

GD36 "The Desert Shall Rejoice, and Blossom as the Rose"  
Goose Creek Ward, Ashburn, VA Stake  
S. Kurt Neumiller  
September 30, 2001

The quotation this lesson is titled with is somewhat controversial, so there is a lengthy treatment on the context of that quotation. If your class cannot constructively deal with the possibility of the Early Saints developing some rather parochial interpretations on the Scriptures, then this subject is best skipped.

### **Context of the Quotation**

The quotation for this lesson is from Isa. 35:1, as follows:

Isaiah 35

1 THE wilderness and the solitary place shall be glad for them; and **the desert shall rejoice, and blossom as the rose.** 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, [and] the excellency of our God.

Isaiah 35 discusses what will happen when the Lord redeems Israel and how much He will bless the Zion they will dwell in. It is what Christians would consider to be a series of Millennial references. It is similar to other passages of Isaiah all of which are blatantly Millennial, cf. 29:17, 32:15, 41:18, 43:19-20, 48:21, 49:10, 51:3, 58:11, see also Psalms 98. These various Millennial passages are woven together in lengthy description of what things will be like then in D&C 133. There, the Second Coming of the Lord is explicitly mentioned and a similar statement to that of Isa, 35:1 concerning deserts being miraculously watered appears:

D&C 133

25 And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.... 29 And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

Here in the D&C quote, it is plain the setting is Millennial.

After the Saints relocated to the Salt Lake Valley a very literal interpretation of Isa. 35:1 developed. This was because the irrigation practices caused the transformation of a desert into fertile agricultural land. They therefore saw it as a present literal fulfillment of Isaiah's prophecy.

Orson Hyde was apparently the original source of this interpretation (see the first quotation below), and Orson Pratt appears to be the most active proponent of it. Oddly enough, I

have not been able to turn up anything from Brigham Young suggesting, supporting, or contradicting this interpretation. Also, note Orson Pratt's comments in the quotation from August 30, 1875 where he pushes a literal interpretation but acknowledges it is connected to the Millennial era and therefore says the present day fulfilment is the harbinger of the Millennium.

The literal interpretation has made it into the present day largely as a result of some comments by LeGrande Richards and Joseph Fielding Smith which forward it, and the CES has propagated those comments.

Aside from the literal fulfilment interpretation, contemporary LDS commentators have placed the same quotation in a Millennial setting, which, as show above, is more contextual.

Below are two sets of quotes. The first set are quotes presenting Isa. 35:1 as literally fulfilled in the Salt Lake valley, and the second set are quotes those which place it in a Millennial context. Note the latter set of quotes both precede and post-date the Salt Lake era of the Church, where the former set largely fall in the Salt Lake era.

### **Literal Fulfilment in Salt Lake Valley**

#### PRAYER

By President Orson Hyde, Delivered on the North-East Corner Stone of the Temple at Great Salt Lake City, after the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elders' Quorum had laid the Stone, April, 6, 1853.

Almighty Father--Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and as we have laid, help thou us to dedicate unto thee, this Corner Stone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us--that since we have been compelled to flee to the valleys and caves of the mountains, and hide ourselves in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, **thou hast caused the land to be fruitful--the wilderness and desert to rejoice and blossom as the rose.** Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou has comprehended our strength and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants! (Orson Hyde, Journal of Discourses, Vol. 2, page 11, April 6, 1853)

There is much land that can be cultivated in wheat with flood water that cannot be made to produce cotton, in consequence of drouth later in the season. The raising of bread this year has not interfered to any great extent

with the culture of cotton, the supply of which has been greater than last year; and two-thirds of breadstuff necessary has been produced to supply the inhabitants, the other third must be brought from the north. Many vineyards have come into bearing, and extensive new vineyards have been planted, and the efforts at cultivating more breadstuffs have proven successful; and if the brethren continue their efforts an ample supply will be produced for home consumption without materially lessening the breadth cultivated in cotton and vines. While my brethren are contending with these obstacles I sympathize with them, and rejoice when I see them victorious. As I passed through the mineral lots in St. George I saw their barren aspect, and saw the men working on them to conquer those combined chemical elements which eat up everything that grows, and though the rocks and fences of sandstones were dissolving before them, yet men are conquering this soil and making it produce. Nearly three-fourths of all the fruit trees planted in St. George have been unsuccessful, yet the place is looking like the Garden of Eden, showing that perseverance, faith, and energy will conquer everything. It is a delightful and pleasant locality. I name these things because we are interested in them, and wish the brethren to realize that those brethren on that mission have spent the accumulated property of many years, and many of them are successful; some are yet struggling to make a start, and it is with them as the old adage has it, while the grass grows the cow starves; but they are not discouraged; their eyes look bright their spirit is determined, and I was pleased to hear Elder Snow speak of the good spirit they felt, and that they were determined to overcome. A people possessed of such great energy aided by the ready co-operation of their brethren in the north, are **bound to conquer that desert and not only make it blossom as the rose**, but make one of the most delightful regions of the earth. I would suggest to all persons who go there to fulfil what is required of them, and not forget that it is necessary to carry the staff of life with them, that those that are there, and those that are going, may be provided with ample supplies of bread; it is better to have a little over when the next harvest comes than to go two or three weeks without bread. May the blessings of God be upon Zion, and may her cords be lengthened and her stakes strengthened, that she may be blessed continually with that wisdom, knowledge, and intelligence that guide the head and inspire the body. We are improving in everything; we must continue to improve until the light of life shines throughout the whole earth; for our business is to be like a city set upon a hill, or a candle set upon a table, to illuminate the earth, and bring all to a knowledge of the truth, life, and peace. May God enable us to be so is my prayer, in the name of Jesus Christ. Amen. (George Albert Smith, Journal of Discourses, Vol. 11, pages 157-158, October 7, 1865)

Go back, now, historians, and tell us what people have ever fulfilled these sayings, except the Latter-day Saints. Did the ancient church ever fulfil these prophecies? No; why not? Because the dispensation of gathering had not then come. They were commanded to build up churches in Rome, Corinth, Galatia, Ephesus, and various parts of the earth, and when they had built up these churches they were permitted to stay at home. David says the people of God are to be gathered from all lands, and we see that it was not done by the ancient church. Now come down from the days of the introduction of Christianity into Palestine to the present period and place your finger, if you can, on a people who have fulfilled these prophecies. You can find nothing that has had the appearance of it until the appearance of the Prophet Joseph Smith. Since his day you can see what the Lord has done in sending abroad His missionaries, as swift messengers, to preach the gospel to all nations, kindreds, tongues, and people, baptizing all who would repent, and building up churches to His holy name, then proclaiming in the ears of all the Saints, "Go from all these nations to the great western hemisphere, locate yourselves on the high portions of the North American Continent in the midst of the

mountains, and be gathered in one, that you may fulfil the prophecies that have been uttered concerning you." When we see this, we see God fulfilling that which He spake many long centuries ago. And the work is still rolling on, just as fast as the wheels of time can roll it. **The Prophet Isaiah, in the 35th chapter, says "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."**

Latter-day Saints lift up your hearts and rejoice with joy unspeakable, for you are the very ones who have the privilege of fulfilling this, you see it directly before you. Has this prophecy been fulfilled here? Was there a wilderness here? Was there a desert here, and does it blossom as the rose? I was not here this spring, but I will venture to say that if I had been within three miles of this city, in April or May, I should have seen, for five or six square miles, peach, pear, plum, and apple trees all in bloom, literally making the wilderness to blossom as the rose. What a miracle compared with twenty years ago, when I stood, solitary and alone, by the side of City Creek, near this temple block, and surveyed the scene! The prophecy of Isaiah has been fulfilled, thanks be to Him who rules, controls, and guides all these things. (Orson Pratt, Journal of Discourses, Vol. 12, page 93, Aug. 11, 1867)

After we are gathered, **the desert is to rejoice and blossom as the rose.** How often I have thought of this in the spring time, when all of this city, covering some four, or perhaps five square miles with orchards and gardens, is in bloom! Then is the time to realize how literally this prophecy has been fulfilled. Every one knows that fruitful as it now is, when we came here it was called a desert. If you do not believe me, go to the old maps, and you will find this section of the country laid down as "The Great American Desert." That is the name that was given to it then. People, when banded together in a numerous company, and well armed, would hardly venture to pass through this desert country, it was so unpropitious and forbidding, the rains of heaven never having been, apparently, shed forth upon it. When we came we could dig down some eighteen inches or two feet, and in other places there was no moisture at all, and it looked as though there never had been any rain here. But "the wilderness and the solitary place shall be made glad for them, and the desert shall blossom abundantly, even with joy and singing." ...

Latter-day Saints, and what I ask of you I might ask of the whole people of the Territory, have you seen a fulfilment of this saying of the Prophet Isaiah since you have been located here in the desert? Has there been any such things as springs breaking out in the wilderness and rivulets of water in the desert? Yes, not in one or two isolated instances, but in almost every settlement throughout this Territory. Many places in which, in early days, there was not water enough for a settlement of twenty individuals, now support their hundreds. In what way? By the great increase of water. How was Salt Lake when we first came here? We, that is, a few of the Pioneers, went over in July 1847, to the banks of Salt Lake, to what is called the Black Rock. Some of us went in bathing, and we could walk out to Black Rock, and look down on the water on each side. But how is it now? The waters are some ten feet above that land that we trod upon then. What is the matter? Ought not the waters of the Lake to have decreased, seeing that the waters of the various streams that, before our arrival, emptied their contents into it, are turned broadcast over thousands and tens of thousands of acres of land? Certainly one would think so, for when all this water is turned on the land it evaporates instead of going to increase the volume of the Great Salt Lake; but instead of diminishing, the waters of the Lake have risen some ten or twelve feet above the surface as it existed in 1847, when I first saw it. Hence streams have broken out in the desert, and waters in the wilderness, as it is prophecied, not only in this chapter, but also in various portions of the Psalms.

When speaking of the great day of the coming of the Lord, how often do Isaiah and David speak of the desert, and **the waters, rivers and springs that**

**should break out to water the barren, thirsty land! "The parched ground shall become a pool, and the thirsty land springs of water."** (Orson Pratt, Journal of Discourses, Vol. 15, pages 58-50, December 18, 1870)

I will say to the Later-day Saints that we have been more blessed in this land than has any other dispensation or generation of men. The Lord has been at work for the last three hundred years preparing this land, with a government and constitution which would guarantee equal rights and privileges to the inhabitants thereof, in the midst of which he could establish his kingdom. The kingdom is established, the work of god is manifest in the earth, the Saints have come up here into the valleys of the mountains, and they are erecting the house of God in the tops thereof, for the nations to flow unto. A standard of truth has been lifted up to the people, and from the commencement of this work the Latter-day Saints have been fulfilling that flood of revelation and prophecy which was given formerly concerning this great work in the last days. I rejoice in this, and also because we have every reason to expect a continuation of these blessings unto Zion. We have always had a vail over us, we have had to walk by faith all the day long until the present time: this is the decree of God. When we were driven from Jackson County, Clay County, Caldwell county, Kirtland, and finally from Nauvoo into these mountains, we did not see and understand what lay before us: there was a vail over our faces, in a measure. It has been the same with the people of God in all ages. At that time we could not see this tabernacle, and the five hundred miles of villages, towns, cities, gardens, orchards, fields, or **the desert blossoming as the rose** as we see them to-day. We came here and found a barren desert: we were led hither by inspiration, by a law-giver, by a man of God; the Lord was with him, he was with the pioneers. If we had not come here we could not have fulfilled the prophecies which the prophets have left on record in the stick of Judah as well as in the stick of Ephraim--the Bible and the Book of Mormon. We have done that, and we can look back twenty-four years and see the change that has been effected since our arrival; but who can see the change that will be effected in the next twenty-four years? No man can see it unless the vision of his mind is opened by the power of God. The Lord told Joseph Smith to lay the foundation of this work; he told him that the day had come when the harvest was ready, and to thrust in the sickle and reap; and every man who would do so was called of God and had this privilege. (Wilford Woodruff, Journal of Discourses, Vol. 15, page 11, April 6, 1872)

Since our arrival in these mountains we have had a hard time here. We have had a land such as no other people would ever have pretended to occupy. It was once considered the most dreary, desolate, barren place on the face of all North America, a land where it was supposed that no human being could subsist, or in which if he undertook to subsist by the labor of his hands by cultivating the earth, he would perish. But by hard labor and perseverance we have made ourselves comfortable homes in what was formerly a desert, and the Lord has been very favorable to us and really has blessed us far beyond anything we could have anticipated when coming here, and he has caused that the seasons should be very fruitful as a general thing; and this land, which appeared so desolate, barren, parched up and so full of drought, has become a fruitful land, and the Lord has fulfilled many and many a prophecy recorded in Isaiah and the Psalms of David in relation to making **the desert blossom as the rose and making it like the garden of the Lord**. It is thus prophesied, and that it has been fulfilled no one can dispute, who will reflect and realize for a moment what the Lord has done since we came here to his land. When the pioneers reached here, in July, 1847, we went out to what is now termed Black Rock, over beyond the first point of the western mountains; we went into the

lake to bathe, and we could walk up to that rock, the water being several feet below the dry ground on which we walked to get to it. What do you now behold? Ten feet of water over that ground on which we walked. The Lake, since then, has been continually rising, until ten or twelve feet of water have been added to it. We might naturally have supposed that it would have fallen that much instead of rising. Why? Because the waters, which before then had been continually emptying into the Lake were withheld from it and used to irrigate the soil and evaporated again into the heavens. This, according to natural appearances, would have a tendency to lower the streams; but with all the use of the waters and of the streams for the irrigation of crops, &c., there has been a continual rise in the Lake. We read **numerous prophecies referring to the last days, in which it is said that the wilderness should be like the Garden of Eden, and that the desert should be made to blossom as the rose, that it should blossom abundantly, and rejoice even with joy and singing,** and that they should have songs of melody, thanksgiving in the desert, &c. I might quote you numerous chapters in Isaiah and in the Psalms of David, relating to this subject, but I have not time, I want to pass along to other points. (Orson Pratt, Journal of Discourses, Vol. 17, pages 296-297, February 7, 1875)

Is there anything said about this desert in prophecy? Yes. You can find many prophecies in Isaiah, David's psalms, and other Prophets, predicting that, about or near the time of the coming of the Lord, **"the wilderness and the solitary place shall be made glad for them." That the "desert shall rejoice and blossom as the rose; it shall blossom abundantly,** and rejoice even with joy and singing." Isaiah further says that "the Lord shall comfort Zion; he shall comfort all her waste places, he shall make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be bound therein, thanksgiving and the voice of melody." Also that he would "cause springs of water to break out in the desert, and that the parched ground should become pools of living water."

How is it brethren? I appeal to you who are acquainted and were here in 1847? Many of you know that, in places where there would be a little spring then, about sufficient to water half an acre, now there is water enough to water land sufficient to sustain several hundred families. This is a literal fulfillment of the prophecy which says that "the parched ground shall become pools of living water." (Orson Pratt, Journal of Discourses, Vol. 17, pages 318-319, February 28, 1875)

It seems, then, that the Lord has a particular set time in his own mind when he would again pour out his spirit from on high upon his people, and more especially upon the house of Israel; and when that time arrives, there will not only be a great moral reformation among the people, but we are told that the revolution will extend to the land also, for the Prophet says here, that when the Spirit is poured out from on high, the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest. What are we to understand by the prediction that the wilderness shall be a fruitful field when the Spirit is poured out from on high? We are to understand the same as is recorded in the thirty-fifth chapter of this prophecy, a small portion of which I will read. Speaking of the gathering of the Israelites in the latter times, he says--"The wilderness and the solitary place shall be glad for them; and **the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing:** the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God."

Now, to comprehend that this is to be a latter-day work, and not a work that was to take place soon after the prediction was uttered [by Isaiah], we

will read the following verses--"Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, be strong and fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you."

That has never been fulfilled; but preparatory to the time when God will come with vengeance to sweep away wickedness from the face of the earth, the house of Israel will be gathered back to their own lands, and the people of God will be permitted to dwell in the wilderness, and that wilderness will become a fruitful field. It is even said that **the desert should rejoice because of those who are gathered, and should blossom as the rose.**

Now that is something that has been fulfilled during the last quarter of a century, here in this wilderness, barren, desert country. The great latter-day work has commenced, the kingdom of God has been reorganized on the earth; in other words, the Christian Church in all its purity and with all its ordinances, has been reorganized upon the face of the earth, and the time has at length come when the Spirit of God has been poured out from on high. Until that period arrived, there was no hope for Israel, no hope for the land of Palestine, no hope for the redemption of the tribes scattered in the four quarters of the earth; but when the wilderness should become as a fruitful field, when the spirit should again be poured out from on high, through the everlasting Gospel of the Son of God, then the people should be gathered together by the commandment of the Lord. As is here stated, his Spirit should be the instrument in gathering them together. "My mouth, it hath commanded this great gathering." then we may look out for a change upon the face of the land where this gathering takes place; we may look for **the deserts to become like the garden of Eden, to blossom as the rose that blossoms in rich and fertile gardens, and to blossom abundantly, and the desert to rejoice with joy and singing.** We are to look also, soon after this period of time for the great Redeemer to come. "Say to them that are of a fearful heart, be strong, fear not, behold you God will come with vengeance; he will come and save you," having reference to his second coming in the clouds of heaven, with power and with great glory, attended by all the angelic hosts; coming in flaming fire to consume the wicked from the face of the earth as stubble, to burn them up, body root and branch, while the Saints that are left will go forth upon the face of the earth and grow up as calves of the stall, and tread upon the ashes of the wicked. (Orson Pratt, Journal of Discourses, Vol. 18, pages 142-143, August 30, 1875)

At present we have a considerable agitation against this people regarding political matters. I have noticed, as president of the Colorado mission, that according to the reports from our Elders our meetings have double the number of attendants that they had before this agitation, and they sell double the amount of Church literature that they did before. And I wish to tell the Latter-day Saints present that it is not only the converts of this people that are our friends. When we went into Colorado we were entire strangers, but after we began to lift up our voices, we found many friends. Many are friendly that do not care, for special reasons, to have it announced. I have had conferred upon me all manner of favors and courtesies by friends that have been raised up of God; the people are friendly to us--those who see what has been done by the people who inhabit these rocky mountains from Mexico to Canada, and **who have made a sterile desert to blossom as the rose.** Today I could take a buggy in the northern or western part of the State of Colorado and travel from one end to the other and stop every night with a friend of the Latter-day Saints, while we have probably 260 converts, we have thousands and thousands of friends raised up by the Lord. My testimony to you is that there is not one man out of a hundred, when he hears this Gospel preached in its purity, but what says in his heart, "that is true" but he has not the moral stamina to embrace it; but he has the courage to provide for our wants, and

they do it freely. I rejoice in this labor in connection with my young brethren. I can do but little. One man can do but little in this great world of ours, it is so large. Our labors are confined to a very narrow compass, but nevertheless we can all do something. I can say, in connection with my brethren, that the Lord has blessed us in our labors, I have been blessed and have felt free in my spirit, that is, as free as it is possible for a man to be who is laboring under a burden of debt as I am and away from home principally and with no opportunities to satisfy my creditors. But having been called by the servants of God to go and preach the Gospel, I go forth and do the best I can, knowing that God will overrule all things for my good in so doing. In the various nations of the earth the Lord is blessing the brethren; He is verifying His promises to the children of men. (John Taylor, General Conference Reports, April 1899, pages 24-25)

Are we not a blessed people, and is there any member of the Church that is so blind as not to be able to recognize the providences of the Lord in His hand, dealing with this people? What do we witness this morning? Why, the hosts of Israel have come tip to worship the Lord. For this purpose they have come from the most distant corners and recesses of Zion,--that beautiful Zion of which we have heard during this conference, and of which we hear at all our conferences. You will remember, brethren and sisters, that Isaiah, that mighty prophet of Israel, looking down through the centuries twenty-six hundred years, makes use of language something like this: (speaking of Zion) **"And the wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing... for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water."** Speaking of the same thing in a little different language, he says: "For the Lord shall comfort Zion: He will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody." Now, I submit that anybody who is looking for Zion must expect to find at least two very essential features: first, be must look for a wilderness and a solitary place, which shall afterwards become like the garden of Eden, and shall blossom as the rose....

And all this, brethren and sisters, in fulfilment of prophecy. Are not the words of Isaiah fulfilled literally? Did not that band of pioneers find a "wilderness" and a "solitary place?" and later on, as the years rolled by, did not this wilderness blossom as the rose? Take Salt Lake City and the Salt Lake valley, Provo and the Utah valley, Ogden and the Weber valley, Logan and the Cache valley, and Brigham City and the Bear River valley. Are not these places like Eden? Are they not fruitful as the garden of the Lord? Again, think of Davis County. Is it not the very garden spot of the world? Is there any soil anywhere that produces more abundantly and richly than the soil of our neighboring county? And never upon Mother Earth has there been raised and matured such beautiful, such luscious fruit as will be found on exhibition today at the Davis County Fair,--this very day! At the Irrigation Congress which was held at Boise, when the fruits of Utah, Idaho, Washington, and other western states, were brought into competition, the fruits from Utah, the fruits of Zion, took the first prize and justly so. (Rudger Clawson, General Conference Report, pages 33-34, October 1906)

A traveler passing through the fertile Utah valleys in a luxurious Pullman car, on his way to the Golden State, volunteered to say as he looked out over the cultivated fields and blooming orchards: "No wonder Brigham Young chose these well watered and beautiful valleys as a permanent home for your



people."

It was the spring of the year; the fields were green with the grain of the summer's harvest; the fruit trees along the way were in full bloom, and everywhere, in a land of great fertility, appeared the glorious prospect of an abundant yield. Such remarks are often made by those who hurriedly pass through our State and see conditions as they are today. How very little do they know of the early history of our State, and the almost superhuman struggle of the pioneers to make **"the wilderness and the solitary place... glad for them,"** and **"the desert...rejoice, and blossom as the rose."** (Joseph Fielding Smith, Doctrines of Salvation, page 346)

### **Millennial Fulfilment**

This important period, which is of all others the most marvelous in human existence, has found a place, either directly, or indirectly, in the writings of a majority of the sacred writers. Both prophets and apostles, in addition to the direct notice which they have taken of it, there are many beautiful allusions to it, such as is found in 104th Psalm, 3 and 4 verses, which reads thus, "Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh on the wings of the wind: who maketh his angels spirits; his ministers a flaming fire:" Or, as some have translated it, "who makes winds his messengers, and flaming fire his ministers." Here the allusion is doubtless to his coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references are numerous: some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, 35th chapter, [Isa. 35:1-4] **"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.** It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them who are of a fearful heart, Be strong, fear, not: Behold, your God will come with vengeance, even God with a recompense; he will come and save you." Any person who will read this chapter through with care, will see that the coming of the God of Israel, or of their Messiah, here spoken of, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. (Evening and Morning Star, Vol. 2, No. 19, April 1834)

From what we have previously shown respecting the Savior's second advent into the world, there can be no difficulty in understanding to what the Psalmist had an allusion in the foregoing quotations. As there is no reign of the Lord mentioned which is to be on the earth, but the thousand years' reign, or Millennium, the reader has only to notice that it is the world which is to rejoice, and the earth is to be glad, when the Lord reigneth. The matter therefore is settled, that it is his reign on the earth on which the Psalmist had his eye fixed, when he wrote the foregoing Psalms. Two things are to be noticed in the above quotations. The first is, that the Lord is to reign on the earth, and secondly that when he reigns on the earth, it is to be glad and to rejoice. The fact of the world being established, and the earth rejoicing, will enable us to understand many passages of scripture, that we otherwise could not understand; but with the aid of these facts will become very plain, and vastly interesting to the believers -- a few of which we shall quote. We will begin with Isaiah, 35:1. The prophet thus expresses himself: "The wilderness and the solitary place shall be glad for them, and **the desert shall**

**rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing:** the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." From the 1st to the 8th verse. A small degree of attention will enable the reader to see that Isaiah and David had their eyes fixed on the same period. David says, The Lord reigneth let the earth rejoice, let the multitude of isles be glad thereof. Isaiah says, The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. We see that they both have said the same thing; that is, the earth is to rejoice and be glad when the Lord reigns. Isaiah says, your God will come with vengeance, even God with a recompense, he will come and save you. For what will he come? to reign upon the earth, and to make the wilderness be glad and the desert to blossom as the rose. Let any person read the above quotations with care and he cannot but see that all refer to the same period. (Messenger and Advocate, Vol. 1, No. 4, January, 1835)

A society of the above description, will doubtless suit John's description in every respect, as before quoted, nor could the mind conceive of a people in circumstances more agreeable, nor yet more desirable, than to enjoy the high privileges above mentioned: a people where their sons should be as plants grown in their youth, whose conduct should never wound the feelings of their parents, nor bring a stain on their characters, nor yet cause the tear of sorrow to roll down their cheek; their daughters also, as corner-stones, polished after the similitude of a palace: without spot, without blemish, the comfort of their parents. This is securing to a person, one of the greatest sources of human happiness, to have his family without reproach, without shame, without contempt, and his house a house of peace, and his family a family of righteousness, and his habitation a habitation of holiness: add to this the abundance of the good things of the world, his garners full of all manner of store: that is, every thing which his nature could enjoy, while his flocks are bringing forth their thousands and their tens of thousands, in his streets, and we have before us a society or generation of persons whose earthly lot, above all others, is desirable, and an order of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his saints; then all sorrowing and sighing will cease; then will Israel sing a new song upon a psaltry and an instrument of ten strings; then shall their sons be as plants grown in their youth, and their daughters, as corner-stones, polished after the similitude of a palace; then will the earth bring forth in its strength, so that their garners shall be full, affording all manner of store; then shall their sheep bring forth their thousands and tens of thousands in their streets; **then shall the wilderness and the solitary place be glad for them, and the desert blossom as the rose;** then shall the blind see, and the lame man leap as an hart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is establish that it cannot be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is

therein: then shall all the trees of the wood rejoice. Before the Lord for he cometh," &c.

Let the reader notice particularly, that all this is to take place when the Lord comes. (Messenger and Advocate, Vol. 1, No. 5, page 68, February, 1835)

The restoration of the earth is a thing that the prophets have mentioned with much firmness: for indeed, they well knew the advantage of such a work. Isaiah speaking of this work says: "The wilderness and solitary place shall be glad for them; and **the desert shall rejoice and blossom as a rose!**" "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass, with reeds and rushes." -- Isa. xxx. 1-7. Thus the barren deserts are to become fruitful, and springs of water, sprung up in the thirsty land. David speaking of the return of Israel, and the Millennium says: "The Lord shall give that which is good: and our land shall yield her increase." Joel says: "At this time their floors shall overflow with wheat, and the fats with wine and oil." "And ye shall reap and eat in plenty and be satisfied." It is evident from the foregoing that the curse will be taken off of the earth, that it may yield its fruit in abundance. And from the following we are led to believe, not only that the curse will be taken off, but that the continents, and islands, will be brought together, or restored to their original place; as they were when they were all in one place. It is said, that when the Lord appears the mountains will flow down at his presence, and the valleys be exalted, crooked things be made straight, rough places a plain, and that the earth shall tremble exceedingly. John speaking of this work says: "And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty and earthquake, and so great." "And every island fled away, and the mountains were not found." -- Rev. xvi. 18-20. -- See also Rev. vi. 14. Thus the islands are to be moved out of their places; and as it is the time of restoration, they will in all probability return and join themselves to the main continent from whence they came. Isaiah speaking of the lands of Zion, and Jerusalem, that is, the Eastern, and Western continent, says: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." -- Isa. Ixii, 4. Now according to the above, the islands and continents will be brought together, the mountains thrown down, and the great waters rolled back to the place where they were at the beginning; and in a word, the earth will be restored to its primeval state, be purified by fire, the curse taken off, and it made fit for the abode of saints. (Times and Seasons, Vol. 3, No. 7, page 673, Feb. 1, 1842)

We shall now turn to two parallel passages, D&C 133:25-15 and Isaiah 35:1-10, and weave them together into one consecutive account. They both speak of the same events, and each one supplements and enlarges upon the concepts revealed in the other. Their united voice teaches and testifies of what is to be in the coming day when the Ten Tribes of Israel are led back to their ancient homeland.

"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh." So proclaims our modern revelation. The setting of what is to follow is thus millennial. Christ is among his people and is King over all the earth. It is the day of the new heaven and the new earth. Thus, of it, Isaiah says: "The wilderness and the solitary place shall be glad for them" -- that is, for those who then dwell on earth and who shall

possess it from generation to generation -- **"and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."** The whole earth shall be as the Garden of Eden, for the earth has been renewed and received its paradisiacal glory. And those who dwell on earth shall see the glory of God, for he shall dwell among them. (Bruce R. McConkie, The Millennial Messiah, pages 324-325)

After our Lord comes and the new heaven and the new earth are a reality, then the earth will bring forth bounteously to support the billions of our Father's children who shall soon find lodgment on its surface. We do not know what changes will cause this to be. Our knowledge is limited to a few slivers of revealed truth here and there throughout the canonized word. Our revealed description of the millennial return of Israel says: "They shall smite the rocks, and the ice shall flow down at their presence. And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land." (D&C 133:26-29.) If the great ice masses shall flow down before them, it presupposes worldwide climatic changes. And if the deserts are freely watered, conditions will be far from what they now are. It could be -- we do not know, we can only speculate -- it could be that the axis of the earth will become upright and no longer have the twenty-three-and-a-half-degree tilt that causes seasons. It could be -- we do not know -- that such was the case in the beginning, which might account for the great glacial ages about which scientists speculate. The first mention in the scriptures of "seedtime and harvest, and cold and heat, and summer and winter," as we know them, is found after the flood of Noah. (Gen. 8:22.) At this point, it is wise to state that there is much more that we do not know than that which is known about many things that were anciently and that will be again.

The change in the earth itself is described in Isaiah on this wise: "Thorns and briers" shall prevail in the land, "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Then righteousness will prevail, "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places," saith the Lord. (Isa. 32:13-18.) **"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."** (Isa. 35:1-7.) "I will even make a way in the wilderness, and rivers in the desert," saith the Lord. (Isa. 43:19.) "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.) (Bruce R. McConkie, The Millennial Messiah, pages 625-626)

With Babylon gone from the scene, a huge sigh of relief goes up; at last the world is quiet and at rest. The golden city, the oppressor, is no more. (Isaiah 14:4.) The whole earth is at rest. "Good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1.) "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." (Isaiah 60:18.) On the contrary, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." (Isaiah 11:4.) "Where is the fury of the oppressor?" (Isaiah 51:13.) "Ho, ...

he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread?... Come unto me: hear, and your soul shall live." (Isaiah 55:1-3.) Wonder of wonders, in that day a man will be worth more than gold--a complete reversal of values. At the same time the forests return and the trees rejoice: "No feller is come up against us." (Isaiah 14:8.) Isaiah often equates the growing wickedness of the world with the brutal and wasteful exploitation of nature, which has reached an all-time climax in the present generation. We all know his most poetic lines: "The leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones lie down together: and the lion shall eat straw like the ox." (Isaiah 11:6, 7.) In my school days this was the prize illustration of the unrealistic Isaiah, zoological nonsense. It was not the "nature red in tooth and claw" of our own neo-Darwinian world. Since then a lot has been learned about the true nature of certain savage beasts. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9.) **"The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, ... In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water"** (Isaiah 35:1, 2, 6, 7); "that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this" (Isaiah 41:20). (Hugh Nibley, *Collected Works of Hugh Nibley*, pages 245-237)

### **A Spiritual Blooming as Well as a Physical Blooming**

Aside from making the desert bloom and establishing their society, Brigham Young and the Saints went about making sure there was a spiritual blooming as well.

Temple construction was a topic of immediate interest, if not immediate action. The very first week Young had arrived in the valley they identified the Temple lot and surveyed the city plots. Construction on four temples was started during Young's lifetime. Although there was no completed Temple for the majority of Young's time in Salt Lake, the granting of endowments started on Ensign Peak and then continued in the Endowment House until the St. George Temple was completed.

And, despite the hostility facing the Church, missionary work continued unabated.

### **Ensign Peak**

I cannot find much on it, but apparently for a relatively short period of time, until the Endowment House was built, Ensign Peak was used as natural temple and ordinances were performed there.

"It was moved and seconded that Elder Addison Pratt, James Brown, and Hiram H. Blackwell, go to the Society Islands to preach the gospel. Carried." Such the action of the conference of October 6th, 1849; and shortly afterwards these men left the valley on their way to the islands. Sometime previous to starting upon this mission, Addison Pratt, who had been a faithful elder for many

years, but on account of his absence on previous missions in the South Pacific Islands had not had an opportunity to receive the endowment ceremonies of the temple, was taken to the summit of Ensign Peak and there received those sacred ordinances, the mountain being dedicated especially for that purpose. This action was in harmony with the instructions of the Prophet in Nauvoo when he said that these ordinances of the temple under certain circumstances might be obtained on the mountain top, as Moses did them. (B. H. Roberts, *Comprehensive History of the Church*, Vol. 3, page 386-387)

### **The Endowment House**

An Endowment house is a building or place where certain temple ordinances may be administered, outside of the temple itself. Moses erected a tabernacle in the wilderness as a "temporary temple"; by analogy, so did the Prophet Joseph Smith. Before the Nauvoo Temple was completed, the large upper room of Joseph Smith's red-brick store building in Nauvoo, Illinois, was used to confer the first temple ordinances on a few leaders of the Church on May 4, 1842, and then on their wives. These ordinances, called endowments, consisted of a course of instruction and rites that included prayers, washings, anointings, and the making of covenants with the Lord Jesus Christ.

The Latter-day Saints occasionally used a mountaintop as their temporary temple, and President Brigham Young dedicated Ensign Peak, a hill just north of Salt Lake City, Utah, as a "natural temple." Though Brigham Young designated a temple site in Salt Lake Valley on July 28, 1847, just four days after his arrival, the temple took forty years to build. In the meantime, the upper floor of the Council House, Salt Lake City's first public building, served 2,222 members of the Church as their Endowment house between February 21, 1851, and May 5, 1855.

A more permanent Endowment house, designed by Truman O. Angell, Church architect, was soon built on the northwest corner of Temple Square. Brigham Young named it "The House of the Lord." It was dedicated on May 5, 1855, by Heber C. Kimball. The main structure was a two-story building 34 feet by 44 feet, with small one-story extensions on both ends. The first floor had a room for washing and anointing, and also "garden," "world," and "terrestrial" rooms. The upper floor was the "celestial room," with an adjacent sealing room.

On the average, 25 to 30 endowments were given daily, for a total of 54,170 in the thirty-four years it was used. And an average of 2,500 marriages were also performed annually. In addition, the Endowment house served as a place for special prayer circles and the setting apart and instruction of newly called missionaries.

As the Salt Lake Temple neared completion, the Endowment house was torn down in November 1889. The Salt Lake Temple was dedicated April 6, 1893. A long-anticipated holy place for temple ordinances was then permanently established in Salt Lake City. (Encyclopedia of Mormonism, entry for "Endowment Houses" page 456)

### **The Salt Lake Temple**

The Salt Lake Temple is an impressive structure standing on the ten-acre Temple Square in the heart of Salt Lake City. For

many years after its construction, the temple physically dominated the Salt Lake Valley. While other buildings now tower over it, the gray granite structure is still recognized as the religious symbol of The Church of Jesus Christ of Latter-day Saints worldwide. Millions of visitors annually have seen the building. Photographs of the temple have gone to scores of countries where people who have never personally seen the structure identify its striking presence with the Church and the city.

**SITE SELECTION.** Several days after the LDS pioneers entered the Salt Lake Valley in July 1847, Brigham Young planted his walking stick at a certain point while traversing the ground with some associates and exclaimed, "Here we will build the temple of our God" (Gates, p. 104).

**CONSTRUCTION.** Construction on the temple began on February 14, 1853, with Brigham Young turning the first shovelful of dirt in ground-breaking ceremonies. That April 6, the cornerstones were laid, following the pattern established for temples by Joseph Smith (cf. TPJS, p. 183). By this date, Truman O. Angell and William Ward, architect and assistant, had completed plans for the foundation and part of the basement, and Brigham Young had approved them. Sandstone from nearby Red Butte Canyon provided the basic material for the foundation and footings. The great walls of the building were to be granite from a vast mountain deposit in Little Cottonwood canyon about twenty miles away.

The foundation was completed in 1855, and some granite blocks were assembled on the site. Then, in 1858, under threat of an approaching U.S. army unit (see Utah Expedition), the Saints evacuated Salt Lake City and temporarily moved southward. They buried the foundation of the temple, leaving the appearance of a plowed field.

Work on the temple was not resumed for several years. Some deterioration of the foundation was discovered when it was reexcavated, and replacements were made with stone of the best quality. The exterior walls from the ground up, eight feet thick at ground level and six feet thick at the top, were painstakingly prepared and fitted from solid granite.

Transporting the granite from the mountain quarry proved to be a severe challenge. The builders tried using a wooden railroad spur, a canal, special roads, and even a uniquely constructed wagon. Although it was less than forty miles, a round trip required four days. The arrival of the transcontinental railroad in 1869 and the later laying of a spur into the canyon for mining purposes resolved the transportation problem.

As many as 150 men worked on the temple at any given time. During the forty years from the beginning to the end of the project, they also completed the construction of the great domed Tabernacle, the Assembly Hall, the Temple Annex, and a 15-foot-high wall that, a century and a half later, still sequesters Temple Square from the city that surrounds it.

**COMPLETION AND DEDICATION.** The capstone was laid April 6, 1892, one year before the dedication, amidst a tremendous spiritual outpouring of appreciation and anticipation. After the large spherical capstone was put in place, the people unanimously adopted a resolution to complete and dedicate the building one year from that date. That afternoon, the 12-foot-high gold-leafed copper statue representing the angel Moroni was placed on the central eastern spire, anchored through the capstone with huge weights suspended into the tower below.

The temple was completed within the year, and the dedication was held on the appointed date-April 6, 1893-forty years after

Brigham Young laid the cornerstone. More than 2,250 people crowded the large Assembly Room on the fourth floor of the temple for the first of twenty-three dedicatory sessions that continued over almost three weeks. Many reported having spiritual experiences at the dedications. President Wilford Woodruff offered the dedicatory prayer, and the hosanna shout and original inspirational music were rendered (see Dedications). The sacred celebration was concluded with the singing of a special hymn saluting the sentiments of the people: the Hosanna Anthem. (Encyclopedia of Mormonism, entry for "Salt Lake Temple", pages 1243-1245)

### **The St. George, Logan, and Manti Temples**

These temples were completed as follows:

|            |      |
|------------|------|
| St. George | 1877 |
| Logan      | 1884 |
| Manti      | 1888 |
| Salt Lake  | 1893 |

Brigham Young only saw the St. George Temple completed and dedicated it himself. Young died shortly after the dedication.

### **Missionary Work Progresses**

Even though the Saints had effectively been driven out of the United States, they did not seek safety in seclusion. The missionary efforts abroad continued. In fact, in PH/RS we have been using the Teachings of Joseph F. Smith lesson manual and it contains anecdotes about his missionary labors. He served a mission in Hawaii at this time in the early years of the Saints in Salt Lake. Parley P. Pratt continued serving missions and was ultimately killed while serving a mission:

In 1851 the First Presidency called Elder Pratt to preside over a "General Mission to the Pacific" with headquarters in San Francisco. Sensing a duty to the peoples of Latin America, he, with his wife Phebe Soper, and Elder Rufus Allen, sailed to Valparaiso, Chile, in September 1851. Frustrated by language difficulties, poverty, the death of an infant son, and the ecclesiastical and political conditions in Chile, the missionaries returned to San Francisco in March 1852....

In 1856 Elder Pratt was called to another mission to the Eastern states. While returning to the West on May 13, 1857, he was killed by a man who had been seeking to murder him. This occurred about twelve miles northeast of Van Buren, Arkansas (S. Pratt, 1975). A monument now marks the site of his burial. (Encyclopedia of Mormonism, entry for "Pratt, Parley P.", page 1117)

Many others were likewise called to serve:

It was decided that Elder Jesse C. Little who had made the journey to the Salt Lake valley with the Pioneers and had returned with them, should resume the presidency of the churches in the eastern



states; that John Brown, another of the Pioneer company, be appointed to labor in the southern states; that Ezra T. Benson, Amasa M. Lyman and a number of other elders should visit the branches of the church in the south and east both to instruct the saints and gather means to assist in the western movement; that Orson Pratt should go to England to preside over the missions in the British Isles; that Wilford Woodruff should be sent to take charge of the work in Canada and Nova Scotia. Thus an impetus was given to the missionary work of the church; and the saints scattered abroad would be made acquainted with the movements of the church leaders in selecting and founding a new gathering place for the saints, by those who had participated in that work, and therefore were better prepared to impart information, and represent the very spirit in which the work had been accomplished. Orson Hyde, Geo. A. Smith, and Ezra T. Benson were appointed to take charge of affairs at Kanesville and vicinity. It was also decided in the early spring of 1848, as a number of the saints were likely to stay at Kanesville for some time to publish a paper in the interests of these then frontier settlements. Orson Hyde was sent east to procure a press and type for the proposed publication. (B. H. Roberts, Comprehensive History of the Church, Vol. 3, page 307)

Addison Pratt, a returned missionary from the South Pacific Islands, since the Church had no temple at that time, was taken to the summit of Ensign Peak and given his endowments, that he might return to those islands of the sea in which he had labored, with greater spiritual power. and with his two other companions go on with the work that had been opened up in those far away lands.

Elder Amasa M. Lyman and Charles C. Rich, the latter a newly ordained apostle of the Lord Jesus Christ, were sent to the Pacific Coast, to California, to gather up those who had gone astray, and save the scattered sheep of the house of Israel.

Orson Pratt, in 1848, had been sent to England, to preside in that mission; and at this wonderful conference, of 1849, Franklin D. Richards, a newly ordained apostle, at the time, and a young man then, was sent to join Elder Pratt in the British mission.

Elder Lorenzo Snow was called to open the door of the Gospel in Italy and in other lands of Europe and India.

Erastus Snow was called at the same time to open the door of the Gospel to the Scandinavian nations.

Elder John Taylor was sent to open the door of the Gospel to the great empires of France and of Germany. These brethren had marvelous success, for God was with them, in establishing periodicals in the languages of the nations to which they were sent; also in translating some of the standard works of the Church--the Book of Mormon, the D&C, and other works. They made wide proclamation of the Gospel in those days, and founded the missions that have continued until this present time in those several lands. The work under Elders Pratt and Richards, in England, had a wonderful development. In the little less than three years that Orson Pratt presided in that land, the "Millennial Star" increased in its circulation from three thousand seven hundred to twenty-two thousand. In about the same length of time, a little less than three years, in the British Isles, twenty-two thousand were added to the Church of Christ, and five thousand five hundred were emigrated to the land of Zion. You see

how wonderfully God blesses His Church when she pays full and complete attention to this holy office of making proclamation of the word of God to the inhabitants of the earth. It is the source of strength and life and progress to the Church. (B. H. Roberts, General Conference Report, April 1915, pages 130-131)

## **Conclusions**

Now, focusing on the positive makes it look like the Saints had it pretty easy and did well without adversity. However, this is not the case. The Saints endured persistent problems with the government, local native Indians, famine and plagues of crickets, from "winter saints" and gold fever, and rebellion from within. But, despite all of this, the Church flourished, prospered, and overcame it to dominate the physical and spiritual landscape of the time.