

**Chapter 1 : Joseph Smith's united order: Non-communalistic interpretation by Kent W. Huff**

*KENT W. HUFF. Joseph Smith's United Order: A Non-Communalistic Interpretation. Springville, Utah: By the author, distributed by Cedar Fort, KENT W. HUFF. Brigham Young's United Order: A Contextual Interpretation.*

This is the first time I have ever attempted to give a talk a second time. My excuse is that the Brethren have asked me to give this talk here tonight. I suppose the best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as: George Bernard Shaw, the noted Fabian Socialist, said that: George Douglas Howard Cole, M. The distinction between socialism, as represented by the various Socialist and Labour parties of Europe and the New World, and Communism, as represented by the Russians, is one of tactics and strategy rather than of objective. Communism is indeed only socialism pursued by revolutionary means and making its revolutionary method a canon of faith. Communists like other socialists, 1 believe in the collective control and ownership of the vital means of production and 2 seek to achieve through state action the coordinated control of the economic forces of society. They the Communists differ from other socialists in believing that this control can be secured, and its use in the interests of the workers ensured, only by revolutionary action leading to the dictatorship of the proletariat and the creation of a new proletarian state as the instrument of change. German Socialism A major rift between so-called orthodox socialism and communist socialism occurred in when the German Social Democratic party set forth its objective of winning power by taking over control of the bourgeois state, rather than by overthrowing it. In effect, the German Social Democratic party became a parliamentary party, aiming at the assumption of political power by constitutional means. Forms and policies of socialism The differences in forms and policies of socialism occur principally in the manner in which they seek to implement their theories. So much now for the definition of socialism. I have given you these statements in the words of socialists and scholars, not my words, so they have had their hearing. On January 2, , the Lord revealed to the Prophet Joseph Smith that the Church was under obligation to care for the poor. Consecration and stewardship On February 9, , the Lord revealed to the Prophet what his way was. In his way there were two cardinal principles: That is, he completely divested himself of all of his property by conveying it to the Church. Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs. The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied. These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences. Similarities The following are similarities: Both 1 deal with production and distribution of goods; 2 aim to promote the well-being of men by eliminating their economic inequalities; 3 envision the elimination of the selfish motives in our private capitalistic industrial system. Differences Now the differences: Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness. One time the Prophet Joseph Smith asked a question by the brethren about the inventories they were taking. On the other hand, socialism is implemented by external force, the power of the state. God-given agency preserved in United Order Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it. Socialism is political, both in theory and practice. Socialism argues that it as a system will eliminate the evils of the profit motive. The United Order exalts the poor and humbles the rich. In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave of the present and of the foreseeable future. It has already taken over or is contending for control in most nations.

They had representatives in coalition cabinets in Austria, Belgium, Iceland, Italy, Luxembourg, and Switzerland, constituted the chief opposition in France, India, Japan, the Netherlands, New Zealand and West Germany; and were significant political forces in numerous other countries. Many parties dominant in governments in Africa, Asia, and Latin America announced that their aim was a socialist society. United States has adopted much socialism We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. We are on notice according to the words of the President, that we are going much further, for he is quoted as saying: United Order gives That is the spirit of socialism: The spirit of the United Order is: We have also gone a long way on the road to public ownership and management of the vital means of production. In both of these areas the free agency of Americans has been greatly abridged. Some argue that we have voluntarily surrendered this power to government. Be this as it may, the fact remains that the loss of freedom with the consent of the enslaved, or even at their request, is nonetheless slavery. As to the fruits of socialism, we all have our own opinions. I myself have watched its growth in our own country and observed it in operation in many other lands. But I have yet to see or hear of its freeing the hearts of men of selfishness and greed or of its bringing peace, plenty, or freedom. As to the fruits of the United Order I suggest you read Moses 7: If we had time we could review the history, what little we know, of Zion in the days of Enoch and about what happened among the Nephites under those principles of the United Order in the first two centuries following the time of the Savior. What can we do? Now what can we do about it? Constitution God-inspired He has told us that in preparation for the restoration of the gospel, he himself established the Constitution of the United States, and he has plainly told us why he established it. I hope I can get this point over to you. Man is in the earth to be tested. The issue as to whether he succeeds or fails will be determined by how he uses his agency. His whole future, through all eternity, is at stake. Without it, the Lord says, there is no existence. Sustain Constitutional law Previously he had said: These scriptures declare the Constitution to be a divine document. There is no other way in which we can secure these guarantees. Now, not forgetting our duty to eschew socialism and support the just and holy principles of the Constitution, as directed by the Lord, I shall conclude these remarks with a few comments concerning what we should do about the United Order. What to do about United Order The final words of the Lord in suspending the order were: Further implementation of the order must therefore await the redemption of Zion. Here Zion means Jackson County, Missouri. In the meantime, while we await the redemption of Zion and the earth and the establishment of the United Order, we as bearers of the priesthood should live strictly by the principles of the United Order insofar as they are embodied in present church practices, such as the fast offering, tithing, and the welfare activities. Through these practices we could as individuals, if we were of a mind to do so, implement in our own lives all the basic principles of the United Order. This law, still in force, implements to a degree at least the United Order principle of stewardships, for it leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. Furthermore to use again the words of President Clark: Nothing but our own limitations. Furthermore, having in mind the assistance which is being given from time to time. The only limitation on you and me is within ourselves. And now in line with these remarks for three things I pray:

**Chapter 2 : Chapter 7: Baptism and the Gift of the Holy Ghost**

*Under Joseph Smith Joseph Smith learned One in particular was the United Order of Kanab, which was a communal experiment initiated by Brigham Young. Kanab was.*

June 10, By Editor 7 Comments The best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as: George Bernard Shaw, the noted Fabian Socialist, said that: George Douglas Howard Cole, M. The distinction between socialism, as represented by the various Socialist and Labour parties of Europe and the New World, and Communism, as represented by the Russians, is one of tactics and strategy rather than of objective. Communism is indeed only socialism pursued by revolutionary means and making its revolutionary method a canon of faith. Communists like other socialists, 1 believe in the collective control and ownership of the vital means of production and 2 seek to achieve through state action the coordinated control of the economic forces of society. They the Communists differ from other socialists in believing that this control can be secured, and its use in the interests of the workers ensured, only by revolutionary action leading to the dictatorship of the proletariat and the creation of a new proletarian state as the instrument of change. German Socialism A major rift between so-called orthodox socialism and communist socialism occurred in when the German Social Democratic party set forth its objective of winning power by taking over control of the bourgeois state, rather than by overthrowing it. In effect, the German Social Democratic party became a parliamentary party, aiming at the assumption of political power by constitutional means. Forms and policies of socialism The differences in forms and policies of socialism occur principally in the manner in which they seek to implement their theories. So much now for the definition of socialism. I have given you these statements in the words of socialists and scholars, not my words, so they have had their hearing. On January 2, , the Lord revealed to the Prophet Joseph Smith that the Church was under obligation to care for the poor. Consecration and stewardship On February 9, , the Lord revealed to the Prophet what his way was. In his way there were two cardinal principles: That is, he completely divested himself of all of his property by conveying it to the Church. Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it or keep and operate it and pass it on to his heirs. The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied. These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences. Similarities The following are similarities: Both 1 deal with production and distribution of goods; 2 aim to promote the well-being of men by eliminating their economic inequalities; 3 envision the elimination of the selfish motives in our private capitalistic industrial system. Differences Now the differences: Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness. One time the Prophet Joseph Smith asked a question by the brethren about the inventories they were taking. On the other hand, socialism is implemented by external force, the power of the state. God-given agency preserved in United Order Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it. Socialism is political, both in theory and practice. Socialism argues that it as a system will eliminate the evils of the profit motive. The United Order exalts the poor and humbles the rich. In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave of the present and of the foreseeable future. It has already taken over or is contending for control in most nations. They had representatives in coalition cabinets in Austria, Belgium, Iceland, Italy, Luxembourg, and Switzerland,

constituted the chief opposition in France, India, Japan, the Netherlands, New Zealand and West Germany; and were significant political forces in numerous other countries. Many parties dominant in governments in Africa, Asia, and Latin America announced that their aim was a socialist society. United States has adopted much socialism We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. We are on notice according to the words of the President, that we are going much further, for he is quoted as saying: United Order gives That is the spirit of socialism: The spirit of the United Order is: We have also gone a long way on the road to public ownership and management of the vital means of production. In both of these areas the free agency of Americans has been greatly abridged. Some argue that we have voluntarily surrendered this power to government. Be this as it may, the fact remains that the loss of freedom with the consent of the enslaved, or even at their request, is nonetheless slavery. As to the fruits of socialism, we all have our own opinions. I myself have watched its growth in our own country and observed it in operation in many other lands. But I have yet to see or hear of its freeing the hearts of men of selfishness and greed or of its bringing peace, plenty, or freedom. As to the fruits of the United Order I suggest you read Moses 7: If we had time we could review the history, what little we know, of Zion in the days of Enoch and about what happened among the Nephites under those principles of the United Order in the first two centuries following the time of the Savior. What can we do? Now what can we do about it? Constitution God-inspired He has told us that in preparation for the restoration of the gospel, he himself established the Constitution of the United States, and he has plainly told us why he established it. I hope I can get this point over to you. Man is in the earth to be tested. The issue as to whether he succeeds or fails will be determined by how he uses his agency. His whole future, through all eternity, is at stake. Without it, the Lord says, there is no existence. Sustain Constitutional law Previously he had said: These scriptures declare the Constitution to be a divine document. There is no other way in which we can secure these guarantees. Now, not forgetting our duty to eschew socialism and support the just and holy principles of the Constitution, as directed by the Lord, I shall conclude these remarks with a few comments concerning what we should do about the United Order. What to do about United Order The final words of the Lord in suspending the order were: Further implementation of the order must therefore await the redemption of Zion. Here Zion means Jackson County, Missouri. In the meantime, while we await the redemption of Zion and the earth and the establishment of the United Order, we as bearers of the priesthood should live strictly by the principles of the United Order insofar as they are embodied in present church practices, such as the fast offering, tithing, and the welfare activities. Through these practices we could as individuals, if we were of a mind to do so, implement in our own lives all the basic principles of the United Order. This law, still in force, implements to a degree at least the United Order principle of stewardships, for it leaves in the hands of each person the ownership and management of the property from which he produces the needs of himself and family. Furthermore to use again the words of President Clark: Nothing but our own limitations. Furthermore, having in mind the assistance which is being given from time to time. The only limitation on you and me is within ourselves. And now in line with these remarks for three things I pray:

*Joseph Smith's United Order: Non-Communalistic Interpretation [Kent W. Huff] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Socialism was never a part of Mormon doctrine, but internal and external proponents of socialism have nonetheless been able convince many members (and outsiders).*

Until recently, code names were shown for the nine participants: Phelps Whit- taker The edition of the Doctrine and Covenants eliminated the secret names from Section 82, substituting the real names where known. Code names were similarly deleted from sections 78, 92, 96, and dealing with the United Order. How did code names come into being in the first place? Why were they used? The answers to these questions change dramatically some of the traditional meanings associated with such gospel terms as the United Order and the law of consecration. A cursory reading of parts of the Doctrine and Cove- nants might also support that view. HUFF is an attorney and computer consultant with experience in economic regu- lation and related data collection and analysis. The United Order and Secret Names rather than these economic revelations were given to specific people for specific purposes and that generalizing may misinterpret them. As the Saints began to gather and become organized, a small group of men were chosen for their business and spiritual qualifications and given specific assignments to begin the United Order. As the Quorum of the Twelve became mature and stable, it assumed with the First Presidency all the duties of the United Order. The original ad hoc ad- ministrative body no longer existed separate from those two quorums. The creation of units in Utah from to , which were also called united orders, has caused confusion JD 2: The united orders from different eras had different purposes, structures, and membership. They also had no historical continuity. By law all the partners of a business partnership are fully liable for the business agree- ments made by any one of the partners. Whitney, and Martin Harris , and those who had recently been sent to Missouri â€” W. Two other men â€” Frederick G. Certain assignments of Church leaders, including their calling to the United Order, were not made public. A letter dated 25 June from Joseph Smith and Sidney Rigdon in Kirtland to various brethren in Missouri illustrates a number of relationships: Let Brother Edward Partridge choose as counselors. Pratt and Brother Titus Billings. Zombre [John Johnson] has been received as a member of the firm, by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeably to law, for Alam [Edward Partridge] we will forward it to him, and will immediately expect one from that part of the firm HC 1: The power of attorney mentioned is an instrument closely associated with the law of agency and partnership and implies a small and closely knit group, not a general or public institution. From the original group of eleven partners, subgroups were formed as specific transactions or functions needed to be carried out HC 2: These subgroups were kept insulated from each other HC 2: The United Order partnership system was a legal and creative solution to meet the needs of the time. If two or three men operated one store under a normal business name, and two or three other men operated another store under a different business name, and a third group operated a printing establishment under a third name, no one would suspect that all were really part of the same group HC 1: This separation and secrecy had an important and legitimate business pur- pose. It allowed the United Order brethren to control their business credit, risks, and liabilities. If a creditor of one Mormon enterprise realized that he could claim payment from several other enterprises which were all parts of the same organization, that creditor could severely disrupt the gathering and settle- ment of the Saints. As it was, the creditors contracted with a limited set of men and looked only to them for repayment. These large lines of credit were necessary to sustain extensive purchases of land in Kirtland and Missouri, and later, Far West and Nauvoo HC 2: Church control of this land made the "gathering" a practical possibility since Saints could move to those areas with assurance that they could purchase land at a reasonable price and begin to improve it HC 2: The same process worked with supplies. Church-controlled firms made wholesale pur- chases of goods and resold them to the Saints, providing a reliable source of sup- plies and precluding price-gouging by outside traders HC 1: If anyone, Church member or not, knew where and when the Church was planning to move, they could purchase land at the destination from the government and then resell it at a large profit to the Saints. Doctrine and Covenants 85 is also directed to those who wished to cir- Huff: The

Church-controlled United Order entity instead made those first land purchases and prevented damaging price escalations. Thus the existence and mission of the United Order was of necessity known to very few. The world only saw the United Order that the Church leaders and the Lord wished them to see. That may explain why the secret names have remained so long a mystery. After the initial thrust into Missouri, communication between the east and west branches probably was too slow to allow most decisions to still be made in Kirtland. Men on the spot had to be given that authority. The single firm became two firms, and each probably added extra personnel as agents, such as Willard Richards in Kirtland HC 2: Building the City of God. LDS Booksellers Depot, Mormon Doctrine, 2nd ed. Deseret News Press,

**Chapter 4 : Mormons and Progressivism: United Order vs. Socialism**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Discuss this article or ask questions at the LDS. United Order Jump to: If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose. And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council; And for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealedâ€” That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people Doctrine and Covenants Thus, the pattern of the United Order is simply this--each member consecrates all his property to the Bishop of the Church. He then states his needs and desires for himself and his family. He is given property and resources according to those reasonable needs and wants his stewardship. This becomes his own private property--it is not communal ownership. Excess property is used by the church for the public benefit. The United Order is unlike socialism and unlike capitalism: United order principles include care for the poor, equality, consecration, stewardship, storehouses, and moral motivation. These principles are clearly different from those that guide modern capitalism with its emphasis on efficiency, and principles of socialism that limit agency to promote equality. Lucas and Woodworth point out that property is privately owned in the united order. Property is publicly held in socialism. Membership in united orders is voluntary, while, in socialism, the state can mandate. United orders are organized from the bottom up with no conflict between workers and owners because they are the same. Socialism functions from the top down with the focus on the goals of the organization rather than the elevation of the individual. Finally, Lucas and Woodworth point out that neither socialism nor capitalism is based entirely on united order principlesâ€”but if a choice is mandatory, capitalism is preferred because it preserves the principle of stewardship. In the spirit of this law members of the New Testament Church renounced the practice of "serving Mammon" and lived with common ownership of all their substance. And the multitude of them that believed were of one heart and of one soul: Cyprian looked back with nostalgia at the time when the early saints lived with everything in common, and complained that the Christians of his day were for the most part unwilling to even pay tithes. The City of Enoch was taken up into heaven because of the righteousness of its inhabitants. The citizens of the City of Enoch lived the laws of the United Order: And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them Moses 7: And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift 4 Nephi 1: The Latter-day Saints made several attempts

to establish the United Order, but all eventually failed, because the people could not set aside pride and greed. The United Order will be practiced in Zion and will be the economy of Christ everywhere on earth during the Millennium. Lucas and Warner P. Maxwell Institute, , Pp.

Chapter 5 : United Order - Wikipedia

*Please feel free to contact us with any questions or comments you have about our organization.*

Adobe Flash Player version 9 or above is required to play this audio clip. Download the latest version here. You also need to have JavaScript enabled in your browser. My notes from the Law of Consecration, Episode Saints wonder why they should go to Ohio? Section 38 is given, why move to Ohio. If they go, he will give them his law, and endow them from on high. The Lord is allowing the Saints to self-select. He conditions the receipt of more law to their treatment of the law they get. One builds on top of another. Foreshadowed in Section 38, the Saints obey and move to Ohio, and Joseph receives Section 41 which calls the first bishop, and a week later they are given Section 42, the Law. Section 41 "my law, my law is to be kept, my law. The Law is revealed in Section It includes all of the laws of the Lord, it is encompassing. V29 onwards is the law of consecration. Part of the two great commandments. Was the law temporal or welfare situation? It was all-encompassing in the law of God, and celestial law. What should we look for in the law of consecration? Section 51 is one of the most tactical revelations, instructions to Bishop Partridge on how to implement the law of consecration. We must understand the distinction between the strategy vs tactic. It is not a doctrine that the law must be carried out in any particular way, no particular forms. The doctrines that underpin the law are the same, eternal. The tactics, forms, practices change, but the law stays the same. The Lord teaches the doctrine, and also gives instruction for how it is to take place practically. The law is like a 3 legged stool. These are there with our love of God, to look after the poor, and give to their support. Bishop Partridge new they would need resources for the Saints that were gathering. Missouri is where the law was first implemented on a large scale section Tactical instructions to implement the law. We can learn about the law from these instructions about how it was first implemented. The Lord tells Bishop Partridge to receive consecrations, and then have Partridge give unto them a writing giving unto them their portion deeds.. How did the early Saints live the law of consecration? When you study the deeds, Partridge knew the law. The doctrines are embedded in the documents. All 3 parts " agency, stewardship, and accountability are all there. Nothing actually ever changes hands. The notion of ownership drops out, and the doctrine of stewardship takes its place. The Saints were no longer owners, but stewards. All that was consecrated to Bishop Partridge was given back as a stewardship, sometimes with extra. In most cases, the people received by consecration more than they gave by consecration. Hymn 41 " written by Edward Partridge How did the law make the people sacred, and not just providing for their temporal needs? My calling is overwhelming Partridge. His wife consecrates herself as well. The best thing we can consecrate to the kingdom is to be the best sons and daughters of God we can be. To be the best parents we can be, so our children can be our offering to the kingdom. These things should inspire us to become more consecrated in our lives. My notes from the United Order, Episode As we talk about the history of the Church, there is a question that comes up quite often about the law of consecration, and the United Order. What is the difference? What is the relationship? There is an important distinction, a very important one! The Saints never lived the United Order. The United Order was an organization, the Lord called for it, he made a covenant that would be the foundation of its organization in section 82, and then two years later he disbanded it in Section The United Order has not existed since section , the revelation that dismantles that organization. There were other organizations that might be called united orders, but were different. Lots of variation in late 19th century LDS tried to apply the principles of the law of consecration in Utah. The Order, the Firm, the Law? There were stewards of the revelations, Joseph, Martin Harris, the proofers, the transcribers, this group was the Literary Firm. The literary firm had expensive commandments to keep. Section 78 says to make some of the properties into the United Firm, which later became the United Order. The Lord builds the organization, the United Order, to be able to use the assets among the Saints to provide the resources for the building up of Zion. Only about a dozen members of the Church participated in the Order. Tactical vs strategic revelations. These things were the tactics of how to implement the law of consecration. The tactics have changed a lot, and we can expect them to continue to change. The law of consecration is a higher law, and tithing is a lesser law because the Saints could not keep the higher law?

Many of us have this understanding. But when we make sacred covenants, it is not this way, so it can be jarring. We have to think carefully. There is a theological problem if we say the Lord gave a law that the Saints could not keep. There are many passages that say the Lord does NOT do that. He may give laws that some Saints will not keep, but there is a big distinction. Agency is at stake. He gives laws to the Saints that they can choose to keep or not. He never calls it a higher law, or tithing a lower law. We made that up. As far as we can tell, it comes much later after Joseph Smith. Commentators on the revelations inject interpretation which is incorrect, and self-serving. President Hinckley says the law is in effect. Every latter-day Saint who wants to live it, can, right NOW, as much as they want to. The tactics are different. The Law is the same. Section 69 The revelation on tithing. This is the most misunderstood revelations of the prophet JOseph Smith. What are we missing? Some trepidation to answer this question. Because it is a challenge for the Saints to come to terms with this revelation. We think we know what tithing is, but what tithing is in the revelations is not exactly what tithing is today, in our minds. I require all their surplus property to be placed into the hands of the bishop. We should obey it because it is the means by which the Lord sanctifies our souls.. It is the surplus from v1. We begin our life of tithing by offering whatever we have to offer to the bishop, and thereafter we offer one tenth of what we get annually. This shall be a standing law unto them forever. Tithing is not a lower law, it is a standing law forever. This is the law of consecration for all time. How do we live the law of consecration today? How will we live it? What is it today?

**Chapter 6 : CATHOLIC ENCYCLOPEDIA: Mormonism**

*NOTES AND COMMENTS The United Order of Joseph Smith's Times Kent W. Huff SECTION 82 OF THE DOCTRINE AND COVENANTS, dated 26 April , guided the formation of a united order in the Joseph Smith era. Until recently, code names were shown for the nine participants: Ahashdah (Newel K. Whitney.*

Huff pages What is the Law of Consecration? What does living the Law of Consecration mean today? What was the United Order? Why was it disbanded? Was it a failure? Will it be reinstated? Is reinstatement of the United Order necessary to fully live the Law of Consecration? What about the U. Will the principles of private ownership contained in the U. Constitution eventually be displaced before or during the second coming of Christ? How will the saints be living in order to accept the economic rule which Christ will bring? Can we live that way now? Huff gives one of the most unique perspectives on early church economic history to ever be published. It provides great insight into tithing history and administration. It also shows that 36 percent of the sections of the Doctrine and Covenants deal with Church economic organization and policy. Its principles should be studied, understood and considered by every Latter-day Saint. Hardcover with worn dust jacket, clean pages no writing, good binding, great for personal study. Items must be paid for together on a combined invoice to qualify. I will also combine shipping for international buyers, but shipping fees vary depending on total weight and destination. Email me for a combined international shipping quote before bidding. Seller assumes all responsibility for this listing. Shipping and handling This item will ship to Germany, but the seller has not specified shipping options. Contact the seller- opens in a new window or tab and request a shipping method to your location. Shipping cost cannot be calculated. Please enter a valid ZIP Code. Roy, Utah, United States Shipping to: This item will be shipped through the Global Shipping Program and includes international tracking. Learn more- opens in a new window or tab Change country: There are 1 items available. Please enter a number less than or equal to 1. Select a valid country. Please enter 5 or 9 numbers for the ZIP Code.

*brigham young joseph smiths united order 42 further huff claims there are indicators of a substantial loss of data and experience in the transition from the administrators of joseph smiths.*

The region was a hotbed of religious enthusiasm during the Second Great Awakening. As a teenager, he may have been sympathetic to Methodism. Until the s, however, the experience was largely unknown, even to most Mormons. According to his later accounts, Smith was visited by an angel named Moroni , while praying one night in Smith said that this angel revealed the location of a buried book made of golden plates , as well as other artifacts, including a breastplate and a set of interpreters composed of two seer stones set in a frame, which had been hidden in a hill near his home. Later that year, when Smith promised to abandon treasure seeking, Hale offered to let the couple live on his property in Harmony and help Smith get started in business. He said the angel commanded him not to show the plates to anyone else, but to translate them and publish their translation. Smith said the translation was a religious record of indigenous Americans , [40] and were engraved in an unknown language, called reformed Egyptian. He also told associates that he was capable of reading and translating them. Harris also took a sample of the characters to a few prominent scholars, including Charles Anthon. Harris said Anthon initially authenticated the characters and their translation, but then retracted his opinion after learning that Smith claimed to have received the plates from an angel. Harris convinced Smith to let him take the existing pages of manuscript to Palmyra to show a few family members, including his wife. As punishment for losing the manuscript, Smith said that the angel returned and took away the plates, and revoked his ability to translate. During this period, Smith briefly attended Methodist meetings with his wife, until a cousin of hers objected to inclusion of a "practicing necromancer" on the Methodist class roll. Later, a group of Eight Witnesses " composed of male members of the Whitmer and Smith families " issued a statement that they had been shown the golden plates by Smith. The completed work, titled the Book of Mormon , was published in Palmyra on March 26, , by printer E. Soon after, on April 6, , Smith and his followers formally organized the Church of Christ , and small branches were established in Palmyra, Fayette, and Colesville, New York. In probable reference to this period of flight, Smith said that Peter , James , and John had appeared to him and had ordained him and Cowdery to a higher priesthood. Life of Joseph Smith from to and Life of Joseph Smith from to When Smith moved to Kirtland, Ohio in January , he encountered a religious culture that included enthusiastic demonstrations of spiritual gifts , including fits and trances, rolling on the ground, and speaking in tongues. Converts poured into Kirtland. By the summer of , there were fifteen hundred to two thousand Mormons in the vicinity, many expecting Smith to lead them shortly to the Millennial kingdom. Smith advised them to bear the violence patiently until after they were attacked multiple times, after which they could fight back. Among these five groups was a quorum of twelve apostles. In late , a series of internal disputes led to the collapse of the Kirtland Mormon community. He was also accused of engaging in a sexual relationship with his serving girl, Fanny Alger. During this time, a church council expelled many of the oldest and most prominent leaders of the church, including John Whitmer, David Whitmer, W. Phelps , and Oliver Cowdery. They unleashed a flood of anti-Mormon rhetoric in newspapers and in stump speeches given during the election campaign. Non-Mormon vigilantes raided and burned Mormon farms, while Danites and other Mormons pillaged non-Mormon towns. Governor Lilburn Boggs then ordered that the Mormons be "exterminated or driven from the state". The following day, the Latter Day Saints surrendered to 2, state troops and agreed to forfeit their property and leave the state. Meanwhile Brigham Young , the president of the Quorum of the Twelve Apostles, rose to prominence when he organized the move of about 14, Mormon refugees to Illinois and eastern Iowa. Understanding that he was effectively on trial before his own people, many of whom considered him a fallen prophet, he wrote a personal defense and an apology for the activities of the Danites. Illinois accepted Mormon refugees who gathered along the banks of the Mississippi River, [] where Smith purchased high-priced, swampy woodland in the hamlet of Commerce. Bennett , the Illinois quartermaster general. The early Nauvoo years were a period of doctrinal innovation. Smith introduced baptism for the dead in , and in , construction began on the Nauvoo Temple as a place for

recovering lost ancient knowledge. For women, Smith introduced the Relief Society , a service club and sorority within which Smith predicted women would receive "the keys of the kingdom ". Certain he would be killed if he ever returned to Missouri, Smith went into hiding twice during the next five months, before the U. Two law officers arrested Smith, but were intercepted by a party of Mormons before they could reach Missouri. Smith was then released on a writ of habeas corpus from the Nauvoo municipal court. After receiving noncommittal or negative responses, Smith announced his own independent candidacy for President of the United States, suspended regular proselytizing , and sent out the Quorum of the Twelve and hundreds of other political missionaries. Smith said the Council had authority to decide which national or state laws Mormons should obey. Death of Joseph Smith A 19th-century painting depicting the mob attack inside Carthage Jail By early , a rift developed between Smith and a half dozen of his closest associates. Sharp , editor of the Warsaw Signal and longtime critic of Smith. Officials in Carthage responded by mobilizing their small detachment of the state militia, and Governor Thomas Ford appeared, threatening to raise a larger militia unless Smith and the Nauvoo city council surrendered themselves. Hyrum, who was trying to secure the door, was killed instantly with a shot to the face. Smith fired three shots from a pepper-box pistol that his friend, Cyrus Wheelock , had lent him, wounding three men, [] [] before he sprang for the window. After his death, non-Mormon newspapers were almost unanimous in portraying Smith as a religious fanatic. During the first half of the 20th century, some writers suggested that Smith might have suffered from epileptic seizures or from psychological disorders such as paranoid delusions or manic-depressive illness that might explain his visions and revelations.

*The united order at Joseph Smith's time was the equivalent of today's Corporation of the President in that it was organized to hold property and conduct general church.*

This religious body had its origin during the early part of the nineteenth century. Joseph Smith, the founder and first president of the sect, was the son of a Vermont farmer, and was born in Sharon township, Windsor County, in that state, on 23 December. In the spring of 1820, while living with his parents at Manchester, Ontario now Wayne County, New York, he became deeply concerned upon the subject of his salvation, a condition partly induced by a religious revival which proselytized a few of his relatives to the Presbyterian Faith. Joseph himself was inclined toward Methodism; to satisfy his mind as to which one of the existing sects he should join, he sought Divine guidance, and claimed to have received in answer to prayer a visitation from two glorious beings, who told him not to connect himself to any of these Churches, but to bide the coming of Church of Christ, which was about to be re-established. According to his own statement, there appeared to him on the night of 21 September, 1820, a heavenly messenger, who gave his name as Moroni, and revealed the existence of an ancient record containing the fullness of the Gospel of Christ as taught by the Saviour after his Resurrection to the Nephites, a branch of the House of Israel which inhabited the American continent ages prior to its discovery by Columbus. Moroni in mortal life had been a Nephite prophet, the son of another prophet named Mormon, who was the compiler of the record buried in a hill situated about two miles from the modern village of Manchester. Joseph Smith states that he received the record from the angel Moroni in September, 1827. It was, he alleges, engraved upon metallic plates having the appearance of gold and each a little thinner than ordinary tin, the whole forming a book about six inches long, six inches wide, and six inches thick, bound together by rings. The result was the "Book of Mormon", published at Palmyra, New York in March, 1830; in the preface eleven witnesses, exclusive of Joseph Smith, the translator, claim to have seen the plates from which it was taken. By renouncing Mormonism subsequently, Cowdery, Whitmer, and Harris—the three principal witnesses—implicitly declared this testimony false. According to this book, America is the "Land of Zion", where the New Jerusalem will be built by a gathering of scattered Israel before the second coming of the Messiah. The labours of such men as Columbus, the Pilgrim Fathers, and the patriots of the Revolution, are pointed out as preparatory to that consummation. The work of Joseph Smith is also prophetically indicated, he being represented as a lineal descendant of the Joseph of old, commissioned to begin the gathering of Israel foretold by Isaias. In another part of his narrative Joseph Smith affirms that, while translating the "Book of Mormon", he and his scribe, Oliver Cowdery, were visited by an angel, who declared himself to be John the Baptist and ordained them to the Aaronic priesthood; and that subsequently they were ordained to the priesthood of Melchisedech by the Apostles Peter, James and John. The "Book of Mormon" being published, its peculiar doctrines, including those just set forth, were preached in western New York and northern Pennsylvania. Those who accepted them were termed "Mormons", but they called themselves "Latter-day Saints", in contradistinction to the saints of former times. The articles of faith formulated by him are as follows: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost. "5 We believe that a man must be called of God by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer the ordinances thereof. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things. Pratt, a former preacher of the Reformed Baptists, or Campbellites. The missionaries proceeded to northern Ohio, then almost a wilderness, where Elder Pratt presented to his former pastor, Sidney Rigdon, a copy of the "Book of Mormon", published several months before. Up to that time Rigdon had never seen the book, which he was accused of helping Smith to write. Fairchild that institution, who, in a communication to the "New York Observer" 5 February, 1830, states that Mr. Elder Cowdery and his companions, after baptizing about one hundred persons in Ohio went to western Missouri, and, thence crossing over at Independence into what is now the

State of Kansas , laboured for a time among the Indians there. Both at Kirtland and at Independence efforts were made to establish "The United Order", a communal system of an industrial character, designed to make the church members equal in things spiritual and temporal. The prophet taught that a system had sanctified the City of Enoch, whose people were called "Zion, because they were of one heart and one mind , and dwelt in righteousness," with "no poor among them". He also declared that the ancient Apostles had endeavoured to establish such an order at Jerusalem Acts 4: In the latter part of trouble arose between the Mormons and the Missourians , based largely, say Mormon writers, upon a feeling of apprehension concerning the aims and motives of the new settlers. Coming from the north and the east, they were suspected of being abolitionists, which was sufficient of itself to make them unpopular in Missouri. It was also charged that they intended to unite with the Indians and drive the older settlers from the land. The Mormons asserted their innocence of these and other charges, but their denial did not avail. In Ohio the Mormons prospered, though even there they had their vicissitudes. At Kirtland a temple was built, and a more complete organization of the priesthood effected. Kimball and Orson Hyde, two of the "twelve apostles of the Church", were sent with other elders to England for that purpose. While this work of proselytizing was in progress, disaffection was rife at Kirtland, and the ill-feeling grew and intensified until the "prophet" was compelled to flee for his life. It is of importance to bear in mind that the opposition to the Mormons in the localities where they settled is, from the contradictory and divergent statements made by the Latter-day Saints and the neighbours not of their belief , difficult of explanation. It is safe to assume that there was provocation on both sides. The main body of the Mormons, following their leader to Missouri , settled in and around Far West, Caldwell County, which now became the chief gathering place. The sect had been organized by six men, and a year later was said to number about two thousand souls. In Missouri it increased to twelve thousand. A brief season of peace was followed by a series of calamities, occasioned by religious and political differences. The trouble began in August, , and during the strife considerable blood was shed and much property destroyed, the final act in the drama being the mid-winter expulsion of the entire Mormon community from the state. In Illinois , where they were kindly received, they built around the small village of Commerce, in Hancock County, the city of Nauvoo, gathering in that vicinity to the number of twenty thousand. Another temple was erected, several towns founded, and the surrounding country occupied. Up to this time there had been no Mormon recruiting from abroad, all the converts to the new sect coming from various states in the Union and from Canada. In Brigham Young and other emissaries visited Great Britain, preaching in all the principal cities and towns. Here they baptized a number of people, published a new edition of the "Book of Mormon", founded a periodical called the "Millennial Star", and established a permanent emigration agency. Subsequently the emigration came via New Orleans. The Legislature of Illinois granted a liberal charter to Nauvoo, and, as a protection against mob violence and further drivings and spoliations, the Mormons were permitted to organize the "Nauvoo Legion", an all but independent military body, though part of the state militia, commanded by Joseph Smith as lieutenant-general. Moreover, a municipal court was instituted, having jurisdiction in civil cases, as a bar to legal proceedings of a persecuting or vexatious character. Similar causes to those which had resulted in the exodus of the Mormons from Missouri brought about their expulsion from Illinois , prior to which a tragic event robbed them of their prophet , Joseph Smith, and their patriarch, Hyrum Smith, who were killed by a mob in Carthage jail on 27 June, Another avowed purpose of this paper was to secure the repeal of the Nauvoo Charter, which the Mormons looked upon as the bulwark of their liberties. The "Expositor" issued but once, when it was condemned as a public nuisance by order of the city council, its printing-office being destroyed and its editor, Foster, expelled. At Carthage was a large body of militia, mustered under Governor Thomas Ford to compel the surrender of Nauvoo. Smith submitted and repaired to Carthage , where he and his brother Hyrum, with others, were placed in jail. Fearful of a bloody collision, the governor disbanded most of his force, and with the remainder marched to Nauvoo, where the Mormons laid down their arms. In the exodus that ensued, Brigham Young led the people westward. Passing over the frozen Mississippi February, , the main body made their way across the prairies of Iowa , reaching the Missouri River about the middle of June. Prior to that time only a few thousand Americans had settled on the Pacific Coast, mostly in Oregon , which was then claimed both by Great Britain and the United States. So far as known, no American had then made a

permanent home in what was called "The Great Basin". The desert region, now known as Salt Lake Valley, was then a part of the Mexican province of California, but was uninhabited save by Indians and a few wandering trappers and hunters. This company, numbering men, 3 women, and 2 children, was led by Brigham Young. Most of the exiles from Nauvoo remained in temporary shelters on the frontier where they entered into winter quarters in what is now Nebraska. Well-armed and disciplined, they accomplished the journey of over a thousand miles to Salt Lake Valley without one fatality. A few days after their arrival they laid out Salt Lake City. The people left upon the Missouri migrated in the autumn of , and after them came yearly to the Rocky Mountains, generally in Church wagons sent to the frontier to meet them, Mormon emigrants from the States, from Europe, and from other lands to which missionaries continued to be sent. Most of the converts were drawn from the middle and working classes, but some professional people were among them. While awaiting the time for the establishment of a civic government, the Mormons were under ecclesiastical rule. Secular officers were appointed, however, to preserve the peace, administer justice, and carry on public improvements. These officers were often selected at church meetings, and civil and religious functions were frequently united in the same person. But this state of affairs did not continue long. As soon as a civic government was organized, many of the forms of political procedure already in use in American commonwealths were introduced, and remained in force till statehood was secured for Utah. In March, thirteen months after the signing of the treaty by which Mexico ceded this region to the United States, the settlers in Salt Lake Valley founded the provisional Government of the State of Deseret, pending action by the American Congress upon their petition for admission into the Union. Deseret is a word taken from the "Book of Mormon", and signifies honey-bee. Brigham Young was elected governor, and a legislature, with a full set of executive officers, was also chosen. Congress denied the petition for statehood, and organized the Territory of Utah, naming it after a local tribe of Indians. The period between and , during which the Mormons defied the authority of the Federal Government, is one of the least creditable chapters of their history. One reason given for the persistent hostility to the Mormons was the dislike caused by the acrimonious controversy over polygamy or plural marriage. Joseph Smith, the founder of Mormonism, claimed to have received a revelation and a command ordering him to re-introduce plural marriage and restore the polygamous condition tolerated among the pre-Judaic tribes. Polygamy now became a principle of the creed of the Latter-day Saints, and, though not enforced by the laws of the Mormon hierarchy, was preached by the elders and practised by the chiefs of the cult and by many of the people. The violation by the Mormons of the monogamous law of Christianity and of the United States was brought to the attention of Congress, which prohibited under penalty of fine and imprisonment the perpetuation of the anti-Christian practice, refusing, however, to make the prohibition retroactive. The Mormons appealed to the Supreme Court, which sustained the action of Congress, and established the constitutionality of the anti-polygamy statutes. The Latter-day Saints, strangely enough, submitted to the decrees of Congress, unwittingly admitting by their submission that the revelation of their founder and prophet, Joseph Smith, could not have come from God. If the command to restore polygamy to the modern world was from on High, then, by submitting to the decision of the Supreme Court, the Mormon hierarchy reversed the apostolic proclamation and acknowledged it was better "to obey man than to obey God". So long as Utah remained a territory there was much bitterness between her Mormon and non-Mormon citizens, the latter termed "Gentiles". The Mormons submitted, however, and their president, Wilford Woodruff, issued a "Manifesto" which, being accepted by the Latter-day Saints in General Conference, withdrew the sanction of the Church from the further solemnization of any marriages forbidden by the law of the land. One of the results of this action was the admission of Utah into the Union of States on 6 January, Instances of the violation of the anti-polygamy laws subsequent to the date of the "Manifesto" having been brought to light, the present head of the Church, President Joseph F. Smith, in April, , made the following statement to the General Conference assembled at Salt Lake City, and it was endorsed by resolution and adopted by unanimous vote: Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge the Church of Jesus Christ of Later-day Saints; and I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed

in transgression against the Church he will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom. Winder and Anthon H. Lund, in behalf of the Church, reaffirmed its attitude of obedience to the laws of Congress. The practice of plural marriage is indeed fast becoming a thing of the past. Mormonism announces as one of its principal aims the preparation of a people for the coming of the Lord; a people who will build the New Jerusalem, and there await His coming. The United Order, the means of preparation, is at present in abeyance, but the preliminary work of gathering Israel goes on, not to Zion proper Jackson County, Missouri but to the Stakes of Zion, now numbering sixty-one, most of them in Utah; the others are in Idaho, Arizona, Wyoming, Colorado, Oregon, Canada and Mexico. A stake is a division of the Mormon Church, organized in such a way as to constitute almost a "church" in itself; in each stake are subdivisions called wards, also fully organized. The area of a stake is usually that of a county, though the extent of territory differs according to population or other conditions.

Chapter 9 : Joseph Smith's United Order and Brigham Young's United Order | BYU Studies

*The United Order is a social and economic system designed by the Lord to enable His children on earth to live the Law of Consecration, thereby creating an order based on love and charity, abolishing poverty, and establishing Zion.*

Early versions of the Order beginning in attempted to implement the Law of Consecration, a form of Christian communism, modeled after the New Testament church which had "all things in common". These early versions ended after a few years. Later versions within Mormonism, primarily in the Utah Territory, implemented less-ambitious cooperative programs, many of which were very successful. The United Order established egalitarian communities designed to achieve income equality, eliminate poverty, and increase group self-sufficiency. Membership in the United Order was voluntary, although during a period in the s it was a requirement of continued church membership. Participants would deed conecrate all their property to the United Order, which would in turn deed back an "inheritance" or "stewardship" which allowed members to control the property; private property was not eradicated but was rather a fundamental principle of this system. At the end of each year, any excess that the family produced from their stewardship was voluntarily given back to the Order. The Order in each community was operated by the local Bishop. The United Order is not practiced within mainstream Mormonism today; however, a number of groups of Mormon fundamntalists, such as the Apostolic United Brethren, have revived the practice. He left the RLDS church after serving as an apostle for two decades. Page Chapter iX The Order of Enoch This Order is a mysterious affair, under which each member of the church is commanded to join, if he would secure salvation in the celestial splendours of the Kingdom of God; he must deed over to the President of the Order, who is the Presiding Bishop of the church, all his property of every kind and character, with a "deed and covenant that cannot be broken. This is said to be a little home, which of all your property you may have deeded to them, is the only part you may claim if you should leave, or be expelled from the church. In a word, as explained by the good Bishops, when you are born into this world, you arrive with absolutely nothing in your possession, but life When you are born again into the Kingdom of God which is the Mormon Church you must start with absolutely nothing, but life. If you possess anything, it must be deeded over, that all starting on the same plane, may become stewards unto God, He being the proprietor of all, and it is clearly stated that if a member of the society dare to make claim that they own anything, no matter if you have deeded over millions, you are at once placed under the curse, which according to the revelations through Joseph Smith, which will be quoted in this article may be inflicted by those appointed to do the cursing. After deeding all your property over, and you receive your inheritance, you go to work, but not for yourself, but the Order of Enoch, and you must make an inventory every year or month as required, and after taking out your living, the few or many dollars saved above bare living expenses, must be accounted for and handed over to the authorities of the Order. The greatest blessing and honour you receive for all this deeding over to the Order, is that you receive a New Name, and an inheritance in Zion. The history of this mysterious Order is a long, sad one. Many gave their all, got their new name, and finding out the wickedness of Mormonism, denounced it and fled for their lives to escape the curse. According to leading men who have left the church many failed to make their escape, and suffered the vengeance of the Destroying Angels, called the Danites. The Organization of The Order of Enoch. The person joining the Order is distinction distinctly informed as follows: A more extended description of this Order is given by revelation to Joseph Smith, from which we quote the following: He is called Enoch and then Gazelam. Others also received their new name, Joseph secures other names later, to which reference will be made. Perhaps I may right here show the secrecy of this Order in granting new names to Smith and others and even to houses, factories and towns, and to cover up and deceive those who are not numbered with the elect. Whitney is called Ahashdah. Williams was called "Shoderlaomach. We will leave these mysterious names of the faithful while the reader ponders over the question, why all this secrecy in the Mormon Order of Enoch. Perhaps the full reasons may not be known till that which is done in secret will be revealed upon the housetop. If ye will that I give you a place in the celestial kingdom. Behold, this is what the Lord requires of every man in his stewardship, and behold none are exempt from this law who belong to the Church of the Living God. Therefore, in as much as

some of my servants have not kept the commandment but have broken the covenant I have cursed them with a very sore and grievous curse, for I the Lord have decreed in my heart that inasmuch as any man belonging to the Order shall be, found a transgressor, or in other words, shall break the covenant with which ye are bound he shall be cursed in this life, and shall be trodden down by whom I will. In this same revelation Joseph Smith and many other leaders received their inheritances, and their new names figured largely, and as Smith had several names, his inheritance was a splendid one. It is found in the Book of Commandments, chapter 44, page 75, and caused many to leave the church, so in the Doc. In place of reading "All thy properties," it is made to read "of thy properties. The above is in keeping with what Joseph Smith wrote upon the subject: The above is in keeping with all the revelations and church resolutions on the subject, and we quote one more which was given in answer to prayer: This last revelation was given some time before Smith was killed, and the Order of Enoch received a rude shock at his death. While the Utah Mormon Church went to Salt Lake and continued to take the money from the people, the Reorganized Church was a little careful along money matters and for years young Joseph Smith had little to say regarding the Order of Enoch, indeed the Lord seemed to be a little doubtful of young Joseph and the money question, as would seem from the following revelation which the Lord is said to have given through the young prophet. Two point are made apparent in this revelation. First, that the contention made in this paper is true, in that the leaders of the church in the past had robbed the people and taken the money for themselves, as all the history proves; and second, that the Lord was not sure at the time but what young Joseph Smith, the Prophet of the Reorganized Church, might follow in the wake of his father and the other leaders of the people of the old church. The church is fast adopting all the terrors of the old order and there has been sent out by the Presiding Bishop many letters urging the people to comply with the law, and some are doing it. This is one last straw that compelled me to resign from the church. I opposed the action in the council of Bishops, and of course was reported to the young Prophet, I refused to make my inventory and hand over my property, nor would I teach others that they must do so, and of course I was not considered sound in the faith and was a poor Bishop. Strange to say the Bishop did not send them to Toronto, nor to me, but I soon received one and when written to, to comply, I refused to do so. You are requested to make a complete report of all things concerning yourself and every member of your family, the physical defects of yourself, wife, daughters and sons must be explained to the good Bishop. This large sheet, of which I have but given a part, is sent to every member, and he with all these revelations about cursing and salvation depending upon your faithfulness or otherwise, is stirring up the people to fever heat.