

poses. Upon this change, strife and divisions arose in every quarter, wars ensued, and misery and total destruction followed. The first starting point of these people in wickedness and apostasy, appeared to be a disregard of this heavenly system of holding property in common, and refusing to be controlled in temporal matters.

In the first instance referred to, in the case of the young man, he cut himself off from the blessings of eternal life by refusing submission to the Savior's counsels in reference to his possessions. In the case of Ananias and his wife Sapphira, sudden destruction visited them, in consequence of dishonesty and hypocrisy in those matters. Also in the case of the Nephites, as we have seen, the whole were destroyed by the judgment of God, after having ignored these principles. But, we have an example in our own time, of the judgments of God falling suddenly upon a people, because of refusing to comply with this order of consecration.

In the Book of Doctrine and Covenants, sec. 18, page 146, the Lord says: "And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also, this is a law unto every man that cometh into this land to receive an inheritance; and he shall do with his moneys according as the law directs." Again, the Lord says, sec. 13, page 125: "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," etc. Again, on page 235,

the Lord says: "Verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." Again, on page 288, the Lord says: "Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; And if the properties are mine, then ye are stewards; otherwise ye are no stewards."

But we learn that the Saints in that early period of our history, refused to be governed in those matters. The Lord says, page 284: "Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant by covetousness, and with feigned words, 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 his life, and