The first frame house north of Bear River (built in Marsh Valley, Idaho, 1873). William West Woodland (center) crossed the plains in 1847 and again as a guide in 1848; pictured here with his wife, some of his 14 children, two granddaughters, and a hired hand (c. 1897). Courtesy the Woodland family.

(Moreland, New Sweden, Thomas, Springfield, and Aberdeen) where there were canals.

Latter-day Saints also moved west from Pocatello. In 1879 William C. Martindale, from Tooele, Utah, explored the Goose Creek Valley and returned to Utah with a favorable report. Church families soon began homesteading areas that included Goose Creek and Raft River. Oakley, where the Oregon and California trails separated, became the central location of the colony.

LDS influence in Idaho in the nineteenth century was confined largely to the southeast, where the Saints were a majority in many settlements. In the twentieth century Latter-day Saints have become a significant minority in communities farther west, still primarily in the southern part of the state.

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ILLINOIS, LDS COMMUNITIES IN

[The Church was centered in western Illinois from 1839 to 1846. After their expulsion from Missouri in 1838–1839, Mormon refugees fled to Quincy, Springfield, and other locations in Illinois, where local residents gave them assistance. Church leaders purchased the village of Commerce and land in its vicinity, along with a large tract across the Mississippi River in Iowa. Commerce was renamed Nauvoo and became the principal LDS community of its time and one of the largest cities in Illinois.

Numerous small settlements in the vicinity of Nauvoo fell within the city’s sphere of influence (see Donald Q. Cannon, "Spokes on the Wheel: Early Latter-day Saints Settlements in Hancock County, Illinois," Ensign 16 [Feb. 1986]: 62–68). The LDS town of Ramus (later Macedonia and now Webster), about twenty miles southeast of Nauvoo, became a Church stake, as did Lima, twenty-five miles south of Nauvoo. La Harpe, a few miles north of Ramus, also had a considerable LDS pop-]
Original sin holds that Adam's sinful choice in the Garden of Eden, made for all his descendants, led to a hereditary sin incurred at conception by every human being and removed only by the sacraments of the church. From this view arose the concept of Mary's immaculate conception. By a unique grace, Mary was preserved from the stain of original sin, inheriting human nature without taint in order that she be a suitable mother for Jesus. This teaching was defined as obligatory dogma by Pope Pius IX in 1854.

Latter-day Saints accept neither the above doctrine of original sin nor the need for Mary's immaculate conception (MD, p. 375). Instead, they "believe that men will be punished for their own sins, and not for Adam's transgression" (A of F 2), because Jesus' atonement redeems all, including Mary, from the responsibility for Adam's trespass (Moro. 8:8). "God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38). For Latter-day Saints, Mary was a choice servant selected by God to be the mother of Jesus.

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IMMIGRATION AND EMIGRATION
The immigration of tens of thousands of converts, first into America's Midwest and then into the mountain West, was a major part of the growth of the Church in the United States during the nineteenth century. So closely interrelated were proselytizing and the gathering of the faithful in the vicinity of Church headquarters that President Brigham Young declared in 1860 that emigration "upon the first feasible opportunity, directly follows obedience to the first principles of the gospel we have embraced" (Brigham Young to A. Lyman, et al., and Saints in the British Isles, Aug. 2, 1860, Brigham Young Letterbooks, LDS Church Archives). With millennial fervor, Latter-day Saint converts sought to flee the impending woes of a sinful world by gathering "home to Zion," where