

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 everyone 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