

"The Desert Shall Rejoice, and Blossom as the Rose"

Lesson 36

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual, Published by The Church of Jesus Christ of Latter-day Saints, Lesson 36, pp 208-212.

Purpose: To help class members understand how they have been blessed by the sacrifices of the early Saints in the Salt Lake Valley and to encourage them to follow the example of these faithful members.

Preparation:

1. Our Heritage, pages 81-96.
 - a. "The First Year in the Valley" & "Explorations" (pp. 82-84).
 - b. "Callings to Colonize" (pages 86-89).
 - c. "Missionaries Answer the Call" (pages 84-86).
 - d. "Missionary Work" (pages 93-96).
2. Pictures: Salt Lake Temple (62433; Gospel Art Picture Kit 502; page 210 in this manual); Brigham Young (Gospel Art Picture Kit 507); and John Taylor (Gospel Art Picture Kit 508).

Attention Activity: Display a picture of the Salt Lake Temple. Deep in the ground underneath the temple is a strong foundation of stone blocks. The foundation has supported this magnificent temple for over 150 years.

Why is it so important that the foundation of a building be strong and deep?

Just as buildings require strong foundations, so do our lives. This lesson discusses the building of the Salt Lake Temple and the efforts of the pioneers to colonize their new home and spread the gospel. It also discusses some of the foundation principles upon which the early Saints built their lives and how we can learn from their examples.

1. "Right here will stand the temple of our God."

On 28 July 1847, four days after arriving in the Salt Lake Valley, President Brigham Young stood on the spot where the Salt Lake Temple now stands. He

struck his cane on the ground and said, "Right here will stand the temple of our God" (in Wilford Woodruff, Deseret Evening News, 25 July 1888, 2). Thus the sacrifice and blessings of building another temple began.

Elder John A. Widtsoe of the Quorum of the Twelve said, *"The pioneers were hungry and weary; they needed food and rest; a hostile desert looked them in the face; yet in the midst of such physical requirements they turned first to the building of temples and to the spiritual food and strength that the temples provide"* (in Conference Report, Apr. 1943, 38).

Within one week after President Young marked the spot for the temple, the Saints began surveying the new city, with the temple at the center of the survey. The layout of the city focused the people on the temple.

•Why should the temple be central in our lives today? How can we make the temple a more important part of our lives?

President Howard W. Hunter taught: *"We ... emphasize the personal blessings of temple worship and the sanctity and safety that are provided within those hallowed walls. It is the house of the Lord, a place of revelation and of peace. As we attend the temple, we learn more richly and deeply the purpose of life and the significance of the atoning sacrifice of the Lord Jesus Christ. Let us make the temple, with temple worship and temple covenants and temple marriage, our ultimate earthly goal and the supreme mortal experience...."*

"May you let the meaning and beauty and peace of the temple come into your everyday life more directly" (in Conference Report, Oct. 1994, 118; or Ensign, Nov. 1994, 87-88).

Display a picture of the Salt Lake Temple. Excavation for the large foundation was done by hand, requiring thousands of hours of labor. The cornerstones were laid on 6 April 1853. After a few years of work on the foundation, the Saints stopped work because of a problem with the United States government. The president of the United States had heard false stories that the Saints were rebelling against the government, so he sent an army to the Salt Lake Valley. In response, President Young had the Saints cover the foundation with dirt to make it look like an ordinary field.

When the Saints later unearthed the sandstone foundation, they noticed cracks in the rocks. They removed the sandstone and replaced it with solid granite blocks. **President Young** insisted that only the best materials and craftsmanship be used in the construction of the temple. He said: *"I want to see the temple built in a manner that it will endure through the Millennium. This is not the only temple we*

shall build; there will be hundreds of them built and dedicated to the Lord.... And when the Millennium is over, ... I want that temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century" (Discourses of Brigham Young, sel. John A. Widtsoe [1941], 395).

It took years for the Saints to quarry, transport, and shape the granite blocks for the construction of the temple. During this time, they struggled just to survive, as they lost crops to the elements, served missions in faraway lands, and accepted calls to leave their homes and establish communities in remote areas. In spite of these many challenges, the Saints persevered, and with the Lord's help they prevailed. The Salt Lake Temple was dedicated in 1893, 40 years after the cornerstones had been laid.

•What can we learn from the perseverance of the Saints as they built the Salt Lake Temple? How can the Saints' example of perseverance help us?

When **Jeffrey R. Holland** was president of Brigham Young University, he compared the building of our lives to the building of the Salt Lake Temple:

"The prestigious Scientific American referred to [the Salt Lake Temple] as a 'monument to Mormon perseverance.' And so it was. Blood, toil, tears, and sweat. The best things are always worth finishing. 'Know ye not that ye are the temple of God?' (1 Corinthians 3:16.) Most assuredly we are. As long and laborious as the effort may seem, we must keep shaping and setting the stones that will make our accomplishments 'a grand and imposing spectacle.' We must take advantage of every opportunity to learn and grow, dream dreams and see visions, work toward their realization, wait patiently when we have no other choice, lean on our sword and rest a while, but get up and fight again.... We are laying the foundation of a great work-our own inestimable future" (However Long and Hard the Road [1985], 127).

2. The Saints were obedient as they settled and colonized the Salt Lake Valley and the surrounding areas.

The Saints faced great challenges as they began the task of settling the Salt Lake Valley and the surrounding areas. Ask the assigned class member to summarize the sections "The First Year in the Valley" and "Explorations" from Our Heritage, pages 82-84.

•What characteristics helped the Saints overcome the great difficulties they faced during their first years in the Salt Lake Valley? What situations in our lives today might require these same characteristics?

•How were the Saints blessed during their times of adversity? How has the Lord blessed you in times of adversity?

Summarize the section "Callings to Colonize" from Our Heritage, pages 86-89.

•What impresses you about the stories of Charles Lowell Walker and Charles C. Rich?

These two brethren and their families are great examples of obedience. One of the great teachings of Church history is that we will be blessed as we obey the Lord and follow His prophets. The Doctrine and Covenants also contains many teachings about the blessings of obedience.

Read the following:

a. D&C 58:2-4. (If we keep the commandments and are "faithful in tribulation," we will be "crowned with much glory.")

b. D&C 64:33-34. (Those who are willing and obedient will be blessed in the land of Zion in the last days.)

c. D&C 82:10. (The Lord is bound when we do what He says. He will bless us when we obey His commandments.)

d. D&C 93:1. (Those who repent, come unto the Savior, and keep His commandments will see His face.)

e. D&C 130:19-21. (A person who gains more knowledge and intelligence through diligence and obedience in this life will have an advantage in the world to come. We obtain blessings by obeying God's laws.)

•What experiences could you appropriately share that have taught you the importance of obedience? Although we are not called to colonize new areas, in what ways are we asked to obey the prophet today? What feelings do you have when you are obedient to God's will?

3. Missionaries made sacrifices to teach the gospel throughout the world.

While the Saints settled in the Salt Lake Valley, President Brigham Young called many missionaries to serve throughout the world. Summarize the section "Missionaries Answer the Call" from *Our Heritage*, pages 84-86.

- In what areas of the world did the Saints preach the gospel while President Brigham Young led the Church? What sacrifices did these early Saints make to share the gospel with people around the world?

- How did the faith and prayers of Elder Lorenzo Snow help open the hearts of the people in Italy to the gospel message?

- What can we learn from the examples of Elder Edward Stevenson? Elizabeth and Charles Wood? Elder Joseph F. Smith?

President Brigham Young led the Church for 33 years. After President Young died in 1877, John Taylor led the Church for three years as President of the Quorum of the Twelve and was then sustained as President of the Church on 10 October 1880 (*Our Heritage*, page 93).

Under President Taylor's leadership, the Saints continued to preach the gospel throughout the world. Summarize the section "Missionary Work" from *Our Heritage*, pages 93-96.

- In what areas of the world did the Saints preach the gospel while President John Taylor led the Church?

- How was Milton Trejo guided throughout his life to be able to participate in building the kingdom of God? How can we better prepare ourselves to build the kingdom of God?

- What can we learn from the stories of Elder Thomas Biesinger? Elders Kimo Pelio and Samuela Manoa? Elder and Sister Dean? Jonathan and Kitty Napela?

Conclusion: In the Salt Lake Valley, the Saints built a strong foundation for the Lord's temple and for their lives. Encourage class members to follow the early Saints' example of faith, perseverance, obedience, and desire to share the gospel. As prompted by the Spirit, testify of the truths discussed during the lesson.

Our Heritage, A Brief History of The Church of Jesus Christ of latter-day Saints, Published by The Church of Jesus Christ of Latter-day Saints, Chapters 7 & 8, pp 81-96.

CHAPTER SEVEN Establishing an Ensign to the Nations

[81] Having successfully brought the first company of Saints across the plains to Utah, President Brigham Young now turned his attention to establishing God's kingdom in the desert. Through his vision and leadership, what was once an empty desert became a thriving civilization and a haven for the Saints. His plainspoken direction helped the Saints imagine the possibilities of their new home and led them forward in their quest to build God's kingdom.

Two days after the first company's arrival, Brigham Young and several of the Twelve climbed a round bluff on the mountainside that President Young had seen in vision before leaving Nauvoo. They looked out over the valley's vast expanse and prophesied that all nations of the world would be welcome in this place and that here the Saints would enjoy prosperity and peace. They named the hill Ensign Peak after the scripture in Isaiah that promised, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel" (Isaiah 11:12).¹

President Young's first public act, on 28 July 1847, was to select a central site for a temple and put men to work planning its design and construction. Placing his cane on the chosen spot he said, "Here we shall build a temple to our God." This declaration must have comforted the Saints, who only a short time before had been forced to discontinue temple worship when they left Nauvoo.

In August, Church leaders and most of the first pioneer company returned to Winter Quarters to prepare their families to come to the valley the next year. Shortly after they arrived, Brigham Young and the Quorum of the Twelve felt impressed that the time had come to reorganize the First Presidency. As President [82]of the Quorum of the Twelve, Brigham Young was sustained as the President of the Church. He chose Heber C. Kimball and Willard Richards as his Counselors, and the Saints unanimously sustained their leaders.

The First Year in the Valley

Two more companies of Saints arrived in the Salt Lake Valley before the summer of 1847 was over, and the almost 2,000 members were organized into the Salt Lake Stake. Late crops were planted but the harvest was marginal, and by spring many were suffering from lack of food. John R. Young, who was a boy at the time, wrote:

"By the time the grass began to grow the famine had waxed sore. For several months we had no bread. Beef, milk, pig-weeds, segoes [lily roots], and thistles formed our diet. I was the herdboy, and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow's. At last the hunger was so sharp that father took down the old bird-pecked ox-hide from the limb; and it was converted into most delicious soup."² The settlers freely cooperated and shared with each other and so were able to survive this difficult time.

By June 1848, the settlers had planted between five and six thousand acres of land, and the valley began to look green and productive. But to the Saints' dismay, huge hordes of black crickets descended upon the crops. The settlers did everything they could. They dug trenches and turned streams of water on the crickets. They clubbed the insects with sticks and brooms and tried to burn them, but their efforts were useless. The crickets continued to come in seemingly endless numbers. Patriarch John Smith, president of the Salt Lake Stake, called for a day of fasting and prayer. Soon large flocks of seagulls appeared in the sky and descended on the crickets. Susan Noble Grant said of the experience: "To our astonishment, the gulls seemed almost ravenous while gobbling down the scrambling, hopping crickets."³ The Saints watched in joy and wonderment. Their lives had been saved.

[83]The Saints worked with energy and faith despite their difficult circumstances, and soon they had made great progress. A traveler on his way to California passed through Salt Lake City in September 1849 and paid tribute to them in this way: 'A more orderly, earnest, industrious and civil people, I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city which contains about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have ever been in.'⁴

Explorations

In the late summer of 1848, President Brigham Young again made the journey from Winter Quarters to the Salt Lake Valley. When he arrived, he realized that the Saints needed to learn what resources were available in their new environment. Much was [84] gained from Indians who lived in the area, but President Young also sent Church members on explorations to discover the medicinal properties of plants and the natural resources available.

He sent other exploring parties to find settlement sites. In their travels these members discovered mineral deposits, abundant timber, water sources, and grasslands, as well as suitable areas for settlement. To guard against land speculation, the prophet warned the Saints against cutting up their assigned

property to sell to others. The land was their stewardship and was to be managed wisely and industriously, not for financial gain.

In the fall of 1849, the Perpetual Emigrating Fund was established under the direction of President Young. Its purpose was to assist the poor who did not have the means to travel to join the body of the Church. At great sacrifice, many Saints contributed to the fund, and as a result, thousands of members were able to travel to the Salt Lake Valley. As soon as they were able, those who received help were expected to repay the amount of assistance they had received. These funds were used to help still others. Through this cooperative effort, the Saints blessed the lives of those in need.

Missionaries Answer the Call

With the hum of labor and domestic life filling the air, President Brigham Young turned to the concerns of the Church. At the general conference held on 6 October 1849, he assigned several members of the Twelve, along with newly called missionaries, to serve foreign missions. They accepted these calls even though they would leave behind their families, their new homes, and many unfinished tasks. Erastus Snow and several elders opened missionary work in Scandinavia, while Lorenzo Snow and Joseph Toronto traveled to Italy. Addison and Louisa Barnes Pratt returned to Addison's former field of labor in the Society Islands. John Taylor was called to France and Germany. As the missionaries traveled east, they passed Saints headed to the new Zion in the Rocky Mountains.

[85] In their fields of labor, the missionaries witnessed miracles and baptized many people into the Church. When Lorenzo Snow, who later became President of the Church, was preaching in Italy, he saw a three-year-old boy on the verge of death. He recognized an opportunity to heal the child and open the hearts of the people in the area. That night he prayed long and earnestly for God's direction, and the following day he and his companion fasted and prayed for the boy. That afternoon they administered to him and offered a silent prayer for help in their labors. The boy slept peacefully all night and was miraculously healed. Word of this healing spread across the valleys of the Piedmont in Italy. The doors were opened to the missionaries, and the first baptisms in the area took place.⁵

In August 1852, at a special conference held in Salt Lake City, 106 elders were called to go on missions to countries throughout the world. These missionaries, as well as those who were called later, preached the gospel in South America, China, India, Spain, Australia, Hawaii, and the South Pacific. In most of these areas, the missionaries had little initial success. However, they sowed seeds that resulted in many coming into the Church in later missionary efforts.

Elder Edward Stevenson was called to the Gibraltar Mission in Spain. This call meant a return to the place of his birth, where he boldly proclaimed the restored gospel to his countrymen. He was arrested for preaching and spent some time in jail until authorities found he was teaching the guards, almost converting one of them. After his release he baptized two people into the Church and by January 1854 a branch of ten members had been organized. In July, even though six members had left to serve with the British army in Asia, the branch had eighteen members, including one seventy, one elder, one priest, and one teacher, giving the branch the leadership it needed to continue to grow.⁶

Local governments in French Polynesia drove the missionaries out in 1852. But the converted Saints kept the Church alive until further proselyting efforts in 1892. Elders Tihoni and Maihea [86] were especially valiant as they endured imprisonment and other ordeals rather than deny their faith. Each of them tried to keep the Saints active and faithful to the gospel.⁷

For those who joined the Church outside the United States, this was a time for gathering to Zion, which meant traveling by boat to America. Elizabeth and Charles Wood sailed in 1860 from South Africa, where they had labored several years to acquire money for their travel. Elizabeth kept house for a wealthy man, and her husband made bricks until they obtained the needed funds. Elizabeth was carried aboard the ship on a bed 24 hours after delivering a son and was given the captain's berth so she could be more comfortable. She was very ill during the journey, almost dying twice, but lived to settle in Fillmore, Utah.

Missionaries became very dear to the Saints in the countries where they served. Joseph F Smith, near the end of his mission to Hawaii in 1857, became ill with a high fever that prevented him from working for three months. He was blessed to come under the care of Ma Mahuhii, a faithful Hawaiian Saint. She nursed Joseph as if he were her own son, and a strong bond of love developed between the two. Years later, when he was President of the Church, Joseph E Smith visited Honolulu and just after his arrival saw an old blind woman being led in with a few choice bananas in her hand as an offering. He heard her call, "Iosepa, Iosepa" (Joseph, Joseph). Immediately he ran to her and hugged and kissed her many times, patting her on the head and saying, "Mama, Mama, my dear old Mama."⁸

Callings to Colonize

Many communities in Utah and southern Idaho and later in parts of Arizona, Wyoming, Nevada, and California were founded by individuals and families called at general conferences. President Brigham Young directed the establishment of these communities, where thousands of new settlers could live and farm.

During his lifetime, all of the Salt Lake Valley and many surrounding areas were colonized. By 1877, when Brigham Young [88] died, more than 350 colonies had been established, and by 1900 there were almost 500. Early Church authority Brigham Henry Roberts noted that the success of Mormon colonization stemmed from "the loyalty of the people to their leaders and [their] unselfish and devoted personal sacrifice" in carrying out their calls from President Young.⁹ The colonists sacrificed material comforts, the associations of friends, and sometimes their lives to follow a prophet of the Lord.

At general conference meetings, President Young read the names of those brethren and their families who were being called to move to outlying areas. These colonizers considered that they were being called on missions and knew that they would remain in their assigned locales until they were released. They traveled to their new areas at their own expense and with their own supplies. Their success depended on how well they used the resources at hand. They surveyed and cleared fields, built gristmills, dug irrigation ditches to bring water to the land, fenced pastures for their stock, and built roads. They planted crops and gardens, built churches and schools, and tried to maintain friendly relations with the Indians. They helped each other in sickness, as well as in births, deaths, and weddings.

In 1862 Charles Lowell Walker received a call to settle in southern Utah. He attended a meeting for those who had been called and recorded: "Here I learned a principle that I shall not forget in awhile. It showed to me that obedience was a great principle in heaven and on earth. Well, here I have worked for the last seven years through heat and cold, hunger and adverse circumstances, and at last have got me a home, a lot with fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven, who overrules all for the good of them that love and fear him. I pray God to give me strength to accomplish that which is required of me in an acceptable manner before him."¹⁰

Charles C. Rich, a member of the Quorum of Twelve Apostles, also received a call to colonize. Brigham Young called him and a [89] few other brethren to take their families and settle in the Bear Lake Valley, about 150 miles north of Salt Lake City. The valley was at a high altitude and was very cold with deep snows in the winter. Brother Rich had recently returned from a mission in Europe and was not anxious to move his family and start over again in difficult circumstances. But he accepted the call and in June 1864 arrived in the Bear Lake Valley. The next winter was unusually severe and by spring, some of the other brethren had decided to leave. Brother Rich realized that life would not be easy in this cold climate but said:

"There have been many hardships. That I admit ... and these we have shared together. But if you want to go somewhere else, that is your right, and I do not want to deprive you of it.... But I must stay here, even if I stay alone. President Young

called me here, and here I will remain till he releases me and gives me leave to go." Brother Rich and his family did stay, and he became the leader of a thriving community for the next several decades.¹¹ Like thousands of others, he willingly obeyed his leaders in order to help build the kingdom of the Lord.

Relations with the Indians

As colonists moved further into the frontier, they often had dealings with the Indians. Unlike some settlers of the West, President Brigham Young taught the Saints to feed their native brothers and sisters and try to bring them into the Church. Proselyting efforts among the Indians were tried at Fort Lemhi in the Salmon River region of Idaho Territory and in the Elk Mountain settlement on the upper Colorado in the Utah Territory. President Young also instituted Relief Societies whose members sewed clothing for their Indian brothers and sisters and raised money to help feed them.

When Elizabeth Kane, who was the wife of Thomas L. Kane, a great nonmember friend of the Saints, traveled through Utah, she stayed at the home of a weary Mormon woman. Elizabeth did not think much of the woman until she saw how she treated the [90] Indians. When the woman called her guests to supper, she also spoke a few words to the Indians who were waiting. Elizabeth asked what the woman had said to the Indians and a son in the family told her, "These strangers came first, and I have only cooked enough for them; but your meal is on the fire cooking now, and I will call you as soon as it is ready." Elizabeth was unbelieving and asked if she really would feed the Indians. The son told her, "Mother will serve them just as she does you, and give them a place at her table." She did serve them, waiting on them while they ate.¹²

Organization of Priesthood and Auxiliary Functions

In his later years, President Young clarified and established some important priesthood responsibilities. He directed the Twelve to hold conferences in every stake. As a result, seven new stakes and 140 new wards were created throughout Utah. The duties of stake presidencies, high councils, bishoprics, and quorum presidencies were clearly defined, and hundreds of men were called to fill these positions. He counseled Church members to put their lives in order and pay their tithing, fast offerings, and other donations.

In 1867 the prophet appointed George Q. Cannon as general superintendent of the Sunday School, and within a few years, the Sunday School was a permanent part of the Church organization. In 1869 President Young began giving formal instruction in modest living to his daughters. He expanded this counsel to all young women in 1870 with the formation of the Retrenchment Association (retrench

means to cut back excesses). This was the beginning of the Young Women organization. In July 1877 he traveled to Ogden, Utah, to organize the first stake Relief Society.

President Brigham Young's Death and Legacy

As a leader, President Brigham Young was practical and energetic. He traveled to the settlements of the Church to instruct and [91] encourage the Saints. By direction and example, he taught members to fulfill their callings in the Church.

In evaluating his life, President Young wrote the following in response to an editor of a New York newspaper:

"The result of my labors for the past 26 years, briefly summed up, are: The peopling of this Territory by the Latter-day Saints of about 100,000 souls; the founding of over 200 cities, towns and villages inhabited by our people, ... and the establishment of schools, factories, mills and other institutions calculated to improve and benefit our communities....

"My whole life is devoted to the Almighty's service."¹³

In September 1876, President Young bore powerful witness of the Savior: "I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away."¹⁴

In August 1877, President Young fell very ill, and in spite of physicians' care, died within a week. He was 76 years old and had led the Church for 33 years. Today we remember him as the dynamic prophet who led modern-day Israel to their promised land. His sermons touched on all aspects of daily life, making clear that religion is part of everyday experience. His understanding of the frontier and his sensible guidance inspired his people to accomplish seemingly impossible tasks as with the blessings of heaven they created a kingdom in the desert.

ENDNOTES:

1. See Journal of Discourses, 13:85-86.
2. John R. Young, *Memoirs of John R. Young* (1920), 64.
3. Carter E. Grant, *The Kingdom of God Restored* (1955), 446.
4. Quoted in B. H. Roberts, *Life of John Taylor* (1963), 202.
5. Francis M. Gibbons, *Lorenzo Snow: Spiritual Giant, Prophet of God* (1982), 64.

6. "The Church in Spain and Gibraltar," Friend, May 1975, 33.
7. R. Lanier Britsch, Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific (1986), 21-22.
8. Charles W Nibley, "Reminiscences of President Joseph E Smith," Improvement Era, Jan. 1919, 193-94.
9. Quoted in Russell R. Rich, Ensign to the Nations (1972), 349.
10. Diary of Charles Lowell Walker, ed. A. Karl Larson and Katharine Miles Larson, 2 vols. (1980), 1:239; spelling and punctuation modernized.
11. Leonard J. Arrington, Charles C. Rich (1974), 264.
12. Elizabeth Wood Kane, Twelve Mormon Homes Visited in Succession on a Journey through Utah to Arizona (1974), 65-66.
13. Quoted in Gordon B. Hinckley, Truth Restored (1979), 127-28.
14. Brigham Young, in Journal of Discourses, 18:233.

CHAPTER EIGHT

A Period of Trials and Testing

President John Taylor

After President Brigham Young died, the Quorum of the Twelve Apostles, presided over by John Taylor, led the Latter-day Saints for three years. On 10 October 1880, John Taylor was sustained as President of the Church. President Taylor was a gifted writer and journalist who published a book on the Atonement and edited some of the Church's most important periodicals, including the Times and Seasons and the Mormon. On many occasions he displayed his courage and his deep devotion to the restored gospel, including voluntarily joining his brethren in Carthage Jail, where he was shot four times. His personal motto, "The kingdom of God or nothing," signified his loyalty to God and the Church.

Missionary Work

President Taylor was committed to doing all he could to see that the gospel was proclaimed to the ends of the earth. In the October 1879 general conference, he called Moses Thatcher, the Church's newest Apostle, to begin proselyting in Mexico City, Mexico. Elder Thatcher and two other missionaries organized the first branch of the Church in Mexico City on 13 November 1879, with Dr. Plotino C. Rhodacanaty as the branch president. Dr. Rhodacanaty had been converted after

reading a Spanish Book of Mormon pamphlet and writing to President Taylor for additional information about the Church.

With a nucleus of twelve members and three missionaries, the restored gospel began to spread slowly among the Mexican people.

[93] On 6 April 1881, Elder Thatcher, Feramorz Young, and a Brother Paez hiked to a height of 15,500 feet on Mount Popocatepetl and held a brief dedication service. Kneeling before the Lord, Elder Thatcher dedicated the land of Mexico and its people that they might hear the voice of the Lord, their true shepherd. Elder Thatcher returned to Salt Lake City and recommended that additional missionaries be called to serve in Mexico. Soon several young men, including Anthony W Ivins, a future member of the First Presidency, were laboring in Mexico City. As part of the Church's effort in the Mexican Mission, a Spanish language edition of the Book of Mormon was published in 1886. The story of Meliton Trejo, who helped to translate the Book of Mormon and other Church literature into Spanish, demonstrates how the Lord directs his work.

Meliton Trejo was born in Spain and grew up without settling on any religion. He was serving in the military in the Philippines when he heard a remark about the Mormons in the Rocky Mountains and felt a strong desire to visit them. Later he became very ill and was told in a dream that he must visit Utah. When he recovered, he journeyed to Salt Lake City. He met Brigham Young and investigated the gospel. He became convinced that he had found the truth and became a member of the Church. He served a mission in Mexico and was then prepared, spiritually and intellectually, to play a major role in seeing that Spanishspeaking people could read the Book of Mormon in their own language.

President Taylor also called missionaries to carry the gospel to the Indians living in the American West. Amos Wright's labors were particularly fruitful among the Shoshone tribe residing on Wyoming's Wind River Reservation. After having served for only a few months, Wright had baptized more than 300 Indians, including Chief Washakie. Latter-day Saint missionaries also carried the gospel to the Navajos, the Pueblos, and the Zunis living in Arizona and New Mexico. Wilford Woodruff spent a year proselyting among the Indians, including the Hopis, Apaches, and **[95]** Zunis. Ammon M. Tenney assisted in baptizing more than 100 Zuni Indians.

Missionaries also continued to teach the gospel in England and Europe. In 1883, German-born Thomas Biesinger, who was living in Lehi, Utah, received a call to serve in the European mission. He and Paul Hammer were sent to Prague, Czechoslovakia, then part of the Austro-Hungarian empire. The missionaries were forbidden by law to proselyte and so initiated casual conversations with people they

met. These conversations often turned to the subject of religion. After working in this way for only a month, Elder Biesinger was arrested and held in prison for two months. When he gained his freedom, he had the blessing of baptizing Antonin Just, whose accusation had led to his arrest. Brother just became the first Latter-day Saint residing in Czechoslovakia.¹

The gospel was also preached in Polynesia. Two Hawaiians, Elders Kimo Pelio and Samuela Manoa, were sent to Samoa in 1862. They baptized about 50 people, and Elder Manoa continued to live in Samoa with his converts for the next 25 years. In 1887 Joseph H. Dean of Salt Lake City, Utah, received a call to serve a mission in Samoa. Elder Manoa and his faithful wife opened their home to Elder Dean and his wife, Florence, the first Latter-day Saints from outside Samoa they had seen in more than two decades. Elder Dean soon baptized 14 people into the Church and about a month later delivered his first sermon in the Samoan language.² Thus missionary work began anew on the island.

Beginning in 1866, to prevent the spread of leprosy, Hawaiian officials took people suffering from the disease to the Kalaupapa Peninsula on the island of Molokai. In 1873 Jonathan and Kitty Napela, who were Latter-day Saints, were banished there. Only Kitty had the disease, but Jonathan, who had been sealed to her in the Salt Lake Endowment House, would not leave her there alone. Jonathan later contracted the disease, and when he was visited nine years later by a good friend, was hardly recognizable. For some time he presided over the Saints on the peninsula, who by the year 1900 numbered more than 200. Church leaders did not forget the faithful members who suffered from this debilitating disease and frequently visited the branch to care for their spiritual needs.³

ENDNOTES:

1. Kahlile Mehr, "Enduring Believers: Czechoslovakia and the LDS Church, 1884-1990," Journal of Mormon History (Fall 1992), 112-113.

2. R. Lanier Britsch, Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific (1986), 352-54.

3. Lee G. Cantwell, "The Separating Sickness," This People (Summer 1995), 58.

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CHAPTER TWENTY-SEVEN ESTABLISHING A REFUGE IN DESERET

Time Line

<i>Date</i>	<i>Significant Event</i>
Aug. 1847	Brigham Young and the Apostles left Salt Lake for Winter Quarters
Sept.-Oct. 1847	Ten companies of Saints arrived in Salt Lake Valley
May-June 1848	Frost, drought, and crickets afflicted crops of the Saints resulting in the miracle of the seagulls
Sept. 1848	Brigham Young and Church leaders returned to Salt Lake Valley
Winter 1848-49	Severe weather afflicted fledgling colony
Feb. 1849	Four new Apostles called, and international missionary work launched
Fall 1849	Perpetual Emigrating Fund established

Pioneer companies of 1847

<i>Company</i>	<i>Number of People</i>
Brigham Young	148
Mississippi	47
Mormon Battalion	210
Daniel Spencer	204
Parley P Pratt	198
Abraham O. Smoot	139
Charles C. Rich	130
George B. Wallace	198
Edward Hunter	155
Joseph Home	197
Joseph B. Noble	171
Willard Snow	148
Jedediah M. Grant	150
Total	2,095

ONLY FOUR DAYS after arriving in the Salt Lake Valley, Brigham Young told the pioneers that "he intended to have every hole and corner from the Bay of [San] Francisco to Hudson bay known to us and that our people would be connected with

every tribe of Indians throughout America."¹ President Young named the region Deseret, which is a word from the Book of Mormon meaning honeybee (see Ether 2:3). The prophet intended the new settlements to be a hive of activity. The Saints were virtually the only white settlers in the vast Great Basin, the name for an area about the size of Texas between the Rocky Mountains on the east, the Sierra Nevadas on the west, the Columbia River drainage on the north, and the Colorado River drainage on the south. The area was relatively isolated and arid and short on timber and game. The Saints realized that settling here would require considerable faith and their best efforts, but they believed that with God's help they could succeed.

FIRST YEAR IN THE SALT LAKE VALLEY

In August 1847, Brigham Young, the Apostles, and about one hundred others left the Salt Lake Valley for Winter Quarters, Nebraska. At the same time approximately fifteen hundred Saints in ten companies were on the plains en route to the valley. There was great rejoicing when Church leaders met these companies in present-day western Wyoming. After feasting together, President Young's company continued their journey east while the other companies continued west, arriving in the Salt Lake Valley during the months of September and October.

Crossing the plains was difficult for these Saints who came as entire families. Many were not able to bear the arduous journey and died on the plains. Jedediah M. Grant, member of the First Council of the Seventy and captain of the third company, lost his wife, Caroline, and their infant daughter, Margaret, who, like many others, contracted cholera on the Sweetwater River. Caroline died four days after her daughter. Before her death, she requested that their bodies be buried in the valley, but Jedediah was forced to inter the baby in a shallow grave and continue on to the Salt Lake Valley where he buried his wife. Then he and his friend Joseph Bates Noble returned to the Wyoming plains to exhume Margaret's body, only to find that wolves had found the grave first.

But before they reached the grave, the Spirit of God had already comforted him. Elder Grant confided to his friend, "Bates, God has made it plain. The joy of Paradise where my wife and baby are together, seems to be upon me tonight. For some wise purpose they have been released from the earth struggles into which you and I are plunged. They are many, many times happier than we can possibly be here." Sad that they could not fulfill his promise, they returned to Salt Lake.²

Several years later Jedediah was permitted to see his wife and daughter in the world of spirits. Not long before Elder Grant died, President Heber C. Kimball gave him a blessing. On that occasion Elder Grant related a vision he had received. "He saw the righteous gathered together in the spirit world, and there were no wicked spirits

among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any except his wife Caroline. She came to him, and he said that she looked beautiful and had their little child, that died on the Plains, in her arms, and said, 'Mr. Grant, here is little Margaret; you know that the wolves ate her up, but it did not hurt her; here she is all right.'"³

Charles C. Rich and John Young organized a municipal high council in the Salt Lake Valley similar to the one formed a year previously at Winter Quarters. Under the council's direction, two ten-acre blocks were added to the fort, 450 log cabins were built, an adobe wall around the fort was completed, a fence was constructed around the city to control the livestock, and a number of roads and bridges were built. The "big field," an area of 5,133 acres, was cultivated, with 872 acres being planted in winter wheat. When Captain James Brown arrived from California with approximately \$5,000 in Mormon Battalion pay, the council appointed a group to take some of the money to southern California to buy cows, mules, wheat, and a variety of seeds. The council also approved the use of \$1,950 to purchase the Miles Goodyear ranch and trading post on the Weber River thirty-five miles north of Salt Lake, eliminating a possible obstacle in settling that large and promising area.⁴

The Saints were not alone in the valley. A few of the approximately twelve thousand American Indians who inhabited the Great Basin in 1847 lived in the Salt Lake Valley. In the fall a group of Ute Indians came to the fort. One of them offered to sell two young Indians who had been captured in a raid. When the Saints recoiled at the suggestion, the Indian threatened to kill the children. After another refusal, one was killed. Then Charles Decker, Brigham Young's brother-in-law, purchased the other and gave her to Lucy Decker Young to raise. Sally, as she was named, later became chief cook in the Beehive House and eventually married the Pauvant Ute chief Kanosh.⁵

The first winter in the valley was mild, but there were many discomforts in the Old Fort. Wolves, foxes, and other predators annoyed the people with their incessant howling and depredations. One night Lorenzo Dow Young spread some strychnine around the area and in the morning found fourteen dead white wolves. Swarms of mice were also a nuisance. One contrivance for catching them was a bucket partially filled with water and a board sloping at each end, greased and balanced on the bucket edge, so that the mice would run onto the board to lick the grease, fall in, and drown. One of the most valuable possessions in the fort was a cat.

During March and April heavy spring snow and rain descended upon the valley. Unfortunately, the Saints had not realized this would happen. Their homes had flat sod roofs, which leaked profusely. Food was gathered into the center of the rooms and protected with buffalo skins obtained from the Indians. "It was no uncommon

thing to see a woman holding an umbrella over her while attending to her household duties. The Fort presented quite a ludicrous appearance when the weather cleared up. In whatever direction one looked, bedding and clothing of all descriptions were hanging out to dry."⁶

In the spring of 1848, provisions became scarce. Many of the Saints were without shoes and adequate clothing, so they made moccasins and other clothing out of animal skins. The people were placed on rations. Each person was limited to about one-half pound of flour per day. They also ate crows, thistle tops, bark, roots, and sego lily bulbs.⁷

Priddy Meeks graphically described his attempts to find food while his "family went several months without a satisfying meal of victuals. I went sometimes a mile up Jordan to a patch of wild roses to get the berries to eat which I would eat as rapidly as a hog, stems and all. I shot hawks and crows and they ate well. I would go and search the mire holes and find cattle dead and fleece off what meat I could and eat it. We used wolf meat, which I thought was good. I made some wooden spades to dig seagoes [sego lilies] with, but we could not supply our wants." He' worked particularly hard for thistle roots: "I would take a grubbing-hoe and a sack and start by sunrise in the morning and go, I thought six miles before coming to where the thistle roots grew, and in time to get home I would have a bushel and sometimes more thistle roots. And we would eat them raw. I would dig until I grew weak and faint and sit down and eat a root, and then begin again."⁸

Because of these difficult conditions, the settlers naturally looked forward to the harvest of new crops, but late spring frosts injured much of the wheat and garden vegetables. Then a May and June drought injured more of the crops. Worse yet, great swarms of crickets descended from the foothills and began devouring what remained. Men, women, and children turned out with sticks, shovels, and brooms to combat the pests. They used fire and even dug trenches to drown the crickets, but these measures failed to stop the onslaught. For about two weeks they battled and prayed for relief. Crop failure meant disaster for the present colony and no food for the more than two thousand Saints planning to immigrate that year.

Finally on a Sabbath day, while Charles C. Rich was preaching, seagulls from the Great Salt Lake flew in and began to devour the insects. "They would eat crickets and throw them up again and fill themselves again and right away throw them up again," reported Priddy Meeks. The gulls continued their attacks for over two weeks until the crickets were effectively eliminated. Meeks said, "I guess this circumstance changed our feeling considerable for the better."⁹ Many of the crops were preserved. Today the seagull is Utah's state bird, and a monument to the seagulls stands on Temple Square.

The Saints nurtured the remaining crops throughout the summer and on 10 August held a harvest feast. Parley P. Pratt described it: "Large sheaves of wheat, rye, barley, oats and other productions were hoisted on poles for public exhibition, and there was prayer and thanksgiving, congratulations, songs, speeches, music, dancing, smiling faces and merry hearts. In short, it was a great day with the people of these valleys, and long to be remembered by those who had suffered and waited anxiously for the results of a first effort to redeem the interior deserts of America, and to make her hitherto unknown solitudes 'blossom as the rose.'"¹⁰

The settlers also anxiously awaited the return of a number of their fellow Saints, including Brigham Young and other Church leaders, who arrived in September. Before the end of 1848, nearly three thousand Saints, including members of the Mormon Battalion, had arrived in the valley. About one-fourth of the exiles from Nauvoo were now in their new refuge in the West. In Deseret for the second time, Brigham Young enthusiastically wrote to those in Iowa that the Saints had surely found "a haven of rest, a place for our souls, a place where we may dwell in safety." This was happy news to refugees who had been driven from their homes more than once. He also affirmed that they would "once more rear a temple to his [God's] names' honor and glory."¹¹

THE PROVISIONAL STATE OF DESERET

During the first year in the valley, the high council made laws, levied taxes, apportioned land, issued water and timber rights, established a cemetery, and imposed fines and punishments for criminal offenses. When the First Presidency arrived in the fall of 1848, civic responsibilities for the growing community passed to a general council of about fifty leading priesthood holders, presided over by the First Presidency, which met weekly at the house of Heber C. Kimball. There was no separation of church and state because the Latter-day Saints considered all affairs of the kingdom of God to be one, whether spiritual, economic, or political.

This provisional government continued to lay out the expanding city. Throughout the fall and winter of 1848, under the direction of Brigham Young and Heber C. Kimball, lots were apportioned to applicants who could adequately care for their property. The city was then divided into nineteen wards, each nine blocks in size. Bishops were placed in charge of each ward, and, under their supervision, fences were built, a network of irrigation ditches was constructed, and trees were planted along the ditch banks.

A plan for distribution of farming lands worked out in the fall of 1848 was consistent with President Young's philosophy that the land should not be monopolized by the earliest settlers, but should be put to its most productive use for the good of the community. There was to be no private ownership of water and

timber-natural resources important to the entire community. Under the direction of bishops, workers turned out to build irrigation systems and roads to the canyons. Families received the right to use water and timber in proportion to the work they put into building and maintaining these systems. Disputes over land and resource use were mediated by priesthood leaders. Even though there was considerable cooperation among the Saints in the use of land, water, and timber, private business enterprises gradually developed to regulate these same resources.

Cooperation also characterized the erection of public works. Daniel H. Wells was placed in charge of this department, which began building a wall around the temple block, a tithing house, the Council House (used for public and political meetings), a small adobe Church office building, a public bathhouse at the warm springs just north of the city, an armory, and a bowery on Temple Square to be used for a central meeting place. A tannery and leather manufacturing establishment, gristmills, sawmills, and a foundry were built with a combination of public and private effort.¹²

The first means of economic exchange in the valley was the thousands of dollars worth of gold dust brought from California by members of the Mormon Battalion who had participated in the discovery of gold near Sacramento. Later the First Presidency sent a few men to California on a "gold mission" for more of the precious metal to help with Deseret's economy. The gold dust was minted into coins. Paper currency based on the Church's gold supply was also used.¹³

With the culmination of the Mexican War and the signing of the Treaty of Guadalupe Hidalgo on 2 February 1848, the fledgling colony of the Saints became part of the Union. The treaty granted the United States all of the territory comprising the present states of California, Nevada, Utah, most of New Mexico and Arizona, and parts of Wyoming and Colorado. When Church leaders realized that their colony was part of America, they began planning to become a state. Early in 1849 the general council formally established a provisional State of Deseret with Brigham Young as governor, Willard Richards as secretary of state, Heber C. Kimball as chief justice, Newel K. Whitney and John Taylor as associate justices, and Daniel H. Wells as attorney general.

The provisional State of Deseret was the civil government in the Great Basin for two years. It organized counties, granted rights to natural resources, regulated trade and commerce, established the Nauvoo Legion as an official state militia, and fulfilled all functions of a regular government.¹⁴ The "state legislature" consisted of men selected by Brigham Young and ratified by the voters. This government performed admirably and smoothly until the United States Congress formally established the Territory of Utah in September 1850.

"HERE WE WILL STAY"

Even though the Saints were efficiently governed, there were several challenges in establishing a strong refuge in Deseret. In contrast to the previous winter, the winter of 1848-49 was very severe and created serious needs among the people. It snowed frequently, and the snow remained on the ground throughout the entire winter, making it difficult for the cattle to feed. Heavy snowfall in the mountains made it difficult to gather wood. Excessive cold and violent winds often made life miserable for the settlers.¹⁵

Food was again so scarce that the people ate wolves, hawks, crows, dogs, and animals that had been dead for some time. The council sponsored a contest to eliminate the "wasters and destroyers" that were diminishing what little food supply there was. Numerous predatory animals were killed in this hunt. The brethren also instituted a voluntary rationing and community storehouse system. Those with surplus food were asked to give it to their bishop to be divided among the needy. The harshness of the winter, constant hunger, a meager harvest the previous year, and the pull of what was called "California fever" created some discontent, and a few settlers loaded their wagons and prepared to leave in the spring. During those trying times, President Heber C. Kimball was moved upon to prophesy, "Never mind, boys, in less than one year there will be plenty of clothes and everything that we shall want sold at less than St. Louis prices."¹⁶

President Brigham Young also encouraged the Saints: "God has appointed this place for the gathering of His Saints, and you will do better right here than you will by going to the gold mines.... We have been kicked out of the frying-pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay.... As the Saints gather here and get strong enough to possess the land, God will temper the climate, and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and west, to the north and to the south, and we will build towns and cities by the hundreds, and thousands of the Saints will gather in from the nations of the earth.... We have the finest climate, the best water, and the purest air that can be found on the earth; there is no healthier climate anywhere. As for gold and silver, and the rich minerals of the earth, there is no other country that equals this; but let them alone; let others seek them, and we will cultivate the soil."¹⁷

Most Saints remained loyal to the cause and planted their seeds. As summer came, the prophets of God were vindicated. The Lord did temper the elements, and there was a bounteous harvest, enough to feed the nearly five thousand Saints who were already in the valley and the fourteen hundred who immigrated during the summer. Moreover, an estimated ten to fifteen thousand gold seekers passing through Salt Lake City in both 1849 and 1850 provided an economic windfall for the Saints.

Merchant companies, organized to haul goods to California, learned upon reaching Salt Lake City that food, clothing, implements, and tools sent by ship had already reached the marketplace. They sold their goods to the Saints at devalued prices rather than take an even heavier loss in California. The overland immigrants' wagons needed servicing and re-outfitting, thus providing employment to Mormon blacksmiths, wagonsmiths, -teamsters, laundresses, and millers. The Saints established ferries on the upper crossing of the North Platte, and on the Green and Bear rivers, which were used by the California-bound trains.¹⁸

Parties with empty wagons were sent out from Salt Lake to collect valuable items discarded along the route by those who had attempted to lighten their loads so they could hurry faster to the gold fields of California. John D. Lee spent several days looking for a suitable stove for his family. He finally "found one to his liking, a fine large Premium Range No. 3 which would have cost more than fifty dollars to purchase. On the way back he started loading up with powder and lead, cooking utensils, tobacco, nails, tools, bacon, coffee, sugar, trunks of clothing, axes, and harness."¹⁹ Thus the famous 1849 gold rush fulfilled the prophecies of Brigham Young and Heber C. Kimball and directly enabled the Saints to survive in the Salt Lake Valley.

EARLY EXPLORATION AND COLONIZATION

Although the major effort of the Saints during their first two years in Deseret was to establish a base of operations, Church leaders also sought other locations for settlement. Exploring parties determined the natural resources of the different areas, including water supply, soil fertility, availability of timber and other building materials, altitude of surrounding mountains, and mineral deposits.²⁰

In July and August of 1847, men from the Pioneer Company were sent to explore southward in the Salt Lake Valley, northward along the Bear River, and eastward into Cache Valley. During the fall of 1847, two routes to California were traversed by Mormon companies. Captain James Brown accompanied Samuel Brannan along the northern trail back to his colony at San Francisco. Jefferson Hunt, senior Latter-day Saint captain of the Mormon Battalion, led a group of eighteen men to southern California to secure cattle and other needed supplies. Hunt was successful in reaching the Chino Rancho by way of the Old Spanish Trail, although members of his party were forced to eat some of their horses to survive.

In December 1847, Parley P. Pratt led an exploring party southward toward the large, fresh-water Utah Lake. They launched a boat, caught fish with a net, and explored the lake and Utah Valley for two days before returning home by way of the Oquirrh mountain range on the west of the Salt Lake Valley. They explored

both Cedar and Tooele valleys and the southern end of the Great Salt Lake before finishing their week-long expedition.

Within a year of the pioneers' arrival, small towns were settled in the southern part of the Salt Lake Valley and also in what became Davis and Weber counties to the north. One of these, Brownsville, named in honor of James Brown, grew into Utah's second largest city (later called Ogden in honor of Peter Skeen Ogden, a fur trapper). Other colonists joined the Brown family to establish Brownsville, and they successfully raised wheat, corn, cabbage, turnips, potatoes, and watermelons with seed brought from California. They also milked about twenty-five cows and were the first Mormons to produce cheese in the area. This produce helped fellow Saints in the Salt Lake Valley survive the starvation period in 1848-49. In 1849 Brigham Young visited the rapidly growing colony and sent Lorin Farr to take charge of all Church and political affairs there. President Farr became Ogden's first mayor and the president of the Weber Stake, serving in both capacities for the next twenty years.

The attractive and fertile Utah Valley-named after the Ute Indians who lived there-to the south of Salt Lake Valley was another logical place for settlement. Church leaders first proposed using this valley as a stock range and as a source to supply fish for the Saints in Salt Lake City, but potential Indian problems led them to establish a permanent fortified settlement instead. Thirty-three families, numbering about 150 people, with John S. Higbee as the president of the company, arrived at the Provo River on 1 April 1849. They built Fort Utah about a mile and a half east of Utah Lake and began farming the rich river bottom lands. In September, Brigham Young visited the fort and recommended that the city be moved to higher ground farther east.

This new location became the nucleus of the city of Provo. During the winter of 1849-50, the Utes threatened war against the new settlers, and the Nauvoo Legion was called upon to protect the people of Provo. In a twoday encounter called the Battle at Fort Utah, forty Indians and one settler were killed and several others were wounded.²¹ This confrontation effectively ended Indian resistance in Utah Valley and made it possible for other settlements to be developed in 1850 and 1851,²² including Lehi, Alpine, American Fork, Pleasant Grove, Springville, Spanish Fork, Salem, Santaquin, and Payson. This line of settlements utilized every mountain stream and was spaced so that the outlying farms and pasture lands of each community bordered the next, and all settlers could rally together in case of danger. Provo became the stake center and county seat.

Tooele Valley, west of Salt Lake Valley, was colonized in 1849. In November of that same year, one of the first Ohio converts to the Church, Isaac Morley, led 225 colonists to Sanpete Valley, about a hundred miles south of Salt Lake City. They

spent a cold and difficult winter in dugouts on the hill where the Manti Utah Temple was later constructed. The next year Elder Morley and his associates established friendly relations with Ute chief Wakara and his people, who had invited the settlers to locate near them.²³

A fifty-man exploration company, headed by Parley P. Pratt, was formed on 23 November 1849 for the purpose of choosing locations for additional colonies south of the Salt Lake Valley. Four days later they visited the thriving settlement of Provo, which boasted fifty-seven log houses. The company made detailed observations throughout their exploration. They continued south through Juab and Sanpete valleys, arriving at Manti just twelve days after the colonists began that settlement. On 10 December, while on the Sevier River, over two hundred miles south of Salt Lake City, their thermometer registered twenty degrees below zero Fahrenheit. After another hundred miles, part of the company crossed the rim of the Great Basin into what would become known as Utah's Dixie, and they noticed a marked change in the climate and topography. By New Year's Day they had reached the present-day site of St. George.

Indian guides and villagers informed them that the country to the south was desolate and forbidding, so they decided to return north. Returning through Mountain Meadows and Pahvant Valley, they were forced to stop at Chalk Creek (now Fillmore) because of heavy snow. It was decided that half of the company would push on to Provo, while the other half would remain at Chalk Creek until spring. This decision was based on the fact that there were only enough supplies to see half of the company through the winter. One morning the brethren of the forward-moving camp were completely buried by the night's snow. Elder Pratt arose and shouted at his sleeping brethren: "I raised my voice like a trumpet, and commanded them to arise; when all at once there was a shaking among the snow piles, the graves were opened, and all came forth! We called this Resurrection Camp."²⁴

GATHERING TO ZION

During this early exploration and settlement, the First Presidency developed plans to gather the remaining Saints, most of whom were quite poor, from the Iowa camps near the Missouri River.

In 1848 the First Presidency left Orson Hyde in Kanesville, Iowa, to direct the fortunes of the Saints. Approximately thirty communities had developed in Pottawattomie County. Agriculture flourished, craftsmen pursued their trades, and schools were held. Elder Hyde established a newspaper, the *Frontier Guardian*, in 1849 and edited about one hundred issues before being called to Utah in 1852. This

newspaper served to keep the Iowa and eastern Saints informed regarding the progress of the kingdom of God.

Kanesville, the largest of the Mormon communities in Iowa, served Church migration as the staging ground for crossing the plains. Close by were three Church-operated ferries on the Missouri River, which were also utilized by one hundred forty thousand emigrants on their way to Oregon and California. One of the happiest events that occurred in Kanesville was the return of Oliver Cowdery in October 1848. On 12 November 1848, Oliver was rebaptized. Unfortunately, before he could gather to the Salt Lake Valley, Oliver became ill and died on a visit to his wife's family in Richmond, Missouri. He died on 3 March 1850 in the home of his brother-in-law, David Whitmer.

The rich harvest of 1849 and the economic boost of the gold rush pioneers generated confidence for the Church to gather the ten thousand Saints still in the Missouri Valley, the hundreds still in branches scattered throughout the eastern states, and the thirty thousand members of the Church in England. In the fall of 1849 the Brethren launched the Perpetual Emigrating Fund, or the PEF. Its purpose was to solicit contributions in Deseret and use these funds to outfit the poor Saints who had gathered to the camps in Iowa. Then when the immigrants arrived in the valley, they would be expected to labor on the public works or pay back their debt, thus keeping the PEF a "perpetual" fund. PEF assistance to the Saints in Europe began as soon as possible after the removal of the Nauvoo exiles to the West.

Some six thousand dollars was raised that first fall, and Bishop Edward Hunter was appointed as agent to go to Iowa and purchase wagons, livestock, and provisions to outfit numerous Saints to gather to Zion. Approximately twenty-five hundred people immigrated to Deseret in 1850 and another twenty-five hundred were aided in 1851, leaving approximately eight thousand Saints still in Iowa, including those gathered from the eastern branches under the direction of Elder Wilford Woodruff and thousands of British Saints who had come that far.²⁵

Elders Ezra T. Benson and Jedediah M. Grant were appointed in the fall of 1851 to help Orson Hyde in evacuating the camps of the Saints in 1852. To those remaining, the First Presidency implored:

"What are you waiting for? Have you any good excuse for not coming? No! you have all of you, unitedly, a far better chance than we had when we started as Pioneers to find this place: you have better teams and more of them. You have as good food and more of it; you have as much natural strength....

"... Therefore we wish you to evacuate Pottawatamie, and the States, and next fall be with us all ye Saints of the Most High."²⁶

Accordingly, most of the Saints sold their land and improvements in Iowa to other American frontiersmen. Twenty-one companies, averaging over sixty wagons each, migrated to the Great Basin in 1852. Only a skeleton force was left on the Missouri River to aid future emigrants.²⁷

INTERNATIONAL EXPANSION

Coincident with their interest in the gathering was the renewed attention given by the First Presidency to the spreading of the gospel of Jesus Christ to the nations of the earth. The responsibility for this vast undertaking resided with the Quorum of the Twelve Apostles. Four vacancies in the Quorum (due to the formation of the First Presidency and the apostasy of Lyman Wight) were filled in February 1849 by the call of Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards. Many of the Twelve and several elders under their direction were assigned to take the gospel message to the nations of the earth. John Taylor was sent to France and Germany; Lorenzo Snow went to Italy; and Erastus Snow was sent to the Scandinavian countries; each of them was accompanied by several missionaries.

In the general conference of October 1849, Franklin D. Richards was called, along with others, to a mission in England. Elder Richards was to succeed Orson Pratt as mission president. Missionary work in Great Britain had continued with great success following the short mission of Parley P. Pratt, Orson Hyde, and John Taylor in 1846-47. Thereafter, Orson Spencer and then Orson Pratt directed the mission. Thousands of converts entered the Church between 1847 and 1850. Elder Pratt also supervised the emigration of over three thousand people to Kanesville, Iowa, in the first use of the PEF in England.

Elder Franklin D. Richards officially replaced Orson Pratt as mission president in England on 1 January 1851. Under his able leadership for the next seventeen months, thousands more joined the Church, and arrangements continued unabated for the gathering of these Saints to Zion. Both Orson Pratt and Franklin D. Richards published numerous tracts, which helped the missionary effort. The most important publication, however, was a compilation of several revelations and books of scripture translated by the Prophet Joseph Smith, which the English Saints had not previously seen. Elder Richards aptly named this compilation the Pearl of Great Price. This small volume, first published in 1851, became the foundation for the scriptural book by the same name that would be accepted as a standard work of the Church in 1880. Clearly the British Saints contributed greatly to the strength of the Church. Of the thousands who gathered to Zion in the Rocky Mountains in the nineteenth century, over half came from Great Britain.

Other members of the Twelve introduced the gospel to the continent of Europe. John Taylor directed the first missionary activity in France and Germany in 1849 and 1850. The revolutions that racked Europe in 1848 so stirred society there that Elder Taylor and his companions found little success in either nation, but the Book of Mormon was published in both French and German, and a branch of the Church was established in Hamburg, Germany. Sporadic missionary work continued in Germany for several more years.

Elder Lorenzo Snow, assigned to take the gospel to Italy, arrived in the Piedmont region in June 1850 with two companions, Joseph Toronto, a native of Italy, and T.B.H. Stenhouse, a convert from Britain. The missionaries enjoyed some success among a Protestant group known as the Waldenses, but were unsuccessful with the larger Catholic population. Lorenzo Snow arranged for the translation of the Book of Mormon into Italian and sent the first missionaries to Malta and India. In December 1850, Elder Stenhouse introduced the gospel to Switzerland. In February 1851, Elder Snow dedicated this land for the spreading of the gospel. The work there progressed slowly but steadily throughout the 1850s, and Switzerland became the third most productive mission of the Church in Europe after England and Denmark.

The task of taking the gospel to Denmark was given to Elder Erastus Snow of the Twelve. He arrived in 1850 and enjoyed almost immediate success under Denmark's strong constitutional guarantee of religious freedom. From among the many converts, Elder Snow set apart 150 native missionaries, who in turn helped speed the dissemination of the gospel message. From Denmark the work quickly spread to Norway, Sweden, and Iceland. Although not as many converts joined the Church in these other countries as in Denmark, all of Scandinavia contributed thousands of Saints to the great gathering to Zion during the next fifty years.

During this time of renewed international missionary zeal, many courageous attempts were made to take the gospel to other nations of the earth. These were usually only marginally successful. Parley P. Pratt was assigned the responsibility of heading the Pacific Mission and sent missionaries to China, Hawaii, Australia, and New Zealand. In 1851 he went to Chile but a revolution paralyzed his efforts. The T'ai-ping Rebellion in China thwarted Hosea Stout's work there. Labors in Australia and New Zealand bore some fruit, and a few immigrants came to Salt Lake City in the 1850's.

The greatest success in the Pacific was in the Hawaiian Mission, which was opened in 1850. George Q. Cannon felt impressed to take the gospel to the native islanders instead of only to the Europeans and Americans. Learning Hawaiian, Elder Cannon and the brethren who followed him found thousands of people ready to accept the gospel.

In the first years following the 1847 founding of a refuge in the West, The Church of Jesus Christ of Latter-day Saints, under inspired leadership, achieved a remarkable work. It began to conquer a desert, establish a core of settlements, gather thousands of refugees to Deseret, and courageously take the gospel to many nations of the earth.

ENDNOTES:

1. In Wilford Woodruff Journals, 28 July 1847, LDS Historical Department, Salt Lake City; spelling standardized.
2. In Carter E. Grant, "Robbed by Wolves: A True Story," Relief Society Magazine, July 1928, pp. 363-64.
3. Heber C. Kimball, in Journal of Discourses, 4:136.
4. See B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century One, 6 vols. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930), 3:476-77; this paragraph is derived from Leonard J. Arrington, Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900 (Cambridge: Harvard University Press, 1958), pp. 47-48.
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6. M. Isabella Horne, "Pioneer Reminiscences," Young Woman's Journal, July 1902, p. 294.
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9. "Journal of Priddy Meeks," p. 164; see also William Hartley, "Mormons, Crickets, and Gulls: A New Look at an Old Story," Utah Historical Quarterly, Summer 1970, pp. 224-39.
10. Parley P. Pratt, ed., Autobiography of Parley P. Pratt, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1985), p. 335.
11. In James R. Clark, comp., Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints, 6 vols. (Salt Lake City: Bookcraft, 1965-75), 1:341.
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13. See Eugene Edward Campbell, "The Mormon Gold Mining Mission of 1849," Brigham Young University Studies, Autumn 1959-Winter 1960, pp. 23-24; Arrington, Great Basin Kingdom, pp. 71-74.
14. Derived from James B. Allen and Glen M. Leonard, The Story of the Latterday Saints (Salt Lake City: Deseret Book Co., 1976), p. 253.
15. See Brigham Young, Heber C. Kimball, and Willard Richards, in Clark, Messages of the First Presidency, 1:352.

16. In Journal of Discourses, 10:247; previous two paragraphs derived from Arrington, Great Basin Kingdom, pp. 58-59.
17. In James S. Brown, Giant of the Lord: Life of a Pioneer (Salt Lake City: Bookcraft, 1960), pp. 132-33.
18. Derived from Arrington, Great Basin Kingdom, pp. 68-69; Allen and Leonard, Story of the Latter-day Saints, p. 252.
19. Juanita Brooks, John Doyle Lee: Zealot Pioneer Builder-Scapegoat, new ed. (Glendale, Ca.: Arthur H. Clark Co., 1972), pp. 48-49.
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21. See Peter Gottfredson, Indian Depredations in Utah, 2d ed. (Salt Lake City: Merlin G. Christensen, 1969), pp. 28-35.
22. Derived from Allen and Leonard, Story of the Latter-day Saints, p. 254.
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24. Pratt, Autobiography of Parley P. Pratt, p. 340; previous two paragraphs derived from Campbell, "Mormon Migrations to Utah," p. 129.
25. See Arrington, Great Basin Kingdom, p. 79.
26. In Clark, Messages of the First Presidency, 2:75-76.
27. Derived from Arrington, Great Basin Kingdom, p. 79.