

THE ORDER OF ENOCH

BY A. CARMICHAEL

Contents

1.	Preface	1
2.	The Membership, What Constitutes	1
3.	The History of the Order	1
4.	The Restoration	2
5.	The Reorganization	4
6.	Order of Enoch – Authority to Organize.....	5
7.	The Object of the Order – Making Labor Sacred.....	7
8.	When and Where to Organize These Orders	12
9.	How to Organize the Order; Laws Governing	12
10.	Who to Organize This Order	13
11.	The Necessity of These Various Orders in the Order of Enoch	13
12.	The Importance of This Order	14
13.	The Incentive of the Order	14
14.	Certain Personnel of This Order, Why Chosen	15
15.	Means or Capital to Start These Various Individual and Group Stewardships Constituting the Order of Enoch.....	15
16.	Articles of Association of the Orders Composing the Order of Enoch; What to Include	15
17.	Management of These Organizations.....	16
18.	Correlation and Coordination of the Various Individual Stewards and Group Stewards of the Order of Enoch	16
19.	Results to be Obtained.....	17
20.	Duration of the Organization.....	17
21.	Violation of Bond and Covenant – How to be Tried.....	17
22.	The Penalty for Violating This Covenant.....	17

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1. Preface

“Glittering generalities” have their place in every constructive program, but there comes a time when further progress cannot be made unless the details are more fully determined.

We are dealing with a subject that is comparatively little understood even theoretically. So far as any practical demonstration in this day having been made, it has been had only in a few isolated cases. These limited efforts though have proved its workability.

The expression “The Order of Enoch” is one having a prominent place in the literature of the believers of the Latter-Day Restoration. It has about the same significance as is found in such expressions as “the social program” and “the brotherhood of man.” It has preeminently to do with the relation of man to man, socially.

This explanation of the Order of Enoch is very elemental. It aims to give the reader the *true idea* of the organization as well as the *functioning* of this Order. The activities included in this Order are inseparably interwoven with those of stewardships. In connection with this, the reader should read the booklet “The Elements of Stewardship.”

2. The Membership, What Constitutes

The membership of this order or organization is composed of those who have not only signified their willingness to act as stewards, but who have fully complied with the law governing the formation and management of stewardships, thus becoming stewards for God not only according to the letter of the law, but also as to the spirit of the same.

3. The History of the Order

Four times in the history of God’s dealings with His people, so far as we have any record of the same, we find that this high-water mark in spirituality has been reached.

And the Lord called His people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.

Genesis 7:23, Inspired Translation

The result being fruit, “a hundredfold.”

And Enoch and all his people walked with God, and He dwelt in the midst of Zion. And it came to pass, that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, Zion is fled.

Genesis 7:77, 78, Inspired Translation

It took time and of necessity a thoroughly socialized and well-organized society to accomplish this.

The time and scene shift. Across the waters in Joseph’s land, the Lord makes another attempt to “bring to pass His marvelous work and a wonder.”

For about a century and a half before the Master came, we find that

...they did impart of their substance every man according to that which he had, to the *poor, and the needy, and the sick, and the afflicted;* And they did not wear costly

apparel, yet they were neat and comely...They did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; And they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need. — Alma 1:40-46.

This describes a glorious condition, but these have not yet arrived unto the “mark of their high calling in Jesus.” They still have “poor” among them. God’s plan eliminates poverty.

Then the Christ came, instituting His will in full, so we find the following:

...And as many as were baptized in the name of Jesus were filled with the Holy Ghost...And they had all things common among them, every man dealing justly, one with another. — 3 Nephi 12:10, 11.

And they had all things common among them, therefore they were *not rich and poor, bond and free, but they were* all made free, and partakers of the heavenly gift. — 4 Nephi 1:4.

Note the result of this condition of temporalities — *no poor, no needy — complete freedom*. This most desirable condition lasted for the space of about one hundred and sixty-five years; then

...there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, etc. — 4 Nephi 1:27, 28.

How different this ending from that of Enoch!

About the same time we find the Lord making an effort to solve the problems among His people at Jerusalem. When filled with the Holy Ghost following the Pentecost, it is recorded of the Saints:

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. — Acts 2:44-45.

And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common...Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet; and distribution was made unto every man according as he had need. — Acts 4:32-35.

It had taken three and one half years of strenuous work on the part of the Master and His chosen servants to prepare the Saints for this grave responsibility. The records show that this effort was short lived, and selfishness again held sway over the hearts of men. Darkness came, and silence.

4. *The Restoration*

The Lord walks in a straight path. So again when the angelic messenger comes, restoring “all things lost,” we may look for this same order of things to be established.

Notice the unfolding of the plan, succinctly stated.

The Lord introduces the great theme by giving a brief history of Enoch and his achievements along temporal lines. Truly a fitting thing to do to beget faith. (Doctrine and Covenants 36) He then commands the church to go to the Ohio to receive His law “for your

salvation...that you might escape the power of the enemy and be gathered unto Me a righteous people, without spot and blameless.” (Doctrine and Covenants 38:7; January, 1831)

The Lord then commanded the church to appoint certain men to look for “*the poor and needy,*” and administer to their relief, that they shall not suffer. (Doctrine and Covenants 38:7, 8, given January, 1831, at Fayette, New York) This was a temporary arrangement only, as there was no bishop at this time.

In February, 1831, God speaks and calls Edward Partridge as a bishop. (41:3)

In the same month the will of God is revealed to the people assembled at the Ohio, as per His command. This section gives brief yet comprehensive instructions with reference to the consecrations of the Saints and stewardships to be given by the Bishop. (42:8, 9, 11, 14, 19) This section is one of the most important, if not the most important, in the Book of Doctrine and Covenants. It contains in a very brief form the fundamentals of every vital principle governing our church. All the other sections are but an enlargement or explanation of these principles.

In February, 1831, comes again the direction of the Lord, saying:

Behold, I say unto you, that ye must visit the *poor* and the *needy*, and administer to their relief, that they may be kept until all things may be done according to My law. — Doctrine and Covenants 44:3, given February, 1831.

This again is but a temporary arrangement.

They still have the “*poor and needy,*” and they will continue to have “until *all things* may be done *according to My law.*”

The revealment of the law of temporalities is progressing. In May, 1831, more definite instructions were given. The Bishop now begins to receive advice as to how to proceed – to organize stewardships (Section 51). This section is an important one in the development of stewardships and the storehouse. It outlines in a few words the work to be done by the Bishopric as the *business order of the church*.

Let the reader read section 56, paragraph 3, to learn who should take the initiative in preparing for the poor by preparing a place for them. Here we have the Lord’s plan for a successful gathering.

In June, 1831 (56:5), the Lord warns both rich and poor as to their duty.

In August, 1831, in Zion, additional instruction was given with reference to the use of material things (59:4, 5).

In Doctrine and Covenants 63:12 given in Kirtland, the Lord instructs the Bishop as to the business of the storehouse. The same may be found in 64:5, 6.

Doctrine and Covenants 69:2 (November, 1831) enlarges on stewardship.

Section 70 is another very important section, showing the progress of the temporal work of the church. This section refers to the publishing interests of the church. The organization here provided for is an order to aid the Bishopric in their work.

Doctrine and Covenants 72:4 contains further and very important doctrines as to the proper management of this organization; also 101:10, 11.

It is noteworthy that the Lord, after telling us how to organize this literary concern or order (101:11) and telling us how to manage it, says: “This is what the Lord requires of every man in his stewardship.” (70:3) He here gives the form of procedure for the organizing and conducting of the business of all group stewardships. In the development of our church activities it would be but logical to provide immediately for the publication of our literature, therefore the giving of section 70 commanding a group of men to organize as a group stewardship.

Now comes instruction to organize an order in the groups constituting the Order of Enoch, for the help of the poor. (Doctrine and Covenants 77, given March, 1832) This particular order provided for an order for both profit and service: “Regulating and establishing” comprises those functions necessary not only to build up the storehouse but also necessary for the use of the profits. It was an organization for both the creation of wealth and the distribution of wealth.

In Section 81 (April, 1832) we have further direction about organizing this order or group stewardship in the Order of Enoch, telling us how to organize. Sections 42 and 51 had authorized the organization of individual stewardship in temporal affairs.

In March, 1833, at Kirtland, we find the Lord naming F. G. Williams as a member of this Order. (See Section 89.)

In Section 98 (December, 1833) we are told why the law of temporalities is a failure.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. — Doctrine and Covenants 98:3

The same occurs in Section 100, given February, 1834. The Lord is chiding us for our negligence.

We now receive directions how to handle the property of this order in Section 101. Note particularly the law given here for the *accumulation of material wealth*, also, the *distribution of this community wealth – by pooling the surplus and distributing according to needs and just wants*.

In Section 102 the Saints are again rebuked for not complying with the law, given June, 1834. This communication is very important. Read it carefully.

Further advice to Saints in stakes was given at Far West, Missouri, July, 1838. (Section 106)

A call to the rich and noble of the earth to help was given January, 1841. (Section 107:1-3) Then came another apostasy and *darkness*.

5. *The Reorganization*

In October, 1861 (Section 114), the Lord again comes forth and reveals Himself on the financial law, or the law of temporalities, beginning again to get ready for the bringing to pass of equality or the establishment of stewardships, thus providing for equal opportunity.

Further light on Section 42 is given in 122:5, 6, given March, 1894. The Lord reaffirms that what He has previously given is still in force. April 14, 1906, we received instructions with reference to the carrying out of our business affairs (Section 127:7) enlarging on our law of temporalities.

As a further aid, the Lord once more authorizes the Bishopric to provide for the necessary organizations to carry on this work of the church. (Given April, 1909, Section 128.) This section has to do with the formation or organization of temporal group stewardships under the names of “colonizing” and “industrial.” Section 128 reaffirms the necessity of organizing as many of these orders as are needful in carrying on the temporal activities of the people of the church, and authorizes and commands this work to be done.

In 129:8 still further instruction was given in April, 1909.

Again in Section 130, the Lord speaks and gives instructions on the finances of the church.

In 1916 admonition is again received to “consecrate of their talents, abilities and substance for the prosecution of the great work intrusted to us.” (132:3)

Added to this, the voice of the people in General Conference has spoken declaring the time has come to institute this social order and authorizes the church authorities to proceed.

Are we willing to undertake the work?

In our study of this order, it will be well to remember that there are four sections in the Doctrine and Covenants that have to do specifically with the organization of the orders comprising the Order of Enoch.

Section 77 was given to the high priesthood and is a command for them to organize the people of the church into an order.

Section 81 was given to certain persons of the Order of Melchisedec, instructing them *how to organize*. Section 101 instructs the members of the order about the *use of property belonging to the member of the order*, telling us very briefly the right way to accumulate group surplus, also the right way to distribute this surplus. This organization here spoken of was an organization in the Order of Enoch.

6. Order of Enoch – Authority to Organize

Whatever agency God uses must be necessary to aid in the redemption of the human race. The Order of Enoch, being one of these agencies, it follows that *it is necessary*.

The gospel of Christ includes these three things: first, the law; second, authority to administer the law; third, an organization through which the law can function. The Order of Enoch as understood by us today has to do with the *form of organization* rather than *authority to organize*. The authority to organize is known as the Order of Melchisedec, or the Melchisedec priesthood. This authority was first known under the name, the Order of the Son of God, and it seems to have continued to be known as the Order of the Son of God until the time of Melchisedec. After that it was called the Order of Melchisedec for obvious reasons. It was conferred upon Christ by the Father. Coming with this authority Christ gave the law needed and established a church or organization through which the law could function. The authority known as the Order of the Son of God was passed down from father to son, functioning with varying degrees of success. Its field of operation was divided into two parts, that known as spiritual work and that known as temporal, functioning in the spiritual directly and in the temporal indirectly through the Order of Enoch. Up to Enoch’s time, as far as we can learn from history, no perfect piece of work had been accomplished. This authority of the Order of the Son of God was conferred upon Enoch. History states that he was a complete success, the first real success. And how was this accomplished? By perfect law administered by men having the right to do so and functioning through a divinely appointed organization known as the Church of Jesus Christ. What was it Enoch did that brought success? He had the same authority or priesthood as his predecessors, and he was one of a group of men known as the Order of the Son of God. He had the same law or gospel as had his predecessors. *His success was in the fact that he more fully applied the law because he perfected his organization or church. He not only fully organized the spiritual work of his people, but he fully organized their temporal activities also.* The record states that years before Enoch’s time men had become “carnal, sensual and devilish.” (Genesis 4:13, Inspired Translation) They had departed from God both in their spiritual affairs and temporal or social activities. The object of the gospel was to bring them back to God – to help them to serve the Lord not only in their spiritual work, but also in their everyday work. Enoch had been taught of God, for the record says, “And Jared taught Enoch in all the ways of God.”

(Genesis 6:22, Inspired Translation) Though but a lad and slow in speech (Genesis 6:32), Enoch was wonderfully blessed by God.

Behold, My spirit is upon you; wherefore all thy words will I justify, and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in Me, and I in you; therefore walk with Me.—Genesis 6:36, Inspired Translation

He stands out in sacred history as a man of great faith and power.

And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. — Genesis 7:15-17, Inspired Translation

He could do this because he was a high priest after the Order of the Son of God. (Genesis 14:27, 28) He was thus clothed with the authority of high heaven to do his work.

7. The Object of the Order — Making Labor Sacred

Enoch led his people to a very high degree of spirituality and made sacred every task undertaken by them. He sublimated toil. He made the labor of all classes sacred. He solved to perfection the “social program” of his people. The phrase “social program” is here used to mean the activities required to build Zion. He demonstrated both “the love of God” and “the love of man.” His work was not individualistic alone, but it was also social. He not only personally reached the pinnacle of true success but led his people to the same heights. He solved the problem on how to live together. He did all this so efficaciously that all his city was translated. Here we find the “finished product” of God’s social program – even Zion, the product of the gospel of the Son of God or of stewardships. Here is the answer to the question “What made his dispensation stand out in the outlines of history as an isolated but a marvelous and a unique achievement?” If our latter-day philosophy is in the “true succession” to this same gospel, and is complied with, the results must be the same. To accomplish our work, we must have the Order of Enoch, for through it only can we make labor sacred. Clearly, then, the object of the Order of Enoch is to enable us to “spiritualize” every activity. With God all things and all law are spiritual. (Doctrine and Covenants 28:9) If we expect to see as He sees, to think as He thinks, to speak as He speaks, and to DO as He does, we must change our attitude of mind and think and speak and do things in spiritual terms rather than temporal. Eternal life is God’s life, and God’s life consists in seeing, thinking, and doing things as God sees and thinks and acts. This order, then, is a means unto an end.

It is an organization instituted by God for the purpose of spiritualizing or making sacred every activity of His people.

We are told in Doctrine and Covenants 77:1 that it is: First, an “order unto My church.” In Section 76:5 this order is likened to the Order of the Only Begotten Son. It is mentioned in connection with the Melchisedec Order and is put in the same class as to importance.

Here the three orders, the Melchisedec, the Order of Enoch and the Order of the Only Begotten Son, are likened to each other. Their field of operation is the same — humanity; their motivation the same — service.

It is an order unto the church to aid the church in its legitimate work, being composed of the various individuals as stewards and group stewards. Among these group stewardships we may mention the Board of Publication, limited in its membership, to aid the church. The

limitation of the membership of the Board of Publication is commensurate to the number of members needed to do the required work.

The same thing may be said of the Board of Trustees of Graceland College, also of the Children's Home. All these are helping "orders" unto the church, all being orders within the Order of Enoch.

Another object of this order is to "advance the cause." (Doctrine and Covenants 77:1) This proves that the order is essential as one of the orders of the Order of Enoch.

A third object is given in Doctrine and Covenants 77:3: To "accomplish the commandments which are given you." We might pertinently ask the question: "Can we accomplish the commands given without this specific order?" If so, God has made a mistake, which is unthinkable.

Fourth. "Regulating and establishing the affairs of the storehouse for the poor of My people" (77:1), showing that this order is to help do the business of the church, therefore should number among its members capable businessmen as well as the Bishopric, whose duty is "to do the business of the church."

Fifth. "To manage the affairs of the poor and all things pertaining to the Bishopric both in the land of Zion and in the land of Shinehah." (81:4)

The duties of this group organization, one of the groups of the Order of Enoch, are numerous. "To manage the affairs of the poor" means much, "and *all things* pertaining to the Bishopric in both the land of Zion and in the land of Shinehah" (a stake), means more. These expressions give us to understand that the Order of Bishops (the Bishopric) must have groups of organized efficient businessmen to help them to do the tasks assigned to them.

The Order of Enoch is the complement of the Order of Melchisedec. The Order of Melchisedec is the Order revealed by God to govern the activities of the priesthood of the church or entire group.

The Order of Enoch is the Order revealed of God to Enoch to govern the *business* or temporal activities of the members of the church or group. The motivation of both orders is the same, the Spirit of God. The objective of both orders is the same, the service of humanity, thus spiritualizing every activity of the group, making every legitimate activity in the business field as sacred as that in the work of the priesthood.

The Order of Enoch is composed of men who have for their *motivation*, both in the creation and distribution of wealth, the Spirit of the Master, and who have for their objective in both the creation and distribution of wealth the service of humanity. It is not so much that we would change the business activities of the worker, but that we would change the motivation from selfishness to altruism – from the desire to get profit to the desire to *give service*. To be not "*conformed*, but *transformed* by a *renewing* of our minds," or in other words, "born again." Here we have the only true solution of the correct creation of wealth and the correct distribution of wealth.

All the activities of the human race may be divided into two classes —

- (A.) Spiritual
- (B.) Temporal

No doubt during the dispensations that preceded Enoch, God had through His authorized servants, those holding the priesthood of the Son of God, tried to organize the people who had hearkened to His voice, both spiritually and temporally. Up to the Prophet Enoch's time, all efforts (so far as we know from the history given) to organize the temporal affairs of the people of God had been more or less of a failure. And no doubt the people were not ready to receive

this instruction. At last the time had come for God to reveal to His servant Enoch the order for organizing the social affairs of the children of God. We learn this important fact from modern revelation (Doctrine and Covenants 77): “The Lord spake unto Enoch saying,” etc., and then follows the command to organize our social activities. The time has come for a more complete “restoration of all things spoken of by the mouth of all the holy prophets since the world began.”

“The thought is father of the act.” Every act bringing apostasy was first thought out. Man first thought apostasy, then acted apostasy. The entering wedge to any apostasy is wrong thinking, for this always brings wrong action.

The first move towards the restoration of all things is right thinking followed by right action.

We must, therefore, begin to think the same way God thinks, for His way is the right way. He has told us how He thinks about all His laws, that they are all spiritual. There are no temporal laws. Let us then think and act as He thinks and acts. We have spiritual laws governing our temporalities, but no temporal law.

The history of Enoch would give us to understand that he did his work when church and state were united. The people of God in that period had complete control of both spiritual and temporal affairs of state. The fact that now church and state must be kept separate, forces us to organize in harmony with laws of our state. This is an important fact which we must not overlook.

Enoch could not have made labor or work sacred unless he thoroughly saturated it with the Spirit of God to the extent that the motivation of everyone doing any class of work was for the service of his fellow man. This spirit must have come through the proper channel, the Order of the Son of God, or what is now known to us as the Order of Melchisedec.

We are now ready to discuss the *method of procedure as to how Enoch made the “everyday activities” holy*. This is clearly shown to us in the revelation to the church. We draw a parallel to show more clearly the relative fields of activity and organization of both groups, and the harmonious agreement in the method of procedure in organizing.

ORDER OF MELCHISEDEC (Spiritual Activities)
1. Need.
2. Called by gifts of wisdom and revelation by one having the authority.
3. Called according to the <i>gifts</i> and <i>callings</i> of God to the one called.
4. Authorized by vote of the people or group.
5. Set apart by a sacred ordinance.

ORDER OF ENOCH (Temporal Activities)
1. Need.
2. Called by gifts of wisdom and revelation by one having the authority.
3. Called according to the <i>gifts</i> and <i>callings</i> of God to the one called.
4. Authorized by vote of the people or group.
5. Set apart by a sacred ordinance.

The fundamental law of “the need” is the first thing to consider. No person should be set apart to do a piece of work in either group or order unless needed. It requires no evidence to show that every man set apart in both the spiritual and temporal activities of the church should be needed — whatever God does is essential to the success of His work; we do not believe in nonessentials.

Let us suppose a case: (1) The stake president finds that he needs a man for a certain piece of work in the spiritual line of activities, or in the priesthood; say an elder. (2) He casts about him, and by the spirit of *wisdom* and *revelation* he is satisfied that Brother X is the man

needed and that he is called of God to do the work. He discerns by the true spirit that Brother X has the “gifts” needed to do the work; now (3) Brother X, by the spirit of revelation to himself, is satisfied as to his “calling.” Now (4) comes “the democracy” of the group. Brother X must receive the approval of the group before he can be set apart to his spiritual stewardship and officiate for the people.

Then finally comes the “setting apart” by the ones having the authority. Brother X now has an *individual spiritual stewardship*, and is a member of the ORDER OF MELCHISEDEC.

Now note, *in the same way* are the temporal activities of the members of the group or church organized.

1st The stake authorities see the *need* of a certain piece of work or labor to be done in the stake by men called to be stewards; we will say, for an example, carpenter work.

2nd They look about them, and by the spirit of wisdom and revelation they are satisfied that Brother Y is the man needed to do the work and that he is called. They discern by the spirit that Brother Y has the “gifts” needed to do the work of a carpenter.

3rd Brother Y by the Spirit of God or revelation to himself is satisfied as to his “calling.”

4th Again comes the “democracy” of the group or church. Brother Y must receive the approval of the group or church before he can be set apart in his individual temporal stewardship — General Conference by unanimous votes several times has authorized those on whom rests the burden to organize stewardships. General Conference has called upon all church members, who are willing and capable to take stewardships, to do so.

5th Now at last comes the setting apart, in a solemn way, of Brother Y to his *individual temporal stewardship*. This is the process of making labor as sacred an activity as any activity in the Melchisedec Order.

We now understand what the record means when it says, speaking of those who will be of the celestial order, “These are they who are after the Order of Melchisedec; which is after the Order of Enoch; which is after the Order of the Son of God.”

The Order of Enoch lifts its beneficiary upon a high spiritual plane — along by the side of those occupying the Melchisedec Order. Labor, a crying “need” of humanity, is made sacred by saturating it with the Spirit of God; and the enmity between capital and labor is vanished, for they are one in Christ Jesus.

We have now shown you why a person is made a member of the Order of Enoch — because the work he does is needed to help build up Zion. We have also shown how a person is made a member of the Order of Enoch. First, by being called by revelation and wisdom according to the gifts of those called; second, by the one called having it made known unto him of his calling; third, by the approval of the group or church; fourth, by making a solemn covenant. Having complied with these requirements, the person is a member of the Order of Enoch. Let us make another parallel between these two orders, showing orders or groups within each order.

<p>ORDER OF MELCHISEDEC (Spiritual Activities Grouped)</p> <p>(1) Let A, B and C be persons who have been set apart to the high priesthood, thus becoming members of the Order</p>
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<p>ORDER OF ENOCH (Temporal Activities Grouped)</p> <p>(1) Let A, B, and C be persons who have been set apart to their several stewardships, thus becoming</p>
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ORDER OF MELCHISEDEC

of Melchisedec.

- (2) Now let A, B and C be further organized or set apart to some group or order or quorum needed to do special work in this Order of Melchisedec, say missionary work. This will constitute our Quorum of twelve, or an order of men to do needed missionary work. Here we have an order within an order. Here A, B and C have another spiritual stewardship besides that of an individual spiritual stewardship of the Melchisedec Order. They have a group spiritual stewardship. The same analysis can be made of any other needed group or order or quorum in this Melchisedec Order, such as the First Presidency, the Order of Bishops, the Order of Evangelists, etc.

ORDER OF ENOCH

members of the Order of Enoch.

- (2). Now let A, B and C be further organized or set apart to some group or order or association needed to do special work in this Order of Enoch, say agricultural work. This will be composed of our farmers or an order or association of men. Here we have an order within an order. Now let A, B and C have a group temporal stewardship as well as an individual temporal stewardship or that as a member of the Order of Enoch. The same analysis may be made of any other needed group, order, quorum of association in this Order of Enoch. We might mention doctors, educational instructors, agriculturists, miners, etc. If thought best, associations may be formed of two or more of these various kinds of activities.

The Order of Enoch, then, is composed of individual temporal stewards who may eventually be united into group temporal stewardships. The several stewards make a covenant, which covenant is in brief that each member agrees so to live that he will be motivated by the Spirit of Christ and that his objective is that of serving his fellow man.

Men may join together in groups or orders in spiritual affairs and not be supervised, regulated and controlled by the laws of the land. The laws of the land consider that any religious denomination has the right to organize its spiritual force without any regulation or control unless, of course, if in so doing, it violates good morals or statutory regulations of the State. But when any religious body or any other kind of group of men attempts to organize groups of men or orders or associations for the better carrying on of their temporal activities either for providing better *service* or for making more *profits*, the state and the nation have the right to demand and do demand that these groups shall be organized and regulated according to established laws, consequently the orders or business associations constituting the Order of Enoch must be so organized as not to violate the state or national laws.

Now, the laws of the state in which we reside make a distinction between associations formed primarily for *service* and an association formed primarily for *profit*.

They cannot be organized the same way, for the laws of the land forbid it.

Here, no doubt, is where it makes it more difficult for us to organize our temporal activities than it was for Enoch to organize. History seems to warrant us in believing that during his time, church and state were united. For a wise reason, God has decreed that church and state should be kept separate until He comes to reign Whose right it is to reign, even Jesus Christ, so in our attempt to organize our temporal affairs we should in no way try to break the laws of the land. Every member of our church should be loyal to the country of which he is a citizen. Right here let us note carefully the difference between the viewpoint of the state and the individual as to these organizations. The state does not consider the religious motive which causes the individual or individuals to organize. It considers only as to what is done. If the group is organized for

profit, the state compels the group to organize under the statute or laws, if any, governing such groups or organizations for profit.

If the individual or individuals organize for service, then the state allows the group to organize under the laws governing such class of organization.

If the individual takes part in either an organization for profit or for service with the primary desire to serve humanity directly through an association for service or indirectly by making profit and using this profit to help his fellow man, it is the same thing in the sight of God; therefore we may expect to find both of these forms of organizations or orders in the Order of Enoch. Let us further analyze the Order of Enoch.

ORDER OF ENOCH

ORANIZATION FOR PROFIT (Creation of Wealth)

There is no doubt but this kind of order or organization will furnish the greater number of group organizations in the Order of Enoch. These organizations have for their object the proper *creation of wealth*, motivated by the Spirit of God — recognizing God as our partner. All wealth is made sacred, because every act of its creation is a sacred act. Here, in brief, is the proper creation of wealth. It follows that these groups of men, or associations of stewards, are men who are gifted of God to do this kind of work. The distribution of wealth here made should be left to the groups or associations organized for the purpose of service. These orders constitute the men who have business ability and are willing to use their ability and capital for the good of their fellow man, to give of their surplus, retaining only their needs and just wants, and these needs and just wants *to be motivated not only by the needs and just wants of their several groups alone, but also by the needs and just wants of all the groups combined or the whole church.*

ORANIZATION FOR SERVICE (Distribution of Wealth)

This class of orders or associations in the Order of Enoch are the men instituted by God for the proper distribution of wealth. They get the wealth to distribute from the organization for profit. This organization is the one that “lifts the poor” until there are no poor. Its task is very difficult — to search out the wise, worthy and faithful.

Its task is to take the “surplus” paid by the “organization for profit” into the Bishopric treasury and supply the needs and *just wants* of every member of the church who is *wise, worthy and faithful*.

This class of organization is the business eyes and ears of the Bishopric in helping them to distribute the surplus coming into their office.

We now have come to the most important thing to be done by this order: the creation and distribution of wealth through stewardships composing the Order of Enoch. Here again let us follow the net gains or profits of the individual steward and the collective or group steward, remembering our definition before given of the classes of stewards.

First, the tithe, or the one tenth of the net profits of the individual or group steward, goes into the common treasury of the church to be used primarily for the good of the priesthood. “The tithe is the inheritance of Levi.”

Secondly, if the individual or group steward has any surplus, this surplus is to be used primarily to build up Zion — help the poor, establish the worthy, wise and faithful Saints in their inheritance, build houses of worship, start industries, etc.

Now it is obvious that the Bishopric need help to do this work wisely. They need men of good business judgment. Therefore, as stated in Section 77, “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.” Let us remember that by “the poor” is meant anyone who has need. There are different degrees of poverty. If a person needs \$50, he is \$50 poor. If he has \$50 more than he has need, he is \$50 rich. Let us keep this economic definition of poverty and riches in mind as we continue to discuss the question, that poverty is measured by the amount “needed” and riches by the amount had more than needed. The law of need is the true measuring stick for the supplying of every activity in life, whether spiritual or temporal.

The surplus by the law of God belongs to the society or group that helped to make it, and therefore should be distributed to the group. This distribution requires the highest degree of business acumen. Wisdom, justice and mercy should characterize the division of the surplus; otherwise we cannot expect God’s blessings on our efforts. “Zion shall be redeemed by judgment” is applicable here.

This task needs competent groups of men, men who will supplement the work of the Bishopric. These various groups of men will constitute orders within the Order of Enoch.

8. When and Where to Organize These Orders

...The time has come, and is now at hand...both in this place [Kirtland — a stake] and in the land of Zion. — Doctrine and Covenants 77:1c

These statements, coupled with that given to us in Doctrine and Covenants 122:6, where the Lord tells us that “the law given to the church...is as if it were given today”; also in 128:3 that “the Bishop and his counselors...are authorized to devise the methods of procedure,” enable us to understand that these orders can be established now and in any place, granted that the people are willing to do so.

9. How to Organize the Order; Laws Governing

1. According to the laws of God. (Section 51:4; 81:4)
2. According to the laws of the land. (Section 51:1)

This means that these orders when organized will be in harmony with both the laws of God and the laws of the land. Any other form of organization will not be acceptable to God.

Doctrine and Covenants 128 gives further direction as to how to organize these collective activities.

10. Who to Organize This Order

All the orders included in the Order of Enoch are “helping orders unto the church,” or stewardships, either “individual or group; for this reason they should be organized by the group authorities having jurisdiction.”

Section 51 gives command to organize individuals as stewards, the Presiding Bishop to take the initiative.

Section 70, as heretofore stated, is a command to organize group stewardships for the printing and distribution of church literature. Certain men of the Melchisedec Order are named to do this work.

Section 77 is another command given to the high priesthood to organize another group stewardship. Here the Melchisedec Priesthood is authorized to do the organizing.

Again in Section 128:9 the Bishop is directed and authorized to proceed, of course by proper consultation with the general authorities of the church:

The Bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the Bishop.

We are further given to understand that the Bishopric is the body to do the business of the church. As these orders are helping orders to the church, it follows that the general authorities, including the Bishopric, have the authority and are the proper bodies to organize these orders. Of course, any legislative body (General Assembly or General Conference) could authorize their organization; then they would proceed to organize the various orders constituting the Order of Enoch, being counseled in so doing by the proper authorities.

Doctrine and Covenants 128:1, 2, 3, 6, 9 proves conclusively that the Bishopric is the body to do this work, under proper command.

Doctrine and covenants 128:3 says that “the Bishop and his counselors, together with the other bishops of the church, and such other officers as the Bishop may call together, with whom he may confer in council, *are* authorized to devise the *methods* of *procedure*.”

11. The Necessity of These Various Orders in the Order of Enoch

We first call your attention to the 77th section of Doctrine and Covenants. Remember this section was given more particularly as a command to organize this group in the Order of Enoch which afforded an opportunity for both profit and service and whose primary field of operation was to help the needy.

As noted previously, Section 70, given about four months before this, provided for a group stewardship for service, this service being the distribution of our church literature.

We quote from Section 77:

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.

This statement is ample proof of the necessity for an organization whose specific work was to aid the needy. The Lord says that “it must needs be;” not that we *may*, but that we *must* organize.

Doctrine and Covenants 128 relates the necessity of the work being done.

12. The Importance of This Order

We are told in Section 77 that “this is the preparation wherewith I prepare you, and the *foundation*, and the *ensample*, which I give unto you, whereby you may accomplish the commands which are given you.”

This organization is the *foundation* given to latter-day Israel on which they must build their temporal affairs to enable them to accomplish the commandments. It is an ensample of other orders or organizations of our temporal affairs. Compare this with Section 70 where the Lord starts a group stewardship (the Board of Publication) and then says:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God; yea, neither the Bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld. — Paragraph 3

This order (Board of Publication) is *an ensample* for the organization of group stewardships composing the Order of Enoch.

After reading this, who can deny the importance of this Order of Enoch? It is the last link in the development of the law of temporalities. It is prophetic of what will finally obtain when humanity is living in full accord with the perfect law of liberty. It is the welding link between the spiritual and temporal, fusing them into one. Here is the real unity prayed for by the Master — the condition for which He prayed that would convince the world to believe in His mission.

13. The Incentive of the Order

The incentive of this order, then, is the same as that of the greater Order of Melchisedec — greater because the Order of Enoch comes into being through the authority of the Order of Melchisedec. The incentive of both orders is the love of humanity, the objective of both orders is the same — service to the human race.

We learn in the divine records that the only true motive governing our stewardships is that of love — purely altruistic. Read such quotations as 2 Nephi 11:106, 109; Doctrine and Covenants 38:5; 81:4; Matthew 7:12; Jacob 2:22-24, etc., and you will discover that God has not failed to tell us what the incentive should be in the lives of those numbered as members of any of these orders. Whatever is done by a member of this order should be done “for the benefit of the church of the living God — that every man may improve upon his talent,” etc. (Doctrine and Covenants 81:4) The same may be said of the Order of Melchisedec.

14. Certain Personnel of This Order, Why Chosen

It is worthy of note to know the names of those chosen by the Lord to become members of this order and why chosen. Section 77 names by revelation these three as members: Newel K. Whitney, Bishop; Joseph Smith, President of the church; Sidney Rigdon, counselor to the President of the church. Section 81 names the same three with the addition of Oliver Cowdery, Martin Harris, (Alam?), (Mahalaleel?), (Horah:?), (Shalemanasseh?). Section 101 adds the following to the list of members: John Johnson, F. G. Williams.

1. As leaders it was their duty to lead — to teach by example.
2. They were supposed to be men of the highest probity.
3. Such men would beget confidence in the Saints.
4. These men represented the two great divisions of our work, the spiritual and the temporal, thus fitly representing this holy order which fuses the spiritual and the temporal into one.
5. As an additional precaution to safeguard the rights of the people, the Lord added for violation a penalty.

This order provided for in Section 77 was for the special work of aiding the Bishop “to establish and regulate” the storehouse. In other words, to provide the treasury of the church with the necessary means and also to help distribute the acquired means, therefore the personnel of this particular order.

15. Means or Capital to Start These Various Individual and Group Stewardships Constituting the Order of Enoch

All individual or group stewards are to furnish their own capital if they can; if not, then individual and group stewards are to be furnished the capital from the “common fund,” or the surplus paid into the church.

16. Articles of Association of the Orders Composing the Order of Enoch; What to Include

1. Bond and covenant, agreeing not to break.
2. If violated, judgment follows immediately in the several stewardships composing the order. (Section 81:4; also 77:2)
3. Must further agree *to be equal*.
4. That they will use the benefits of their stewardships for the church.
5. That they will only use according to their needs and just wants. (Section 81:4)
6. That all gains, little or much, will become the common property of the whole church. (Section 81:4)
7. They are to be called The United Order of —
8. And agree to do business in their own name —
9. Or in their own names —
10. They agree to be organized in their own name —
11. Also to be organized in their own names — (Section 101:9)
12. Provisions for a treasury —
13. Also for a treasurer —
14. Also for a seal — (Section 101:12)
15. Provisions to be made also for the providing for stewardships out of the property of the order by the order. (Section 101:2)
16. All things to be done by the counsel, voice, and consent of the order. (Section 101:3)
17. Every man is to be made accountable for his stewardship and give an account to the order of the same. (Section 101:2)

17. Management of These Organizations

It should be obvious to all that in managing such organizations those so doing should be governed by the laws of God and the laws of the land. Altruism in the highest sense should be the governing force. Every member should be one of unquestionable integrity.

The same suggestions made to us about the various associations to be organized (Section 128) will be necessary to observe in managing all the orders or groups whether for profit or for service.

18. Correlation and Coordination of the Various Individual Stewards and Group Stewards of the Order of Enoch

Discussing this very important topic, we can only touch on the program lying before us as a church. The correlation and coordination of the various individual stewardships, also various group stewardships, will depend somewhat on the degree of organization of territory had as to church work. Up to the present time the general church work has been divided into four distinct classes so far as territory is concerned.

- 1st Unorganized territory.
- 2nd Districts.
- 3rd Stakes.
- 4th Zion.

It is obvious that these four divisions of territory represent different degrees of compactness of organized activities of the church members. The first is unorganized. In it we may find individual or group stewardships. The tithe and surplus and offerings from stewardships in this unorganized territory goes to the general church officers in Zion.

In *districts* we find attempts to organize our forces both spiritual and temporal. Here we have bishops or bishop's agents to collect the tithe, etc., in addition to the organizing of individual stewards and group stewards. All tithes, surplus, and offerings from the districts go directly to the general church office in Zion.

In *stakes* we find a higher form of organization of our forces, both spiritual and financial, than we have in districts. Here we have bishops and other officers and orders enabling us to more closely coordinate all our activities and thus better solve the question of the proper creation of wealth as well as the proper distribution of wealth. In stakes, the tithe goes to the general church office in Zion. The surplus may or may not go to the general church office in Zion. Here again the law of the need predominates. If the stake needs the surplus more than the general church needs it, then the stake should retain it; but if the needs of the general church are paramount, then the surplus should go to the general church in Zion.

Each stake is expected to have an order whose duty it is (Doctrine and Covenants 77) to aid the bishop of the order "to regulate and establish" the storehouse.

These various helping orders will be coordinated in their work by the organization of a general helping order in Zion. No doubt other kinds of "helping orders," such as agricultural and industrial, will also be coordinated by some general order in Zion of their kind.

19. Results to be Obtained

- Obtaining of equality. (Section 77:1)
- Church to be independent. (Section 77:3)
- Inherit all things. (Section 77:4)

To receive their crown. (Section 77:3)

20. Duration of the Organization

“An everlasting order.” (Section 81:5)

“For a permanent and everlasting order.” (Section 77:1)

An order then that is not a temporal one. If everlasting or permanent it must be spiritual.

21. Violation of Bond and Covenant —How to be Tried

And the soul that sins against this covenant and hardeneth his heart against it, shall be dealt with according to the laws of the church.— Section 81:5

This means that members of this order will have the right to protection accorded them as members of the church.

22. The Penalty for Violating This Covenant

If not faithful — nigh unto cursing...

Breaking covenant by covetousness...with feigned words, they were cursed...

Any man found a transgressor...break his covenant to be cursed in this life and shall be trodden down by whom the Lord will...to be cut off by transgression...he shall, with the wicked, lift up his eyes in hell, being in torment.... (Section 101)

It is worthy to note here that six of these men, namely, Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and W. W. Phelps, were chosen as members for the order for publishing the revelations, now known as the Board of Publication, another group or order to do business for the church whose primary duty was service to humanity, but who also expected to make a profit so as to increase the business as needed.

The law puts a severe penalty for the breaking of this bond and covenant.

The men engaged in this work should be men of the highest integrity. They are entrusted with a serious responsibility.

After making such a solemn vow to do this work, failing to do so they will come under severe condemnation, as evidenced by the following:

1. He shall lose his office and standing in the church. (Doctrine and covenants 77:3)
2. Judgment shall immediately follow in your several stewardships. (Section 81:4)
3. Former sins return. (Section 81:2)
4. To be cut off (Section 101:1)
5. With the wicked lift up his eyes in hell, being in torment. (Section 101:2)