

allusions are made to the poor, and they are always remembered. It seemed as though the Prophet's mind was exercised more in relation to the poor than almost any other subject. This seems to have been the case also anciently; for one of the signs that Jesus gave to the disciples of John, when they came to ask Him whether He was the one that was to come or should they look for another, was that "the poor have the Gospel preached to them." And Isaiah said, "The Lord hath founded Zion, and the poor of his people shall trust in it." It seems from these passages of Scripture that the Lord has had in mind the poor of the earth, who have groaned for so many ages under the oppressions that have been heaped upon them. Zion has been founded, among other things, for the express purpose of correcting these oppressions and putting an end to them. This earth, with its bounteous elements, with its wealth of everything that is necessary for the comfort and happiness of man, was created for man. It was not created for a few. It was created for every son and daughter of our Father in heaven who dwell upon it. It was not that one should have food in abundance, and another should be stinted. It was not that one should have an abundance of clothing, and another should have scarcely any. It was not that one should have an abundance of land, and another have no land; that one should monopolize horses, and cattle, and carriages, and everything of this kind, and another go short of these things. This was not the design of God, and it is not His design. This Zion that God has founded is to bring to pass a change in this respect; and these revelations plainly foreshadow this. Not that all will have the same sized bedstead, or the same sized house, or the same number of children; not that all will dress in the same kind of clothing, or eat the same kind of food. That is not the equality designed. But that all shall have an equal claim upon the blessings and bounty of God; one man using more than another because he requires more; one man having more than another under his control because he is more capable of managing that than another. There will be these distinctions always. I expect to see them in eternity. Mankind will not be reduced to a dead level. I never expect to see the time when the children of God will all have their food measured out to them, or their raiment, or their furniture, or their horses, or their cattle, or other elements; but each will have according to his needs. One man will have more children than another. One man is more capable of managing property than another; he will have all he can manage in righteousness, but not to consume upon his lusts.

In those early days the Latter-day Saints, reading those precious revelations, supposed that the day had dawned upon them when these things would come to pass. But they were not prepared for them. They were not sufficiently trained. Many of them broke their covenants and selfishness got the upper hand of them. They had not faith sufficient, nor knowledge and experience sufficient, to carry out these heavenly principles. And today it is

doubtful concerning the number in the Church that would be able now to carry them out, though I do honestly believe that there is a great progress in this direction, and that the day is not far distant when, other things permitting, we shall be able to carry out these doctrines and bring about a better condition of affairs on the earth; in fact, already among us there is a great change in this respect, and there is a disposition among our people to help and assist, and to distribute of their means, so that there shall not be suffering in our land. In our recent examination before the Master in Chancery, I believe that everyone not of our Church was astonished at the reports that were made, and the reports were sustained by actual figures. I do not think they had ever conceived of the amount of help that we extend as a people to the poor in our midst. There is not another people on the face of the earth that I know anything about who are anything like as charitable, as liberal, and as provident as our people are in supplying the wants of the needy. This speaks well for us, and it shows that we are approximating to that condition of feeling when it will be easier than it ever was for us to carry out these revelations of which I have spoken.

Well, many were tried because those revelations concerning the order of Enoch were not carried out, and they thought that Joseph was not a true prophet. They argued in this way: "God knows His children, and if He gives a revelation to His children He knows whether they can carry it out or not. Now, if Joseph were a prophet and inspired of God, he would know whether the people were prepared for this, and the Lord would not have inspired him to give a revelation if they were not prepared;" and the failure of the people to do this was laid to Joseph's charge, as though he had received false revelations, and had attempted to do something that ought not to have been done. The facts are, God reveals His truth continually to His children, and He lays before them principles to obey as they are able to obey them. So it has been from that day until the present. There have been a great many revelations given to us that we have not had faith to carry out as they should be. This doctrine to which allusion has been made—the doctrine of celestial marriage—I heard one of the Twelve say that if he were called upon to testify, he believed he could say truthfully that the Latter-day Saints were more pleased to hear the manifesto than they were to hear the revelation given on celestial marriage. Now, I could not say that, and yet I believe there is a great element of truth in the statement. I believe that it was a very great trial to this Church, and I believe, too, that there are a great many people glad that the manifesto has been given, because they feel relieved in their feelings. And does not this account, in part at least, for the manifesto? If this statement made by this Apostle is true—and I am not prepared to question it—what does it betoken? It betokens that, though this has been a doctrine of the Church for nearly fifty years, there is still a large element unprepared to carry it out; at least, they have not obeyed it; and I

know (I speak it almost with a feeling of shame) that there have been serious abuses of that doctrine. I believe that both men and women have been guilty of many things that are offensive in the sight of God. I have said that if there were no other reason than this, it would be sufficient, to my mind, for the Lord inspiring His servant to give that manifesto. But there were other reasons for this, and as a people we should be prepared, by the assistance and testimony of the Spirit of God, for these things. I know myself that it was the will of God that that manifesto should be given. I know it was the will of God that the word should go to the Latter-day Saints that plural marriages should cease, and that we should conform to the requirements of the law of the land. Just think of the condition the leaders of Israel were in. Here were probably nineteen-twentieths who had not obeyed that law. They would have been involved with those who had obeyed it. They would have been disfranchised. The Lord revealed that to President Woodruff. They would have been deprived of temples and the ordinances of salvation administered therein, of the society of the Priesthood, and perhaps of their own personal property. Now, the Lord saw the condition that the leaders of the people were in. Can you not see how wise it was in Him to come to our deliverance by giving His word? I have heard President Woodruff say that he would rather go out and be shot than yield one hairsbreadth of that doctrine unless the Lord should command him, and he waited, and we all waited, until the Lord did give the command, and when He gave it, His Spirit testified to us that it was the right thing to be done.

Now, brethren and sisters, I know there are a great many who feel that, this being a principle of exaltation, they may be in danger of losing their exaltation, because of their inability to obey this. I want to say to all such that the Lord judges our hearts; He looks at our motives. There were a great many men in past times who never had the privilege of obeying this doctrine, because the law was not given to them. Do you think that they are excluded from exaltation? Do you think that they will be deprived of celestial glory? I do not. Eternity is a long period, and we cannot conceive of its duration. The Nephites, according to all that has come down to us, were monogamists. This law was not given to them, as far as we have any account. Yet they were a great and a mighty people before the Lord. They had Prophets and mighty men among them.

I believe there is not a faithful man or woman in this Church that has not had a testimony for himself and herself that this is right. I was greatly pleased at our Conference when this manifesto was presented, to see the unanimity that prevailed. There were a great many people who shed tears, I understand, over it; but the faithful felt that it was right, and they voted for it. Now, the Lord will accept our offering. He knows that which we have done. We have striven to the utmost extent of our ability to convince this nation that this is a true principle