

tant clerks have responsibility for gathering most statistical data about members that enable the Church to function properly.

To ensure accurate and complete Church records, clerks coordinate the gathering of information, train assistant clerks, supervise record keeping, and make certain that proper financial controls and procedures are followed. They also ensure compliance with audit findings and oversee the use and support of computer information systems. Clerks keep the financial records, recording the expenditure of funds to support Church programs and making it possible for bishops to provide members with information regarding their personal tithes and offerings.

Clerks maintain MEMBERSHIP RECORDS that include demographic information and ordinance information for each member. They record the participation of members in some Church services. Stake and ward priesthood leaders use this information to help members prepare to receive the ordinances and covenants of the gospel. Modern technology has simplified record keeping in the Church. Most stake and ward clerks in the United States and Canada use computer systems that enable them to produce information quickly for stake presidents and bishops and to send information to Church headquarters.

JEFFREY C. BATESON

COFFEE

Active Latter-day Saints abstain from drinking coffee. This practice derives from an 1833 revelation known as the WORD OF WISDOM, which states that "hot drinks are not for the body or the belly" (D&C 89:9). Hyrum Smith, Assistant President of the Church, later defined "hot drinks" as coffee and TEA (*T&S* 3 [June 1, 1842]:800), establishing the official interpretation for subsequent generations. The Word of Wisdom was given originally to show the will of God, though not as a commandment. Abstinance from coffee has been expected of fully participating members since the early twentieth century (*see* DOCTRINE AND COVENANTS: SECTION 89).

The main chemical in coffee that has caused health concerns is caffeine, a cerebral and cardiovascular stimulant. A large number of other sub-

stances are also found in coffee, and their effects on health are not yet well understood.

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JOSEPH LYNN LYON

COLESVILLE, NEW YORK

Colesville, New York, is a township located in Broome County, in the south central part of the state, where one of the earliest BRANCHES of the Church was organized in 1830. The central part of the township lies approximately ten miles northeast of the present city of Binghamton. In October 1825 Joseph Smith went to the area to work intermittently for Josiah Stowell for a little over a year. Stowell lived just south of the village of South Bainbridge in adjoining Bainbridge Township, Chenango County (since 1857 the village of Afton, Afton Township). Sometime during 1826 Joseph Smith also worked for Joseph Knight, Sr., who with his family resided on a farm located on Pickerel Pond, immediately east of Nineveh, a village in Colesville Township on the Susquehanna River.

Joseph Smith maintained a friendly relationship with the Knight family and others in the Colesville area. In 1829, when Joseph and Oliver COWDERY were translating the Book of Mormon in HARMONY, PENNSYLVANIA, Joseph Knight, Sr., came from Colesville to visit and to give them food and writing materials. At other times, Joseph traveled the thirty miles from Harmony to Colesville for supplies. Joseph Smith related that the Melchizedek Priesthood was bestowed upon him and Oliver Cowdery by Peter, James, and John along the banks of the Susquehanna River between Colesville and Harmony (D&C 128:20; *see* MELCHIZEDEK PRIESTHOOD: RESTORATION OF).

After the Church was organized on April 6, 1830, in FAYETTE, NEW YORK, Joseph made several visits to the Knight family in Colesville to preach the gospel. On one of these visits, he cast an evil spirit out of Newel Knight, a son of Joseph Knight, Sr. This was the first miracle performed in the Church after its organization (*HC* 1:82–83).

Numerous converts were baptized in the area, despite strong opposition from enemies of the Church. Joseph was brought to trial during July 1830 in both Chenango and Broome counties on charges related to his religious activities, but was acquitted in both instances. The Colesville Branch, often spoken of as the first branch of the Church, was organized in October 1830, with Hyrum SMITH as branch president. He was followed in this office by Newel Knight. The membership of the branch was approximately sixty-five members.

The Saints in the Colesville area, following instruction of the Prophet (D&C 38), migrated to Kirtland and then Thompson, Ohio, in April–May 1831, and subsequently on to Kaw Township, Jackson County, Missouri, during June–July 1831. Through all their moves they stayed together and were known as the Colesville Branch.

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LAMAR E. GARRARD

COLONIZATION

[*This entry is an overview of Latter-day Saint colonization in the Great Basin. Articles on City Planning; Community; Gathering; and Immigration and Emigration discuss principles guiding colonization decisions. For further discussion of colonization outside Utah, see entries on LDS pioneer settlements in Arizona; California; Canada; Colorado; Idaho; Mexico; Nevada; New Mexico; and Wyoming. Related articles are Economic History of the Church; Native Americans; and Young, Brigham.*]

Latter-day Saints were industrious colonizers of the American West. During the Brigham YOUNG administration alone, they founded nearly four hundred settlements, with three hundred more thereafter. Though some were distant from Salt Lake City, they were not isolated villages but maintained close communication with adjacent settlements and Church headquarters. Following a pattern that emerged in the Church's first decade, each was founded to provide protection and promote unity and shared values.

Between 1830 and 1846, Latter-day Saints settled in or near a series of Church headquarters. After conflict and persecution in New York, Ohio, Missouri, and Illinois, they sought refuge in a virtual no-man's-land in the West. After establishing a new headquarters in the heretofore largely uninhabited SALT LAKE VALLEY, Latter-day Saints sought to ensure self-rule by establishing a dominant influence over a vast territory including present-day Utah and Nevada and parts of Idaho, Wyoming, and California. Immigrant converts, first from the United States and the British Isles and after 1852 from continental Europe, swelled the ranks of colonists. Under the direction of President Brigham Young, exploring parties were sent out and settlements were established in a corridor extending from the Salt Lake Valley southwest to Las Vegas, Nevada, and San Bernardino, California. Missions to Native Americans prompted the establishment of several settlements around the perimeter of the Mormon sphere of influence: Fort Limhi, Idaho, on the Salmon River to the northwest; the Elk Mountain Mission to the southeast (near present-day Moab, Utah); and Harmony and Santa Clara, Utah, and Las Vegas to the southwest. Settlements in Carson Valley, Nevada, on the west were an outgrowth of individual LDS enterprise along the route of gold-seekers traveling to California, reinforced at the direction of Church leaders. To the northeast, Fort Bridger and Fort Supply, Wyoming, were to anchor a series of way stations between Salt Lake City and the Missouri River along the MORMON TRAIL to facilitate immigration and trade. San Bernardino was to be a temporary gathering place for Saints from the Pacific Coast.

For various reasons, most of these outer colonies proved less than successful and were discontinued by 1858. The march of the UTAH EXPEDITION toward Utah and hostility provoked by the MOUNTAIN MEADOWS MASSACRE prompted a withdrawal from most distant outposts. After the conclusion of the so-called Utah War, colonization resumed, but within a more compact territory. St. George, Utah, the focal point of the 1861 Cotton Mission, became a key settlement in the Southwest. With President Young's persistent support, that settlement survived the demise of its cotton industry after America's Civil War and the abandonment of LDS efforts to establish a route for trade and immigration via the Gulf of California and the lower Colorado River. With the addition of settlements in northern Utah and southern Idaho,