

settled among white people, scarcely less ignorant and cruel. Indeed these whites, as was afterwards proven, were less worthy to be called Christians than the untutored Indians themselves. By the summer of 1833, from twelve to fifteen hundred Saints had gathered at a place called Independence, the county seat of Jackson County, Missouri, the spot pointed out by the finger of God, where the city of Zion should be built, and the great Temple of God erected. They purchased lands from the government and improved them. They laid out the plan of the city and selected a site for the temple. They built storehouses, established a printing press, and issued a periodical called the *Evening and Morning Star*, for the dissemination of the principles of the Gospel. And here they were permitted to remain in peace from the summer of 1831 till the summer of 1833. At that time persecution, which has been the portion of the Latter-day Saints from the inception of this work, began to bubble and boil even in that far off region. The Christian clergy, jealous of the new religion, which was gradually undermining their man-made creeds and systems, aided by scheming political demagogues, whose opportunity for plunder and power was in strife and turmoil among their fellow men, worked upon the fears and fanaticism of the ignorant people, until they aroused a feeling of hostility against the hapless colonists that nothing short of bloodshed would appease. The fires of hatred, fed with the fuel of false report, misrepresentation and calumny raged hotter and hotter, till finally, in the fall of 1833, the anti-"Mormon" inhabitants arose *en masse*, and with fire and sword drove the "Mormons" from Jackson, and scattered them through the adjoining counties; Bishop Edward Partridge, who had charge of the temporal affairs of the Church in that land, was stripped and tarred and feathered; women were abused and insulted; children terrified; many of the brethren were whipped, some were killed outright, and the entire community were driven forth from their homes which were plundered and devastated by the mob. Without food, without shelter, without means of any kind the Saints were cast upon the charity of a cold and pitiless world, simply for believing in the word of God and for going to that land, according to His behest, to build up Zion.

Returning a little. One of the things the Saints had been commanded to do in Jackson County was to establish the order of Enoch, the United Order, for the purpose of bring-

ing the people into the bonds of unity, of love, of equality and fraternity, according to the law of God which had sanctified Enoch and his city, and which is destined to sanctify the Lord's people in these days. I have here a copy of a letter written by the Prophet Joseph Smith to Bishop Edward Partridge, in which he explained to him how this order was to be established. The letter was written from Kirtland and bears the date of May 2nd, 1833, the spring preceding the fall in which the Saints were driven. I will say, as a premise, that all those who entered the Church at that time were expected to consecrate all their property, to lay it at the feet of the Bishops of the Church. Edward Partridge was then the Bishop in Missouri and Newel K. Whitney the Bishop in Ohio. The united order was to be established in both places. The members of the Church were required, not only to pay their tithing, but to consecrate all their possessions, to sacrifice all things, and have a common stock, in which poor as well as rich should be equal sharers and proprietors. It was to be the same condition of things, as prevailed in the days of Enoch; the same as was established in the days of the Apostles, after Christ was taken, when they had "all things common;" the same order which obtained among the Nephites, when for two hundred years peace spread her white wings over the great continents of North and South America, and the entire people, Nephites and Lamanites, were converted unto Christ, were brethren and sisters, and all socially equal. They did away with pride, with class distinctions, and dwelt in righteousness, no poor, no rich among them; and they dealt justly one with another. Such a condition of things the Lord desires His people in this day to establish, as a preparatory work for the coming of the Son of God in glory. Such a work is thus foreshadowed by the prophet Isaiah:

"The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight, every mountain shall be leveled, every valley shall be exalted, and the crooked shall be made straight and the rough places plain."

Do you know what this means? Does it simply mean the tumbling down of these mountains; the making of mountains out of the valleys; the straightening of crooked paths, the smoothing of roads that are rough? No. It means the bringing down of the mountains of pride, the humbling of the haughty and the scornful; it means the lifting up of the valleys of humility; the meek and lowly who

are to inherit the earth. It means the straightening of all habits that are crooked, the forsaking of all ways that are deceitful, and finally the culture and polish and learning that will make Zion the joy and glory of the whole earth. For Zion will "put on her beautiful garments," and glitter like the stars in the firmament for learning, wisdom, power and civilization.

She shall no longer be the foot of the nations, but shall shine forever as their glorious head. It is for this purpose that we are carrying on this great work, a work preparatory to the coming of the Son of God.

I will now read the words of the Prophet Joseph in relation to the establishment of the United Order in Jackson County:

"And now I will proceed to tell you my views concerning consecration, property, giving inheritances, &c. The law of the Lord binds you to receive whatsoever property is consecrated, by deed. The consecrated property is considered the residue kept for the Lord's storehouse, and it is given for this consideration, for to purchase inheritances for the poor; this any man has a right to do, agreeable to all laws of our country, to donate, give or consecrate all that he feels disposed to give. And it is your duty to see that whatsoever is given, is given legally; therefore it must be given for the consideration of the poor Saints, and in this way no man can take any advantage of you in law. Again, concerning inheritances, you are bound by the law of the Lord, to give a deed, securing to him who receives inheritances, his inheritance for an everlasting inheritance, or in other words to be his individual property, his private stewardship; and if he is found a transgressor and should be cut off, out of the Church, his inheritance is his still, and he is delivered over to the buffetings of Satan till the day of redemption. But the property which he consecrated to the poor, for their benefit and inheritance and stewardship, he cannot obtain again by the law of the Lord. Thus you see the propriety of this law, that rich men cannot have power to disinherit the poor by obtaining again that which they have consecrated, which is the residue signified in the law that you will find in the second paragraph of the extract from the law, in the second number."

This then was the plan of the united order. It would make a lecture in itself, if I were to dwell upon it as the subject deserves. Suffice it that it was a general consecration of all properties to the Church, after which each person received a separate inheritance, such as a farm, a blacksmith's forge, a carpenter's bench and tools, a shoe-shop, or whatever was most appropriate to his vocation in life. And "the laborer in Zion" was to labor "for Zion," and all their earnings were to go into one com-