

vicious and wicked, but it is a mutual education system for the good and industrious, who abide in the Order and fulfill the obligations thereof. Who shall be heirs of the common property? Every child who is born in the Order. Heirs to the whole of it. No, nobody will be heir to the whole of it. To what portion of it will they be heirs? Just what they need. Who shall be the judges? Themselves, if they judge correctly; and if they do not, somebody will judge more correctly for them. "Well, shall I surrender my judgment to anybody else?" Of course, you will; we all agree to that, if it must needs be. But he who judges for himself correctly shall not be judged, but he who is unable to judge himself, but covets everything that he sees, and wishes to scatter and destroy what others are seeking to accumulate and preserve, must have a bit put in his mouth and some, who are more sensible, must handle the reins. This is no agrarian doctrine, to level those who are exalted, down to the mean level of those who are in the mire, but it is the Godlike doctrine of raising those who are of low estate and placing them in a better condition, by teaching them economy, and prudence; it is for the strong to foster and bear the infirmities of the weak, for those who possess skill and ability to accumulate and preserve this world's goods, to use them for the common good, and not merely for their own persons, children and relatives, so as to exalt themselves in pride and vanity over their fellow men, and sink themselves to ruin by worshiping the God of this world. This is beneath the character of those who profess to be the people of God. We have done that long enough, but the word of God to us is to change our front, and

to learn to love our neighbor as ourselves and so cultivate the spirit of the Gospel.

As to the minutiae of the workings of the various Branches of this Order, the details of the business and the relations of life, one meeting of this kind would not suffice to tell, nor could the people comprehend it if we were able to tell it; but it will be revealed to us as we pass along, line upon line, precept upon precept, here a little and there a little, and everything necessary will appear in its time and place, and none need be overanxious to pass over the bridge before they reach it. God does not reveal to us everything at once, for our minds are not prepared to comprehend it. Like children we must have experience as we pass along. One thing is sufficient for us to understand, and that is that this Order has made all nations and peoples who have entered into and practiced it prosperous.

If anyone doubts for a moment the success and final triumph of these principles, that doubt is founded only in his own weakness, and in the weaknesses of his fellow men around him, and the selfishness that is in our natures. If we are determined to make it a success there is no power beneath the heavens that can make it a failure. If we engage in it with full purpose of heart, with faith towards God, and seeking to cultivate confidence towards one another, and are outspoken and frank in all our business relations and intercourse with each other, and do all things by common consent, with a just and honest purpose of soul, there is no power that can hinder our succeeding in our undertaking. But if we are determined to be selfish, and seek to build ourselves up on the weaknesses of our