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The Social Order of the Prince of Peace

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Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN APRIL.

THE SOCIAL ORDER OF THE PRINCE OF PEACE.

In our January lesson we asked that the United Order be discussed. This was by way of introduction to the lesson of today, which brings us to a time when the Nephites were living in this holy order; for so fruitful had been the ministrations and teaching of Christ among them that they were able to make this most advanced social order known to the children of men the rule of their lives.

Rarely have people attained such social advancement; but always a certain school of statesmen and economists, as well as poets and prophets, have been looking toward the day when such a system would be the governing social system of the world.

The city of Enoch, translated, had attained this happy, heavenly state. The early Christians, of the old world, arrived at it, as did also the Nephites after the advent of the Lord of glory upon this continent.

A few citations will serve to show that time and time again the idea of sharing all things in common, has come to the fore, in the history of the race.

Plato and Lycurgus, among the Greeks, had this idea. Sir Thomas More, among the British, advocated in his *Utopia* that all rank and caste should be abolished, that all the inhabitants should work, even the prince and chief magistrate, and that all things should be shared in common.

He proposed that people dine in public, and that six hours should be an allotted day's work. Everyone, women as well as men, should know something of agriculture. There were to be no lawyers in Utopia, for where everything is common there is no occasion for disputes of possession or legal interference. There are no alms houses, because there are no poor.

At a later time our attention has been called to these ideas in such books as Henry George's *Progress and Poverty*, Edward Bellamy's *Looking Backward*, and in the Brook's Farm Experiment which drew to its support such celebrities as Hawthorne and Emerson.

Turning to the Book of Mormon we have the following most gratifying account, beginning with IV Nephi, 1:2, 3:

“And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

“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.”

And even after a hundred years had passed away since the advent of Christ among them, all was love and good will. Again, to employ the language of the Book of Mormon itself:

“And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

“And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God;

“There were no robbers, no murderers, neither were there Lamanites, nor any manner of ites; but they were in one the children of Christ, and heirs to the kingdom of God:

“And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ has passed away, and there was no contention in all the land” (IV Nephi 1:15-18).

Thus we learn what is possible and practical where people actually serve the Lord in spirit and in truth.

In this latter dispensation the Lord has revealed His will in this matter, as it effects the Latter-day Saints. Surely the experience of the Nephites looms big with promises for us, when we shall have arrived at that state of righteousness that we may be partakers of God’s glorious blessings.

No questions are more pressing at the present time than these same social questions. Much of Europe is in a chaotic condition, and it is taxing the best minds and the best blood of the nations to find a way to bring order out of this chaos. Is not the world terrified, at this very hour, with the thought that at any moment labor troubles of the most serious character may break out and plunge us into immeasurable confusion and misery?

Surely in that day, when the temple shall be reared in the center stake, and His Zion builded, we also, like the Nephites of old, shall be living God’s higher social law.

QUESTIONS AND PROBLEMS.

1. What demand does the United Order make in relation to the distribution of property?
2. How would the United Order settle the discontent and controversy always raging between capital and labor?
3. How would it tend to abolish police officials? Alms-houses, etc?
4. Why would it make the profession of law a superfluous profession?
5. What peoples have attained to this state of social perfection under the direction of the priesthood?
6. Tell some provisions More's *Utopia* made as a remedy for social ills?
7. What are the things that make the strongest appeal to you in the Book of Mormon account of the establishment of the United Order?
8. Do you think that any such social organization, apart from the priesthood, will succeed in the world?
9. Do the Latter-day Saints believe that they will some day live this law, and participate in all its benefits? Why?
10. Read, or better, sing the hymn, "Glorious Things are Sung of Zion."

LESSON II.

Work and Business.

SECOND WEEK IN APRIL.

LESSON III.

Genealogy.

THIRD WEEK IN APRIL.

PEOPLE SURNAMED THEMSELVES FROM PLACES.

Teacher's Outlines.

Many of the Anglo-Saxons were owners of small farms or home-places, so they were often surnamed from their places of residence.

Surnames derived from:

- (a) A town.
- (b) A river.
- (c) A street or wood.
- (d) Near a church or field, gate, hill, meadow or stream, etc.