

LESSON 34
Faith in Every Footstep
D&C 136, Our Heritage, pages 71-77

OVERVIEW:

The Lord instructed the Saints regarding their physical preparations for their journey. The Lord instructed the Saints regarding their conduct. Under the direction of President Brigham Young, the Saints journeyed to the Salt Lake Valley.

(As early as 1834 the Prophet had told the Saints: 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 do not comprehend it. 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 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. . . . 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, Apr 1897, p. 57.)

(M. Russell Ballard: The pioneer exodus from Nauvoo, Illinois, began February 4, 1846. Nearly four years earlier, in August of 1842, the Prophet Joseph Smith shared his foreknowledge of the trek west: "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 [would live to] build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." TPJS, p. 255. Ensign, Nov. 1996, 23. 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 if 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!" CR, Apr 1997, p. 82)

(James E. Faust: Faith in every future footstep will fulfill prophetic vision concerning the glorious destiny of this Church. CR, Oct 1997, p. 58.)

(As the spring of 1847 approached there was need for a formal pattern of organization for the companies which would make the move to the new home for the Latter-day Saints in the West. Much time was devoted to this matter. "Thought upon it finally so crystallized in the mind of Brigham Young," said B. H. Roberts, "that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce 'The Word and Will of the Lord' upon the march of the camps of Israel to the West." Years before, Joseph Smith had instructed some of the brethren on the principles of receiving the mind and will of the Lord. To that group he had stated: "It was necessary to have our minds on God and exercise faith and become of one heart and of one mind." Then he turned the attention of the group to receiving a revelation. The

result was section 88 of the Doctrine and Covenants. This revelation was given over the course of three days. Just how it was received is not noted in the minutes, but it seems that time was necessary to get it in final form, and more than one hand was responsible in its final preparation. So too it seems to be with the reception and recording of section 136. On 14 January 1847 Brigham Young met with a number of the leading brethren. They discussed the best methods for organizing companies and who should be responsible. After the discussion Brigham began to give the revelation. This took most of the afternoon and evening to complete, with a number of people assisting in the production of the final form of the revelation and also enjoying the endowment of the Spirit which accompanied the manifestation of the Lord's will. The next day it was decided to read the revelation to members of the Church in the various locations. Individuals were assigned to take it to the camps. The urgency felt by the leaders to get the revelation out to the Saints is indicated by the fact that though the temperatures ranged to below zero, men mounted buckboards and horses, taking copies to be read to their assigned camps. The response was excellent. (Richard D. Draper, *Studies in Scripture*, 1:544-45)

SCRIPTURES:

THE DOCTRINE AND COVENANTS SECTION 136

The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of the Missouri River, near Council Bluffs, Iowa. Journal History of the Church, January 14, 1847. (B.H. Roberts: Meantime the serious business of preparing for the continuation of the march into the wilderness, the completion of the exodus from the United States, was not neglected. It was considered in many council meetings of the presiding authorities, it was the chief topic of conversation and of discussion wherever two or three were gathered together. Thought upon it finally so crystallized in the mind of Brigham Young that on the 14th of January, 1847, at Winter Quarters, he was prepared to announce "The Word and Will of the Lord" upon the march of the Camps of Israel to the west. CHC, 3:154-55)

1—16, How the Camp of Israel is to be organized for the westward journey; 17—27, The saints are commanded to live by numerous gospel standards; 28—33, The saints should sing, dance, pray, and learn wisdom; 34—42, Prophets are slain that they might be honored and the wicked condemned.

1 THE Word and ^aWill of the Lord (Even though the Prophet Joseph is now dead, the flow of revelation to guide the Church does not stop.) concerning the Camp of ^bIsrael (With little more to clothe themselves in than the faith known to their ancient father Abraham, his children assembled from the nations of the earth and readied themselves for their march into the wilderness. They sought a modern Sinai, the mountain of the Lord's house, where they too could hear the voice of the God of Israel and be endowed with power. As the body of Joseph, son of Jacob, was carried before their ancient counterparts as they left Egypt, so they were lead by the spirit of the man to whom Moses had committed the keys of the gathering of Israel and the leading of the ten tribes from the lands of the north. To him the Lord had said, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm." So it was that Brigham would become their leader, the modern Moses, and to those who followed him the Lord said, "And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land" (D&C 103:16-20). All that here took place had been known to the ancient counterparts of modern Israel who gave prophetic description of it. We cite the words of Jeremiah: "For there shall be a day, that the

watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. "They shall come with weeping, and with supplications, will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord (Jeremiah 31:6-14). Revelations of the Restoration, p. 1132-33) in their journeyings to the West:

2 Let all the people of the ^aChurch of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise (Of the Lord's promise that latter-day Israel would "walk by the rivers of waters in a straight way," Elder LeGrand Richards said, "In their trek from Nauvoo across the great American desert to the Great Salt Lake Valley, the Saints traveled about six hundred miles (1,000 kilometers) along the North Platte River, as Jeremiah had seen" (Marvelous Work and a Wonder, 225-26). To this Bruce R. McConkie added a spiritual interpretation, saying, "The way is straight and the course is narrow, but the Lord shall be a father to all who heed the call of Ephraim and walk therein" (Millennial Messiah, 195). It was not a series of emigrant wagon trains going west to find and cultivate new lands of which Jeremiah spoke. Rather it was the gathering remnant of Israel coming together from the various nations of the earth in fulfillment of the promises made to their ancient fathers. It was a people seeking a place of refuge where they could build a temple to their God. Revelations of the Restoration, p. 1133) to ^bkeep all the commandments and statutes of the Lord our God.

3 Let the companies be organized with captains of ^ahundreds, captains of fifties, and captains of tens, with a president and his two counselors at their head, under the direction of the Twelve ^bApostles.

4 And this shall be our ^acovenant—that we will ^bwalk in all the ^cordinances of the Lord.

5 Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, that they can.

6 When the companies are organized let them go to with their ^amight, to prepare for those who are to tarry.

7 Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops.

8 Let each company ^abear an equal proportion, according to the dividend of their property, in taking the poor, the ^bwidows, the ^cfatherless, and the families of those who have gone into the army, (Twelve days after the arrival of President Brigham Young on the banks of the Missouri River, Captain James Allen of the United States Army arrived at Mount Pisgah with a call from the government for four or five companies of volunteers to serve in the Mexican War. He was advised to go to Council Bluffs to see President Young, with whom he met on 30 June 1846. President Young assured him that the volunteers would be furnished. A battalion of five hundred men was raised. Though not called upon to fight, the Mormon Battalion acquitted themselves honorably, and the pay for their service, which went to their families going west was as manna from heaven. Revelations of the Restoration, p. 1134) that the cries of

the widow and the ^dfatherless come not up into the ears of the Lord against this people.

9 Let each company prepare houses, and fields for raising ^agrain, for those who are to remain behind this season; and this is the will of the Lord concerning his people.

10 Let every man use all his influence and property to remove this people to the place where the Lord shall locate a ^astake of Zion.

11 And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be ^ablessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

12 Let my servants Ezra T. Benson and Erastus Snow organize a company.

13 And let my servants Orson Pratt and Wilford Woodruff organize a company.

14 Also, let my servants Amasa Lyman and George A. Smith organize a company.

15 And appoint presidents, and ^acaptains of hundreds, and of fifties, and of tens.

16 And let my servants that have been appointed go and ^ateach this, my will, to the saints, that they may be ready to go to a land of peace.

17 Go thy way and do as I have told you, and ^afear not thine enemies; for they shall not have power to stop my work.

18 Zion shall be ^aredeemed in mine own due time. (Reference is to the New Jerusalem and the temple to be built there. As certainly as we have now gone back to Nauvoo to rebuild our temple there, so the Saints will return to Jackson County, Missouri, to build a temple to their God and to fulfill all the associated promises. As Joseph Fielding Smith said, "When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done" (Doctrines of Salvation, 3:79). Revelations of the Restoration, p. 1135)

19 And if any man shall seek to build up himself, and seeketh not my ^acounsel, he shall have no power, (Sam Brannan was one who sought his own welfare and failed.) and his ^bfolly shall be made manifest.

20 ^aSeek ye; and keep all your ^bpledges one with another; and ^ccovet not that which is thy brother's.

21 ^aKeep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the ^bGod of your fathers, the God of Abraham and of Isaac and of Jacob.

22 I am he who ^aled the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to ^bsave my people Israel. (Is there any comparison between the Exodus of ancient Israel under Moses and the exodus of the Saints under Brigham Young? Anthony W. Ivins: Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides. It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock. The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different. The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man. The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages. Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles. Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands. Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds which the Lord delivered into their hands.

Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil. So, I feel justified in saying that this accomplishment has no parallel in the history of the world. CR, Apr 1922, p. 36-37)

23 Cease to ^acontend one with another; cease to speak ^bevil one of another.

24 Cease ^adrunkenness; (They still were not under the commandment to live the Word of Wisdom.) and let your words tend to ^bedifying one another.

25 If thou ^aborrowest of thy ^bneighbor, thou shalt ^crestore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.

26 If thou shalt find that which thy neighbor has ^alost, thou shalt make diligent search till thou shalt ^bdeliver it to him again.

27 Thou shalt be ^adiligent in ^bpreserving what thou hast, that thou mayest be a wise ^csteward; for it is the free gift of the Lord thy God, and thou art his steward.

28 If thou art ^amerry, ^bpraise the Lord with singing, with music, with ^cdancing, and with a ^dprayer of praise and ^ethanksgiving. (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. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who 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, p. 117. Joseph Fielding Smith: Have we any right as Latter-day Saints who profess to keep the commandments of the Lord, to open our dances without prayer, or other amusements, and to close them in improper hours and without prayer? Have we that right, professing to be Latter-day Saints, keeping the commandments of the Lord? I say unto you, No. It makes no difference whether it is pleasure, whether it is our daily labor, whether it is the service of the Lord in teaching the gospel and trying to save mankind. Whatever it may be, that thing should be consecrated by prayer, and every performance, for the welfare of our souls. (CR, October 1919, p. 145.))

29 If thou art ^asorrowful, call on the Lord thy God with supplication, that your souls may be ^bjoyful.

30 **Fear not** (Charles W. Penrose: . . . when the Lord commenced this work He commenced it "for the last days and for the last time." [Sec. 112:30.] It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. . . . it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." [Isa. 29:14.] Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fail; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. [Sec. 65:2; 71:9-11; 103:5-7.] (CR, April 1902, p. 54.)) **thine ^aenemies**, for they are in mine hands and I will do my pleasure with them. (Brigham Young: Dear Brethren, we are sensible that the account of the death of the Prophet and Patriarch of the Church will be painful to your hearts; it is to ours. We feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church; they have died in the Lord and their works still follow them. The eyes of the Lord are upon those who have shed the blood of the Lord's anointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall in the end work together for your good. (MS, July 18, 1844, 25:86.))

31 **My people must be ^atried in all things, that they may be prepared to receive the ^bglory that I have for them, even the glory of Zion; and he that will not ^cbear chastisement is not worthy of my kingdom.**

32 Let him that is ^aignorant ^blearn ^cwisdom by ^dhumbling himself and calling upon the Lord his God, that his ^eeyes may be opened that he may see, and his ears opened that he may hear;

33 For my ^aSpirit is sent forth into the world to enlighten the ^bhumble and contrite, and to the ^ccondemnation of the ungodly.

34 Thy brethren have rejected you and your testimony, even the nation that has ^adriven you out; (The Saints were driven out of the United States.)

35 And now cometh the day of their calamity, (This prophecy finds at least partial fulfillment in the Civil War, which began fifteen years later. Revelations of the Restoration, p. 1136) even the days of sorrow, like a woman that is taken in travail; and their ^asorrow shall be great unless they speedily repent, yea, very speedily. (B. H. Roberts: that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory. Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said: "Thy brethren have rejected you and your testimony, even the nation that has driven you out; "And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily. "For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them." I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. CR, Oct 1922, p. 17-18. Since the Civil War, the United States has been involved in numerous mayor wars including the Spanish-American War, World Wars I and II, the Korean and Vietnam Wars, and the Gulf War. Nor has war been the only means of vexation. Depressions, natural disasters, and other calamities have plagued the nations. The prophetic promise is that if the people of this nation do not serve the God of the land, who is Jesus Christ, they will be swept off. As yet there has been no nationwide repentance for past and present sins, and so the Lord continues to vex the people of the United States, seeking to bring them to repentance. D&C Student Manual, p. 352.)

36 For they ^akilled the prophets, and them that were sent unto them; and they have ^bshed innocent blood, which crieth from the ground against them.

37 Therefore, marvel not at these things, for ye are not yet ^apure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have ^bgiven you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine ^cangels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38 Which ^afoundation he did lay, and was faithful; and I took him to myself.

39 Many have marveled because of his death; but it was needful that he should ^aseal^{*} his ^btestimony with his ^cblood, that he might be ^dhonored and the wicked might be condemned. (Having established a dispensation of the gospel here and having conferred all of the keys, powers, and authorities that he held upon the Twelve, the Prophet in his death then took those same powers with him into the world of the spirits where he commenced a dispensation of the gospel there (D&C 90:2-3). Teaching this principle, Charles W. Penrose said, "When the Prophet Joseph and his brother Hyrum were slain for the testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the

kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh" (Conference Report, April 1902, 52-53). Revelations of the Restoration, p. 1136)

40 Have I not delivered you from your ^aenemies, only in that I have left a witness of my name?

41 Now, therefore, hearken, O ye people of my ^achurch; and ye elders listen together; you have received my ^bkingdom.

42 Be ^adiligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. (Francis M. Lyman: Then I exhort you . . . to be faithful, to be humble. Do not neglect any duty that devolves upon you. Whenever you neglect your prayers, you are on dangerous ground. Whenever you neglect to worship the Lord, and break the Sabbath day, you are on dangerous ground. Whenever you neglect to deal righteously and honestly by any person in the world, you are on dangerous ground and in danger of falling into the grasp of Satan. You cannot afford to do it. Satan has great power in the world, and he is more anxious about this little body of people gathered in these mountains than about any nation on this earth. Why? Because these people have the Priesthood of God; they have the ordinances of the Gospel; they have the power of God for salvation to the world. Hence he is agitated, and he agitates others and stirs them up with prejudice and evil thoughts against the Latter-day Saints. We have the Church of Christ, and it will remain. You and I may get shaky; we may fall away; but this Church will endure; for it is established and planted here by our Father who is in Heaven. [Sec. 1:17-23; 65:2.] It does not depend upon any one man, or any number of men. The Lord has chosen spirits that have been sent here for the very work that has to be accomplished. Let us . . . develop the fact in our lives that we are among those that the Lord has selected to come here and perform His work. (MS, March 5, 1894, 56:149.) Heber J. Grant: I say to the Latter-day Saints, no amount of knowledge, no amount of testimony, no amount of sealing in the temples of God to our wives and children will save us; but the keeping of the commandments of God, being honest in our dealings with God and with our fellow men, paying our tithing, obeying the Word of Wisdom and doing our duty as Latter-day Saints—these are the things, and the only things that will save us. (CR, October 1900, pp. 59-60.)) So no more at present. Amen and Amen.

Our Heritage: Pages 71-72

Winter Quarters

It took the Saints 131 days to travel the 310 miles from Nauvoo to the settlements in western Iowa where they would pass the winter of 1846–47 and prepare for their trek to the Rocky Mountains. This experience taught them many things about travel that would help them more quickly cross the 1,000 miles of the great American plains, which was done the following year in about 111 days.

A number of settlements of Saints stretched along both sides of the Missouri River. The largest settlement, Winter Quarters, was on the west side, in Nebraska. It quickly became home to approximately 3,500 Church members, who lived in houses of logs and in dugouts of willows and dirt. As many as 2,500 Saints also lived in and around what was called Kaneshville on the Iowa side of the Missouri River. Life in these settlements was almost as challenging as it had been on the trail. In the summer they suffered from malarial fever. When winter came and fresh food was no longer available, they suffered from cholera epidemics, scurvy, toothaches, night blindness, and severe diarrhea. Hundreds of people died.

Yet life went on. The women spent their days cleaning, ironing, washing, quilting, writing letters, preparing their few provisions for meals, and caring for their families, according to Mary Richards, whose husband, Samuel, was on a mission in Scotland. She cheerfully recorded the comings and goings of the Saints at Winter Quarters, including such activities as theological discussions, dances, Church meetings, parties, and frontier revivals.

The men worked together and met often to discuss travel plans and the future site for the settlement of the Saints. They regularly cooperated in rounding up the herds that foraged on the prairie at the outskirts of the camp. They worked in the fields, guarded the perimeters of the settlement, constructed and operated a flour mill, and readied wagons for travel, often suffering from exhaustion and illness. Some of their work was an unselfish labor of love as they prepared fields and planted crops to be harvested by the Saints who would follow them.

Brigham Young's son John called Winter Quarters "the Valley Forge of Mormondom." He lived near the burial grounds there and witnessed the "small mournful-looking trains that so often passed our door." He recalled "how poor and same-like" his family's diet of corn bread, salt bacon, and a little milk seemed. He said mush and bacon became so nauseating that eating was like taking medicine and he had difficulty swallowing. Only the faith and dedication of the Saints carried them through this trying time.

The Brooklyn Saints

While most Saints moved to the Rocky Mountains by traveling overland from Nauvoo, a group of Saints from the eastern United States traveled a sea route. On 4 February 1846, 70 men, 68 women, and 100 children boarded the ship *Brooklyn* and sailed from New York harbor on a 17,000-mile journey to the coast of California. During their voyage two children were born, named Atlantic and Pacific, and 12 people died.

The six-month trip was very difficult. The passengers were closely crowded in the heat of the tropics, and they had only bad food and water. After rounding Cape Horn, they stopped on the island of Juan Fernandez to rest for five days. Caroline Augusta Perkins recalled that "the sight of and tread upon terra firma once more was such a relief from the ship life, that we gratefully realized and enjoyed it." They bathed and washed their clothing in the fresh water, gathered fruit and potatoes, caught fish and eels, and rambled about the island exploring a "Robinson Crusoe cave."

On 31 July 1846, after a voyage marked by severe storms, dwindling food, and long days of sailing, they arrived at San Francisco. Some stayed and established a colony called New Hope, while others traveled east over the mountains to join with the Saints in the Great Basin.

The Gathering Continues

From all parts of America and from many nations, by many kinds of conveyances, on horseback or on foot, faithful converts left their homes and birthplaces to join with the Saints and begin the long journey to the Rocky Mountains.

In January 1847, President Brigham Young issued the inspired "Word and Will of the Lord concerning the Camp of Israel" (**D&C 136:1**), which became the constitution governing the pioneers' westward movement. Companies were organized and charged to care for the widows and fatherless in their midst. Relations with other people were to be free from evil, covetousness, and contention. The people were to

be happy and show their gratitude in music, prayer, and dance. Through President Young, the Lord told the Saints, “Go thy way and do as I have told you, and fear not thine enemies” (D&C 136:17).

As the first pioneer company prepared to leave Winter Quarters, Parley P. Pratt returned from his mission to England and reported that John Taylor was following with a gift from the English Saints. The next day Brother Taylor arrived with tithing money sent by these members to aid the travelers, an evidence of their love and faith. He also brought scientific instruments that proved invaluable in charting the pioneers’ journey and helping them learn about their surroundings. On 15 April 1847 the first company, led by Brigham Young, moved out. Over the next two decades, approximately 62,000 Saints would follow them across the prairies in wagons and handcarts to gather to Zion.

Wonderful sights as well as hardships awaited these travelers on their journey. Joseph Moenor recalled having “a hard time” in getting to the Salt Lake Valley. But he saw things he had never before seen—great herds of buffalo and big cedar trees on the hills. Others remembered seeing vast expanses of sunflowers in bloom.

The Saints also had faith-promoting experiences that lightened the physical demands on their bodies. After a long day of travel and a meal cooked over open fires, men and women gathered in groups to discuss the day’s activities. They talked about gospel principles, sang songs, danced, and prayed together.

Death frequently visited the Saints as they slowly made their way west. On 23 June 1850 the Crandall family numbered fifteen. By the week’s end seven had died of the dreaded plague of cholera. In the next few days five more family members died. Then on 30 June Sister Crandall died in childbirth along with her newborn baby.

Although the Saints suffered much on their journey to the Salt Lake Valley, a spirit of unity, cooperation, and optimism prevailed. Bound together by their faith and commitment to the Lord, they found joy in the midst of their trials.

This Is the Right Place

On 21 July 1847, Orson Pratt and Erastus Snow of the first pioneer company preceded the emigrants into the Salt Lake Valley. They saw grass so deep that a person could wade through it, promising land for farming, and several creeks that wandered through the valley. Three days later, President Brigham Young, who was ill with mountain fever, was driven in his carriage to the mouth of a canyon that opened onto the valley. As President Young looked over the scene, he gave his prophetic benediction to their travels: “It is enough. This is the right place.”

As the Saints who followed emerged from the mountains, they, too, gazed at their promised land! This valley with its salty lake gleaming in the western sun was the object of vision and prophecy, the land of which they and thousands after them dreamed. This was their land of refuge, where they would become a mighty people in the midst of the Rocky Mountains.

Several years later, a convert from England, Jean Rio Griffiths Baker, recorded her feelings as she viewed Salt Lake City for the first time. “The city . . . is laid out in squares or blocks as they call them here; each containing ten acres and divided into eight lots, each lot having one house. I stood and looked, I can hardly analyze my feelings, but I think my prevailing ones were joy and gratitude for the protecting care had over me and mine during our long and perilous journey.”