

ple from many lands will come up to worship at the Feast of Tabernacles in Jerusalem. Eventually, “all nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name” (Ps. 86:9).

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WRATH OF GOD

The “wrath of God” is a term usually indicating his disapproval of the deeds of the wicked and justifying the inevitable punishments that will befall them if they do not repent. Latter-day Saints believe that his response is a natural application of the law of justice (Mosiah 3:26), which requires that punishments be exacted when God’s laws have been violated or the blood of innocent Saints has been shed (Morm. 8:21–41; D&C 77:8). The scriptures state that God sends cursings, judgments, and destruction upon the unbelieving and the rebellious, including all who reject the Savior or his prophets and are not willing to confess his hand in all things (D&C 1:6–13; 59:21; 63:6; 88:85; 104:8; 124:48, 52; Moses 7:1). The scriptures assert that those who attempt to destroy the righteous can expect to give an account to an offended God (1 Ne. 22:16). The Lord has sometimes chastened his disobedient children through war, plague, famine, and earthquake (1 Ne. 14:15–16; D&C 63:33; 87:1–6; 112:24–26). Not all natural calamities, however, are the direct result of the wrath of God, although the scriptures clearly indicate that God has used these for his purposes.

God’s wrath may come upon individuals or nations or civilizations when they have “ripened in iniquity” (Gen. 15:16; Deut. 9:4–5; 1 Ne. 17:35; Ether 2:9). His wrath manifests itself most completely when a majority of the people desire that which is contrary to the laws of God and have al-

ready chosen iniquity for themselves (Mosiah 29:25–27). The people of NOAH’s day (Gen. 6–8), the people of Ammonihah (Alma 16:9–11), the JAREDITES (Ether 14–15), the NEPHITES (3 Ne. 8–9; Morm. 6), and, to a small degree, the Latter-day Saints in Missouri (D&C 105:2–9; 124:48) all experienced God’s wrath in their time (see *MD*, p. 771).

The severest form of punishment will be dealt to the SONS OF PERDITION, who are known as “vessels of wrath” (D&C 76:33). These will suffer God’s rejection and exclusion throughout eternity (D&C 76:31–37), for they have committed an UNPARDONABLE SIN against the light and knowledge obtained through the HOLY GHOST.

While the Lord may chasten his people in mortality, chastisement will be tempered with his mercy and compassion as his children heed and obey him (D&C 101:2–9; 3 Ne. 22:8–10). Those who escape the wrath of God will include all persons who repent and keep the commandments, and prepare themselves for the hour of judgment that is to come, gathering “together upon the land of Zion, and upon her stakes” as a place of refuge (D&C 115:6; cf. Alma 12:33–37; 13:30; D&C 88:76–88; 98:22). Even God’s wrath is intended to be beneficent, for whom he loves, he chastens (D&C 95:1; cf. Heb. 12:6–11; see also CHASTENING).

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WYOMING, PIONEER SETTLEMENTS IN

Beginning in 1855, LDS settlements were located in western Wyoming on the eastern approach to Utah. Fort Bridger was purchased and Fort Supply was founded in part to control the Oregon-California Trail entrance into the Great Basin. The MORMON PIONEER TRAIL crossed the breadth of Wyoming from Fort Laramie on the east to Fort Bridger on the west. Across Wyoming the Oregon, California, and Mormon trails were one and the same, with the exception of Sublette’s Cutoff, until they reached Fort Bridger, where the Mormon Trail turned southwest along the Hastings Cutoff.

Fort Bridger, near present-day Evanston, was founded in 1843 by mountainmen Jim Bridger and Louis Vasquez. Brigham Young and the original pioneers of 1847 stopped there en route to the Salt Lake Valley, and in 1855 the Church purchased the fort from Vasquez. Church leaders desired it as a supply station for the thousands of converts coming into the Great Basin and, because of its strategic location, as a base for missionary work among the Indians. When the men sent to occupy Fort Bridger encountered armed mountain men who refused to vacate, they established Fort Supply twelve miles to the southwest. Eventually Latter-day Saints took possession of Fort Bridger, but with the approach of the UTAH EXPEDITION in 1857, they abandoned and destroyed both forts.

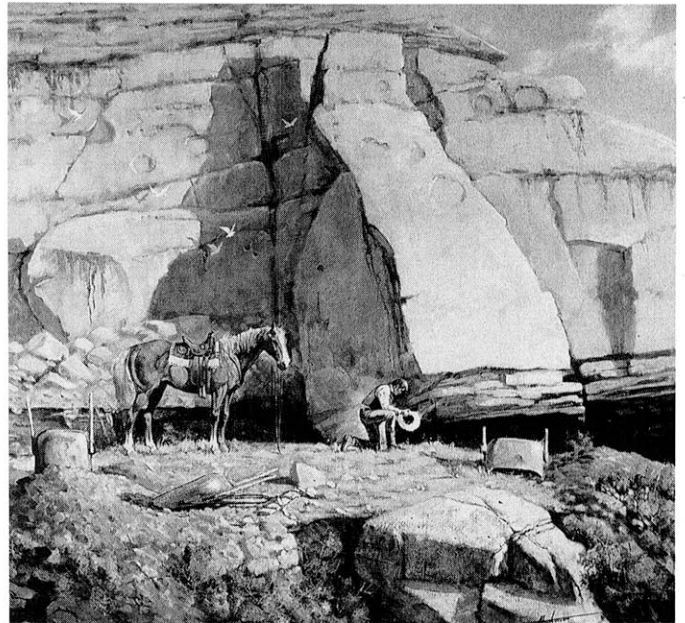
Individual LDS families began to resettle in the vicinity of Fort Bridger beginning in 1890, and a branch of the Church was organized there in 1894, eventually becoming headquarters for a stake.

LDS settlements were also established in western Wyoming's Star Valley (1879) and in north central Wyoming's Big Horn basin (1893, 1900). The latter was one of the last colonizing efforts conducted under official Church auspices (*see COLONIZATION*).

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Prayer Rock, by LDS western artist Harold I. Hopkinson (1982, oil on canvas, 40" × 36"), in the LDS Visitors Center, Cody, Wyoming. In 1900 thirty-five families were called by President Lorenzo Snow to settle in northern Wyoming. A large rock blocked their effort to dig the Sidon irrigation canal. Following a prophetic prediction, prayer, and a poignant instruction to move men and horses out of the way, the rock split cleanly from top to bottom.