

the pioneers in the year 1847. When we started out, in the dead of the winter of 1846, upon the prairies of Iowa, after leaving the great Mississippi and getting out about fifty miles from that river, we did not so much as find a foot track, and no signs of a human habitation. We wandered over that uninhabited territory some four hundred miles, until we reached the Pottowattamie and Omaha tribes of Indians, then located on the Missouri river. Then, early the next spring, we started forth, (one hundred and forty three pioneers) with our faces still westward, and went up on the north side of the Platte river several hundred miles. Did we find a road most of that distance? No road at all. We found tens of thousands of buffalo and their paths; we found a great many hostile tribes of Indians, who sought very diligently to take away our horses and mules, and to cripple us in this manner. But we continued our journey and at length came through these mountains, after having crossed at the South Pass and come forth to a little fort called Fort Bridger. We then started into an unknown country, still bending our course south-westwardly, for there was a rumor, and not only a rumor, but it had been testified, that there was a great inland sea, called the Salt Lake, in the midst of the great American desert. We had heard this rumor, and had read some of Fremont's travels in the midst of hostile Indian tribes. We came forth into this desert, wandering in the wilderness in a solitary way. Who were they that thus wandered? People that had been gathered out from the east and the west, from the north and the south, redeemed from the hand of those who sought to destroy them. "They wandered in the wilderness, in a solitary way, and they found no city to dwell in." How different this was from the ancient Israelites when they entered the land of Palestine! They found numerous cities, built by the former inhabitants of the land. Jerusalem was a city that had been known for a long period before the Israelites went into that land, built up by its former heathen inhabitants. They found large vineyards, with grapes and fruit in great abundance, and cities, towns, and villages spread throughout the land which the Lord God gave them for their possession. How different was that from the latter-day work, when the redeemed of the Lord should gather from the four quarters of the earth and wander in a wilderness in a solitary way; they were to find no city to dwell in.

Did we suffer anything? Yes. Did the old prophet speak of these sufferings? Yes. "Hungry and thirsty, their souls faint in them; then they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the right way." Yes, when our food gave out; when the crickets came in here, by armies; when tons and tons of them poured in on the little crops first planted, ready to devour everything before them, and we were living on quarter rations, what did we do? We cried unto the Lord in our distress, in our hunger and thirst, believing that he would have compassion on us and open some way for our relief, and he did so—he sent forth large flocks of gulls that lit down upon these crickets and devoured them up, and thus the crops of the people were saved.

"Well," says one, "does this have reference to the same desert and wilderness that you have been reading about?" Let us see. "Let them exalt him, also, in the congregation of the people, and praise him in the assembly of the elders. He turns rivers into the wilderness and water springs into dry grounds, and a fruitful land into barrenness for the wickedness of them that dwell therein." Now notice the next prediction—"He turns the wilderness into a standing water, and dry ground into water springs, and there he makes the hungry to dwell." What for? "That they may prepare a city for habitation." Though we did not find any cities already built here, we had to prepare one, and we have done so; and a very fine one indeed, it is, and the wonder and astonishment of strangers who come here and see what has been done in the midst of a desert. The Lord predicted it, and you are the ones who have fulfilled it. "That they may prepare a city for habitation."

What else? Were they to be lazy and indolent? That they may "sow fields and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease." Strangers, if you want to know how fast we are multiplying, just go through our settlements and look at the numerous children in our Sabbath schools; you never heard of such an increase and multiplication; and the Lord foretold that it would be so.

There is another very curious thing concerning this people who should come into the desert wilderness. Isaiah says—"He setteth the poor on high from affliction." Now, a great many of this people were very poor on arriving here; they had been robbed five times of all they had, and driven out. After having been thus plundered, we came here very poor; but the Lord "setteth the poor on high from affliction, and maketh him families like a flock." What a wonderful prophecy this is! A poor man to have not only a family like a flock, but even families. If you do not believe it strangers, go through our Territory, and see the large families, and in some cases you will find in the same vicinity six or eight different families, with their houses and farms, all belonging to one man, and he perhaps a poor man, when he came here. "He setteth the poor on high from affliction, and maketh him families like a flock. The righteous shall see it and rejoice." What! The righteous see this and have joy in it? So says the prophecy. "But," says one, "I should have thought every one would have been disgusted with it." To think that a man should have a family or families like a flock, while the righteous see it and rejoice! What else? "And all iniquity shall

stop her mouth." That has not yet been fulfilled. "Whoever is wise and will observe these things, even they shall understand the loving kindness of the Lord." That is, those who observe these things are called a wise people, those who have gathered from the east and the west and the north and the south, that wander in the wilderness in a solitary place, finding no city to dwell in, hungry and thirsty, poor, stripped, robbed, plundered, forced into the desert, driven by their enemies, that very people should multiply exceedingly, the families of the poor man should become like a flock, and the people should rejoice in the midst of all their afflictions, while all the wicked should eventually stop their mouths. That will be their destiny sooner or later.

We will now return to our text, the 32nd of Isaiah—"Blessed are ye that sow by the side of all waters, and send forth thither the feet of the ox and the ass." Why did Isaiah say that a blessing should be given to a certain people that should happen to sow by the side of streams of water? Why did he not bless the others who lived on the hills and mountains, as they do all over our states and many other countries of the globe? Because he saw, in looking at this people, that they, in their location, were to go into a desert, and the redeemed of the Lord would be under the necessity of getting along the sides of streams; they could not go out several miles from a stream or spring and trust to the rains of heaven; no, the rains do not come here, or did not when we first located, so as to bless those who would naturally desire to reside far from a stream of water, but we were all under the necessity of getting down close to the side of some stream of water. What for? That it would be handy to build little canals to get water out to throw over the land. "Blessed are they who sow by the side of all waters and send forth thither the feet of the ox and the ass."

We have read these words of the ancient prophet, in order that the Latter-day Saints may call to mind how completely the Lord is fulfilling every jot and every tittle, so far as time will permit, of that which he caused to be spoken, by the power of the Holy Ghost, through his ancient prophets. Strangers think it very curious that this people should have such large families. If such were not the case, we would not be the people predicted about that were to be so blessed; but we are that people, and it is in vain for us to undertake to turn the hand of the Lord to the right or to the left. He has his own eternal course to pursue, and all his purposes he will fulfil, and there is no power beneath the heavens that can stay his almighty hand. He will fulfil that which he has spoken in order that there may be no room for infidelity in the four quarters of the earth. There are a great many infidels now-a-days, and I do not wonder at it. Looking at modern Christendom, without any prophets, inspiration, gifts, or the ancient powers of the gospel, it is enough to make three quarters or nine-tenths of the people infidel in regard to religion. But the Lord is going to leave the people without any excuse, for every jot and tittle of that which he spoke by the mouths of his ancient prophets he will bring to pass in its time and in its season. Zion is destined to fill the mountains in the last days; Zion will become, as Isaiah says, in his 60th chapter, a great people. A little one shall become a thousand and a small one a strong nation. The Lord shall bring it forth in its time, says Isaiah, and in the same chapter he speaks of the future glory of that people, and declares, that while darkness should cover the earth, and gross darkness the minds of the people, Zion should arise and shine. These are the words of the prophet—"Zion shall arise and shine, for the glory of the Lord has risen upon her. The Gentiles shall come to thy light, and kings to the brightness of thy rising."

Inquires one—"Is Zion going to become popular, so that Gentiles and kings and great men will come to her light?" Yes, certainly; and not only Gentiles, kings and great men, but many of all the nations of the earth have got to come to Zion, and, according to this very chapter, that nation and kingdom that will not serve Zion shall perish, and be utterly wasted away. Has there ever been such a people as this since the day Isaiah lived? There never has; but such a people and such a time are coming, and Zion will be that people. "The Gentiles shall come to thy light and kings to the brightness of thy rising. Thy gates shall be open continually, that men may bring the forces of the Gentiles, and that their kings may be brought."

It will be a time of great plenty of the precious metals. In those days God will give the keys of the treasures of the earth and he will open them up to the people, Isaiah says, in this connection—"For brass I will bring gold, for iron I will bring silver, for wood brass and for stones iron." Gold and silver will be so plentiful that they will be used for the pavement of streets. But the covetous may say—"That will be a fine chance for us to steal; if you get pavements made with gold and silver we shall be along after them." I think you will not. Why? Because God will be there, and I do not think you will have any chance to steal; for it is said in the fourth chapter of Isaiah's prophecy that in that day every dwelling place in Mount Zion and all her assemblies shall have a cloud and smoke by day, and the shining of a flaming fire by night. Do you think you would like to go into a city where every dwelling place is lighted up with a pillar of fire by night, and undertake to dig up the pavements? I think you would not have the heart to do it, you would fear that light would go forth from the presence of the Lord, and consume you, as it did many rebellious and wicked ones among the Israelites. Gold will be very good for pavements, if they are only constructed properly, and Mount Zion will be a very beautiful city, one of the

most beautiful that has ever been on the face of the whole earth. It is spoken of by the Psalmist David, in the 50th psalm and also in another psalm—"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King."

You Christians quote the Psalmist David and sing about this in your chapels and meeting houses, and you sing about the desert becoming like the Garden of Eden, and joy and gladness being found therein; you have it all fixed up so that it makes melody in the ears of your respective congregations. You sing about the fulfillment of these prophecies, but let a man of God be sent forth by the inspiration and power of the Almighty to warn you concerning the great day of the Lord that is coming; and concerning the fulfillment of these prophecies, and you will gnash your teeth upon him. He reads to you the same things that you sing, and brings forth the same testimony and the same Scriptures that are, every Sabbath day, repeated in your hearing, and yet you stone him and close the doors of your synagogues and chapels against him, and cry "False prophets," "deceptions," "false teachers," and every evil epithet you can possibly invent to prejudice the minds of the people against him. Why? Because he comes to you with the truth; because he comes to you as a messenger from heaven; because he comes to you testifying that the Lord God has spoken by his own voice, that he has sent his angel with the everlasting gospel to be proclaimed to the nations as a preparatory work for the great day of bringing in the fullness of the Gentiles and the salvation and gathering of all the house of Israel. You cannot bear the truth, you will not hear it, and you cast out the servants of God and stir up prejudice against them. Amen.

DIED.

In this city, March 18th, of apoplexy, Mrs. SARAH STEVENS, born Oct. 18th, 1830, at Clackmanan, Scotland.

At her residence, 15th Ward, Salt Lake City, March 15th, 1878, ESTHER M., wife of David T. LeBaron, born Jan. 12th, 1823, at Pomfret, Chautauque Co., N. Y.

Deceased was the daughter of Ezekiel and Julia Hills Johnson, deceased (the descendants of whom in Utah now number upwards of three hundred souls); was a member of the Church of Jesus Christ of Latter-day Saints for forty years, having patiently endured the many afflictions which through which the church has been called to pass, and bearing a firm testimony to the truth of the gospel up to her death; was a faithful wife, a patient and loving mother, an affectionate sister, a true and devoted friend, with a hand ever open to the wants of the poor. Without a struggle she fell asleep, beloved by all who knew her.—[COM.]

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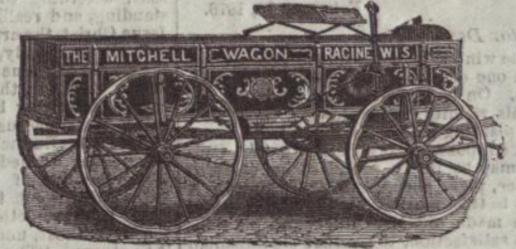
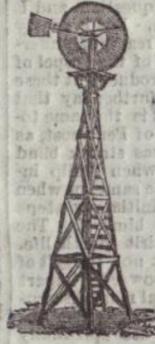
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