

the gospel was taken away. Its higher ordinances were withheld. The higher priesthood was withheld. The system that was intended to make them a kingdom of priests was withheld. And they were left with the law of carnal commandments. A law by which they could not live. Statutes which were not good, and judgments whereby they could not live. But in the latter days we have reason to believe that the children of Israel will never experience such a curse as this. That the presence of the Lord will not be withdrawn from them as it was then. But coming again to the 20th chap. of Ezekiel we find that after the Lord has brought them into the wilderness, we are informed that "he will bring them into the bonds of the covenant, not the law of carnal commandments, but into the bonds of the new and everlasting covenant" that will be renewed for them. That will be something binding. "I will bring them into the covenant, and purge out the rebellious that shall be among you. They shall not enter into the land of promise, he will not let them get in. God did these things in ancient times, and foretold what he would do in the latter-days."

We have been brought here as the beginning of the great latter-day kingdom—brought from the nations—established in these lofty regions of our continent—in these mountain valleys. We have been brought here, and instructed, and taught for many years. In what? Not in a law of carnal commandments. I think I will take a portion of that back. I will say that we have been instructed in the law, the principles of the new and everlasting covenant, which has not as yet been taken from us; but in addition to that, because of the hardness of our hearts we are deprived of some blessings that pertain to this new and everlasting covenant. Do you wish to know what blessings have been withheld from us, that pertain to the higher law? I will tell you. In the year 1831, soon after God first established this church, when he took his servant, Joseph the Prophet, and many of the first elders of this church, and brought them together in the western boundaries of the State of Missouri, and pointed out to them where the city of the New Jerusalem should be built, and when the Temple should be located, certain laws were revealed. These laws if adopted were calculated to make this people of one heart and mind, not in doctrine alone, not in some spiritual things alone, not in a few outward ordinances alone, but to make them one in regard to their property. God pointed out certain laws in 1831, and which were more fully revealed in 1832, and in 1833, he told us what the order of the kingdom was, in regard to our property. Now what was the law? The Lord ordained that every man who came up from the churches abroad to that choice land, where the Zion of God is to be built in the latter days, should consecrate all his properties. In what way? How consecrate it? In what form? Now in this Territory we have had a form of consecration, some have complied with that form, but where is there a man who has been called upon to comply with it in reality. The law was, consecrate all of your properties, whether it be gold, or silver, or mules, or wagons, or carriages, or store goods, or anything that had any wealth in it—all was to be consecrated, to come to the Lord's store house. Agents were appointed to receive these consecrations. Not consecrate to any man, or to these agents, but consecrate to the Lord, for his storehouse. Now I ask, did not that make us all equal? Supposing that a man came to Jackson county with five hundred thousand dollars, and another came with five dollars. If both of these persons consecrated all that they had, would they not stand on a platform of equality? Both of them worth nothing at all. so far as property is concerned they were equal. Now after this consecration, what then? We were not counted really worthy to receive bonafide inheritances immediately, but I will tell you what we were counted worthy of, we were worthy of being the Lord's stewards, as you will read in many places in the book of Doctrine and Covenants. What is a steward? Is he a bonafide owner of property? No. If I were called upon to be a steward over a certain farm or factory, the business is not my own, I am only as an agent or steward to take charge of the concern, and act upon

it as a wise steward, and to render up my account to some body. The book of Covenants informs us that it is required at the hand of every steward to render an account of his stewardship, both in time and in eternity. To whom? To those whom God selects and appoints. If it be the first residency of the church in connection with the bishop, then these are the proper agents to whom a strict account of that stewardship must be rendered. But how do we become stewards? Let us inquire into this. How were the people, after they have consecrated as the law required,—how were they to become stewards? The Lord's agents, the bishops, that had a knowledge of the things of God, were to purchase lands by this consecrated property, from the General Government or from individuals, as the case might be. They were to purchase wagons, mules, and all that was requisite to carry on mechanical business, and stores, according to the amount of property consecrated and put into their hands. This was to be done by the Lord's agents, and those whom they should call upon to assist. When all this land, and tools and machinery, and horses, and sheep, and so forth, are procured out of the Lord's money; what then? Does every man receive an exact equality or amount of this property? No. Why not? Because some men have more ability for managing a stewardship than other men. Some men perhaps all their lifetime have been accustomed to carrying on great establishments and know how to conduct great establishments. Is it to be supposed that such a man would be limited to the same amount of stewardship as the man who has fifty acres of land? It may require twenty, or a hundred times the amount of stewardship to be placed in the hands of such a man, than what is required of other stewards who manage farming only. Does not that make them unequal? No. They are all stewards. The property belongs to the Lord. But inquires one, does not this man of great capability have more of the luxuries of life? No. Because he has to give an account of his stewardship to the bishop, and if this man of high capability has made at the end of the year a hundred thousand dollars, he is required to hand in an account to the bishop, at the end of the year, and if there have been made a hundred thousand dollars clear gain, does the man own it? No. It is brought to the Lord's store house. The poor man that has gained fifty dollars extra from his farm hands in his fifty dollars and an account of his stewardship. If the man that has handled a five hundred thousand dollar stewardship has used it improperly, the account will show. "I have done thus and so. I have purchased such and such machinery." If he has laid out his stewardship for self-aggrandizement or unwise purposes another man is placed in his stead. And the poor man who has gained his fifty dollars, if he has purchased any thing that is unwise and unnecessary, and he has limited himself to that fifty dollars as clear gain, he will be moved out of his stewardship. At the end of the first year all these stewardships are made equal again; it is all consecrated unto the Lord's storehouse, they are all on an equal footing again. Then again, during the year before these accounts are rendered up, if they are wise stewards there will be no advantage, each one will be on his guard all the time lest his stewardship is not approved of.

That is the order of heaven. That is the ancient order, and it was the order instituted in the year 1831. What did the Lord say about those who would not comply with his order? Some of our eastern farmers, when they left their homes in Vermont, or in the State of New York, and came up and saw the beauty of that land, and the depth of the soil, and the beautiful timber in Jackson County, they forgot that they were to be the Lord's stewards, and began to think that they could use their own property, instead of complying with the law of consecration. "What a blessing it will be said they, if I can buy up this land at a dollar and a quarter per acre; for I can sell it out for a hundred times as much, and make myself a rich man; I will not sacrifice my property." These were some of the feelings that filled the hearts of some. But the Lord sent up a revelation, given through his servant Joseph, in Kirtland, warning the Saints against their receiving their stewardship without comply-

ing with this law of consecration. That if they would not comply with it, their names should be blotted out, and the names of their children; their names should not be had on the book of the law of the Lord. That they should perish, &c. We find that the people did not comply, and hence the Lord, in about two years and four or five months suffered our enemies to be stirred up against us, and the Saints were driven from the land. They were driven forth, in the bleak cold month of November. To wander whithersoever they could for protection. What was the reason? The Lord tells us, he suffered this, because of our transgressions. The Lord informed us, that there was covetousness in our midst, and "for this reason I have suffered them to be removed." The Lord commanded us to purchase all of that land, but instead of doing this, many were holding fast to their dollars, and thought that the Lord intended to cheat them out of their property, and they said,—"We'll see what the Lord will do for his people. If he will show forth his power, by and by, when all gets to be pleasant, we will take our property and go and settle down among the Saints." They did not believe what the Lord required, hence they were scattered from synagogue to synagogue. In one of the revelations, says the Lord, "I will remember them in the day of my power, when the time shall come, but they shall suffer tribulation for a little season. And when they have been sufficiently chastened, they who remain shall return with their children to build up the waste places of Zion."

I have related these things that we may understand wherein we have once had the privilege of complying with the celestial law in regard to our property, and wherein a great principle has been put out of our midst. In all of our wanderings, the celestial law has never been put in practice, as regards our property. But the Lord has not left us any more than he did the children of Israel, when they were rebellious. Instead of entirely casting them away, and denouncing them and rejecting them as his people, he still gave ancient Israel a law. Instead of entirely rejecting us, he gave us another law, one inferior to the celestial law, called the law of Enoch. The law of Enoch is so named in the book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the book of Covenants given to the world, it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around, that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word, meaning God bless you. He was also called Gazelum, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many dollars into the treasury was changed to talents. And the city of New York was changed to Canbannoeh. Therefore when I speak of the Order of Enoch, I do not mean the Order of ancient Enoch, I mean the Order that was given to Joseph Smith in 1832-3-4, which is a law inferior to the celestial law, because the celestial law required the consecration of all that a man had. The law of Enoch only required a part. The law of consecration in full required that all the people should consecrate everything that they had; and none were exempt. The law of Enoch called upon certain men only to consecrate.

Now did the people keep this second law? Inferior to the first. The Lord picked out some of the best men in the church, and tried them if they would keep it. "Now I will," says he, "try the best men I have in the church, not with the celestial law, but they shall consecrate in part, and have a common stock property among them." And in order to stir them up to diligence, he fixed certain penalties to this law, such as, He shall be delivered up to the buffetings of Satan; sins that have been remitted shall return to him and be answered upon his head. How did they get along then? The Lord tells us that the

covenant had been broken. And consequently it remained with him to do with them as seemed him good. Many have apostatized since that day. Sidney Rigdon for one, Oliver Cowdery for another, and John Johnson for another. Why have they apostatized? They did not comply with the covenant that they made in regard to the law given to Joseph Smith, that was afterwards called the law of Enoch.

Did the Lord forsake us then? No; he had compassion upon us—still looked upon us as the latter-day kingdom—did not take the kingdom from our midst, but continued to plead with us and bear with the infirmities of the people. "Now I will," says he, "try them with another law." So in the year 1838, he gave us another law, called the law of tithing. Let me name now some of the conditions of tithing, according to that law. The Lord gave a commandment that the people that came up—gathered with the saints—should consecrate, not all their property, but all their surplus property, and after they had consecrated all their surplus property, there should be a certain portion, not called surplus, which they should retain; and out of this that is not called surplus property, they should try to make an income, and if they could make an income, they should consecrate one tenth part of that income.

Now of you who have been in this territory for twenty or twenty-six years, how many have complied with this law of tithing? How many have had surplus property, over and above one-tenth part? How many would come here with fifteen or twenty thousand dollars worth of property, and pay one-tenth, as though this was surplus. Is that the law of tithing? If it is, I do not understand it. If I understand the law of tithing, it requires a man who has fifteen or twenty or fifty thousand dollars when he comes up to Zion, to go to the Lord's agent, the bishop, and say, "I have so much money, and so much of a family; now tell me, bishop, how much of this is surplus property? Oh, says one, that ought to be left to our own judgment. Our own judgment! Who in the world among all the Latter-day Saints would have any surplus property if it is left to his own judgment? How many in Ogden have given surplus property to-day? Go throughout all this town and ask them if they have surplus property. "Oh no, I have not got quite enough to carry on my business according to my own mind. I have a manufacturing establishment here, I wish I had a few thousand dollars more than I have to put in it. I want twenty thousand dollars more. I have no surplus property." Some man starts another business, and he has no surplus property. And you may go through all the towns and villages and not find a man who has surplus property. He could not be found. Then I should judge, that the men to determine what is surplus property, and what is not, are those men whom God has ordained to this power, namely, the bishops, who have a knowledge of these things by the power of the Holy Ghost, and by virtue of their calling. The President of this church will be prepared to say whether a man has surplus property or not, and let him specify, and the man be satisfied. This is the law of tithing, inferior to the full law of consecration, and also inferior to the law of Enoch.

Now for the other portion of the law of tithing; say a man comes here with fifty thousand dollars and it is judged by proper authority that forty thousand is surplus. He goes to work with the remaining ten thousand and gets him a farm and home, and enters into some other business, and makes not only a sufficiency for support, but finds at the year's end that he has made a thousand dollars; he has to pay one tenth of that, that is a hundred dollars. This is really the meaning of the word tithing. But the surplus property, the forty thousand dollars, are consecrated as is required in the former part of the first paragraph of the revelation on tithing.

How many of the Latter-day Saints have complied with even the least thing that God has given in property matters? Perhaps a few, and no doubt many have done well; and others have been careless; not feeling to rebel against God, but a little too careless or indifferent about paying one tenth of their income. Now is this right? Can we be puffed up as a people? Ought we not to be ashamed if we cannot comply with one of the lesser laws? It seems to be the last law, in regard to property, that God has given to save this people. We ought to ask ourselves, "Am I fulfilling this law? Am I preparing myself for the day when God shall require me to enter into the higher law?" I will say that the day will come, and is not far distant when this higher law will be carried into effect, not only in theory but in practice. At present, God has eased up on the law in part, that is there is a revelation given in the year 1834, on Fishing River, in which the Lord says, "Let those commandments which I have given, concerning Zion and her law, be executed and fulfilled after her redemption." That is as much as to say, "You are not prepared to keep them. If I do not now relieve you in some measure, from the responsibility, they will bring you under great condemnation." The revelation does not say that we shall not enter into that order, but we are not bound by penalties so to do. Now I believe that before the redemption of Zion, there will be a voluntary feeling to carry out the

celestial law. I found my belief on the prophecies that are given in the book of Doctrine and Covenants. The Lord has said that before Zion is redeemed she shall be as fair as the sun, clear as the moon, and her banners shall be a terror to all nations. And that it is needful that Zion should be built up according to the law of the celestial Kingdom, or I cannot receive her unto myself. He cannot receive her only as she is built up according to the full law of consecration. All the Zions that have ever been redeemed, from all the creations that God has made, have been redeemed upon that principle. And God has told us in the revelation given to ancient Enoch, "I have taken Zion to mine own bosom out of all the creations that I have made." Now if he has done this—if he has selected Zions, he has done it from the different worlds, by the celestial law; and they are sanctified by the same law, and they dwell in his bosom—that is under his council and watch care, in the presence of his glory, exalted before him, all redeemed by the same law, hence partakers of the glory, the same exaltation, the same fullness in the eternal worlds. Therefore if the latter-day Zion would be counted worthy to mingle with the ancient Zion of Enoch, caught up before the flood, if they would be counted worthy, when the Zion of Enoch comes, to be caught up to meet them, and to fall upon their necks and they to fall upon the necks of the Latter-day Saints, and if they would enjoy the same glory, the same exaltation with ancient Zion, they must comply with the same law. "I can not receive Zion to myself," saith the Lord, "unless built up by this law."

There will be a great preparation before the redemption of Zion. Supposing we should all be returned, say this fall, or next year to Jackson county. Say a large majority should be returned to the land of our inheritances, in Missouri and in the regions round about, and it should be said to us, "Go ye my sons and build up Zion according to the celestial law, through the consecration of the property of my church, as I have commanded," would you be prepared to do this work? Have you an experience in it? Have you learned the lesson by experience? No, no, years after years have passed away since that law was given, the then middle-aged are now tottering to their graves; the youth have grown to be men, and the law has not been practiced in our midst. We have the mere letter of the law. The theory has been in existence, but who has practiced upon it? Will you take us in our ignorant state? While we have been every man for himself, and accumulating all that he could grasp, and almost neglecting the lesser law of tithing, could it be expected that the Lord would say to a people thus situated, and without experience in these things, go back to Jackson county? There must be a preparation here, and it would not surprise me, if the Spirit of the Lord should come upon the Presidency of this people, and we should be told to enter into the higher law pertaining to our property. The Lord wishes to put it out of the power of every man to be lifted up above his brother or his sister, so far as wealth or property is concerned, by making his people equal, keeping them equal; not by a division of property, but upon the principle of stewardship. That keeps them equal. There is no chance of their becoming unequal. It is out of their power to be unequal. If a man loses all that he has by fire, and all his stock should die, the fact is, he is just as rich as all the others, because he is a steward. He owns nothing, neither do they. "But," inquires one, "shall we never become bonafide possessors? Yes. As we now see, children may be acting for their father, but still they are considered in the mind of the father as being the inheritors of his property at a certain time, so with the Latter-day Saints. They may be made stewards, but the time will come, when they shall be bonafide inheritors. The revelation tells us when that time shall come. That when the seventh angel sounds his trumpet, and after the people have proved themselves in their stewardships, and when Jesus comes in his glory, they shall be made possessors, and be made equal with him. Consequently when the Lord promised to Abraham, Isaac and Jacob the land of Canaan, it was no testimony that they should enter in possession of that land the next day after the promise was made. They had to wander about in it, and prove their worthiness until the time should come when they should come forth from their graves, and the earth should be transfigured and cleansed from the curse, then they should be made possessors. So, with the Latter-day Saints. The Lord said on the 2nd of January 1831 "I deign to give to you a land of promise upon which there shall be no curse, when the Lord shall come; behold this is my covenant with you, that you shall receive it for an inheritance, while the earth shall stand, and possess it again in eternity, no more to pass away. This did not mean that we should come in possession at that time, or in 1831; but when we had proved ourselves as wise stewards, and had rendered up the account of our stewardship, and had been accepted, then we should receive an inheritance, not only in time, but while eternity should endure. Amen."

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