

ENCYCLOPEDIA OF MORMONISM



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of The Church of Jesus Christ of Latter-day Saints*

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On June 3, as the group approached the Mississippi, Joseph warned them that in consequence of their misconduct a scourge would strike the camp. His words proved prophetic when, at the conclusion of their journey on June 23 at Rush Creek in Clay County, Missouri, cholera struck the camp. Some sixty-eight men were afflicted, and thirteen of them and one woman died of the disease. Earlier at Fishing River a band of about 300 armed Missourians threatened to invade the camp, but a fierce hailstorm drove them off and prevented a conflict.

In the meantime, negotiations were conducted between the Zion's Camp leaders, Missouri State officials, and the citizens of Jackson County. Joseph Smith learned that, contrary to expectations, Governor Dunklin would not provide troops to escort the Mormons into Jackson County, fearing a civil war if he did. The two sides exchanged proposals for buying out each other's property in Jackson County, but these efforts broke down.

On June 22, 1834, while still at Fishing River, the Prophet received a revelation that rebuked some members of the Church for not sufficiently supporting Zion's Camp, but accepted the sacrifice of the camp members. They were not to fight but to wait for the Lord to redeem Zion (D&C 105). The experience had been intended to test their faith. The revelation directed the Saints to build goodwill in the area in preparation for the time when Zion would be recovered by legal rather than military means. Since there was little more to be done to help the displaced Jackson County Saints, the remaining Zion's Camp supplies were distributed to the refugees, and the camp disbanded on June 30, 1834. Most of the troops soon returned to Ohio.

Zion's Camp failed to achieve its ostensible purpose of protecting the Jackson County Saints. In retrospect, however, Brigham Young and other participants felt that they learned valuable lessons. In subsequent migrations, the Mormons used the organizational experience gained in Zion's Camp. Most importantly, they had answered the Lord's call (D&C 103). Nine of the first twelve apostles and all of the first Quorum of Seventy (seven presidents and sixty-three members) were later called from the ranks of Camp members.

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ZORAM

Three men named Zoram are noted in the Book of Mormon. The first Zoram was the servant of Laban, a Jewish commander in Jerusalem about 600 B.C. (1 Ne. 3:31). This Zoram gave the disguised NEPHI₁ the plates of brass thinking he was Laban. Offered freedom if he would become part of Nephi's group in the wilderness, Zoram accepted Nephi's offer and made an oath to stay with them from that time on (1 Ne. 4:20-38). He married one of the daughters of Ishmael (1 Ne. 16:7), was a true friend to Nephi, was blessed by Nephi's father Lehi (2 Ne. 1:30-32), and went with Nephi when the Nephite colony separated after Lehi's death (2 Ne. 5:5-6). His descendants were called Zoramites.

A second Zoram was the chief captain over the armies of the Nephites in 81 B.C. He consulted with Alma₂, the high priest over the church, regarding his military actions (Alma 16:5-8).

The third Zoram was the leader of a group called Zoramites who separated themselves from the Nephites about 24 B.C. and apostatized from the established church. These Zoramites killed Korihor, the antichrist (Alma 30:59). Alma₂ led a missionary contingent among them to try to reclaim them from their apostasy and to prevent them from entering into an alliance with the Lamanites. While several of their poor were recon-verted, the majority continued in their wicked ways (Alma 31:35), eventually joining the Lamanites and becoming antagonists to the Nephites. Some Zoramites served as Lamanite military commanders and even as kings (Alma 43:4-44; 48:5; 3 Ne. 1:29).

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ZORAMITES

See: Book of Mormon Peoples