

The Lord told us something about it in the revelations He gave a long time ago, in the year 1831, when ancient "Mormonism," as it has often been termed, was first introduced; we call it ancient, because it seems quite long to us narrow-minded creatures.

There were certain laws and revelations then given, in the Book of Doctrine and Covenants, pertaining to the Lord's earth, and the righteous that He has upon it. I will repeat a small clause which was given before the Church was one year old, in March 1831. It reads thus—wherefore "it is not given that one man should possess that which is above another, wherefore the world lieth in sin." This was revealed above twenty-three years ago; we will again repeat it, "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." Here was a hint of the more perfect law and order of things that God intended eventually to introduce among this people; and which I am happy to say, there has been a great step already taken at the last Conference to bring about; and I hope that I may be permitted to live to see this law carried out to the fullest extent among the Saints of the living God.

Remember, that as long as there is inequality in the things that belong to the Lord, the world lieth in sin. It is not given to them that they should possess one above another. I intend to explain how this is to be brought about, and also show how one man can possess hundreds and thousands of dollars, in a certain sense of the word, and another man only one dollar, and yet both be equal; but they possess the same, not as their own, but as stewards of the Lord; it being the Lord's property.

We read, in another revelation that God gave in the early rise of this Church, that unless we are equal in earthly things, we cannot be made

equal in heavenly things. Here is an equality preached. There must be an equality in earthly things, in order that we may be equal in heavenly things. Now supposing the people were all to be made equal today, tomorrow they would, through circumstances, become unequal: but I will show you how this equality can be established upon an order that never can be shaken—that inequality, in regard to property, never more can be introduced among the Saints, that no circumstance which can transpire can make them unequal. If a fire should burn up a man's barn, and his stacks of grain, and everything he has accumulated, I will prove to you that it does not render him unequal with his brethren on the principle the Lord has established and ordained; so that when this order is once established among this people, they will become equal in earthly things, which will prepare them to be made equal in heavenly things.

In the first place how shall we get at this order? In what manner and by what means shall we begin to lay the foundation of this equality? The Lord has told us, that it is required of every man in this Church to lay all things, not one tenth alone, but to lay all things before the Bishop of His Church; consecrate the whole of it—everything he has—his flocks and herds—his cattle, horses, and mules—his gold and silver—his wearing apparel, watches, jewelry, and everything he possesses; consecrate it; not keep back a portion like Ananias and his wife, but give everything—make a full consecration to begin with. [Voice in the stand, "Wives and children." ] Yes, give wives and children of course: the wives have given themselves to their husband, and he has to consecrate them; they are the Lord's, He has only lent them to us.

Supposing that the people had complied with this law when it was first