

factors. It requires the Spirit of God to enlighten the mind. You Bishops who have labored incessantly; you Presidents of Stakes, you Apostles, and all who have labored among the people, you know by experience that your labors are not appreciated as they ought to be, that your motives are frequently misunderstood and traduced, and you have to labor with the expectation of getting reward from the Lord and with the satisfaction of having the approval of your conscience. So it is in relation to this whole people. We are the benefactors of mankind; but we do not get credit for that which we are doing. We need not expect to get the praise of the world, or even ordinary credit. Nevertheless, the labor devolves upon us. We shall, doubtless, see evidences of selfishness in carrying it out, and advantage will be taken by one and another before this system can be fairly introduced among the children of men.

In these remarks I refer to what is known among us as the United Order. I know that many have thought that this has passed off; that it is a phantasy, an idea that cannot be carried out; that it is impossible, as human nature is constituted, to make it practical. Probably many among us entertain that idea. But I can assure you that this is not the case. It is the plan that God has devised, and I want to hold it up before you if I can, so that you will see it and understand that God has devised a plan that is far superior to that which men have concocted. And it can be and will be carried out. By what means has Satan power today over the hearts of the children of men? It is by the misuse of this world's goods. Would there be any thieving if men did not have property as it is now? Here is what the Lord said sixty years ago:

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

That every man may give an account unto me of his stewardship which is appointed unto him;

For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.

I, the Lord, stretched out the heavens, and built the earth as a very handy work, and all things therein are mine:

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

But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low;

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

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

He will go with the rich man under whose table Lazarus would pick the crumbs that fell, and whose dogs licked the sores of the poor man. Lazarus went to Abraham's bosom; but the rich man, as this says, lifted up his eyes in torment, being in hell.

In another part of the revelation the Lord says:

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

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 not stewards.

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

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;

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

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

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,

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 men in my stewardship;

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,

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;

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.

This is the plan that the Lord has devised. Will this be abused? Some men say, "Yes; the men that are wise and prudent, and good managers will work for the rest, and the idle man and the poor manager will derive the benefit." That is the argument used. But the Lord who has devised this plan will be able to provide means to carry it out successfully. On what principle can you make men equal in earthly things, in order that they may be equal in heavenly things, unless it is upon some such principle as this? Here are men who have labored their entire life for the benefit of this people. Are they any poorer for it? Here is the oldest man among us, the people's leader, the longest in the service of God—Wilford Woodruff—who for years and years worked in his Apostleship and never drew a dollar to support himself or his family. Here is Lorenzo Snow, eighty years of age, who did likewise. Ask these two veterans in the cause of God if they have not worked incessantly and without thought about themselves for the work of God, supporting their families as best they could; and ask them if God has not blessed them abundantly for all they have done. Do they begrudge the labor they have bestowed upon this people? And when I allude to them I also allude to their predecessors, from Joseph down, who labored night and day, in season and out of season, for the benefit of the people. Have they lost anything by it? No, they have not. God has been with them, and has rewarded them. So it will be whenever we carry out this Order. There will be men, doubtless, that will labor harder and to greater profit than others; but God will reward them, because they are carrying out His purposes and seeking to elevate their fellow beings, laboring

with an eye single to the glory of God and the salvation of the human family.

I do not know that you understand how this will be done. Suppose that we have our stewardships appointed to us, each according to his family. That was the order. Edward Partridge as the Bishop of the Church, was instructed in very early days to assign to the people property, each according to his family. Now, a man takes his stewardship. He has his land, his cattle, his horses, or whatever his vocation requires. It is assigned to him. He manages it, and makes a profit on it. Is that profit his? No; that goes into the treasury, for the benefit of others who may need. But suppose he is a wise steward. He manages his affairs in a way to bring profit. He wants more capital. When this is brought before the council of the Order, and it is allowed to him, if the circumstances are such as to admit of it, he makes increase with that also. But he does not build himself up. He does not take all the profit of that business, and consume it upon his own family. He does not take it and build fine houses, or spend it on horses and carriages, or on elaborate furnishings. He does not do this, only so far as will be compatible with the general weal. All will be built up together. But will all, under these circumstances, have the same? If this Order were established, would every man have the same sized house, the same sized garden or field, the same number of fruit trees, or the same number of cows? Why, no. That is not the equality that the Lord means. The Lord will give to us according to our circumstances and our wants. Some families will be larger than others. Some men will need more cows than others. Some men's business will require more horses than other men's business will. In this way there will be differences. Then there will also be diversified circumstances. Every man will have the opportunity of exercising all his talents. There will be no restriction. He will have the opportunity for the exercise of the most commanding talents. The field will be before him, and he will have means to carry out His purposes and plans, if they be wise and such as his brethren will think prudent and judicious. Thus the poor will have their wants supplied, and there will be no want in the land. The equality which the Lord teaches us to look for is this:

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

And all this for the benefit of the church of the living God, that every man may improve upon his talents, 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.

So that each man in his stewardship will not be laboring for himself; he will be laboring for the whole, every man and woman being looked after, having a common interest, through inheritance, from our Great Creator, who created this earth for us. He did not create it for a few, not for a class, not for an aristocracy, not for monopolists; but for every one of us, each of us having an equal claim on the elements, and all laboring for the whole human family. Every want supplied, every proper desire of the heart gratified, until misery will flee from the face of this fair earth, until want will be unknown, until the-