

ple has been put out in our midst. In all of our wanderings the celestial law has never been put in practice, as regards our property. But the Lord has not left us any more than he did the children of Israel, when they were rebellious. Instead of entirely casting them away, and denouncing them and rejecting them as his people, he still gave ancient Israel a law. Instead of entirely rejecting us, he gave us another law. One inferior to the celestial law, called the law of Enoch. The law of Enoch is so named in the Book of Doctrine and Covenants, but in other words, it is the law given by Joseph Smith, Jr. The word Enoch did not exist in the original copy; neither did some other names. The names that were incorporated when it was printed, did not exist there when the manuscript revelations were given, for I saw them myself. Some of them I copied. And when the Lord was about to have the Book of Covenants given to the world it was thought wisdom, in consequence of the persecutions of our enemies in Kirtland and some of the regions around, that some of the names should be changed, and Joseph was called Baurak Ale, which was a Hebrew word; meaning God bless you. He was also called Gazelum, being a person to whom the Lord had given the Urim and Thummim. He was also called Enoch. Sidney Rigdon was called Baneemy. And the revelation where it read so many *dollars* into the treasury was changed to *talents*. And the City of New York was changed to Cainhannoch. Therefore when I speak of the Order of Enoch, I do not mean the order of ancient Enoch, I mean the Order that was given to Joseph Smith in 1832-3-4, which is a law inferior to the celestial law, because the celestial law required the

consecration of all that a man had. The law of Enoch only required a part. The law of consecration in full required that all the people should consecrate everything that they had; and none were exempt. The law of Enoch called upon certain men only to consecrate.

Now did the people keep this second law—inferior to the first? The Lord picked out some of the best men in the Church, and tried them if they would keep it. "Now I will," says he, "try the best men I have in the Church, not with the celestial law, but they shall consecrate in part, and have a common stock property among them." And in order to stir them up to diligence, he fixed certain penalties to this law, such as, He shall be delivered up to the buffeting of Satan; sins that have been remitted shall return to him and be answered upon his head. How did they get along then? The Lord tells us that the covenant had been broken. And consequently it remained with him to do with them as seemed to him good. Many have apostatized since that day. Sidney Rigdon for one, Oliver Cowdery for another, and John Johnson for another. Why have they apostatized? They did not comply with the covenant that they made in regard to the law given to Joseph Smith, that was afterwards called the law of Enoch.

Did the Lord forsake us then? No, he had compassion upon us—still looked upon us as the latter-day kingdom—did not take the kingdom from our midst, but continued to plead with us and bear with the infirmities of the people. "Now I will," says he, "try them with another law." So in the year 1838, he gave us another law, called the law of Tithing. Let me name now some of the conditions of Tithing, according to that law. The Lord gave a commandment