

us—men who work only when they are watched; and so far as the use of tools is concerned, any man who has employed other men, and has not been in a position to look after them and watch what they are doing, knows how men work, even as we are situated at the present time. He knows how his tools are misused and mislaid, and his harness and his wagons and his teams are used or abused, and that it requires much care on his part, or on the part of somebody equally trusty to preserve his property. He has to frequently buy new tools—new spades, hoes, forks, ploughs, and if he has a mower and entrusts it to other hands than his own, in many instances he gets it broken. This is not always the case; but it is too much the case, and we have these things to contend with now, and in my opinion judging by my observation, as far as it has extended, they are no worse in the United Order; and there is this about this Gospel—it brings every imperfection to the light that a man has within him. When this Gospel has been preached for the first time in neighborhoods, I have heard hundreds say to me, at different times—"Oh, I am so glad that I have got this truth, there is Mr. So and so," or "there is my aunt" or "my uncle" or "such and such a friend," "my wife" or "such a relative," "there is my minister, if I go to him and tell him what I have received he will embrace it gladly and be a Latter-day Saint," and they go and tell what they have received. Probably hundreds of you who are here today, have gone filled with zeal—"Why, I have got the truth, I want you to hear the truth," and what has been the result? The devil has manifested himself immediately and they have found that their relatives had a spirit which

they never dreamed of, and they have proved their ministers to be anything but willing to receive the truth. This Gospel has that effect, it brings men and women's imperfections to light, it shows the imperfections of their characters; it tests people and tears the covering from hypocrisy and false pretensions as nothing else can. The United Order being one of its principles will, I expect, have this effect; but would it not be better for our faults and imperfections to be brought to light in this life than to wait until the next and have them brought to the surface then?

The people feel very well so far as I have had opportunity to observe. We have explained the articles of association to them; they have been gratified at the explanations which have been made. Many have reasoned upon it like this—"if I put all I have got into the United Order, and I begin to draw day's wages only out of the Order, I have got a large family, how can I sustain them upon my day's wages? It takes the product of my property managed with care and economy, in addition to my own labor, to enable me to live, and if I put all my property into the Order, how am I to live?" This has been the inquiry more frequently made than another. It is not the intention, in establishing the United Order, to destroy the productiveness of property; it is not the intention to take property from men who have it and give it to those who have none. There are two extremes to be avoided, one is the disposition of the rich to aggrandize themselves at the expense of the poor. That is what we are trying, in this United Order, to put a stop to, so that we may prevent the growth of class distinctions, the increase of wealth in a certain class, and that class have interests diverse from and frequently adverse to the