall be The United Order of

ARTICLE II.

This corporation shall continue in existence for a period of twenty-five years.

ARTICLE III.

The objects of this corporation are for Mining, Manufacturing, Commercial, and other industrial pursuits, and the construction and operation of wagon-roads, irrigating ditches, and the colonization and improvement of lands, and for establishing and maintaining colleges, seminaries, churches, libraries and any benevolent, charitable, or scientific association, and for any other rightful objects consistent with the Constitution of the United States and the laws of this Territory. Also to take, receive, and execute trusts, either passive or active; and for these purposes shall have the right and power to receive, take, and hold, either by gift, purchase, or devise, the right, title, interest and possession of real or personal property; and may bargain, sell, and alienate the same, and thereby pass such title thereto as it may hold therein.

But it is expressly understood and agreed that when property is held by this corporation as a trustee, the beneficiary of the trust shall not, in consideration of such trust, be entitled to stock in said company; and it is further understood and agreed that

if the beneficiary holds and keeps possession of the trust property, this company shall not be accountable or liable, nor in any way responsible for the rents, issues, or profits thereof. But the trust, duty, power, interest, and authority of this company to such property shall be as expressed in the Deed of Conveyance thereto, of real property, or in the agreement between the parties, if personal.

ARTICLE IV.

The general place of business of this corporation shall be , in the Territory of Utah, with the right, privilege, and power to establish one or more branch places of business in each or any of the counties of the Territory.

ARTICLE V.

The capital stock of this corporation shall be dollars, which shall be divided into shares of one hundred dollars each.

ARTICLE VI.

The officers of this corporation shall consist of a Board of Directors, a President, two Vice-Presidents, a Secretary and a Treasurer (in number), whose qualifications shall be to own and hold in said corporation at least shares of stock; and whose term of office shall be one year and until their successors shall be elected and qualified.

ARTICLE VII.

There shall be an annual meeting of the Stockholders of this company, held at its general place of business in the county of Territory of Utah at on the in of each year, for the purpose of electing Directors to serve for the ensuing year; notice of which shall be given as prescribed by the by-laws.

The Directors, when so elected, shall be notified of that fact

by the secretary of the meeting at which such election is made, and thereupon they shall, within twenty days thereafter, meet and organize as a Board, and shall elect from their number a President, two Vice-Presidents, a Secretary and a Treasurer.

ARTICLE VIII.

The Directors, when so elected, shall be notified of that fact by the secretary of the meeting at which such election is made, and thereupon they shall, within twenty days thereafter, meet and organize as a Board, and shall elect from their number a President, two Vice-Presidents, a Secretary and a Treasurer.

ARTICLE VIII.

All elections, whether by the stockholders or by the Board, shall be by ballot, unless at the meeting at which the election is to be made, it is decided by a majority of those present and entitled to vote, to make the election viva voce. The person receiving a majority of the votes cast shall be deemed and declared duly elected.

ARTICLE IX.

The Board of Directors shall have power to make all by laws for the management of the property of the company, the regulation of its affairs, the transfer of its stock, for prescribing the duties of its officers, agents and employees, and such other by-laws, rules and regulations as may be necessary for fully carrying out the objects of this corporation. They shall have power to appoint from the members of said Board or from the stockholders, an executive committee not to exceed five in number, whose part in the management of the affairs of the corporation shall be as prescribed by the by-laws, and shall also have power to appoint or provide for the appointment of all appraisers of property, agents, assistants, and employees, whose services in this corporation may be necessary. And no contract shall be binding on this corporation

except when made by the Board or its duly authorized agents.

ARTICLE X.

Any officer of this corporation may be removed for conduct prejudicial to the interests of the same, by a two-thirds vote of the Directors.

ARTICLE XI.

Any vacancy occurring in the Board of Directors or other office of the corporation, may be filled by the Directors until the next regular election.

ARTICLE XII.

Any officer of this corporation may resign his office by giving the Board thirty (30) days' notice in writing, before the same is to take effect, but the same may be accepted on shorter notice.

ARTICLE XIII.

The individual or private property of the stockholders shall not be liable for the debts or obligations of the company.

ARTICLE XIV.

subscribers hereto have each fully paid of the capital stock subscribed by transferring, paying and conveying to said corporation the following real and personal property, the value of which has been ascertained by competent parties, duly appointed for that purpose, a description and kind of which are given in the schedule hereunto attached and which is hereby declared to be a part and portion of these Articles.

ARTICLE XV.

The Directors shall have the right and power to declare dividends on said stock whenever, in their judgment, there are funds for that purpose due and payable. But when so declared, the same may be paid to the stockholders in proportion as they may be entitled, or credited to them in the books of the company, and stock issued to them in payment thereof, at the option and in the discretion of the Directors.

ARTICLE XVI.

The names, places of residence, and number of shares taken by each subscriber hereto are as follows --

Name.
Place of
Residence.
No. of
Shares.

In witness whereof we have hereunto set our hands this day of A. D. 187 .

County of 55. Precinct of City of On this day of A.D. 187 personally appeared before me Probate Judge in and for the county of , Territory of Utah, whose names are subscribed to the foregoing instrument, as parties thereto, and who on their part executed the same, and the said parties duly acknowledged to me each for himself and for the other parties to the agreement that they each respectively executed the same freely and voluntarily and for the uses and purposes therein mentioned.

In witness whereof I have hereunto set my hand and affixed my official seal, in the city of this , county of , this day of , A. D. 187 Probate Judge.....

TERRITORY OF UTAH County of

We,

being the same persons whose names are in, and who subscribed the foregoing agreement, being first duly sworn according to law, on our several oaths do say that it is bona fide the intention of the persons named in said agreement to commence and carry on the business as therein mentioned, and that said affliants and each of them verily believe that the parties thereto are able and willing to pay for the shares of stock subscribed by them in said company, and that has been paid.

By-Laws of the United Order

BY-LAWS OF THE UNITED ORDER OF

SECTION I.

The fiscal or business year of this Company shall commence on the first day of in each year, and shall terminate on the day of

SECTION II.

All meetings of the stockholders of this Company, whether regular or special, shall be held in the Company's office in , unless some other place be designated by the Directors; Notice of which, stating the time, place and object thereof, shall be given by the Secretary of the Company, by publishing the same for at least ten days prior to such meeting.

SECTION III.

The stockholders owning not less than one-third of the

capital stock, may at any time call meetings, notice of which shall be given as prescribed in the foregoing section. If at any such meeting so called a majority of the stock is not represented, either in person or by written proxy, such meeting shall be adjourned from day to day, not exceeding three days, without transacting any business; and if within said three days, stockholders having at least a majority of the stock do not attend, and participate in such meeting, then the same shall be dissolved.

SECTION IV.

A regular meeting of the Board of Directors shall be held at o'clock on the in each month, at such place as the Directors shall from time to time prescribe, which may be continued or adjourned at the discretion of the Board, a majority of whom shall be a quorum to do business.

SECTION V.

The President or any three Directors may at any time call special meetings of the Board, due notice of which shall be given, of time and place, to the Directors personally, or by publishing the same for at least three days prior to the holding thereof.

SECTION VI.

It shall be the duty of the President to sign all deeds, bonds, notes, and other writings obligatory, to which the Company is a party, when such writings shall have been approved by the Board or the Executive Committee. He shall preside at all meetings of the Board of Directors and of the Stockholders, and in cases of a tie, shall have the casting vote. In the absence of the President, or when, for any cause, he is unable to discharge his duties in person, one of the Vice-Presidents shall exercise all of the powers and perform all of the duties of the President; the Vice-Presidents shall have precedence in the order in which they are respectively designated in the order of their election. When the President and

both the Vice-Presidents are absent from any meeting of the Board or the Stockholders, a President pro tem. shall be elected by and from among the members thereof.

SECTION VII.

The Secretary shall, unless by the Board otherwise ordered, make out a statement at the end of each year, showing the financial condition of the Company and lay the same before the Board at their next regular meeting. He shall have a general supervision of the accounts of the Company, and shall have sole custody of the corporate seal, and affix the same to all instruments required to be sealed, and perform such other duties as shall be required of him, by the Board of Directors.

SECTION VIII.

It shall be the duty of the Treasurer of this Corporation to receive and safely keep all moneys, valuables, evidences of value, and other property deposited or entrusted with him by the Board, and to disburse the same on warrants issued by the Secretary, countersigned by the President. He shall preserve the vouchers in support of all disbursements by him made and shall keep accurate and complete accounts of all money or other property received and paid out, and of all transactions appropriately belonging to the duties of his office, in books prepared for that purpose; which shall at all times be open to the inspection of any member of the Board. He shall render, at the end of each fiscal year, or often if required by the Directors, a statement of the receipts and disbursements during the preceding year, and present the same to the Board at its next general meeting thereafter, and shall do and perform such other duties as shall be required of him by the Board of Directors.

SECTION IX.

The Board of Directors shall elect from their number an executive committee of three, whose duty it shall be to attend to

the business of the Company, subject always to the control and direction of the Board. They shall appoint, either from their own number or from among the stockholders, two or more appraisers, whose duty it shall be to assess the value of all property to be bought by or turned into the Corporation, provided, in case of dissatisfaction with such appraisal, an appeal may be had to the Board of Directors, or other appraisers may be added for that case.

SECTION X.

The Secretary of the Company shall keep, in a book provided for that purpose, a correct copy of the proceedings of each meeting of the stockholders, as well as of the Board of Directors. Such record shall show the name of each Director present at such meeting of the Board and the name of any Director voting against any proposition, whenever such Director shall desire the same placed upon record. He shall also keep a book, labelled "Book of Stockholders," containing the names of all persons alphabetically arranged, who are or shall be stockholders in this Company, showing their place of residence if known, the number of shares of stock held by them respectively, the time when they became owners of such shares, as also the time when they may have ceased to be stockholders, which books, during the office hours of this Company, shall be open for the inspection of stockholders.

SECTION XI.

A certificate of stock shall be issued for fully paid up shares, and shall be signed by the President, and countersigned by the Secretary, and shall express upon its face its number and date of issuance, the number of shares for which and the name of the person to whom it is issued. No transfer of stock shall be made when a certificate thereof has been issued, until such certificate is properly endorsed and returned to the Company. In case of the loss or destruction of a certificate of stock a duplicate thereof may be issued, provided a sufficient indemnity bond against loss or

damage to the Company, by reason of the finding such lost certificate, be first approved by and filed with the Secretary.

SECTION XII.

This Company will not be the recipient of a trusteeship for personal property, unless it has an active duty to perform in connection therewith, with full right, power and authority to exercise and carry out such trust, as in its judgment, it may deem for the best use and benefit of the beneficiary thereof; nor will it be a mere passive trustee for real property, except the grantor thereof make provision for just compensation for all labor and duties by it performed in carrying out the object and design of such trust; and it is distinctly understood and agreed by this Company and the party or parties making such deeds, his or their heirs or assigns, and this clause in effect shall be incorporated into every deed of trust to this company, that all expenses and costs incurred in protecting the legal title thereto, or other labor connected therewith, including the labor of making and executing the deeds of the same, shall be paid by the beneficiary of the trust; and that for such expenses, this Company shall have a lien on such property for the security thereof.

SECTION XIII.

When this Company is called upon or required to exercise an active power, connected with the duty of trusteeship, and this provision shall be in substance incorporated into every such deed of trust, it shall not be liable, accountable, or in any way responsible for the rents, issues, profits or losses of such property so long as it allows the beneficiary of such trust to have and hold control over the same; but in consideration of its agreement to have and exercise such trusteeship, it shall have the right, power and authority to, at any time, take possession of such property, and out of the rents, issues, and profits thereof, apply the same, in its discretion, to the maintenance of the beneficiary of such trust, his heirs or assigns; but in case the beneficiary of such trust shall wish

to sell his interest in connection with, or separate from the legal title, he shall first get the written consent of this Company; and in case he fails to do so, and sells or attempts to sell his interest in such property, or in case of his insolvency or legal judgments against him or them, then said Company shall have the right and power, at its option, to sell and dispose of such property on such terms, and in such manner as it may deem expedient, and out of the proceeds of such sale, apply the means arising therefrom, to the maintenance and support of the beneficiary of said trust, his heirs or assigns, or it may, in its discretion, pay the whole of said proceeds to said beneficiary, in which event its liability ceases. And it is distinctly understood that the said trustee shall, in all trust property, have the option to purchase the same at the lowest market value, whenever the beneficiary thereof is desirous of selling his interest therein.

SECTION XIV.

This Company will not be the recipient of any trusteeship, unless the property so to be conveyed is free from all incumbrances; nor will it accept the trusteeship unless the beneficiary of such trust or the grantor will sign and endorse these by-laws.

SECTION XV.

These by-laws may be amended, altered, or repealed at any general meeting of the Board, by a two-thirds vote thereof.

Instructions for Members of the United Order

For numerous reasons, obvious to the reflecting, it has been deemed best to organize the various Branches of the United Order in accordance with the laws of our Territory, as they afford us ample scope for carrying out plans for our more prosperous temporal welfare in learning and practising the best methods for

living, letting live, and helping to live, until we can become self-sustaining, and all enjoy the necessities and comforts of life; also that we may be better able to sustain our operations against aggressions, whether internal or external.

The brethren were instructed that the first "articles" were only for the time being, and that we should proceed under them until we had time to prepare others in accordance with our laws. They are now prepared as briefly and plainly as possible, with a hope that they will be satisfactory, as we feel assured they will be, when understood.

In our farming operations, cleanly and thorough tillage and the best varieties of seeds are specially recommended for producing the most satisfactory results.

The use of oxen on farms and in most of our team work is advised, because we deem it the most economical.

Plowing, planting, sowing, irrigating, haying and harvesting can be most profitably conducted under as extensive a combination as each locality will permit, and under the direction of the most competent persons. The most improved implements of husbandry should be provided as speedily and extensively as possible; and whenever combining our field operations leaves a surplus of mowers, reapers, thrashers, wagons, plows, &c., &c., they should be properly taken care of until they are needed or can be disposed of.

Good and sufficient storehouses should be prepared for grain, and sufficient hay properly stacked and otherwise secured and shelters made for humanely caring for stock during winter, so that none be lost.

When surplus grain or other products are to be disposed of, let it be done by or through committees appointed for that purpose, which committees will correspond with and be advised by the committee or secretary of the Central Branch of the United Order in Salt Lake City, so that sales may not conflict in different Branches of the Order. The proceeds of such sales should be deposited with the treasurer of the Association to which they belong, and be safely kept by him until otherwise directed by the Board.

When surplus potatoes cannot be profitably fed to stock or marketed, they should be made into starch.

The best varieties of white corn should be raised in suitable localities, and mills constructed for making it into samp.

Mustard, broom, corn, hops and sorghum should be raised in sufficient quantities to supply home demand.

Inasmuch as some continue the use of tobacco, and as it is good for sick cattle, and when planted in orchards is said to be a preventive against the codling moth, it is recommended that enough be raised to at least supply our own wants.

All fruits should be carefully gathered at maturity, and each cared for in the method best suited to its kind, that all may be most healthful in their use, the surplus be in the best possible condition for market, and no inferior or badly conditioned fruits offered for sale, as such fruits are injurious to health, damage the repute of our excellent varieties, and consequently militate against the extensive and rapidly increasing interests of fruit raisers.

When hay and straw are stacked the work should be well done, and the stacks, so far as practicable, either thatched or covered with cheap movable roofs; and all straw and chaff should be carefully saved.

Our situation renders it advisable, so far as we may be able, to keep on hand a supply of bread-stuff sufficient for from three to seven years.

As rapidly as possible the finest varieties of grapes for raisins should be added to those already in our southern settlements, and all our markets supplied with the best of raisins. So far as wine and brandy are produced, pains should be taken that they be of the purest and best qualities, and vessels and storage cellars should be prepared for keeping the wines in the best condition.

In raising stock it is well to keep in mind that those most adapted to the locations and purposes of the producers afford the most satisfaction and profit; and that inferior varieties, particularly scrub horses, are to be got rid of as fast as practicable, in favor of better breeds.

It is also well to keep in mind that both humanity and profit

require that all stock be properly cared for in winter as well as summer, that such as cannot be so cared for be disposed of, and that young and surplus stock be summered, as fully and invariably as possible, on ranges inaccessible in winter. Among the different breeds of cattle, the Devons are reputed to make the best work oxen, and are also said to make good milch cows and beef cattle.

To attain a self sustaining position, to the fullest extent our resources and climate will permit, it is requisite that more attention be paid to manufacturing as extensively and variedly as our wants may require. Much cloth of excellent quality is now made in our Territory, but the quantity comes short of supplying the people, though wool continues to be sent abroad. Such sale is obviously very unwise, for it curtails an essential branch of manufacture in the extent it could and would aid trade and agriculture, sustaining outside labor to the detriment of our own. So also in leather; our hides are exported, while we import leather and the articles manufactured from it, throwing idle or into other employment our tanners and many of our shoemakers. So far as tannic acid should fail to be supplied from our red pine bark and oak and sumac shrubs, it would be cheaper to import the deficiency in a concentrated form than to sell our hides to distant markets and import leather. In short, our financial comfort and prosperity require that we give our agricultural and trading interests the powerful aid of manufactures as rapidly and fully as possible, until we can produce a full home supply of all required classes of fabrics made from wool and leather, all our furniture, farming machines and implements, and wood work and wooden ware of every description, hats, caps, bonnets, brooms, buttons, molasses, and everything within our capability, from time to time, for advantageously producing all we can consistently desire.

So far as we may lack timber suitable for our purposes, it is much wiser to import such timber than the manufactured articles; and in the meantime, as fast and extensively as possible, take steps for raising the black walnut, ash and other valuable timber trees adapted to our several localities.

Due attention should be given to saving all rags suitable for making paper, that we may be able to print our school and all other

books on home-made paper.

One important key to our success is dispensing with all vain and other unwise expenditures, restricting our expenses within our means, and using those means in the most judicious manner.

In wet weather and where minerals keep the soil damp and cold, wooden-bottomed shoes, iron shod or leather soled for durability, are recommended both for health and economy. And while leather continues scarce, it is advisable to use strong cloth, so far as practicable, for uppers for leather-soled shoes, especially for women and children and the light wear of men.

Wisdom dictates that we do not receive into the Order property that we can not properly care for.

It behooves all to all times cultivate and practise frankness and fairness in all our business conduct and conversation, that the fullest confidence may exist that each is diligently laboring to promote the welfare of all, and by so wise a course the more speedily attain the beneficial results we have in view. Let every member so live as to all times enjoy the Spirit of the Lord for guidance in all labors and duties.

Rules that should be observed by Members of the United Order

RULE 1st.—We will not take the name of the Deity in vain, nor speak lightly of His character or of sacred things.

RULE 2nd.—We will pray with our families morning and evening, and also attend to secret prayer.

RULE 3rd.—We will observe and keep the Word of Wisdom according to the Spirit and meaning thereof.

RULE 4th.—We will treat our families with due kindness and affection, and set before them an example worthy of imitation; in our families and 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 towards all. We

consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind.

RULE 5th.—We will observe personal cleanliness, and preserve ourselves in all chastity by refraining from adultery, whoredom and lust. We will also discountenance and refrain from all vulgar and obscene language or conduct.

RULE 6th.—We will observe the Sabbath day to keep it holy in accordance with the revelations.

RULE 7th.—That which is not committed to our care we will not appropriate to our own use.

RULE 8th.—That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use but seek to return to its proper owner.

RULE 9th.—We will as soon as possible cancel all individual indebtedness contracted prior to our uniting with the Order, and when once fully identified with said Order will contract no debts contrary to the wishes of the Board of Directors.

RULE 10th.—We will patronize our brethren who are in the Order.

RULE 11th.—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 which 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.

RULE 12th.—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.

RULE 13th.—We will combine our labor for mutual benefit, 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.

RULE 14th.—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.

Questions and Answers

Q.—Can a person owning real and personal property and having members of his family in two or more Branches of an organization put all of his property in whichever of those Branches he may prefer?

A.—As a general thing property had better be placed in the Branch where it is located.

Q.—What is to be done about mortgaged property?

A.—Let the Board of Directors exercise their discretion in regard to accepting property that has any incumbrance.

Q.—Shall there be a Board of Directors for each branch of business within an association, or shall one Board direct all the branches?

A.—Let there be a Superintendent for each branch of business in each association, who will be under the direction of the Board of Directors.

Q.—Will voting be done by shares, or will each member be entitled to one vote?

A.—The legal way of voting is by shares.

Q.—Will labor be credited as capital stock, if so, how often is it to

be credited up?

A.—If labor is in excess of consumption, the overplus will be credited to the persons as capital stock.

Houses and city lots can be deeded to the Order on its appraisal and subject to its disposal, or in trust and remain in the possession and control of the owners, as persons may prefer.

There will be no stock issued nor dividend allowed for property retained in the private use of a member.

James R. Clark, Messages of the First Presidency 2:261+

Rebaptism for entering the United Order

In 1874 the First Presidency, Twelve, Seventies and Presiding Bishopric were re-baptized thus:

“Having authority given me of Jesus Christ, I baptize you for the remission of your sins, for the renewal of your covenants, and for the observance of the rules of the holy United Order in the name of the Father, Son and Holy Ghost. Amen.” *(Confirmation followed)*

See Arrington and Bitton, Saints Without Halos, p. 68 & Collected Works of Hugh Nibley 9:363.