

a period." Can not help it. If a woful condition it is necessary for us to search the Scriptures, that we may learn if God intends to alter this order of things, and if he ever intends to establish his kingdom upon earth. Daniel, in his prophecy, informed us that such will be the case. He saw the time when a great event would take place. He saw the four great kingdoms which should bear rule over all the earth. The fourth great power which bore rule over the world was the great Roman empire, which was represented by the two legs of the great image which he saw. And the world grew older this empire divided, and the various kingdoms which sprang therefrom became so weakened that they were presented, not by iron altogether, but by iron mixed with miry clay. They had not the strength of former kingdoms, and they are the kingdoms of modern Europe and the republic of America, which has been built up by people who have come over to the American continent, and have established one of the wisest and best governments in the face of the whole earth, yet not established altogether in the order of the kingdom of

these modern kingdoms as you now find them, the Scandinavians, for instance in the north, and the Germans, the Swiss, French, the Spaniards and others, and all other kingdoms representing Christendom, have grown out of the great Roman Empire, which once had dominion over all these lands, and they were represented by the feet of the image seen by the Prophet Daniel.

It is comparatively an easy task to locate the kingdoms represented by the various parts of the completed image. The feet of gold we may place away in Asia, representing the Babylonish Empire, with Belshazzar at its head. Next the feet of silver and brass, represented by the Persians and Medians, represented by the feet of silver and brass, their location also in Asia, running partially into Persia. Then came the Macedonians and Romans, represented by the belly and thighs of brass; and finally the Romans, represented by the legs of iron. Thus we can see the great image, with his head in the east, his feet reaching over here to the western continent, all of them governments of human institution instead of being organized by divine authority; they have all been organized without having direct "Thus saith the Lord" in reference to the matter.

And by the time came when, in the presence of God it became necessary to set up his kingdom on the earth. How did he set up? Is it cut out of the mountain with hands, that is, with human wisdom? Oh no, the Lord spoke; the Lord sent his angel; the Lord gave commandment from the heavens; the Lord directed his servants how to organize his kingdom; the Lord fulfilled that which he said by the mouth of the ancient apostles; the Lord sent that angel which he said that he would send in the 14th chapter of the revelations of St. John. Did he send that angel? To receive the gospel of the kingdom. "Then I mean to say that the kingdom of God is not to be established without the gospel sent, do you?" Yes. "But," says he, "have we not got the gospel in this book of ours, the Bible?" We have a copy of it. But can you and I embrace it? No, I have already proved that we cannot be baptized, and baptism is one of the first essential ordinances to become members of the kingdom of God. I have shown that we can not legally partake of the sacrament, because it requires a divinely authorized person to administer it. We can not have hands laid upon us for the baptism of fire and the Holy Ghost, because that requires God's ministers to baptize it, and the Lord would not pour the Holy Ghost through an unauthorized minister. Hence you see, however we might read the history of the times as preached in ancient times, and the history of the organization of the church, it could not do us any good, as receiving the ordinances is commanded. It is true that we might be benefited by observing the moral principles therein, and being moral, virtuous, and just before all men; but to be citizens of the kingdom of God requires divine authority, and therefore it is necessary that we should have some one more than a mere history of the gospel, and that something was, and must be, sent down from heaven. This is what John predicted. I will quote the passage for the benefit of strangers, for people are familiar with it, even our day school children understand it. The message I refer to is contained in the 14th chapter of the Revelation.

It reads as follows:—"And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, kindred, tongue and people." Accompanying this message of the everlasting gospel brought by an angel, these remarkable words—"Fear God, and give glory to him; for the hour of his judgment is come." That is the eleventh time, the last time that he will send laborers to labor in his vineyard. When he sends these last laborers to prune his vine, for the last time, he communicates the message of the everlasting gospel by an angel sent from heaven. Not for one nation or one people only, but to preach to every nation, tongue and people that dwell upon the earth.

evidence or testimony to prove that the kingdom of God has been done away from the earth, this alone proves it. If there had been any people on the face of this wide world of ours, who had the gospel, it would have been unnecessary to send an angel from heaven with it. If there had been in any part of the earth a people who had the everlasting gospel, and authority to administer its ordinances, do you suppose that an angel would have been sent from heaven to restore that gospel? Such a supposition is unreasonable. All we would have had to do, would have been to find them and to have them to administer baptism, the laying on of hands and the other ordinances of the gospel unto us, and then to have ordained us to the work of the ministry. But no; so completely had the world of mankind apostatized that no authority existed; no kingdom or church of God, no voice of revelation, no prophet or inspired man among all the nations, hence God sent his angel in our day, and here I hold in my hands a book of between five and six hundred pages, containing the everlasting gospel as it was taught on this continent by the risen Saviour eighteen hundred years ago. Jesus, after he had finished his ministry and burst the tomb at Jerusalem, came to this western hemisphere of ours, and chose twelve disciples and ordained them and sent them forth to preach the gospel among the inhabitants of this land. Those men went forth and organized the church, and the doctrines and gospel which Jesus administered on this continent were recorded in this book. When the angel came from heaven he brought this book to light. He did not reveal it to the great and learned of the earth, or to those who were wise in their own eyes, but he found a farmer's boy between fourteen and fifteen years of age, and set him to do this work, and it has come forth, and the gospel is revealed.

But there is one thing I wish to state now very pointedly, that though this angel brought forth the everlasting gospel and revealed it by the Urim and Thummim to Joseph Smith, the unlearned farmer's boy, yet that did not authorize Joseph Smith to baptize you or me; it did not authorize him to lay hands upon me nor you for the gift of the Holy Ghost; it did not authorize him to administer the Lord's supper; it merely revealed the fullness of the everlasting gospel through him for the benefit of every people, nation, kindred and tongue of our globe. "Well," says one, "if he could not baptize you, how were you first baptized?" I answer that the Lord was consistent, and that when he sent this everlasting gospel by his angel, he did not forget, when the work was translated by the Urim and Thummim, to again send an angel from heaven to ordain individuals by the laying on of hands, to administer the ordinances of the gospel, and to call them as Aaron was called, by new revelation. Angels were sent down from heaven, and the apostleship was conferred, that same authority which Peter, James and John and the rest of the apostles held in ancient days was conferred, and many others were called and the church was organized, not by the wisdom of man and by his cunning and craft, but everything, even to the very month and day on which it should be organized was revealed of God from heaven, and no person was called to the work of the ministry, only by revelation. The apostleship was conferred by revelation, and the work began and spread forth, and the people began to believe in this everlasting gospel, and the church was organized again with inspired apostles and prophets, according to the ancient pattern.

It may be said—"This is a very high pretension." We do not pretend this thing of ourselves; all the glory is unto God. He sent the gospel, he restored the everlasting priesthood and apostleship, and to him be all the glory. He bestowed these blessings; we received them and we feel thankful for them. And in connection with the restoration of the priesthood, and the kingdom—for God calls it his kingdom—in the midst of this people, though they may be hated, persecuted, driven time and time again, and finally driven into these mountain wilds, yet the kingdom is here, it is not overcome; God's kingdom is here and it will endure forever, for that is the prediction of Daniel.

Is this an appropriate place for the kingdom, away up in this mountain region, so isolated from all the nations? We are not so isolated but what we can fulfill the prediction given in ancient times through John; not so isolated but what this gospel, which was sent by an angel from heaven, can be published to all the nations of the earth. Look at what has been already accomplished, during the short period of its existence. Forty-five years have not rolled over our heads since we were organized by only six members. What has God done since then in rolling forth his work? He has sent missionaries by hundreds, not only to the inhabitants of the various States of this Union and to those of British America; but he has sent them by hundreds to foreign lands. They have lifted up their voices in the midst of the British nation, among the Welsh, the Scotch, the Irish, among the Scandinavians of the north, among the Germans, among the French, the Swiss, the Italians, among the Hindostanese and the inhabitants of South Australia and New Zealand, and various islands of the sea; and from the midst of these various peoples a hundred thousand souls have been gathered to these mountains, whence the kingdom of God—the stone cut out of the mountains—is to roll forth, until it fills the whole earth. We did not come here with the idea of fulfilling that prophecy. I doubt whether there was scarcely one among us, when we were driven here, who entertained the idea that this was the appropriate place for the kingdom of God. It is true, we had read in Daniel that the stone should be cut out of the mountain without hands, and that it should accomplish the great work that God had decreed, in filling the whole earth. We had read this, but did we realize it

when our enemies cannonaded us from our lands and homes in the States? While living there we were driven time after time, and finally were driven to these mountains; and before leaving, our enemies made us enter into an agreement that we would not stop short of the Rocky Mountains, and that we would go even beyond the summit of the Rocky Mountains. Said they—"You must do this or we will kill you. We have killed your prophet and some of your best men, and we have robbed and driven you four or five times; and now, this time, we will not suffer you to stop within our borders, you must go beyond the Rocky Mountains." We started because we were obliged to; we got here; and now we are becoming quite a people. But what was the object of our enemies in driving us here, into what was termed the Great American Desert? They no doubt thought that if we once got here, we should surely perish; for they supposed that no human being could ever gain a livelihood by cultivating the earth in this desert. The only inhabitants it then contained was a few Indians, who lived by digging roots, and catching and drying crickets, and grasshoppers and rattlesnakes, with now and then a rabbit; and these Indians would, once in a while, be able to partially clothe themselves with rabbit skins. Our enemies thought—"If we can only get the 'Mormons' into that desert that will be the end of 'Mormonism.'"

We are here, what have we done, with the blessing of the Lord and his multiplied kindness and mercies upon us? We have found that God has blessed the land and blessed the exertions of his people. He has blessed them in building up many cities, towns and villages, for some four hundred miles in extent, in the very heart of these great interior mountains of America. He has blessed us in erecting several hundred schoolhouses; he has blessed us in reclaiming the desert, and with many blessings that might be named. All praise be to him! He it is who has sent rains upon this burnt and parched soil. When we came here, Salt Lake was twelve feet lower than it is now. We took all these little streams and turned them on to our land, and according to all natural supposition the waters of Salt Lake would have become lower and lower. Why? Because all these streams were cut off from entering it. But instead of becoming lower and lower, we find that, after taking stream after stream, and rivulet after rivulet to irrigate our crops, God has actually sent rains from the heavens in such abundance that Salt Lake is now about twelve feet higher than when the pioneers came here in 1847.

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 found 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."

Now let us come more directly to the words of our text. I had almost forgotten the text. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign upon the mountains, and when he bloweth a trumpet hear ye." It seems then that God is going to lift up an ensign upon the mountains. What do you mean by an ensign? According to the definitions given by our lexicographers an ensign is a kind of a standard to which people rally and around which they gather. The Lord is going then, to lift up an ensign upon the mountains, and it is to be so wonderful in its nature, something of so much importance that not part of the people are required to understand it; but in the language of Isaiah, "all ye inhabitants of the world," all nations, languages and kindreds, are required to see, when the Lord lifts up an ensign upon the mountains. "When he bloweth a trumpet hear ye." What kind of a trumpet? The trumpet of the gospel, that which takes the gospel to all these nations, calling upon them to flee out of their own lands. Gather out from the nations, come together in one, go up into the mountains where the kingdom of God is established for the last time. What for? To escape the judgments and tribulations which must come upon the nations of great Babylon.

There is an indication in prophecy where these mountains, in which this ensign is to be raised, are located; the Lord has not left us in the dark concerning this matter. Let us read the first verse of the chapter from which our text is taken. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet hear ye." I will also read the fifth and sixth verses—"For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall

summer upon them, and all the beasts of the earth shall winter upon them."

It seems, then, that the prophet saw in vision a land that seemed to represent two great wings, and a land, too, that was beyond the rivers of Ethiopia, from whence the prophet delivered this prophecy. Palestine, the land where Isaiah dwelt when he delivered this prophecy, was northeast from Ethiopia, and he speaks of a land shadowing with wings beyond the rivers of Ethiopia. We have not any map in this room, or we might point out how the two divisions of the continent of North and South America resemble two great wings, connected together at the Isthmus. I scarcely ever look at the outlines of the two divisions of this continent as depicted on a map, without being reminded of the wings of a bird; and I presume that when Isaiah, in vision, saw this western continent, it made the same impression upon his mind, and as he did not know what name would be given to the continent of America, he had no better way to give expression to his ideas, than to call it the land shadowing with wings, in other words, having the appearance of huge wings, and that it would be beyond the rivers of Ethiopia, from where he dwelt. If you trace the maps, and pass through the land of Ethiopia, where could you find a land the outlines of which so much resemble the wings of a bird, as the land of America? I do not know of any. And it seems that this land so described, had a woe pronounced upon it. "For afore the harvest, when the bud is perfect, and the sour grapes are ripening in the flower, he shall cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountain, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." This is an awful judgment to come upon that land beyond the rivers of Ethiopia.

But first, before this judgment is to come upon the wicked of that land, the prophet speaks of a message, or something that should concern all the inhabitants of the world and the dwellers on the earth, showing that the people will, in God's mercy, be warned before these awful judgments come; showing, also, that after the raising of the ensign on the mountains, the inhabitants of this western continent will be among the first to experience these terrible judgments.

The harvest is said to be the end of the wicked world; and if it is so, "afore the harvest," that is, before the final end comes he will visit the inhabitants of the land shadowing with wings, beyond the rivers of Ethiopia with judgments that are terribly severe, that will cause them to lie by hundreds and thousands unburied, from one end of the land to the other, to be meat for the fowls of the air and the beasts of the earth. Why? Because the judgments will be swift, giving no time for burial.

Inquires one—"Do you really believe that such judgments are coming upon our nation?" I do not merely believe, but I know it, just as well as I knew, twenty-eight years before it commenced, that there would be war between the North and the South. We knew that by a revelation which God gave through his servant Joseph Smith, twenty-eight years before the war of the rebellion commenced; and it was published in the languages of various nations years and years before the war was inaugurated, and it took place precisely according to the word of the prophet, and it began in the very locality specified in the revelation, namely, South Carolina. We know that these judgments are coming with the same certainty that we knew concerning the war of the rebellion.

But there will be a chance to escape from these judgments for all who are willing to gather to the place of refuge which God has appointed in the mountains; all people can rally and gather to that place if they wish to do so. This is spoken of in many places. Let us turn to the fifth chapter of Isaiah, and see what is said there, concerning the ensign. In the 26th verse we read—"And he will lift up an ensign to the nations from afar, and will hiss unto them from the ends of the earth; and behold they shall come with speed swiftly." An ensign for the nations lifted up from afar! Isaiah, where were you, when you delivered that prophecy? In Palestine. What land would be far off from Palestine, where you resided? I think this American continent would be about as far off as almost any portion of the globe.

When the Lord commences this message it will be sent from the nation "afar off" to the ends of the earth; and there will be a gathering connected with it, of that people who shall come with speed swiftly. The prophet probably did not know the nature and power of steam in the days to which he referred, and that the gathering would be effected by means of steamboats and railroads; but he did understand that there would be some very swift method of conveyance. He did not understand the meaning of railroads, and many things connected with them, for they are a modern invention, and the terms used in designating them are also of modern origin. But he saw in vision that the people could come with speed swiftly from the ends of the earth, when the Lord should hiss unto them. He, of course, described the events he saw in the best language at his command. In his sixty-second chapter, Isaiah says—"Go through, go through the gates; prepare the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." It seems then that he did describe something about making these railroads. "But," inquires one, "what did he mean by saying 'go through, go through the gates'?" I do not know. Probably he did not understand what a tunnel was in those days, but when he saw in vision a long train of cars, without any animal power to draw them, dart into the mountain, and emerge on the opposite side of the mountain, I do not know that he could describe it in any better language than by saying—"Go through, go through the gates;" and then, when he wanted to represent the smoothness of the railroads, I do not know that he could do it any better than by saying—"Cast up a highway, gather out the stones," etc.

With the casting up of this highway a proclamation was to be made. How extensive? In one region of country? Oh, no,

"Behold the Lord has proclaimed unto the ends of the world, behold thy salvation cometh, his reward is with him, and his work before him." What else? "They shall call them the holy people." What people? Why, the people that should lift up the standard spoken of in the preceding verse. Lift up a standard for the people, prepare the way for the people; behold they shall call thee the redeemed of the Lord; thou shalt be called, sought out, a city not forsaken. Jerusalem was not sought out, neither has it been a city not forsaken. Every one knows that Jerusalem was in existence before Joshua led the people into the land of Canaan, it was an ancient city among the heathen before it was conquered and taken possession of by the house of Israel. And every one knows that Jerusalem was to be forsaken for a good many centuries before the generation should come that this proclamation should be made, or this highway should be cast up, or the ensign should be raised upon the mountains, when the people should be called a holy people, the redeemed of the Lord, called, sought out, a city not forsaken, etc.

I can bear testimony, so can a great many other men, that when we came here in the summer of 1847, and sought out this city, the headquarters of the Church of Jesus Christ of Latter-day Saints, we sought it out by the Spirit of the Lord, the Spirit of revelation which rested upon us, and we were guided by that Spirit. We did not lay out a little narrow tract of land, half a mile square; but understanding the purposes of God in some measure, we laid out this city with broad streets, and extended it over an area of several square miles, as you see it at the present time. Why did we take this course? Because we knew by the Spirit of God that rested upon us, the great work that the Lord our God intended to accomplish here in the midst of the desert. We knew that he would gather his people from the various nations and establish them here in Zion, as a standard or ensign to the nations, that as many as would might gather here before the judgments should come. Read the eleventh chapter of Isaiah about this same ensign. It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnants of his people, which shall be left; from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Before Judah and the ten tribes of Israel could ever be gathered an ensign has to be lifted up for the nations. Not for Judah and Israel alone, but for the nations afar off, for the gospel has been restored for the benefit of the Gentiles—every nation, kindred, tongue and people—as well as for the benefit of the dispersed tribes of Israel.

So far the work has progressed, so far the Lord our God has stretched forth his hand to establish his Kingdom upon the earth. But what is the destiny of this kingdom? Read the prophets; hear what Daniel says. He saw the kingdom of the latter days, which, in its commencement, was like a stone cut out of the mountains without hands, become a great mountain and fill not only the American continent, but the whole earth. What else does Daniel say? "And the kingdom, and the dominion and the greatness of the kingdom under the whole heavens shall be given into the hands of the Saints of the most High, for his kingdom is an everlasting kingdom, and it shall stand for ever."

It seems then that this is the destiny of this kingdom. If you want to know the destiny of the nations of our globe, it is this—one government, one kingdom, not half a dozen empires, republics, and this, that and the other governments, but one kingdom, everlasting in its nature, will have dominion over the whole of our globe. But are you not committing treason to preach in this way? If such predictions mean treason, perhaps it would be well enough for some of our good judges to get out an indictment against the prophet Daniel and other ancient prophets, and bring them up and try them, and see if they are treasonable characters or not. We are preaching their words; and if it is treason to preach the Bible, would it not be a good plan to burn it up, and not have such things for the people to read and preach about? But if we have the liberty in this glorious land of ours, to believe the Bible and the prophecies it contains, have we not also the liberty to tell them from that good book, what is going to take place on the face of the earth? I think so. And I have, this afternoon, as simply as I know how, in the simplest language I have at my command, endeavored to convey to your judgments and understandings that which God has spoken by the mouths of his ancient prophets, that you may know what he is now doing, and what he intends to do until the consummation determined upon is performed upon all the face of the earth, and the elect gathered out from the four winds of heaven; Amen.

A colored congregation in Dayton have decided to forgive their clergyman for betting on three-card monte and losing ninety dollars of festival money. One of the deacons remarked: "We is all human, and de game is werry enticing."

"I'LL RISK IT."—"That cough will kill you, if you neglect it," said a New York merchant to one of his partners about nine weeks ago. "Try HALE'S HONEY OF HOREHOUND AND TAR," he added, "it has cured my wife of just such a cough as you have and I believe it would cure you." "Nonsense, my dear fellow," was the reply, "mine's not a *cemetery cough*. It will go away of itself. I'll risk it!" He did "risk it," and is at present apparently in the last stage of Chronic Bronchitis. He is now taking the remedy he scoffed at, and it relieves him; but it remains to be seen whether it is not too late to effect a cure.

PIKE'S TOOTH-ACHE DROPS—Cure in one minute.