

mon fund, upon which they were to draw for their support, all drawing equally according to their just needs, under the supervision of the Bishop and presiding authorities, and each man having his private stewardship. Under such a beneficent system fraud and selfishness would be doomed, for no man would be tempted, as now, to take advantage of or defraud his neighbor, since by so doing he would simply be defrauding himself. There could be but little pride and disunion, since all would be equal, class distinctions would perish, and many of the causes for disunion would be done away. Thus you see this order was to be a grand lever towards bringing the people of God into that happy and blessed condition so desirable. And Zion, I believe, will never be redeemed until this people practice the principles of the united order. I have heard some say that we would not have the united order until Zion is redeemed. But this, to me, seems like putting the cart before the horse, the cause before the effect. This people can never be fully united until pride and selfishness are done away, until dishonesty and corruption disappear; until men love their neighbor as themselves, seeking his interest as they would their own, dealing justly with all men, and in all things laboring with an eye single to the glory of God. Until we cease to wear upon our helmet crests, as we go forth in the battle of life, that narrow and contemptible motto: "Me and Mine," and replace it by that sentiment as broad and true as it is grand and beautiful: "God and My Fellow-man," we will not see the redemption of Zion.

I must hasten on, for I do not wish to tire you. The Lord gives as a reason why His people were driven forth from Jackson County, that "there were jarrings and contentions and strifes, and lustful and covetous desires among them; wherefore, by these things, they polluted their inheritances." Now, while this did not justify the Gentiles in lifting their hands against God's people—for without doubt the Saints in Jackson County, with all their faults, were better in every way than their persecutors—they were doubtless used as a lash upon Israel, as were the Philistines in days of old, to whip them into better ways than they were then pursuing. It must be remembered that where much has been given much will be required, and the Saints were expected to be more righteous than those by whom they were surrounded. The Lord could not look upon their sins with the same degree of allowance as upon the sins of those who had re-

ceived lesser light and knowledge, and those jarrings and contentions and lustful and covetous desires were, and ever are, incompatible with the calling of Saints of the Most High. Therefore they had to be punished and chastened, in order to learn wisdom.

On the 24th of February of the following year, 1834, a commandment came from the Lord to the Prophet Joseph at Kirtland, to "gather up the strength of His house and go up and redeem Zion;" in other words, to recover from the hands of the mob who had despoiled the Saints, the lands in Jackson County, Missouri, from which they had been driven.

Many of the best men in Israel volunteered their services for this perilous expedition. They numbered 205 souls, and were led by the Prophet Joseph in person, he being their general. They were all Elders, Priests, Teachers and Deacons of the Church, and went forth, as heroes and martyrs, willing to lay down their lives, if need be, for the redemption of Zion. Such were the origin and object of Zion's camp. They left Kirtland on the 5th of May, 1834. By the latter part of June they had traversed over a thousand miles, and encamped between the forks of what is known as the Fishing River, in Missouri. Unfortunately dissensions had broken out among them during the journey, owing to the selfish and rebellious actions of some of the brethren, though the most of them had done their best to represent, in their conduct, the Zion of God, the pure in heart. But there were some unruly spirits who rebelled against their leaders and quarrelled with their brethren, and the result was that the Prophet Joseph delivered a prophecy to the effect that God would send a scourge upon the camp, and that they "should die like sheep with the rot," as a punishment for their disunion and transgressions. They went on, however, and encamped as stated, after enduring many hardships and privations, and passing through numerous dangers and hair-breadth escapes. The air was full of threatenings all the way, and every effort was made to daunt and discourage them. But they passed through every snare unharmed, and camped upon the banks of the Fishing River, a few miles from their point of destination. While here a mob, greatly outnumbering them, having heard of their coming, formed and came against them with the avowed purpose of destroying them. They were told, in the elegant diction of the Missouri mobocrats, that they would "see hell before morning." But the Lord did

not intend that Zion's camp should be destroyed, so, exerting the powers of nature in their behalf, He drew around His people a wall of salvation. A storm, the most terrible ever known in that region, burst forth the same night, and devastated the country. The thunder roared in deafening peals, the vivid lightning flashed, the furious winds swept by, unroofing houses, uprooting trees and twisting their branches into withes. Great hailstones, the size of hen's eggs, lumps of solid ice, poured down in showers, breaking the stocks of guns in the hands of the mob, beating in their hats and driving them back scattered and in confusion. They came to within a short distance of the camp, but were unable to cross the river, which, owing to the storm, had become unfordable. That night the Fishing River rose forty feet. But little hail fell in the camp of the brethren, though their tents were blown down by the fury of the gale. Thus God fought for Zion's camp and saved them from their foes.

But the Lord also remembered the transgressions of his people and the words which the Prophet Joseph had spoken concerning the same. Having moved their camp a few miles nearer to Jackson County the predicted scourge came upon them. The cholera broke out in the camp, and sixty eight of its members were seized therewith; of these, fourteen died. I cannot dwell upon the picture of their sufferings; it is painful even to read of them. These heroic men, who had waded rivers and toiled through forests; facing every form of danger, and coming to that land with the purest of motives—to vindicate the rights and redress the wrongs of their suffering brethren and sisters, to meet with such a fate; standing with their guns in their hands, guarding themselves against the encroachments of the mob, while consigning to earth the dead and writhing forms of their friends and companions! Such was the sad and tragic ending of the expedition. God, in His own wise purpose did not permit Zion's Camp to accomplish the object for which they had set out.

On the 22d of June the word of the Lord had come to Joseph, while the Camp was resting on Fishing River, as follows: "Verily, I say unto you who have assembled yourselves together * * * Behold I say unto you, were it not for the transgressions of my people, * * * they might have been redeemed even now; but behold they have not learned to be obedient * * * but are full of all manner of evil, and do not impart of