

#34: "Faith in Every Footstep"

Monte F. Shelley, 11 Oct 2009

Quote

Fear not... The future is as bright as your faith. (Thomas Monson)

Why left Kirtland? Jackson County? Far West? Nauvoo?

Some leaders found fault with Joseph and stirred up mobs to anger. Economic problems. Growing economic, political and religious influence and population.

Now: blacks & priesthood, polygamy, prohibition, prop 8,

Previous exodus trips: Moses, Lehi, Saints

Sources:

1. RB= Richard E. Bennett, *Mormons at the Missouri, 1846-1852*
2. ECH= Joseph Fielding Smith, *Essentials in Church History*
3. LCC, *A study of Mormon Knowledge of the American Far West prior to the Exodus*, Master's Thesis, 1972
4. AMH, *Autobiography of Mosiah Hancock*, (www.boap.org/LDS/Early-Saints/MHancock.html)
5. Golder= Frank Alfred Golder, *The March of the Mormon Battalion*.
6. FAIR=http://www.fairlds.org/Mormonism_201/m20109.html
7. www.lightplanet.com/mormons/daily/history/1844_1877/handcart_eom.htm Handcart companies 1856

Why study the past? Remembering the past, prepares us for future and helps us deal with the present.

M. Russell Ballard: "Their journeys parallel our own. There are lessons for us in every footstep they took—lessons of love, courage, commitment, devotion, endurance, and, most of all, faith" (*Ensign*, May 1997, 59).

Timeline of Events

1844	<p>Mar. Joseph transferred all keys to 9 of the Twelve. Rigdon, Wight, Page, and G.A. Smith absent.</p> <p>Jun 24. As he started for Carthage, Joseph and 17 others stopped by the unfinished temple, looked across the city and said: "This is the loveliest place and the best people under the heavens; little do they know the trials that await them."</p> <p>Jun 27. Joseph and Hyrum murdered at Carthage.</p> <p>Aug 4. Sidney Rigdon told Saints the Lord showed him in a vision that he was to be the guardian of the Church.</p> <p>Aug 6. Most of Twelve now returned</p> <p>Aug 8. Brigham transfigured. He prophesied, "All that want to draw away a party from the church after them, let them do it if they can, but they will not prosper. ... If the people want President Rigdon to lead them they may have him; but I say unto you that the Quorum of the Twelve Apostles have the keys of the kingdom of God." Twelve sustained as presiding quorum in the Church.</p>
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Aug. James Strang presented a letter "from Joseph" appointing him as successor. Letter declared a forgery, Strang excommunicated. His anti-polygamy Mormonism eventually converted 3000-4000 including 3 apostles: McClellin-'38, J. Page-'46, W. Smith-'45, W. Marks, M. Harris, Lucy Mack Smith.

Sept 8. Rigdon excommunicated and returned to Pittsburg. Started "Church of Christ" that attracted a few people.

1845 Fall. Saints prepare to go west in the spring.
 Oct 6. Apostle W. Smith not sustained. (HC 7:259)
 Nov 8. O Pratt letter urged Saints in East to save for move west. Some would go by sea led by Brannon. (HC 7:515+)
 Dec 10- Feb 7. 5634 endowments and 1303 sealings.
 15626 B4D; 5583 END (or 5634 Baugh); 1303 SEAL; 603 2ND; 294 ADOPT from 1842-1846 (*The Nauvoo Endowment Companies*, xxvii)

1846 Nauvoo population estimated at 17,000. (RB 15)
 Feb 4. Saints begin leaving Nauvoo. In New York, 238 Saints left in ship *Brooklyn* for San Francisco.
 Feb 9-19. Snow, cold. Mississippi freezes. Saints cross with wagons and animals.
 Feb 15. Brigham leaves Nauvoo.
 Feb 17. Four companies of 100 families formed (RB 31)
 Feb 23. Ice chunks made crossing river impossible (RB 27)
 Mar. At night the band played. The people danced and sang. In spite of the harsh conditions, there was some merriment in camp. Almost every night William Pitt's brass band played the popular grand marches, quick-steps, and gallops of the time. Around the campfires the people danced to fiddle music and sang favorite songs
 Apr 15. William Clayton wrote "All is Well"
 William Clayton, frustrated with the slow progress of the camp and the burdens of caring for a large family, gratefully received news that his plural wife, Diantha, left behind for care and safety in Nauvoo, had given birth to a healthy boy. He thereupon composed a new song of praise to the Lord entitled "All Is Well" (today called "Come, Come, Ye Saints"),
 Jun 14. First pioneer company reaches Missouri river. 131 days to travel 327 miles (2.5 mpd). Inadequate preparation, lack of knowledgeable guides, delays, miserable weather, and difficult terrain.
 Jun 26. Apostle John E. Page excommunicated
 Jul. Mormon Battalion (MB) recruited.
 Jul 16. Ezra T. Benson new apostle to replace W. Smith.
 Jul 21. MB: 541 men, 35 women, 42 children leave.
 Part of pay sent for Saints. Benefits: govt. support for staying on Indian land, recruit paid \$42 in advance + periodic pay; cooperation now could mean benefits later.

	<p>Brigham: it "has proved a great blessing. ... It was indeed the temporal salvation of our camp." (RB 63)</p> <p>Jul. W. Woodruff reported mission to England and said Strang had sent M. Harris there to get converts among Saints. J. Taylor, O. Hyde, and P Pratt sent to England with travel funds mostly from MB.</p> <p>Jul 31. Ship <i>Brooklyn</i> arrived in San Francisco</p> <p>Sept. Winter Quarters established.</p> <p>Sept. Battle of Nauvoo. Poor Saints evacuate.</p> <p>Sept 16. MB families to Pueblo, CO.</p> <p>Oct 9. Food supplies very low in Montrose, IO. "Several large flocks of quails flew into camp. ... The boys caught about 20 alive ... every man and woman and child had quails to eat for dinner." (RB 269; DBY 474)</p> <p>Oct. MB: Sick men and all but 5 women sent to Pueblo.</p> <p>Nov 10. MB: More sick sent to Pueblo. 350 men left in MB</p> <p>Nov 12. Brigham related a dream "concerning the Rocky Mountains."</p> <p>Winter. About 12000 Saints spread across Iowa & Missouri WQ≈4000 [757 men] (RB 90); Over 700 died by end of winter.</p>	<p>1856 Strang murdered.</p> <p>Sept 26–Oct 2. Three handcart companies arrived.</p> <p>Oct 4. Saints learn of two handcart companies in need.</p> <p>Oct 5. Conference. Brigham said, "get them here."</p> <p>Oct 7. Rescue wagons left to find handcart companies.</p> <p>Willie company found near South Pass and Martin found just past Devil's Gate.</p> <p>Oct 19. Early blizzard.</p> <p>Nov 9. Willie Handcart company arrived. (68/404 died)</p> <p>In mid-November President Brigham Young angrily reproved those who had authorized the late start or who had not ordered the several parties back to Florence when they still had the opportunity, charging "ignorance," "mismanagement," and "misconduct."</p> <p>Nov 30. Martin Handcart company arrived. (145/576 died)</p> <p>Dan Jones and 20 men wintered at Devil's Gate to guard unloaded freight from handcart companies. They suffered misery and starvation at Devil's Gate. At one point they ate rawhide until friendly Indians gave them some buffalo meat.</p> <p>www.geocities.com/fortyyearsamongtheindians/xiv.html Bednar, http://speeches.byu.edu/reader/reader.php?id=789</p>
1847	<p>Jan 11. Brigham related a dream he had the night before where he and Joseph "conversed freely about the best manner of organizing companies for emigration." (RB 156)</p> <p>Jan 14. D&C 136</p> <p>Miller and others opposed the plan and soon left Church.</p> <p>Jan 29. MB: reached San Diego (2030 miles)</p> <p>Feb 23. Brigham's dream of Joseph. Keep the Spirit.</p> <p>Apr 16. Pioneer Company began trek. 143 men, 3 women, 2 children; 8 apostles. Several on Zion's Camp.</p> <p>Up at 5 AM, travel at 7 AM, retire at 9 PM.</p> <p>May 16. Odometer installed (Clayton was counting revs)</p> <p>May 26. Pioneer Company passes Chimney Rock.</p> <p>May 29. Brigham called company to repentance (CHC 3:184)</p> <p>9 men left to ferry people across river for \$1.50 a wagon</p> <p>Jul 16. MB: men discharged. Brigham asked unmarried to stay in California and work through winter.</p> <p>Jul 24. Brigham arrived in Salt Lake Valley</p> <p>111 days to travel 1050 miles to SLC (9.45 mpd)</p> <p>Dammed City Creek, watered hard ground, plowed, planted</p> <p>The ground was ... so hard that the first attempt to plow was unsuccessful, and several plow-points were broken. By placing a dam in the stream (City Creek) they soaked the ground and in the course of a few days several acres were plowed and planted." (ECT 450)</p> <p>Jul 29. Some MB people arrived from Pueblo, CO. ~400</p> <p>About 400 now in valley.</p> <p>Aug. Old Fort built (Pioneer Park).</p> <p>Aug 16. Brigham & most of PC leave for Winter Quarters.</p> <p>They passed 1553 Saints on their way to the valley.</p> <p>Dec 21. Twelve encouraged emigration to Salt Lake Valley</p> <p>Dec 27. New First Presidency sustained in Kanesville, IO by 1000 Saints in small building (40' x 60').</p> <p>2095 pioneers + MB people + others in 1847</p>	<p>1857–1860. Five handcart companies arrived.</p> <p>In all, 2,962 immigrants came with handcarts. About 250 died along the way—all but about 30 of those in the Willie and Martin companies.</p> <p>1860 Marks and others formed RLDS Church. Strang killed 1856</p> <p>1870 70,000 in Salt Lake Valley</p> <p>1. Brigham called camp to repentance (May 29, 1847)</p> <p>May 28: Heber C. Kimball walked around the wagons of his division and was disturbed by the levity, gambling, and profane language.</p> <p>"There was at times much merriment in camp. There were musical instruments brought along and those who could play them. There was dancing, too, occasionally, notwithstanding the absence of ladies; the games of quoits, of checkers, some card-playing for amusement, scuffling, wrestling, the telling of humorous stories of doubtful propriety, loud laughter, the playing of practical jokes and the like were indulged." On May 29, Brigham said, "I had rather risk myself among the savages with ten men that are men of faith, men of mighty prayer, men of God, than to be with this whole camp when they forget God and turn their hearts to folly and wickedness. Yes, I had rather be alone; and I am now resolved not to go any further with the camp unless you will covenant to humble yourselves before the Lord and serve him and quit your folly and wickedness. For a week past nearly the whole camp has been card-playing, and checkers and dominoes have occupied the attention of the brethren, and dancing and `hoeing down`--all this has been the act continually. Now, it is quite time to quit it. And there has been trials of law suits upon every nonsensical thing; and if those things are suffered to go on, it will be but a short time before you will be fighting, knocking each other down and taking life. It is high time it was stopped." (CHC, 3:184)</p>
1848	<p>2400 Food scarce. Crickets ate crops. Seagulls ate crickets.</p>	<ul style="list-style-type: none"> From that time on a more saintly attitude prevailed in camp.
1849	<p>Feb 12. Charles Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards are new apostles to fill positions vacated by First Presidency and Lyman Wight.</p> <p>Sept. Brigham and leaders returned to Salt Lake</p> <p>Fall. Perpetual Emigration Fund established</p> <p>1850 ('49)+ 2100 ('50)+1500 ('51)+4050 ('52) = 14000</p>	<ul style="list-style-type: none"> The following day, Sunday, Brigham convened a meeting of the members of the Council of 50 that were present on the trek. They went out on the bluffs, clothed themselves in their temple robes, and held a prayer circle to pray for guidance.

2. Brigham's arrival in Salt Lake Valley (24 July 1847)

Brigham and Wilford Woodruff and the rear company arrived at the mouth of Emigration Canyon. Wilford Woodruff drove President Young in his carriage. Wilford Woodruff wrote, "Thoughts of pleasing meditations ran in rapid succession through our minds while we contemplated that not many years that the House of GOD would stand upon the top of the mountains while the valleys would be converted into orchard, vineyard, gardens and fields by the inhabitants of Zion and the standard be unfurled for the nations to gather there to." Brigham Young said he was satisfied with the appearance of the valley as a "resting place for the Saints and was amply repaid for his journey." On a later occasion, Wilford Woodruff explained that when they came out of the canyon he turned the carriage so that President Young could see the whole valley. "While gazing upon the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said, 'It is enough. This is the right place. Drive on.'" (CH Inst man)

Brigham: "The Spirit of Light rested upon me, and hovered over the valley, and I felt that there the Saints would find protection and safety. We descended and encamped at the foot of the Little Mountain." (LCC 1976, 228)

"After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young . . . sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject. President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there . . . an ensign [flag] fell upon that peak, and Joseph said, 'Build under the point where the colors fall and you will prosper and have peace.' . . . [When the pioneers entered this valley] President Young pointed to that peak, and said he, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak. Now . . . go and explore where you will, and you will come back every time and say this is the best place.'" (George A. Smith, "Historical Discourse," *JD* 13:85-86, 20 June 1869) "This is where we will plant the soles of our feet . . . and where the Lord will place his name amongst his people." (*Ensign*, May 1997, 62)

3. Rocky Mountains (prophecies and planning)

In the last days . . . the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. And many people shall . . . say, . . . let us go up to the mountain of the Lord, to the house of the God. (Isaiah 2:2-3)

1831 Mar. "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (D&C 49:25)

1832. Joseph blessed Paulina Phelps that she would "live to go to the Rocky Mountains."

In 1832, Joseph Smith gave a blessing to Paulina Eliza Phelps who recalled, "In blessing me Joseph said that I should live to go to the Rocky Mountains. I did not know at the time what the term 'Rocky Mountains' meant, but I supposed it to be something connected with the Indians. This frightened me for the reason that I dreaded the very sight of an Indian." (FAIR)

1834 Apr 26. Joseph: "This people will go into the Rocky Mountains; they will there build temples."

Apr. 26, 1834. Date of priesthood meeting (LC Christian, 65)

Wilford Woodruff, CR 1898: Parley P. Pratt told me it was my duty to . . . go to Kirtland, and join Zion's camp. I obeyed his counsel. I arrived in Kirtland on Saturday and there met with Joseph and Hyrum Smith in the street. I was introduced to Joseph Smith. It was the first time that I had ever seen him in my life. He invited me home to spend the Sabbath with him, and I did so. They had meeting on Sunday. On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's camp. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies. When they got through the Prophet said, "Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it." I was rather surprised. He said "it is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America it will fill the world." Among other things he said, "it will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains." (Wilford Woodruff, CR April 1898, 3rd day afternoon session, 57. <http://search.ldslibrary.com/article/view/281972>; *Discourses of Wilford Woodruff*, 38–39)

1836: Two blessings that individuals would go to the Rockies. (LCC 1972, 66)

1838: Report that Joseph said the Saints would go to the Rockies if the government did not stop the mobbing. (LCC 1972, 66)

1838–1839: Two reports of Joseph wanting to send a company to explore the Rocky Mountains. (LCC 1972, 67)

1840. In Nauvoo Joseph's father said, "the Lord had told Joseph . . . that we would stay there just 7 years and that when we left there we would go right into the midst of the Indians, in the Rocky Mountains." (LCC 67)

1842 Aug 6. Joseph: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (HC 5:85)

Jun 1846 – May 1847 723 (est.) died Neb. and Iowa

Jun 1847 – May 1848 280 (est.) died Neb. and Iowa

1842 Aug 8. According to Anson Call, Joseph “prophesied that the Saints would yet go to the Rocky Mountains; and said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. ... ‘I had before seen him in a vision and now saw while he was talking his countenance change to ... a living, brilliant white. He seemed absorbed in gazing at something at a great distance, and said: “I am gazing upon the valleys of those mountains. ... There are some men here who shall do a great work in that land. ... Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges! ... O the scenes that this people will pass through! The dead that will lay between here and there. ... Oh the apostasy that will take place before my brethren reach that land! But ... the priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never to be thrown down!” “It is impossible to represent in words the grandeur of Joseph’s appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from that glorious inspirations that overshadowed him. There was a force and power in his exclamations.” (HC 5:85–86 note)

1843. Fremont’s writings about his 1842 expedition ... were read by Mormons as early as 1843. ... The narrative and map ... arrived in Nauvoo before the death of the Prophet” (Baugh, 64+)

1844 Feb 20. “I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to.” (HC 6:222; *TPJS* 255)

1844 Apr 26. Orson Hyde sent Joseph a letter from Washington, DC. Senator Douglas would send them Fremont’s report and map. The report arrived before Joseph died.

1844 Jun 22. Hyrum said “A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life.” (HC 6:547)

1844 Jun 23. Joseph and others crossed river at night. At daybreak Rockwell sent back for horses so they could “start for the Great Basin in the Rocky Mountains.” They returned to Nauvoo at 5:30 PM. (HC 6:548, 552)

Joseph “came to our home and stopped in our carpenter shop and stood by the turning lathe. I went and got my map for him ‘Now’ he said, ‘I will show you the travels of this people.’ He then showed our travels through Iowa, and said, ‘Here you will make a place for the winter; and here you will travel west until you come to the valley of the Great Salt Lake! You will build cities to the North and to the South, and to the East and to the West; and you will become a great and wealthy people in that land.’” (Moses Hancock, *AMH*; FAIR)

“According to George E. Goddard, he was present in the Masonic Hall in Nauvoo ‘when Joseph Smith mapped out on the floor with a piece of chalk the Great Basin of Western America, indicating the course they would follow across the continent.’ Oliver B. Huntington recorded hearing Hopkins ... stating that ‘Joseph Smith, just before he was killed, made a sketch of the future home of the Saints in the Rocky Mountains and their route or road to that country as he had seen in vision, a map or drawing of it.’ Levi Hancock drew a copy of that map,

and four copies were made of it. One was given to Brigham Young, and ‘one was carried by the Mormon Battalion by which they knew where to find the Church or Salt Lake Valley.’” (LCC 1972, 68–69)

1844 Jun 27. Joseph and Hyrum murdered at Carthage.

After the martyrdom and before leaving Nauvoo, the *Times and Seasons*, *Nauvoo Neighbor*, and *Millennial Star* carried numerous excerpts on western travel to the Rocky Mountain region. (LCC 1976, 30) The *Nauvoo Neighbor* was a weekly newspaper edited and published by John Taylor from Mar. 3, 1843 to Oct. 29, 1845.

1845 Aug 28. Brigham’s letter saying that the main “settlement will probably be in the neighborhood of [the Great Salt Lake] as that is represented as a most delightful district and no settlement near there.” (LCC 1976, 33)

1845 Sept 9. The Council of 50 “resolved that a company of 1500 men be selected to go to the Great Salt Lake Valley and that a committee ... gather information.” (HC 7:439)

1845 Oct 4. A committee reported on the necessary provisions for outfitting the Saints on their projected journey. (HC 7:454)

1845. Brigham and others studied John C. Fremont’s maps and reports of 1842 and 1843.

1845 Dec 20. Brigham and others “heard FD Richards read *Fremont’s Journal*, giving an account of his travels to California.” (HC 7:548)

1845 Dec 26. “Emigration to California” discussed (HC 7:556)

1845 Dec 29. PP Pratt read Fremont’s Journal to Brigham and Heber C. Kimball (HC 7:556)

1845 Dec 30. Pioneer Company of 1000 to go first “to find a proper location and put in seed early in the summer. ... The ‘Upper California’ was sung.” (HC 7:556)

1845 Dec 31. Brigham and Heber C. Kimball “examined maps with reference to selecting a location for the Saints west of the Rocky Mountains, and reading various works written by travelers in those regions. (HC 7:558)

1846 Jul 15. Brigham suggested to Battalion members that they work in California when discharged. “He said the next Temple would be built in the Rocky Mountains.” (Golder, 126)

Brigham suggested to Battalion members “that when the Government discharged them in California, they could find occupation in that land. However, he pointed out that the next temple would not be built at Vancouver Island or on the coast of California, rather in the Rocky Mountains. He stated further that he desired the Twelve and “old brethren ... [to] live in the mountains ... where the brethren would have to repair to get their endowments.” (LCC 1976, 91; Golder, 126)

Brigham “suggested that the soldiers might tarry and go to work where they would be disbanded. He said the next Temple would be built in the Rocky Mountains and he would like the Twelve and the old brethren to live in the mountains, where the Temple would be erected, and where the brethren would have to repair for their endowments. He could prophesy that the time would come when some of the Twelve or a High Priest would ... ask ‘Can we not build a Temple at Vancouver Island, or in California?’ It is now wisdom for the Saints to unite all their forces to build one house in the mountains.” (Golder, 126)

1846 Jul 18. After telling [the officers] that they would have no fighting to do, [Brigham] said that ‘the saints would go into the Great Basin, which was the place to build temples.’” (LCC 1976, 91–92; Golder, 129)

Brigham told the MB officers “he would not be afraid to pledge his right hand that every man would return alive, if they would

perform their duties faithfully, without murmuring and go in the name of the Lord, be humble and pray every morning and evening in their tents. ... Let no man be without his under garment ...; keep neat and clean, teach chastity, gentility and civility; swearing must not be admitted, insult no man; have no contentious conversation. ... Impose not your principles on any people; take your Bibles and Books of Mormon; burn cards if you have them. ... Should the battalion engage with the enemy and be successful, treat prisoners with the greatest civility, and never take life if it can be avoided. ... [He] assured the brethren that they would have no fighting to do; told them the Saints would go into the Great Basin, which was the place to build Temples; and where their strongholds should be against mobs. The Constitution of the United States was good. The Battalion would probably be disbanded about eight hundred miles for the place where the body of the Church should locate.” (Golder, 128–129)

1846 Nov 15. Brigham “related a dream he had ‘concerning the Rocky Mountains’ and promised that all ‘should go in safety over the mountains’” (RB 150)

1847 Feb 23. Joseph appeared to Brigham in a dream and said, “Tell the people to be humble and faithful, and ... keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small voice; it will teach you what to do and where to go. ... They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom.”

4. Camp Organization (14 Jan. 1847; D&C 136:1–16)

The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West: ² Let all the people ...³ be organized into companies... with captains of hundreds,... fifties, and... tens,

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: ²² And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the* burden with thee. (Exodus 18:21–22)

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. (Deut. 1:15)

Each group of 100 established one or more wagon shops.

Feb. 1846. Brigham (“President of the Camp of Israel”) “assembled the camp and organized it along military lines with captains over companies of tens, fifties, and hundreds. ... Each company was to have a clerk, an historian, and two commissaries. ... At least four companies, each approximating one hundred families, were organized.” (RB 31)

Pioneer company (143 + 3 women + 2 kids). Two captains of 100s, 4 of 50s, and 14 of 10s. (source?)

with a president and his two counselors at their head, under the direction of the Twelve Apostles. ...

Council of 50 (Yellowstone) Miller (Oregon), and Twelve (Great Basin) were vying for leadership. Hosea Stout: “This will put to silence the wild bickering and suggestions of those who are ever in the way and opposing the proper council. They

will now have to come to this standard or come out in open rebellion to the Will of the Lord which will plainly manifest them to the people and then they can have no influence.” (RB 157)

⁵ Let each company provide themselves with all ... necessities for the journey. ... Take teams, seeds, and farming utensils, ... to prepare for putting in spring crops. ... ⁸ Bear an equal proportion ... in taking the poor, the widows, the fatherless, and the families of those ... [in] the army. ... ⁹ Prepare houses, and fields for raising grain, for those who are to remain behind this season. ¹⁰ Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion. ¹¹ And if ye do this with a pure heart, in all faithfulness, ... you shall be blessed in your flocks, ... fields, ... houses, and ... families.

5. Saints commanded to live gospel (D&C 136:17–27)

¹⁷ Go thy way and do as I have told you, and fear not thine enemies; for they shall not have power to stop my work. ¹⁸ Zion shall be redeemed in mine own due time. ¹⁹ And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest. ²⁰ Seek ye; and keep all your pledges one with another; and covet not that which is thy brother's. ... ²³ Cease to contend one with another; cease to speak evil one of another. ²⁴ Cease drunkenness; and let your words tend to edifying one another. ²⁵ ... Restore that which thou hast borrowed. ... ²⁶ If thou shalt find that which thy neighbor has lost, ... deliver it to him again. ²⁷ Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward.

6. Sing, dance, pray, learn wisdom (D&C 136:28–33)

²⁸ If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

Elder David O. McKay: “On the plains, after a day’s march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. ... Brigham ... once said, in substance: ‘The atmosphere of the dance should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders’ quorum meeting’ ” (CR, Apr. 1920, 117).

²⁹ If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful. ...

³¹ My people must be tried in all things, that they may be prepared to receive the glory that I have for them ... and he that will not bear chastisement is not worthy of my kingdom.

³² Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; ...

⁴² Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you.

7. Why prophets slain (D&C 136:34–37)

³⁴ Thy brethren have rejected you and your testimony, even the nation that has driven you out; ³⁵ And now cometh the day of their calamity,... ³⁶ For they killed the prophets, and them that were sent unto them. ... ³⁹ Many have marveled because of [Joseph’s] death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned.

Wilford Woodruff: “I used to have peculiar feelings about his death and the way in which his life was taken. I felt that if ... Joseph could have had his desire, he would have pioneered the way to the Rocky Mountains. But since then I have been fully reconciled to the fact that it was according to the programme, that it was required of him, as the head of this dispensation, that he should seal his testimony with his blood, and go hence to the spirit world, holding the keys of this dispensation, to open up the mission that is now being performed by way of preaching the Gospel to the ‘spirits in prison.’” (TPC:JS, chap 46)

8. Follow the prophet and the majority of the Twelve

The Lord will reveal his will to his servant the prophet

Mosiah Hancock as a boy: “I said to myself, ‘I trust that I will be as true to young Joseph, the Prophet’s son, as my father is to his father.’ Afterwards at home, I told my father of my thoughts, and he said, ‘No, Mosiah, for God has shown to Brother Joseph that his son, Joseph, will be the means of drawing many people away from this Church after him. Brother Joseph gave us to understand that it was our duty to follow the Twelve. The majority of this people will be right; but when you see people thirsting for the blood of the Saints, you may know they are not right.’” (AMH)

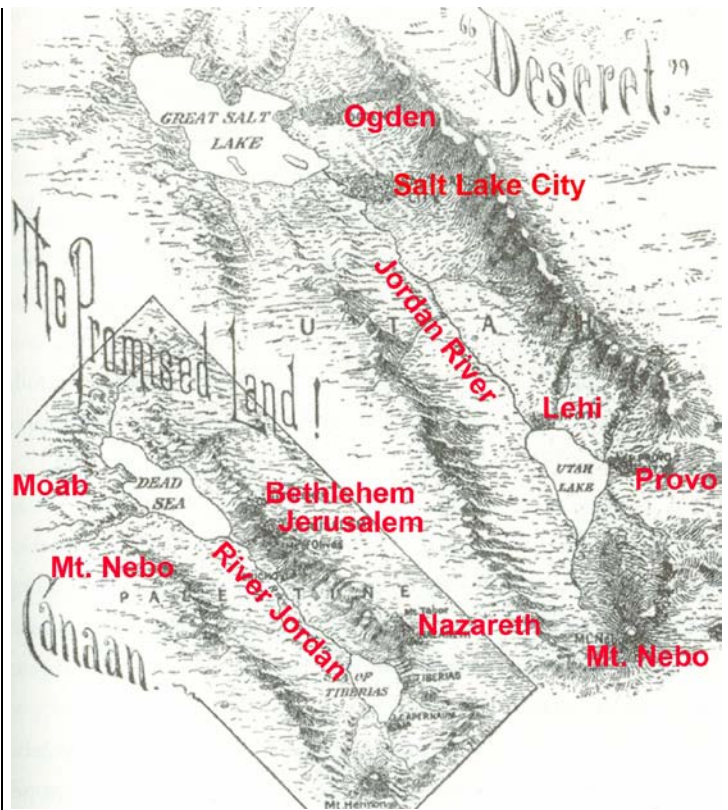
Joseph: “The majority of this people will never go astray; and as long as you keep with the majority you are sure to enter the celestial kingdom.” ... “If you will stay with the majority of the Twelve Apostles, and the records of the Church, you will never be led astray.” (TPC:JS 324)

Ezra T. Clark: “I heard the Prophet Joseph say that he would give the Saints a key whereby they would never be led away or deceived, and that was: The Lord would never suffer a majority of this people to be led away or deceived by imposters, nor would He allow the records of this Church to fall into the hands of the enemy.” (TPC:JS 325)

9. The Exodus of Israel and the exodus of the Saints

- A prophet named Joseph preceded Brigham and Moses. Both had leadership training (Zion’s Camp, moving Saints to Ill.)
- Similar organization (12 apostles; 70s; 100s, 50s, 10s)
- Civil and religious law united under a prophet.
- Dissension among leaders and followers.
- Miracles:
 - Walked across a river
 - Quail provided to feed hungry people
 - Seagulls ate crickets to save crops (manna, rock water)
 - God sent plagues on enemies and preserved His people.
- Spiritual tests and blessings
 - Trials of faith in God and in His Prophet.
 - Sickness, death, rebellion, apostasy
 - Delivered from bondage and persecution
 - Left homes and possessions. Lived in temporary housing.
 - Divine protection and guidance to Promised Land.
 - Temple covenants and ordinances.
 - Temple built in the tops of the mountains

(Russell M. Nelson, *Ensign*, Jul 1999, 7)



10. Promised Lands: Crossroads of the East and West

Early Mormons in the 1800s saw similarities between the Utah and the Holy Land, based on maps and memories. Some visited Israel in 1841. This 1896 map shows the Great Salt Lake area and an upside-down Dead Sea region side-by-side.

- Both the Great Salt Lake (GSL) and Dead Sea (HEB Sea of Salt) have enough salt that bathers can float like a cork.
- The GSL and Dead Sea are both fed by fresh waters from "Jordan" rivers — the River Jordan from the Sea of Galilee in the Near East and the Jordan River coming out of Utah Lake.
- Both Jerusalem and Salt Lake City are situated similarly along the shores of their salty seas.
- Many believed America to be a promised land, and Mormons also thought of Utah as their promised land.
- The two regions are bordered by mountains and a desert. Mountains are symbols of revelation and uplift, while deserts represent wilderness challenges. Mount Nebo is somewhat like the Golan Heights.
- Some place names in Utah not only represent the Book of Mormon (e.g., Nephi, Manti, Bountiful) but also the Bible (e.g., Mount Nebo, Moab)
- Jerusalem and Israel have a temple square.

(Dr. Richard V. Francaviglia, *Deseret News*, 25 Sept. 2004; [Mapping and Imagination in the Great Basin, 151–152](#))

George Albert Smith: I do not know of any place where people have more comforts and blessings than we do right here in this place that 103 years ago was a desert land, with only one tree growing in this valley. My grandfather came with the first company of pioneers. There were 143 men, three women, and two children. After he had been here for five or six years, one of his non Mormon friends asked him, “President Smith, why did you leave Nauvoo and all that fine country back there in New York and Missouri and come out to this God-forsaken land?” The reply of my grandfather was, “Why, we came here willingly, because we had to.” (General Conference, Oct. 1950)

11. Conclusion

I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof. (124:42)

Quotes from M. Russell Ballard (*Ensign*, May 1997, 59, 61)

Their journeys parallel our own. There are lessons for us in every footstep they took—lessons of love, courage, commitment, devotion, endurance, and, most of all, faith. ...

Life isn't always easy. At some point in our journey we may feel much as the pioneers did as they crossed Iowa—up to our knees in mud, forced to bury some of our dreams along the way. We all face rocky ridges, with the wind in our face and winter coming on too soon. Sometimes it seems as though there is no end to the dust that stings our eyes and clouds our vision. Sharp edges of despair and discouragement jut out of the terrain to slow our passage. Always, there is a Devil's Gate, which will swing wide open to lure us in. Those who are wise and faithful will steer a course as far from such temptation as possible, while others—sometimes those **who are** nearest and dearest to us—succumb to the attraction of ease, comfort, convenience, and rest. Occasionally we reach the top of one summit in life, as the pioneers did, only to see more mountain peaks ahead, higher and more challenging than the one we have just traversed. Tapping unseen reservoirs of faith and endurance, we, as did our forebears, inch ever forward toward that day when our voices can join with those of all pioneers who have endured in faith, singing, "All is well! All is well!"

... Although our journeys today are less demanding physically than the trek of our pioneers 150 years ago, they are no less challenging. Certainly it was hard to walk across a continent to establish a new home in a dry western desert. But who can say if that was any more difficult than is the task of living faithful, righteous lives in today's confusingly sinful world, where the trail is constantly shifting and where divine markers of right and wrong are being replaced by political expediency and diminishing morality. The road we travel today is treacherous, and the scriptures tell us it will continue to be so until the very end. But our reward will be the same as that which awaits worthy pioneers of all ages who live faithfully the teachings of the Lord Jesus Christ, make right choices, and give their all to build the kingdom of God on earth.

We are the inheritors of a tremendous heritage. Now it is our privilege and responsibility to be part of the Restoration's continuing drama, and there are great and heroic stories of faith to be written in our day. It will require every bit of our strength, wisdom, and energy to overcome the obstacles that will confront us. But even that will not be enough. We will learn, as did our pioneer ancestors, that it is only in faith—real faith, whole-souled, tested and tried—that we will find safety and confidence as we walk our own perilous pathways through life" (*Ensign*, May 1997, 59, 61).

Come, Come, Ye Saints (*Text*: William Clayton)

1. Come, come, ye Saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! All is well!
2. Why should we mourn or think our lot is hard?
'Tis not so; all is right.
Why should we think to earn a great reward
If we now shun the fight?
Gird up your loins; fresh courage take.
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!
3. We'll find the place which God for us prepared,
Far away in the West,
Where none shall come to hurt or make afraid;
There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!
4. And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow, too;
With the just we shall dwell!
But if our lives are spared again
To see the Saints their rest obtain,
Oh, how we'll make this chorus swell—
All is well! All is well!

Brigham Young, an American Moses

Both preceded by a prophet named Joseph.

Early leadership training (Zion's Camp, moved Saints to Nauvoo)

Similar organization (12 apostles; 70s; captains of 100s, 50s, 10s;)

Civil and religious law united under a prophet.

Dissension

3 months to Mt. Sinai and from WQ to SLC

Miracles:

- Walked across a river
- Quail provided to feed hungry people
- Seagulls ate crickets to save crops (manna, water from rock)
- God sent plagues on enemies and preserved His people.

Spiritual tests and blessings

- Trials of faith in God and His Prophet.
- Leave homes and possessions
- Divine protection and guidance.
- Temple covenants and ordinances.
- Temple built in the tops of the mountains
- Delivered from bondage and persecution

Promised Land

- Salt Sea, Jordan River.
- Crossroads of the West (East)

(Russell M. Nelson, "The Exodus Repeated," *Ensign*, Jul 1999, 7)

<http://www.lds.org/ldsorg/v/index.jsp?vgnextoid=2354fccf2b7db010VgnVCM1000004d82620aRCRD&locale=0&sourceId=4cb384d4a0a0c010VgnVCM1000004d82620a>

Does Utah of yore mirror Holy Land?

[Deseret News \(Salt Lake City\), Sep 25, 2004](#) | by Lynn Arave
findarticles.com/p/articles/mi_qn4188/is_20040925/ai_n11478982/

Dr. Richard V. Francaviglia, professor of history and geography, the University of Texas at Arlington, said that even Utah's settlers in the 1800s saw similarities between the two regions, based on maps and memories.

"The Latter-day Saints are modern day Israelites," he said during a presentation Friday at the 52nd annual meeting of the Utah State Historical Society in the Salt Lake City Library.

For Francaviglia, it was an intriguing 1896 map showing the Great Salt Lake area and an upside-down Dead Sea region side-by-side that highlighted this striking comparison best. He also said many mapmakers of the day were also aware of similarities.

He noted similarities in hydrology, names and geographic placement:

- Both the Great Salt Lake and Dead Sea are salty bodies of water so laden with salt that bathers can usually float like a cork.

-- The GSL and Dead Sea are both fed by fresh waters from "Jordan" rivers -- the River Jordan from the Sea of Galilee in the Near East and the Jordan River coming out of Utah Lake here.

-- Both Jerusalem and Salt Lake City are situated similarly along the shores of their salty seas. A French Catholic Priest who visited Utah in the 1850s wrote that the GSL reminded him of the Dead Sea.

-- Not only was America believed by many to be a promised land, but Mormons also thought of Deseret as their divine land. He said

Mormons had visited the Holy Land as early as 1841, six years before coming west.

-- The two regions are bordered by mountains and a desert. Mountains are symbols of revelation and uplift, while deserts represent wilderness challenges. Mount Nebo is somewhat like the Golan Heights, he said.

-- Some place names in Utah not only represent the Book of Mormon (Nephi, Manti, Bountiful, etc.) but also the Bible (Mount Nebo, Moab, etc.)

Keys

- - Rigdon

Off shoot

Brigham Young (1835-1847)

Heber C. Kimball (1835-1847)

Orson Hyde (1835-1839; 1839-1878)

Parley P. Pratt (1835-1857)

William Smith (1835-1839; 1839-1845) **Smith/Strang**

Orson Pratt (1835-1842; 1843-1881)

- - John E. Page (1838-1846) **Strang**

John Taylor (1838-1880)

Wilford Woodruff (1839-1889)

- - George Albert Smith (1839-1868)

Willard Richards (1840-1847)

- - Lyman Wight (1841-1848) **Wightism**

Amasa M. Lyman (1842-1843; 12 Aug 1844-1867)

Ezra T. Benson (1846-1869)

Charles C. Rich (1849-1883)

Lorenzo Snow (1849-1898)

Erastus Snow (1849-1888)

William E. McLellin (1835-1838) **Strang**



<http://www.buckarooalloffame.com/about.html>

Nevada is driest state, Utah is second.



<http://en.wikipedia.org/wiki/File:GB-Definition-Map.jpg>

http://www.smithsonianeducation.org/educators/lesson_plans/borders/essay3.html



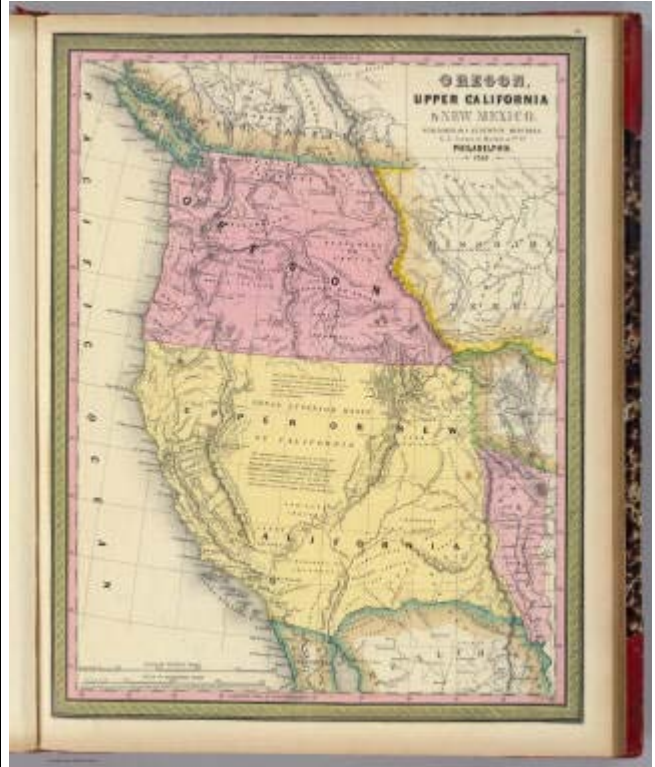
Map showing region claimed by both the United States and Britain until 1846, including Vancouver Island to the north.

http://en.wikipedia.org/wiki/Alta_California



The new territory (Alta California) included land that today forms the modern American states of [California](#) and parts of [Nevada](#). Since the eastern boundaries of the Province were not defined, many maps from the period show its borders including parts of

today's [Utah](#), northern [Arizona](#), western [Colorado](#), and southwestern [Wyoming](#).



http://en.wikipedia.org/wiki/Great_Basin

At the time of the arrival of Europeans, the region was inhabited by a broad group of [Uto-Aztecan](#)-speaking [Native American](#) tribes known collectively as the *Great Basin tribes*, including the [Shoshone](#), [Ute](#), and [Paiute](#). The first Europeans to encounter the area were the early Spanish explorers in the southwest in the late 18th century. By the early 19th century, fur trappers from the Hudson's Bay Company had explored the upper Basin in the Oregon Country. The first comprehensive and accurate map of the region was made by [John C. Frémont](#) during several expeditions across the region in the 1840s. ... The United States acquired complete control of the area through the 1846 [Oregon Treaty](#) (giving it the small portion north of the [42nd parallel](#)) and the 1848 [Treaty of Guadalupe Hidalgo](#). The first large-scale white settlement in the region was by early Mormon pioneers in the late 1840s in the arable areas around Salt Lake City and the Cache Valley. The Mormons quickly established a provisional government and drafted a proposal for a new state, called the [State of Deseret](#), that encompassed the entire Great Basin, as well as the coast of southern California.