DESERET EVENING NEWS.

TRUTH AND LIBERTY.

VOL. IX. SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, MARCH 18, 1876. NO. 98.

GEORGE DUNFORD,

SELLING OFF--SACRIFICE!

SELLING OFF!

BOOTS AND SHOES,

Selling Off--Sacrifice--Selling Off,

HATS, CAPS and GLOVES,

SELLING OFF--SACRIFICE--SELLING OFF.

F. A. MITCHELL. DAVID JAMES.

Mitchell & James

RESPECTFULLY announce to the Public that they continue to occupy their new premises on

WEST TEMPLE STREET,

Opposite City Meat Market,

Where they hope, by strict attention to business and small profits, to merit the continued patronage heretofore so liberally bestowed upon them.

TIN, SHEET IRON AND Coppersmiths.

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GALVANIZED IRON CORNICE,

Gas, Water and Steam Fitters,

WEST TEMPLE STREET,

Opposite City Meat Market.

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Consumers should call on

R. N. RUSSELL,

Two doors South of Theatre, and get

COARSE SALT

AT

SIX Dollars a TON or 35cts a hundred pounds; FINE SALT, in large sacks 75cts a hundred.

CHEAP ENOUGH SURELY!

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L. M. RUMSEY & CO.

Manufacturers and Jobbers of

Pumps and Fire Engines,

Lead Pipe and Sheet Lead, Iron Pipe Fittings, Belting, Hose, Packing and Agricultural Implements.

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DAVID O. CALDER.

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Grand Medal of Merit.

VIENNA WORLD'S FAIR. 1873.

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FOR COAL AND WOOD

The best Bituminous Coal Cooking Stove in the World!

THE MONITOR has gained a far-famed reputation. No higher encomium can be bestowed upon a Cooking Stove than to say that every house-wife who uses it speaks in its praise and recommends it to her neighbors and friends, for economy, cleanliness, and reliability in all its operations.

47,864 MONITORS NOW IN USE.

All our Stoves are kept for Sale by Z. C. M. I. and all its Branch Stores; also by all the Co-operative Stores in the Territory.

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DISCOURSE

BY

ELDER ORSON PRATT,

DELIVERED IN THE

New Tabernacle, Salt Lake City, on the Afternoon of Sunday, August 30th, 1875.

REPORTED BY DAVID W. EVANS.

I WILL read the latter part of the 32d chapter of Isaiah, commencing at the 13th verse. [The speaker read from the 13th to the 20th verse inclusive.]

It is very evident from these predictions of the Prophet Isaiah that he, by that spirit which opens the future, was able to see the calamities that would come upon the house of Israel, and not only upon the people, but also upon the promised land, the land of Canaan, now called Palestine. A curse was predicted upon that land, that instead of bringing forth those things that were necessary to sustain a people, it should bring forth briars and thorns. We are also told that this desolation should remain for a long period, until the spirit should be poured out from on high, until, in the purposes of the Most High, he should pour out his spirit, and that would produce a great change upon that land, but until that time it was to be desolate. All the houses of joy in the Jewish city were to be desolate, and, as it is recorded in other passages in Isaiah, they were to be the desolations of many generations. Not the desolation of seventy years, as happened to Israel in their Babylonish captivity, which only comprised about one generation, but the desolations were to be for many generations, during which that land was to lie uncultivated. The latter rains were to be withheld and the land was to become dry and parched up, bringing forth thorns and briars, and this was to continue until the Lord poured out his spirit from on high.

It seems, then, that the Lord had 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, do we 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, 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 recompence; 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, 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 your 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, both 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.

The prophet says that, when Jesus comes with vengeance and destroys the wicked, redeems the desert, and causes the wilderness to become a fruitful field, then the lame man shall leap as a hart, the tongue of the dumb shall speak, the ears of the deaf shall be unstopped, 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.

A great many people enquire of the Latter-day Saints—"Why is it that you do not heal up all of your sick and those who are afflicted among you?" This question is often asked. Says the enquirer—"If you are the true Christian church; if God has indeed sent his angel from heaven, as you Latter-day Saints testify that he has; if he has indeed organized his kingdom on the earth for the last time, preparatory to the day of his coming; how is it, if you have those gifts that they had in the ancient Christian church, that all your lame and blind and dumb, and those who are afflicted are not healed up?" I answer, for the same reasons that the ancient Christians were not all healed. If they had always been healed in ancient times in the church they would have been living now. The time came for them to die, and they did die, notwithstanding all the faith of the ancient Christians, and notwithstanding they had power to say to the lame—"Be thou healed," and the lame would leap as a hart; notwithstanding they had power, in the name of Jesus, to command blindness to depart from the children of men, and to command all manner of plagues and pestilences and they were subject to their command in the name of Jesus, yet, after all, all the ancient Christians died. Why did they not heal them, keep them along, and not let them die? Because that was not according to the order which God has established. When a man or woman is appointed unto death you, nor I, nor Peter, nor James, nor Paul, nor John, nor any other man of God can heal them in the name of Jesus. Why? Because God has otherwise determined. But that did not do away the gift of healing in ancient times; that gift was abundantly made manifest, notwithstanding there were many who were sick who were not healed.

So in the latter-day kingdom, when the spirit is poured out again from on high, when God begins to manifest these ancient gifts again among his people, and the blind among them are made to see, and the deaf to hear, and the tongue of the dumb is made to speak, and the lame is made to walk—when all these things begin to take place among the people of God, still there will be many, very many, that will not be healed, otherwise the prophecy will not be fulfilled.

At the very time the Saviour makes his appearance and comes with vengeance, there will be the sick, the lame, the blind, the dumb, the maimed, and those afflicted with all manner of diseases. The prophet says that when he comes and finds them in this condition, "Then shall the eyes of the blind be opened, the ears of the deaf be unstopped, the tongue of the dumb speak, and the lame man shall leap like a hart," &c. So there will be something left for Jesus to do, when he comes in flaming fire, to heal all the sick who have not faith to be healed prior to that time. But when Jesus comes, he brings all the Saints with him; he raises the righteous dead from their graves, not as he raised Lazarus—to mortality, but he raises them up, male and female, with immortal bodies, to reign here on the earth during the period that he himself shall reign, during the great Sabbath of creation, the millennial reign of one thousand years.

Now, we would naturally suppose that during that period of a thousand years every body would have the power of faith to be healed. But no, though the Son of God is there, though the righteous dead with their immortal bodies are there, yet old men will die even then, for it is according to the design and purpose of the great Jehovah. Though there will be no one to fall asleep in infancy, though none of the youth will die in that day, though there will be no middle-aged persons upon whom death will lay his powerful grasp, yet the aged, or, as Isaiah says in his last chapter but one,—"The days of my people shall be as the days of a tree, and mine elect shall long enjoy the work of their hands. A child shall not die until he is a hundred years old." We would naturally suppose that the Lord being here, all the resurrected Saints being here, he would not let them die when they become old, but he lets them pass away according to the decree that was made when man fell and was cast out from the presence of the Lord. They must die, the penalty must come upon them.

But with regard to the wilderness that is here spoken of—"Water shall break forth in the desert, springs of living water, streams also in the desert, and the parched ground shall become a pool and the thirsty land springs of water"—have you seen anything of the nature of this prediction fulfilled? Latter-day Saints, how was it with this wilderness twenty-eight years ago this summer when the pioneers entered this land, and when several thousands followed them in the autumn of that same year? What did you, who were appointed to explore the country, find? Many places parched up, looking as though there had been no water or rain from heaven for many years. You began to form your settlements on the streams that ran down from the melting snows in the mountains; and in a very short period of time you began to send forth your settlements north and south and west. Occasionally you would find a little spring that would break out from under the threshold of the mountain, sufficient to water perhaps acre of ground, and only one family could go there and settle. What do you find now? The same streams that would only water one acre of ground then—you know I am speaking to people who know for themselves, for they have seen it—the water in those very localities is now sufficient to water from one hundred to five hundred acres. What do you think of that? Have you realized that the hand of the Lord is with you? that he has indeed fulfilled that which he spoke by the mouth of his ancient prophet, when he said—"For in the wilderness waters shall break forth and streams in the desert &c."? He meant just what he said, and you have come hither and proved his words to be true.

I recollect travelling through this country, some three or four hundred miles, in the early days, soon after we had begun to branch out from this city to the north and the south, I found sometimes on a little stream of water from two to three families, and one or two of them would be talking about breaking up and going elsewhere, because there was not sufficient water to enable them to raise what was necessary to sustain themselves. Now we visit the same settlements and what do we find? Large and flourishing villages containing from thirty to fifty families. What is the matter? The Lord has fulfilled that which he spoke, causing streams in the desert.

I recollect that the pioneers, in the month of July, 1847, went over on to the north point of the west mountain to see the Great Salt Lake, to see what it looked like, what was the nature of the water, &c. We went to a place that has been called for many years "Black Rock," a rock that is out in the lake a few rods from the shore. We concluded that we would go out to this rock to see what the depth of the water was beyond it. We did so, on dry ground, the waters of the lake being then several feet below the place where we walked to the Black Rock. What do we see now, and what we have seen for several years past? The path on which the pioneers travelled on foot to Black Rock is now covered with water ten feet deep. Showing that Salt Lake has risen some twelve or fifteen feet during the last quarter of a century. What is the meaning of this? Can you tell? Says one—"I should have thought the lake would have become lower." That would be a very natural supposition; for our people have gone to work and made scores and scores of canals to carry out into their farms the water from the mountains that formerly ran into the lake, and hence the lake has had very little water running into it compared with what it would have had if the streams from the mountains had not been so diverted. But God has said that he would make the wilderness a fruitful field, and streams in the desert, and he has fulfilled his promise.

Pioneers, if any of you are here to day, let me ask you a question—When you came down from the mouth of Emigration Canon, where Camp Douglas is now situated, into this region of country, in July, 1847, what did the ground appear like? Did you dig down and make any experiments? "Oh yes, in many places." How far did you dig down? "Some of us dug many feet to see if there was any appearance of moisture." Did you find anything? What was the appearance of the soil? Did it look as though there had been no rain for many years? "Yes." What do we find now? We find this same parched-up soil, for some five square miles, where Salt Lake City is located, converted into fruitful gardens, planted with apple, pear, peach, plum and other kinds of fruit trees adapted to the climate, and in the spring season of the year, in the months of May and June, this locality is like one vast garden full of blossoms, so much so that strangers are astonished beyond measure to see such a large extent of country so much like a garden.

Now let us see what Isaiah says about it, for he looked upon it as well as you, if he did live twenty-five hundred years ago. "The Lord shall comfort Zion, he will make her wilderness like Eden, her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." Indeed! Did you see it, Isaiah, as well as the people that live in our day? Did you see a people go into the desert and offer up thanksgiving and the voice of melody? Did you see that desert and wilderness redeemed from its sterile condition and become like the garden of Eden? "O yes," says Isaiah, "I saw it all, and I left it on record for the benefit of the generation that should live some two or three thousand years after my day." But Isaiah, are we to understand that the people are to be gathered together in that desert, and that that gathered people are to be instrumental in the hands of God in redeeming that desert? Yes, Isaiah has told us all this. We will go back to what we read in his thirty-second chapter—"Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field." What fruitful field? Why, the wilderness that will be converted into a fruitful field. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever; and my people shall dwell in peaceable habitations, and in sure dwellings and in quiet resting places."

Was that the way we dwelt in Missouri or Illinois? Did we live in quietness and with assurance continually in those States? Oh, no, we were tossed about; as Isaiah says—"tossed too and fro and not comforted." That was the case with Zion while down in the States, and that was in accordance with a modern revelation, in which, speaking of Zion, the Lord says—"You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritance." But when the time should come for Zion to go up into the wilderness things would be changed; then "my people shall dwell in peaceable habitations, in sure dwelling places, and in quietness and assurance."

Will they have any capital city when they get up into the mountain desert? O, yes. Isaiah says here—"When it shall hail, coming down on the forest, the city shall be low in a low place." How often have I thought of this since we laid out this great city, twenty-eight years ago! How often have this people reflected in their meditations upon the fulfilment of this prophecy! They have seen, on this eastern range of mountains and on the range of mountains to the west of this valley, snow and storms pelting down with great fury, as though winter in all its rigor and ferocity had overtaken the mountain territory, and at the same time, here, "low in a low place," was a city, organized at the very base of these mountains, enjoying all the blessings of a spring temperature, the blessings of a temperature not sufficient to cut off our vegetation. What a contrast! "When it shall hail, coming down on the forest, the city shall be low in a low place." That could not be Jerusalem, no such contrast in the land of Palestine round about Jerusalem! It had reference to the latter-day Zion, the Zion of the mountains.

Says one—"Is there anything in Isaiah that speaks of Zion being located in a high or elevated region in the mountains?" Oh yes, let us read and see what he says about it in his fortieth chapter. "Comfort ye, comfort ye, my people, saith your God." Then he goes on to speak of the second coming of the Son of Man, and he says—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." The same as you have made, or assisted in making the great highway through this desert region, and constructed highways here in the desert called the iron railroad. "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Says one—"That meant his first coming, John the Baptist, &c." Let us see. "Every valley shall be exalted and every mountain and hill shall be laid low, and the crooked shall be made straight and the rough places be made plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Did that mean his first coming? Was the glory of God then revealed? Did all flesh see it together? No; it has reference to the second advent, the coming of the Lord in his glory and in his power, when every eye shall see him. Then the mountains shall be laid low, then the valleys shall be raised up, then the rough places will be made smooth, then the glory of God will be made manifest to all flesh living, and every eye—the wicked and the righteous—will behold him, and they also who pierced him.

But before that day what will take place? We will read the 9th verse in the same chapter. "O Zion"—something about Zion now, before the Lord comes—"O Zion, that bringest good tidings, get thee up into the high mountains." Did you come up into these high mountains, you people of the latter-day Zion? What did you come here for? Because Isaiah predicted that this was the place you should come to, you should get up into the high mountain. He foretold it and you have fulfilled it. "O Zion, that bringest good tidings." What good tidings? What tidings have you been declaring the last forty-five years to the nations and kingdoms of the earth? What have you testified by you missionaries? Your missionaries have gone from nation to nation and from kingdom to kingdom, proclaiming to the people that God has sent his angel from heaven with the everlasting gospel to be preached unto all people upon the face of the whole earth. This is what you have been proclaiming. Is not the everlasting gospel glad tidings to the children of men? I think it is, and especially when it is brought by an angel to prepare the way for the great and glorious day of the coming of the King of kings and Lord of lords. It is good tidings that people who believe this everlasting gospel, are commanded to get up into the high mountain. You have fulfilled it, you have been at it now for twenty-eight years, coming up from the eastern slope, from the great Atlantic seaboard, and gradually rising and ascending until you have located yourselves in a place upwards of four thousand feet above the level of the sea. And here in the Zion of the mountains you have founded a great territory, with some two hundred towns and villages, with your capital city "low in a low place," where the temperature of spring prevails, while all the rigors of an arctic winter are beating upon the tops of the mountains in our immediate vicinity.

But lest any should suppose that this getting up into the mountains was a former-day work, let me read the next verse —"Behold the Lord God will come with a strong hand and his arm shall rule for him. Behold his reward is with him and his work before him." Not coming to be smitten and spit upon, and despised, and to hang as on a cross, as was the case in ancient days, but the Lord God is to come with a strong hand and his arm is to rule in that day as a king, as a lawgiver, as a mighty potentate to reign over all the kingdoms of the world, which will then become the kingdoms of our God and his Christ, I mean that portion of them that are not swept off with devouring fire.

But I said that this people, called the Zion of the mountains, that were to cause the wilderness to blossom as the rose, were to be a people gathered from the four quarters of the earth. Can it be proved? Yes. I will refer you to the 107th Psalm, where it is said—"O, give thanks unto the Lord, for he is God, and his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands from the east and from the west and from the north and from the south." Who were these people? Let us see what the people were to be. "They wandered in the wilderness in a solitary way. They found no city to dwell in." I wish you had all been with the pioneers in the year 1847. When we started out in the dead of the winter of 1846, upon the mismission of Iowa, after leaving the great Missouri and getting out for some five square miles, where Salt Lake City is located, converted into fruitful gardens, planted with apple, pear, peach, plum and other kinds of fruit trees adapted to the climate, and in the spring season of the year, in the months of May and June, this locality is like one vast garden full of blossoms, so much so that strangers are astonished beyond measure to see such a large extent of country so much like a garden.

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But I said that this people, called the Zion of the mountains, that were to cause the wilderness to blossom as the rose, were to be a people gathered from the four quarters of the earth. Can it be proved? Yes. I will refer you to the 107th Psalm, where it is said—"O, give thanks unto the Lord, for he is God, and his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands from the east and from the west and from the north and from the south." Who were these people? Let us see what the people were to be. "They wandered in the wilderness in a solitary way. They found no city to dwell in." I wish you had all been with the pioneers in the year 1847. When we started out in the dead of the winter of 1846, upon the dismission of Iowa, leaving the great Missouri and getting out for some five square miles, where Salt Lake City is located, converted into fruitful gardens, planted with apple, pear, peach, plum and other kinds of fruit trees adapted to the climate, and in the spring season of the year, in the months of May and June, this locality is like one vast garden full of blossoms, so much so that strangers are astonished beyond measure to see such a large extent of country so much like a garden.

Now let us see what Isaiah says about it, for he looked upon it as well as you, if he did live twenty-five hundred years ago. "The Lord shall comfort Zion, he will make her wilderness like Eden, her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." Indeed! Did you see it, Isaiah, as well as the people that live in our day? Did you see a people go into the desert and offer up thanksgiving and the voice of melody? Did you see that desert and wilderness redeemed from its sterile condition and become like the garden of Eden? "O yes," says Isaiah, "I saw it all, and I left it on record for the benefit of the generation that should live some two or three thousand years after my day." But Isaiah, are we to understand that the people are to be gathered together in that desert, and that that gathered people are to be instrumental in the hands of God in redeeming that desert? Yes, Isaiah has told us all this. We will go back to what we read in his thirty-second chapter—"Until the spirit be poured out upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field." What fruitful field? Why, the wilderness that will be converted into a fruitful field. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever; and my people shall dwell in peaceable habitations, and in sure dwellings and in quiet resting places."

Was that the way we dwelt in Missouri or Illinois? Did we live in quietness and with assurance continually in those States? Oh, no, we were tossed about; as Isaiah says—"tossed too and fro and not comforted." That was the case with Zion while down in the States, and that was in accordance with a modern revelation, in which, speaking of Zion, the Lord says—"You shall be persecuted from city to city and from synagogue to synagogue, and but few shall stand to receive their inheritance." But when the time should come for Zion to go up into the wilderness things would be changed; then "my people shall dwell in peaceable habitations, in sure dwelling places, and in quietness and assurance."

Will they have any capital city when they get up into the mountain desert? O, yes. Isaiah says here—"When it shall hail, coming down on the forest, the city shall be low in a low place." How often have I thought of this since we laid out this great city, twenty-eight years ago! How often have this people reflected in their meditations upon the fulfilment of this prophecy! They have seen, on this eastern range of mountains and on the range of mountains to the west of this valley, snow and storms pelting down with great fury, as though winter in all its rigor and ferocity had overtaken the mountain territory, and at the same time, here, "low in a low place," was a city, organized at the very base of these mountains, enjoying all the blessings of a spring temperature, the blessings of a temperature not sufficient to cut off our vegetation. What a contrast! "When it shall hail, coming down on the forest, the city shall be low in a low place." That could not be Jerusalem, no such contrast in the land of Palestine round about Jerusalem! It had reference to the latter-day Zion, the Zion of the mountains.

Says one—"Is there anything in Isaiah that speaks of Zion being located in a high or elevated region in the mountains?" Oh yes, let us read and see what he says about it in his fortieth chapter. "Comfort ye, comfort ye, my people, saith your God." Then he goes on to speak of the second coming of the Son of Man, and he says—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." The same as you have made, or assisted in making the great highway through this desert region, and constructed highways here in the desert called the iron railroad. "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Says one—"That meant his first coming, John the Baptist, &c." Let us see. "Every valley shall be exalted and every mountain and hill shall be laid low, and the crooked shall be made straight and the rough places be made plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Did that mean his first coming? Was the glory of God then revealed? Did all flesh see it together? No; it has reference to the second advent, the coming of the Lord in his glory and in his power, when every eye shall see him. Then the mountains shall be laid low, then the valleys shall be raised up, then the rough places will be made smooth, then the glory of God will be made manifest to all flesh living, and every eye—the wicked and the righteous—will behold him, and they also who pierced him.

But before that day what will take place? We will read the 9th verse in the same chapter. "O Zion"—something about Zion now, before the Lord comes—"O Zion, that bringest good tidings, get thee up into the high mountains." Did you come up into these high mountains, you people of the latter-day Zion? What did you come here for? Because Isaiah predicted that this was the place you should come to, you should get up into the high mountain. He foretold it and you have fulfilled it. "O Zion, that bringest good tidings." What good tidings? What tidings have you been declaring the last forty-five years to the nations and kingdoms of the earth? What have you testified by you missionaries? Your missionaries have gone from nation to nation and from kingdom to kingdom, proclaiming to the people that God has sent his angel from heaven with the everlasting gospel to be preached unto all people upon the face of the whole earth. This is what you have been proclaiming. Is not the everlasting gospel glad tidings to the children of men? I think it is, and especially when it is brought by an angel to prepare the way for the great and glorious day of the coming of the King of kings and Lord of lords. It is good tidings that people who believe this everlasting gospel, are commanded to get up into the high mountain. You have fulfilled it, you have been at it now for twenty-eight years, coming up from the eastern slope, from the great Atlantic seaboard, and gradually rising and ascending until you have located yourselves in a place upwards of four thousand feet above the level of the sea. And here in the Zion of the mountains you have founded a great territory, with some two hundred towns and villages, with your capital city "low in a low place," where the temperature of spring prevails, while all the rigors of an arctic winter are beating upon the tops of the mountains in our immediate vicinity.

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