

### 1: Zion's Camp | Revolv

*When Zion's Camp marched nearly miles through Ohio, Indiana, and Illinois, the Mormons had their first practical experience moving large groups of people and materials over long distances and were better prepared for the vast exodus of*

After tents were pitched and the teams turned out a strong guard had to be placed to keep the animals. Men were very quietly complaining of the location, the lack of wood, and no water to cook with, even if they had plenty of wood. The Prophet sat in his tent door watching and listening to all that could be seen or heard. At last he quietly asked for a spade. There was no noise, no bustle, no show of greatness or power about this man who had seen the Creator of heaven and earth and had received from Him at different times unmeasured power only in keeping with circumstances, and as the spade was handed him he measured the extent of the camp with his eye and in the most convenient place for all he commenced to dig in the earth. There was no rock to split open, as with Moses of old, or he could have done that more easily or quickly. But he quietly dug a well only a few feet deep and then left it. Presently the water began to come in, and it kept rising in the well until the mules and horses came and drank therefrom, as the water was no near the surface. The Prophet went and sat in the door of his tent and witnessed the joy of all, even of the animals, as they quenched their thirst in this God-given supply. There was no wonder or proclamation over the matter, as Brother Cole stated it, and perhaps not a dozen in the camp witnessed it as he, Brother Cole, witnessed it, and he looked upon it as one of the greatest miracles ever performed by man as an instrument in the hands of the Great Creator. They had been without water since early morning, and men and animals suffered greatly from thirst, for it had been one of the hottest days of June. Joseph sat at his tent looking out upon the scene. All at once he called for a spade. When it was brought, he looked about him and selected a spot, the most convenient in the camp for men and teams to get water. Then he dug a shallow well, and immediately the water came bubbling up into it and filled it, so that the horses and mules could stand and drink from it. While the camp stayed there, the well remained full, despite the fact that about two hundred men and scores of horses and mules were supplied from it. Huntington by William F. We then numbered two hundred and five. See also Oliver B. Paragon Press, , Paragon Press, , 82; see also:

### 2: Provides Water Miraculously in Zion's Camp

*Zion's Camp was an expedition of Latter Day Saints, led by Joseph Smith, from Kirtland, Ohio to Clay County, Missouri during May and June in an unsuccessful attempt to regain land from which the Saints had been expelled by non-Mormon settlers.*

He quickly obeyed the prompting to go west. Nathan felt he now understood why the Lord had sent him west so that he could join the expedition. At about the same time that Nathan felt prompted to travel west, Parley P. Pratt and Wight wondered how and when Zion would be redeemed, meaning how and when the Saints would regain their Jackson County land. The revelation contained a parable of a nobleman whose vineyard was overrun by his enemies and who instructed his servant to raise an army to retake his land. On May 3, , he arrived in Kirtland, just two days before Joseph departed with a contingent of men for Missouri. That letter explained that the group would march to Clay County, Missouri, where Church leaders would petition Missouri governor Daniel Dunklin to call out the state militia, something that Joseph Smith and others believed he was willing to do. The militia would escort the Saints back to their lands in Jackson County and would then be discharged. Nathan Baldwin fully expected to fight as a member of the camp, and as someone more inclined to peace, that worried him. Not long after leaving Kirtland, the members of the camp consecrated their money and created a general fund for expenses. The camp was also organized into companies of 12 men each, with each man having a certain responsibility within the company. Nathan was given the assignment of supplying water. The pace was brisk, as the camp covered as many as 40 miles a day. On June 8, the Kirtland contingent was joined by the Michigan Territory group, and, after reorganizing, on June 12 the camp continued the journey toward Clay County. Indeed, some newspapers reported that a large contingent of men had gathered in Jackson County, ready to shed blood, in case the camp crossed the Missouri River. Nathan recalled that some apostatized from the faith because they were upset at not being allowed to fight. The discharge was hastened when an outbreak of cholera hit the camp at the end of June. Thirteen camp members died, as well as two members of the Church who were living in Missouri. Nathan and those other participants who did not suffer from the disease were pressed into service to take care of those who did. He traveled back to Kirtland over the next several weeks with only that single dollar to sustain him. He soon had the privilege of participating in the School of the Elders in Kirtland with Joseph Smith and other pupils. He was also among those camp members called to serve in the first Quorum of the Seventy.

### 3: Chapter 4: Zion's Camp | Religious Studies Center

*Zion's Camp was a Latter-day Saint expedition from Kirtland, Ohio, to Clay County, Missouri, during May and June. The Mormon settlers in adjacent Jackson County, Missouri, had been driven out in the fall of 1833 by hostile non-Mormon elements, and the initial objective of Zion's Camp was to protect those settlers after the Missouri militia.*

The latter locale had been identified as Zion, a promised land, and increasing numbers of the saints were gathering thereto. Pratt, who arrived in Kirtland seeking counsel as to the relief and restoration of the saints to their lands in Jackson County. It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Tellingly, the Lord added a gentle reminder, portending, perhaps, the events to come. If one hundred men could not be recruited, they were not to go. As the Lord had decreed, Sidney Rigdon went east to recruit. Missionaries helped raise funds and gain other recruits. Volunteers began to gather to Kirtland. Joseph Smith was the Commander-in-Chief. Each company elected one of its members Company Commander, this service in addition to his other duties. At least one man was said to have performed blacksmithing duties while another was called an armorer or gunsmith. They crossed the Mississippi River into Missouri on June fourth and fifth of 1834. This varied from passive, such as refusal to sell them supplies, to threatening, to actual resistance. Typical was that of one James Campbell of the Jackson County mob. The boat sank in the middle of the river and Campbell and six others drowned. More troubling, perhaps, than external opposition was murmuring, dissent, and near mutiny by some members of the camp. Sylvester Smith, for example, manifested a spirit of rebellion on several occasions. Once, while having bread sufficient to eat and to spare, he refused to share with the commissary or even with individual hungry supplicants. On another occasion, he loudly and publicly disagreed with the Prophet while Joseph was preaching at Sabbath Services. Horses were lost due to negligence and malfeasance. This internal opposition reached a point where Joseph warned the camp, in the name of the Lord, that unless repentance was forthcoming, the Lord would scourge the camp. When repentance was not manifest, an outbreak of cholera overtook the camp and some sixty odd members of the camp were made ill. At length the camp approached Jackson County. Certain death on both sides seemed inevitable. A series of minor altercations took place as either side jockeyed for position or advantage. But the climactic battle was not to be. The Saints in Missouri had not proven themselves worthy to take possession of and build up Zion. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; And are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. First they would not appear so threatening to the citizens of Missouri. Second, if violence occurred, they would be able more quickly to respond, even if not with as great a force. Third, to reduce contagion of cholera which had recurred in the Camp. On the third of July, the Prophet authorized Lyman Wight "to give a discharge to every man of the Camp who had proved himself faithful, certifying that fact and giving him leave to return home. But a close reading of the prophecies show that they were always conditional and they seldom specified a time. The saints will yet return to Zion. They will yet build the Great Temple of Zion actually a complex consisting of twelve temples. And the world will yet acknowledge Joseph Smith, Jun. It must be remembered that at that early date in Church History, we had no Apostles or Quorum of the Twelve. We had no Seventies nor Quorum thereof. Bibliography History of the Church, vol.

### 4: The Acceptable Offering of Zion's Camp

*Much like the women of the Mormon Battalion and other military expeditions, the Zion's Camp women contributed in various ways to the overall character of the group and its success and helped prepare for later mass migrations to the West.*

Their purpose was to help the 1, Saints in Missouri whose land, homes, and possessions had been taken from them by mobs. The idea of leading a military group was overwhelming to Joseph Smith. He was not a military leader, and the group would have to be organized well enough to travel more than miles over four states on roads that were rough or barely recognizable. As the group marched, recruits joined them. When the last group of recruits arrived there were a little over men, 12 women, and 9 children. The oldest volunteer was Samuel Baker who was 79, and the youngest was George A. They usually walked between 20 and 40 miles per day. He too, walked most of the trip. Group prayers were held each day, morning and evening. While on the march, Joseph Smith thought often of his family and wrote home regularly to Emma to let her know that he was safe. They had intended to reach Liberty but instead set up camp between two forks of the Fishing River. The following is what happened, as recorded in the book Church History in the Fullness of Times: It moved eastward, unrolling like a scroll, filling the heavens with darkness. As the first ferry load of mobbers crossed the Missouri River to the south, a sudden squall made it nearly impossible for the boat to return to pick up another load. God is in this storm. The furious storm broke branches from trees and destroyed crops. In their meeting, they were told that Governor Dunklin had decided against sending out the state militia to help the Saints, because he was afraid of starting a civil war. Pratt and Orson Hyde returned to camp and reported this to Joseph Smith. They knew that without the help of the state, they would not be able to return the Saints to their homes. Joseph Smith turned to the Lord for direction, and on June 22, , Joseph Smith received a revelation where the Lord told him that because of the current circumstances, the returning of the Saints to their homes would not happen at that time. Joseph arrived back in Kirtland on August 1st. The trek was a time of trial and tribulation. Many of the men complained about the poor conditions, but those who pressed forward and continued in their faith that Joseph Smith was a prophet were strengthened. I have watched him and observed everything he said or didâ€For the town of Kirtland I would not give the knowledge I got from Joseph from this journeyâ€This was the starting point of my knowing how to lead Israel. We had the privilege of â€seeing the workings of the spirit of God with [the Prophet], and the revelations of Jesus Christ unto him. He could not organize His kingdomâ€unless he took [leaders] from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. The experiences of the trek were an important part of the experiences needed to shape a great leader.

**5: Water Miraculously Provided for Zion's Camp | LDS Scripture Teachings**

*Zion's Camp - Water Miraculously Provided* Oliver B. Huntington and Zera Cole [In the winter of Huntington "sat with paper and pencil" and took notes as he listened to Zera Cole give the following account from the march of Zion's Camp:] One hot day in June [], after an unusually long, hard day's travel,.

In Latter Day Saint belief, this land had been destined to become a city of Zion, the center of the Millennial kingdom; and Smith dictated a command from God ordering him to lead his church like a modern Moses to redeem Zion "by power, and with a stretched-out arm. The march to Missouri was poorly planned and beset with mishaps, including a near mutiny. Smith then dictated another revelation stating that the church was presently unworthy to "redeem Zion" because of its lack of commitment to the United Order, a form of religious communism, and must "wait a little season" until its elders could receive their promised endowment of heavenly power. The expedition was disbanded on July 25, , during a cholera epidemic, and a majority of survivors returned to Ohio. Nevertheless, the failed expedition permitted Smith to determine his most loyal followers, and many of these men were thereafter given positions of religious leadership. Background A fundamental tenet of Latter Day Saint theology is that the biblical New Jerusalem will be built in the Americas, a belief established by and included in the Book of Mormon, a scripture of the religion. On July 20, , Joseph Smith, Jr. By the summer of , there were about Latter Day Saints in Jackson County, and older settlers felt threatened by their political and economic power, a fear exacerbated by rumors that Latter Day Saints favored abolitionism. Forming militia groups, the "old settlers" as they were called, organized attacks against the Latter Day Saints during the summer of . A revelation dictated by Joseph Smith in August discouraged immediate retaliation but permitted Latter Day Saints to retaliate after the fourth act of aggression and "unto the third and fourth generation. This decision to engage lawyers and fight the issue in court likely sparked further violence in late October . By the end of , Latter Day Saint homes, as well as the church print shop, had been destroyed, and nearly all church members had fled the county. Mormon refugees settled temporarily in neighboring counties, including Clay County to the north, across the Missouri River from Jackson County. In December , Smith dictated another revelation about the "redemption of Zion. The revelation predicted that God would soon command Smith to gather warriors of the church to "get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. In , Joseph Smith said he received a revelation from God, calling for a militia to be raised in Kirtland which would then march to Missouri and "redeem Zion. By June 4, they had marched across Indiana and Illinois, reaching the Mississippi River, which they crossed, entering Missouri. They crossed most of the state by the end of June, and news of their approach caused some alarm among non-Mormons in Jackson and Clay Counties. Many members of the camp believed they should fight to redeem Zion and criticized Smith. Much of the camp subsequently became ill with cholera. The two-thousand-mile march failed in all its objectives. Aftermath Smith encountered increased hostility when he returned to Kirtland. The Latter Day Saints failed to achieve their goal of returning to Jackson County, and although the Missouri legislature approved a compromise which set aside the new Caldwell County specifically for their settlement in , two years later, Missourians drove the Mormons across the Mississippi into Illinois. The Prophet and a few others walked along the bluffs and found a huge mound with human bones scattered about and what appeared to be the remains of three ancient altars. A hole was dug and a large human skeleton was discovered with a stone arrowhead between its ribs. Here, on June 3, Joseph and a few others climbed the bluffs and dug into a mound, unearthing a skeleton. Joseph is reported to have identified the remains as those of Zelph, a righteous Lamanite warrior killed in battle see History of the Church, 2: About half a mile north of Zelph Mound, back towards Valley City, is a very rough road cutting west up through the bluffs. After two and one-half miles the road improves, coming out on the prairie and leading to Pittsfield. Ask locally for directions. He identified the man as a warrior who had been called Zelph. History of the Church, 2: Little is mentioned of the military failure. Those men died of cholera that they received during the harsh conditions of the expedition.

### 6: We Also Marched: The Women and Children of Zion's Camp, | BYU Studies

*By Andrea R-M May 22, The story of Zion's Camp has usually been told absent its female participants. In fact, it might surprise most readers that women (and children) even participated in Zion's Camp.*

After tents were pitched and the teams turned out a strong guard had to be placed to keep the animals. Men were very quietly complaining of the location, the lack of wood, and no water to cook with, even if they had plenty of wood. Some teams were about "give-out" and a thousand other little troubles acted out if not spoken of. The Prophet sat in his tent door watching and listening to all that could be seen or heard. At last he quietly asked for a spade. There was no noise, no bustle, no show of greatness or power about this man who had seen the Creator of heaven and earth and had received from Him at different times unmeasured power only in keeping with circumstances, and as the spade was handed him he measured the extent of the camp with his eye and in the most convenient place for all he commenced to dig in the earth. There was no rock to split open, as with Moses of old, or he could have done that more easily or quickly. But he quietly dug a well only a few feet deep and then left it. Presently the water began to come in, and it kept rising in the well until the mules and horses came and drank therefrom, as the water was no near the surface. The Prophet went and sat in the door of his tent and witnessed the joy of all, even of the animals, as they quenched their thirst in this God-given supply. There was no wonder or proclamation over the matter, as Brother Cole stated it, and perhaps not a dozen in the camp witnessed it as he, Brother Cole, witnessed it, and he looked upon it as one of the greatest miracles ever performed by man as an instrument in the hands of the Great Creator. See also Oliver B. Huntington, "History of the Life of Oliver B. Paragon Press, , William F. They had been without water since early morning, and men and animals suffered greatly from thirst, for it had been one of the hottest days of June. Joseph sat at his tent looking out upon the scene. All at once he called for a spade. When it was brought, he looked about him and selected a spot, the most convenient in the camp for men and teams to get water. Then he dug a shallow well, and immediately the water came bubbling up into it and filled it, so that the horses and mules could stand and drink from it. While the camp stayed there, the well remained full, despite the fact that about two hundred men and scores of horses and mules were supplied from it. Huntington by William F. We then numbered two hundred and five. A council was held to determine what steps to take when the word of the Lord came to the Prophet Joseph saying the time had not come to "take the sword in hand to redeem Zion. Paragon Press, , 82; see also Remembering Joseph, p.

### 7: History of the Church Series | BYU Studies

*During June of 1834, a group called Zion's Camp commenced a march of over a thousand miles from both Kirtland, Ohio, and Pontiac, Michigan, toward Jackson County, Missouri. The formation of Zion's Camp was commanded by the Lord in a revelation (see D&C ) and consisted of volunteers recruited by the Prophet Joseph Smith and others to work.*

Their purpose was to help the 1, Saints in Missouri whose land, homes, and possessions had been taken from them by mobs. As they marched, recruits joined them. When the last group of recruits arrived, there were a little over men, 12 women, and 9 children. The oldest volunteer was Samuel Baker who was 79, and the youngest was George A. They usually walked between 20 and 40 miles per day, retiring to bed late and rising early the next morning. On June 18th, the Mormon Prophet experienced a portent of danger and woke the camp early. As they marched through the city of Richmond, a woman warned them that a company of men was lying in wait for them and that they planned to kill them. The company was only able to march nine miles because of broken wagon wheels, but they were never attacked. They had intended to reach Liberty, but instead set up camp between two forks of the Fishing River. The following is what happened as recorded in Church History in the Fullness of Times on Ids. Joseph learned that mobs were preparing to attack, he knelt and prayed again for divine protection. It moved eastward, unrolling like a scroll, filling the heavens with darkness. As the first ferry load of mobbers crossed the Missouri River to the south, a sudden squall made it nearly impossible for the boat to return to pick up another load. God is in this storm. The furious storm broke branches from trees and destroyed crops. At their meeting, they were told that Governor Dunklin had decided against sending out the state militia to help the Saints, because he was afraid of starting a civil war. They knew that without the help of the state they would not be able to return the Saints to their homes. The trek was a time of trial and tribulation. Many of the men complained about the poor conditions, but those who pressed forward and continued in their faith that Joseph Smith was a prophet, were strengthened. The trials were for their benefit and learning.

### 8: Joseph Smith and Zion's Camp - ensign

*The first members of Zion's Camp left Kirtland on May 1, Their first major encampment was at New Portage, now Barberton, Ohio, situated about fifty miles southwest of Kirtland.*

In fact, it might surprise most readers that women and children even participated in Zion's Camp. A quick google search of images, talks, and historical works referencing the Camp exclude any mention of the female participants. I was introduced to the topic while sitting in on one of Ken Godfrey's talks. While teaching the history of Zion's Camp, you know, nothing has ever been written about the women of Zion's Camp. With that prodding, I went to work, and the final product ended up here. I reproduce some highlights here for our Juvenile Instructor readers. Artwork portrayals of the Camp are almost always male-centric, and even C. Christensen, who usually came through in including female subjects in his depictions of LDS historical events, shows women only as roadside observers, but not as participants in the trek itself. See above. Since there are no primary accounts from the Camp, as sparse as they are, these accounts offered a few highlights of women. Of course, he initially hoped to protect the women and children, and asked the men who had brought families to acquire cabins for them. They were to leave them there at Salt River until any military actions were concluded. Joseph Holbrook began to obey this counsel: I provided a house for my family as directed and was about to leave my family as was the rest of the brethren who had wives with them. Suddenly, the Prophet Joseph changed his mind, and declared that observers might expect these women, especially in the wilderness, to resist being invited or allowed into a traditionally male and military sphere. But instead, the women said they: We have no record of what passed among the Zion's Camp. Did the women appeal to their husbands to ask the Prophet? Or did they petition Joseph directly? Or did the Prophet make the decision independent of outside influence? And how many women wanted to accompany the men into battle? Just the unmarried ones? Was there an age variable? Again, Holbrook left no useful specifics. These women might as well have asked Joseph to fly to the moon. Here we have a concrete example of 19th-century women, choosing equality over the pedestal, and who felt empowered, not by being set aside and protected, but by being brought in, on relatively equal terms, to a traditionally male sphere. But I like to think that he was grappling with his own assumptions about the spectrum of separate spheres vs. Sure, women had participated in wars before, but usually following the armies in support roles like cooks and laundresses, or as spies, or perhaps dressed as men to fight alongside male soldiers in battle. According to this record, women are as patriotic as men, and show quite as good fighting qualities as men, and hence the objection to woman suffrage, based on her inability to fight, vanishes. Their arguments for voting rights would come later, and for different reasons. Prelude to the Civil War Bradley attempted to put together a comprehensive list from the seven known lists, by B. National American Woman Suffrage Association, , p.

### 9: The Story of the Church - Zion's Camp

*On May 3, , he arrived in Kirtland, just two days before Joseph departed with a contingent of men for Missouri. 7 About 20 other individuals left Michigan Territory on May 5 as well, under the leadership of Lyman Wight and Hyrum Smith. 8 With recruits gathered along the way, the expeditionâ€”known at the time as the Camp of Israel and later.*

On June, 19 the company arrived between the east and west forks of the Fishing River just north of Jackson County. The attack was prevented when a fierce storm swept the area and the river quickly rose more than 30 feet, turning the mob away. Joseph declared, "God is in this storm. Joseph observed that these leaders "had made as great a sacrifice as did Abraham. Quotes Joseph Smith Quotes Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them. Then he wept and continued: I shall then and there appoint twelve Special Witnesses, to open the door of the Gospel to foreign nations, and you [Brigham Young] will be one of them. Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now, the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter. Quoted in Joseph Young Sr. Witnesses Wilford Woodruff, 4th President of the Church, â€” We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. By going there we were thrust into the vineyard to preach the gospel, and the Lord accepted our labors. And in all our labors and persecutions, with our lives often at stake, we have had to work and live by faith. In addition to the care of providing for the Camp and presiding over it, he walked most of the time and had a full proportion of blistered, bloody, and sore feet, which was the natural result of walking from 25 to 40 miles a day in a hot season of the year. But during the entire trip he never uttered a murmur or complaint, while most of the men in the Camp complained to him. Joseph had to bear with us and tutor us, like children. There were many, however, in the Camp who never murmured and who were always ready and willing to do as our leaders desired.

Literary clubs of Indiana Juvenile dermatomyositis : an update on clinical and laboratory findings May Week was in June Stories that must not die juan sauvageau Award winning annual report Hoffman Construction Company The mare on the hill Chapter 6 Training Ideas Deus Creator omnium, Ambrosius 97 Mastering the Spanish (Mastering (Batsford)) Confidence, Assertiveness, Self-Esteem Approaches to respiratory evaluation and treatment. A general view of the rural economy of England, 1538-1840 Grade 10 results 2017 namibia George W. Carroll Where we are : a primer on postmodernity Maxwell render 2.6 manual Chapter 6: How To Overcome Resistance: Bossman vi keeland Life on the line book Private kate brian Mean ergodic theorem Social justice and public policy Roberta Ann Johnson and Robert C. Chope Finding a place to belong: raising ideal children Autumn Grocer Quail Chemistry periodic table of elements with names The archive of Ammon Scholasticus of Panopolis Australia and the Davis Cup Dfd diagram for shopping Surveying lab manual 4th sem Spaces of the modern city Genius in the garden 14th Triennial meeting, The Hague, 12-16 September 2005 12. Culture of Peace Heart-to-heart (Aoi) Commerce and international relations Grandmothers secrets Pocket pediatrics 3rd edition The Mouse The Curious Owl Manipulative tenants