

man hurt them, they shall have power to bring upon that man, nation or army, the various plagues that are there written. They will have power to smite the earth with plague and famine, and to turn the rivers of water into blood. And when they have fulfilled their prophecy, then the nations that have been lying before Jerusalem so long, waiting for an opportunity to destroy the city, will succeed in killing these two prophets, and their bodies, says John's revelations, will lie in the streets of Jerusalem three days and a half after they are killed. What rejoicing there will be over the death of these men! Those who have been waiting so long and anxiously for this to take place, will no doubt send gifts one to another, and, if the telegraph wires are not destroyed, they will telegraph to the uttermost parts of the earth that they have succeeded in killing the two men who had so long tormented them with plagues, turning the waters into blood, &c. But by and by, right in the midst of their rejoicing, when they think the Jews will now certainly fall a prey to them, behold there is a great earthquake, and in the midst of it these two prophets rise from the dead, and they hear a voice up in the heavens saying—"Come up hither;" and they immediately ascend in the sight of their enemies.

What next? Notwithstanding all this, those nations will be so infatuated, and so determined to persecute the people of God—as much so as Pharaoh and his army in ancient days—that they will say—"Come, now is the time to pitch into the Jews and destroy them." And they will commence their work of destruction, and they will succeed so far as to take one half the city, and while they are in the very act of destroying Jerusalem, behold the heavens are rent, and the Son of God with all the heavenly hosts appears, and he descends and rests upon the summit of Mount Olives, which is before Jerusalem on the east. And so great will be the power of God that will then be made manifest that the mountain will divide asunder, half going towards the south, and half towards the north, producing a great valley going east and west, from the walls of Jerusalem eastward.

What next? The Jews that are not taken captive by these nations, will flee to the valleys of the mountains, says the Prophet Zachariah; and when they get into that great valley, where these personages are who have descended, they expect to find the Deliverer which their prophets have spoken of so long. But they do not for a moment suppose that it is Jesus, oh no, Jesus was an impostor. The personage they have been looking for some eighteen hundred years is the true Messiah, and now, say they—"He has come to deliver us." But how great will be their astonishment when, while looking at their Deliverer, they see that his hands are marred considerably! Say they, one to another—"There are large scars in his hands; and there is another large scar in his side, and behold his feet, they are scarred also!" And, as the Prophet Zachariah has said, they will begin to enquire of him—"What are these wounds with which thou art wounded?" And he replies—"These are the wounds with which I was wounded in the house of my friends."

What then? Then they begin to believe, then the Jews are convinced, I mean that portion of them who formerly despised Jesus of Nazareth, and being convinced they begin to mourn, and they mourn every family apart, and their wives apart. The family of the house of Levi apart and their wives apart, the family of the house of David and their wives apart, and all their families that remain will mourn, they and their wives apart, and there will be such mourning in Jerusalem as that city never experienced before. What is the matter? What are they mourning about? They have looked upon him whom their fathers pierced, they behold the wounds, they are now convinced that they and their fathers have been in error some eighteen hundred years, and they repent in dust and ashes.

The next step for them will be baptism for the remission of their sins. They look upon him whom their fathers pierced, and they mourn for him as one who mourns for his only son, and, as Zachariah says, they are in bitterness for him. But repentance alone would not be sufficient, they must obey the ordinances of the gospel; hence there will be a fountain opened at that time on purpose for baptism. Where will it be opened? On the east side of the Temple. A stream will break out from under the threshold of the Temple, says the Prophet, and it will run eastward, and will probably pass directly through the deep valley made by the parting of the Mount of Olives. It will run eastward, and as you go down from the Temple a few thousand cubits it increases so rapidly that it becomes a great river that cannot beforded.

This is the fountain that Zachariah says is open to the inhabitants of Jerusalem and to the house of David for sin and uncleanness. "How is that?" says one? "Water for sin and uncleanness?" Why yes, baptism for the remission of sins. Then the Jews will receive the gospel and they will be cleansed from all their sins by being baptized in water for their remission. Then will be fulfilled the words of the prophet Isaiah, when speaking of Jerusalem—"For henceforth there shall no more come into thee the uncircumcised and the unclean." But the name of the city from that day will be—"The Lord is there;" that is, the Lord will be personally there, with his apostles and with all his ancient Saints, for Zachariah says that when he comes and stands his feet on the Mount of Olives all his Saints will come with him.

We have found out the place where Jesus will descend, and we have found out who comes with him. Now we enquire will he remain on the earth after he thus

descends? Yes, he will remain on this earth as literally and as personally as he went around in ancient times, and taught the people from house to house and synagogue to synagogue. And in that day there shall be one Lord, and his name one. There will not be any heathen gods, for there will be no heathens; no idolatrous worship, but one Lord and his name one.

And this water which breaks out from the threshold of the Temple, will not only run eastward but westward also, and there will be a great change in the land there, certain portions rising up, others lowered, rough places made smooth and mountains cast down; and half the waters of this spring which will burst forth will go towards the former sea and half to the other sea; in other words half towards the Dead Sea and half towards the Mediterranean.

From that day forward there shall be written upon the bells of the horses and upon the vessels of the house of the Lord—"Holiness to the Lord;" and thenceforth all the people who are spared from the nations round about will have to go up to Jerusalem year by year to worship the King, the Lord of Hosts.

These are some of the grand events spoken of in this Bible; these are events that the Latter-day Saints believe in, and that, so far as it lies in their power, they are trying to fulfil. If we are not Jews we are not required to go to old Jerusalem but we are required to build up a Zion; that is spoken of as well as the building of Jerusalem. Zion is to be built up in the mountains in the last days, not at Jerusalem. Read the fortieth chapter of Isaiah, where he speaks of the glory of the Lord being revealed, and all flesh to see him when he comes the second time, and how the mountains and hills should be lowered and the valleys be exalted; and in the same chapter, the prophet also says that, before that great and terrible day of the Lord Zion is required to get up into the high mountains. Isaiah predicts this, Says he, in his fortieth chapter—"Oh Zion, thou that bringest good tidings, get thee up into the high mountains."

Thus you see that the people who organize Zion through the everlasting gospel which the angel brings, have good tidings to declare to all the inhabitants of the earth. But these people are required, according to this prophecy, to get up into the high mountains. You Latter-day Saints are four thousand three hundred feet above the level of the ocean, scattered over four hundred miles of territory, north and south, and you are extending your settlements continually, and are building up some two hundred towns, cities and villages in the mountains of the great American desert, fulfilling the prophecies of the holy prophets.

By and by you will leave this country. Says one—"What are the Mormons going to leave Utah?" Oh yes, most of us; we are going to leave, but we shall dispossess some of you. You want to know which way we are going? We are going by and by eastward. I do not say that we shall go directly from this city eastward, but we shall, after a while, be in Jackson County, in the western borders of Missouri. Why are we going there? Because it is the great central gathering place for the Saints of latter days, for all that will be gathered from South America, Central America, Mexico, the Canadas, and from all the nations of the Gentiles, their head quarters will be in Jackson County in the State of Missouri. We shall roll down from the mountains, and though we may be considered but a little stone cut out of the mountains without human ingenuity, without mankind undertaking to carry on this work of their own accord, the time will come when God will cause the stone of the mountains to roll, and then it will roll down and build up the central city of Zion, and that too long before this gathering from the distant nations shall cease. I do not know how much before the ten tribes will come from the north; but after Zion is built in Jackson County, and after the Temple is built upon that spot of ground where the corner stone was laid in 1831; after the glory of God in the form of a cloud by day shall rest upon that temple, and by night the shining of a flaming fire will fill the whole heavens round about; after every dwelling place upon Mt. Zion shall be clothed upon as with a pillar of fire by night, and a cloud by day, about that period of time, the ten tribes will be heard of, away in the north, a great company, as Jeremiah says, coming down from the northern regions, coming to sing in the height of the latter-day Zion. Their souls will be as a watered garden, and they will not sorrow any more at all, as they have been doing during the twenty-five hundred long years they have dwelt in the Arctic regions. They will come and the Lord will be before their camp, he will utter his voice before that great army, and he will lead them forth as he led Israel in ancient days. This long chain of Rocky Mountains, that extends from the cold regions of the north away into South America, will feel the power of God, and will tremble before the hosts of Israel as they come to sing on the heights of Zion. In that day the trees of the field will clap like hands, says the prophet, and in that day the Lord will open waters in the wilderness, and streams in the desert to give drink to his chosen, his people Israel. And when they come to the height of Zion they shall be crowned with glory under the hands of the servants of God living in those days, the children of Ephraim, crowned with certain blessings that pertain to the priesthood, that they could not receive in their own lands. In that day will be set apart twelve thousand out of each of these ten tribes—on hundred and twenty thousand persons ordained to the high priesthood, after the order of the Son of God, to go forth to all people, nations, kindreds and tongues, for the salvation of the remnants of Israel in the four quarters of the earth, to bring as many as will come unto the

church of the firstborn. Thus God will have twelve thousand out of all the tribes of Israel to fulfil his purposes; and when they have completed his work here on the earth, they will be called home to Zion, be crowned with glory and stand upon Mount Zion and sing the song of the redeemed, the song of the hundred and forty-four thousand, and the Father's name will be written in their foreheads.

By and by, when all things are prepared—when the Jews have received their scourging and Jesus has descended upon Mount of Olives, the ten tribes will leave Zion, and will go to Palestine, to inherit the land that was given to their ancient fathers, and it will be divided amongst the descendants of Abraham, Isaac and Jacob by the inspiration of the Holy Ghost. They will go there to dwell in peace in their own land from that time, until the earth shall pass away. But Zion, after their departure, will still remain upon the western hemisphere, and she will be crowned with glory as well as old Jerusalem, and, as the Psalmist David says, she will become the joy of the whole earth. "Beautiful for situation is Mount Zion on the sides of the north, the city of the great King."

Zion will be caught up when Jesus comes, to meet him. Jesus will descend not only upon the Mount of Olives, but he will descend and stand upon Mount Zion. But before he stands upon it it will be caught up to meet him in the air. Will the buildings of Zion be caught up? Yes. And its land? Yes. And Jesus will stand upon Mount Zion, according to the prediction of John the Revelator, and he will reign over his people during a thousand years; and his associates will be the resurrected righteous of all former dispensations, those, among others, who dwelt on this continent before the flood. Says one—"Do you mean to say that America was inhabited before the flood?" Yes, Adam dwelt on this continent. I do not know that the Garden of Eden was here, but we know from what God has revealed to us that before Adam closed his days he dwelt on a certain portion of this continent with a great number of the righteous. All the righteous that lived on this continent before the flood, those who lived upon this continent who were righteous, who came from the Tower of Babel, after the flood, and lived here some sixteen hundred years, before the nation was destroyed. All the prophets and wise and good men of these several periods will be permitted to reign as kings and priests upon this western hemisphere during the period of Christ's reign on the earth. The Israelites, too, the remnants of Joseph, the forefathers of these poor degraded Indians, who are righteous, will come forth also to reign as kings and priests on this land.

We might continue this subject much further. We might portray before you the duties that will be performed by these resurrected righteous who reign as immortal beings on this continent and on the eastern continent. We might portray some of the great things that will be accomplished by the King of kings and Lord of lords, when he shall sit upon his throne in the Temple at Jerusalem, surrounded by his twelve apostles, who will also sit upon twelve thrones to judge the twelve tribes of Israel. We might also relate to you concerning the judges and the thrones of those that were beheaded for the witness of Jesus and for the word of God, who will reign on the western hemisphere as well as on the eastern; but time will not permit us to continue this subject any further.

May God bless the Latter-day Saints in the kingdom of God established here in the tops of the mountains; bless you in your residences, in your towns, in your cities, in your villages, and throughout the length and breadth of the land, and increase and multiply you as the stars of heaven that cannot be numbered, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and the Saints shall reign forever and ever, Amen.

### THE INDIAN EJECTMENT.

Statement made by Geo. W. Hill, Regarding the Indians who were Driven from their Grain Fields and Lodges on Bear River, August 12, 1875.

For the last three years members of Tsagwitch's band of Shoshones and of other tribes of Indians had been begging of me and others to find them a location where they could have a farm and go to work and till it and live like white men. I had been requested to attend to this matter and had selected a spot of ground between the Bear and Malad rivers, about twenty miles north of Corinne and entirely out of the way of any settlements. Finding the labor would be too arduous to bring the water out of the Malad in time to irrigate this season's crop, I, with the Indians, moved about ten miles south to a field where the water had been taken out by the citizens of Bear River City. The Indians here did some hundreds of dollars worth of work in clearing out the ditch, making a new dam, repairing the fences of the citizens of Malad City, &c., and here a temporary camp was established and crops were planted.

The Indians at the camp belonged principally to the Shoshones and had frequently expressed the desire to become citizens of the United

States, in fact had paid taxes at Franklin, Idaho Territory, in 1874, the taxes being levied on their horses, which was the only taxable property they owned and for which they held the receipts.

This season the Indians put in about one hundred acres of wheat, twenty-five of corn, five and a half to six of potatoes, three to four of melons, peas, beets and other vegetables, which, at the time of the commencement of the excitement, were just ready for harvest. In fact the Indians were in the fields with two reapers and had just commenced harvesting when the first news of trouble reached us. This was Tuesday, August 10th.

Being told by an Indian who had been to Corinne that soldiers were there and that the Captain wished to see Mr. Hill, I started with two chiefs and my informant for that place. On the way I met a party of gentlemen, consisting of Capt. Kennington, Mayor Johnson, of Corinne, Interpreter L. De Mars and a newspaper correspondent, and with them returned to our camp.

On reaching my tent, I invited several chiefs to be present, and the following conversation ensued—

Capt. Kennington.—"Do you characterize this report of the Indians being about to attack Corinne as a lie?"

Hill.—"I do. There is not a particle of truth in it."

Johnson.—"Do you mean to say that a large party of your Indians did not leave camp last night to attack Corinne?"

Hill.—"I mean to say there was not one Indian left my camp last night to go to Corinne or anywhere else."

Johnson.—"Were you up and awake all night, that you know what your Indians were doing?"

Hill.—"I was up until the Indians had all gone to sleep, and their ponies were scattered all over the prairie. It was utterly impossible for the Indians to have gathered up their ponies and started for Corinne without my knowing it, besides they never leave the camp without informing me."

Capt. K.—"There was a guard placed at the Malad bridge last night, and it was reported to me this morning that a large body of Indians came down and when they saw the guard they whirled and ran."

Hill.—"It was entirely a mistake on the part of the guard. I wake easily and there could not be a stir in camp without my knowing it."

Johnson.—"Do you mean to say that your Indians have not threatened to attack Corinne?"

Hill.—"I mean to say that no Indian has threatened to attack Corinne, and I challenge any one to give the name of any Indian who has done so, and I will immediately send for him and have the matter settled. If you, Mr. Johnson, do not know the name of the Indian I will go with you through the camp, and you can point him out to me, and I will have him at once fetched in and the matter forthwith investigated."

(Mayor Johnson could neither give the name nor point out the Indian.)

Reporter.—"Do all these Indians belong to the Mormon church?"

Hill.—"Yes, and a great many that are not here."

[Is there any harm in this?—Ed. News.]

Johnson.—"How many Indians have you here?"

Hill.—"I do not know, I have never counted them."

Capt. K.—"What are the Indians who come from distant reservations doing on the farm?"

Hill.—"Some have come to trade buffalo robes and buckskins for ponies, others to visit their relations on the farm, in the same way as other people sometimes visit their friends."

Reporter.—"When are they going away?"

Hill.—"A large party have already gone. The remainder calculate to leave to-morrow morning."

Johnson.—"Have you not a large party here from Fort Hall?"

Hill.—"No."

Johnson.—"Not from Humboldt?"

Hill.—"No. None that I know of."

Johnson.—"Have you not had large parties here from those places?"

Hill.—"No, never, that I know of. Occasionally a small party of four, five or six would come in, stay probably a day or two, and go home again."

Johnson.—"What claim do the Indians put forward to the land?"

Hill.—"Simply that they were the original owners and had never sold it. They make no other claim whatever."

Johnson.—"Had they ever attempted to enter any land in the U. S. Land Office?"

Hill.—"Not that I know of."

Johnson.—"How much land do they claim?"

Hill.—"Just what they need for cultivation and to pasture their ponies, not to infringe upon the whites."

Johnson.—"Do the strange Indians from other parts put in the same claim?"

Hill.—"I do not know. I have never asked them."

Captain K.—"Where are the visiting Indians from?"

Hill.—"There are Shoshones from Wind river, and a party of Banocks from away north of the Crow country."

Captain K.—"I have been informed that the Indians have cut away the dam on which Corinne depended for water. Was this the case?"

Hill.—"It is only two miles from the dam over a level country. Will you ride over and look at it? You will find that the dam has not been touched, and, like other statements, this assertion was without the least foundation in truth."

Captain K.—"I will take your word for it."

Hill.—"If you will go out upon the farm, you will see the Indians hard at work harvesting, with many of the squaws and papooses gleaning, and others scattered all over the camp, while the Indians' horses are grazing in every direction over the prairie as far as you can see. Did you ever, Captain, hear of Indians going to war under such circumstances?"

The next day (Wednesday) Major Briant, accompanied by Captain Kennington and Interpreter De Mars, visited the camp. The Major delivered his message, which was to the effect that all the Indians must leave the farm and go to their reservations before noon the next day, or he would be compelled to drive them therefrom by force.

I told the Major that all the Indians who belonged to reservations had already gone, and that the Indians who were on the farm now were resident Indians, had no reservation to go to, as they never belonged to any. I also asked him if he would telegraph to the Department at Washington a statement that I would make, and, until an answer was received, which I would accept as an ultimatum, allow the Indians to remain where they were, and on the evening of the morrow I would meet him at Corinne to know what the reply was.

The Major said he would send the statement for me, but the orders must be obeyed.

I replied, "If these orders are to be carried out, I have nothing further to say. The Indians want to be citizens, cultivate the land, obey the laws, and seek their protection; but, if I understand aright, if they do not leave their gathered crops and are not off the farm to-morrow at noon, it will be equivalent to a declaration of war."

The major said he supposed so. Tsagwitch came forward and asked what he had stolen, whom he had killed, what meanness he had done, that the soldiers had come to drive him away from his crops.

De Mars here began to translate incorrectly what Tsagwitch said to Major Briant, and I asked him to translate correctly or say nothing.

The major said he would be as gentle as he could.

I replied, "What that term means we well understand."

This was about three o'clock in the afternoon. Immediately after I called the Indians together, told them that it would all come out right and advised them to return to their former haunts. By sunset not an Indian could be found in the camp—all had scattered out to wander from place to place as in former years, leaving their crops, for which they had toiled so industriously and on which they depended for their winter food, neither cut nor garnered.

The next day after the departure of the Indians, a man who styled himself a "States Marshal," with three or four others from Corinne, rode into camp and stole everything to which they took a fancy, amongst other things Tsagwitch's chickens, eleven beaver traps, and a musk rat trap, copper kettles, axes, and rabbit skin robes, in which the Indians wrapped their children.

GEO. W. HILL.