

tem 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 That the presence of the Lord will not be withdrawn from them as it was then.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 chapter 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 where 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