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was in existence at Jerusalem 1800 years ago was thrown down. Zion was plowed like a field, as the Prophet Micah predicted it would be. The houses, palaces, and mansions in Jerusalem that were called Zion were all thrown down, and the beautiful Temple was also torn down and not one stone left upon another. But in the last days "The mountain of the house of the Lord shall be established in the top of the mountains, shall be exalted above the hills, and all nations shall flow unto it." This shows that it will be a work that will attract the attention of the nations. It will not be a work like that which is performed by erring humanity, by men without inspiration; but a work of the Lord our God. When he shall build up Zion he will appear in his glory; when he builds up Zion he will bless the inhabitants, the habitations, the palaces, the gates and everything round about that Zion, and the towers within that Zion, all will be blessed according to the testimony of the prophets.

But let us read a little further to show more fully that this was a work of the latter days. "And all nations shall flow unto it and many people shall go and say 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'" Two separate and distinct places. The whole of the twelve tribes of Israel are to return back to Palestine in Asia and rebuild their city of Jerusalem and a temple within that city before, and preparatory to, the coming of the Lord. Ezekiel, in describing the latter-day building of Jerusalem, says, "And the name of the city from that day forward shall be 'The Lord is there.'" After the rebuilding of that city it will never be forsaken, or plucked up. As Jeremiah says in his 31st chapter, "It shall never be plucked up or thrown down henceforth and for ever." It will stand while all the generations of the earth shall stand when the house of Israel shall return and rebuild it under the direction of the Almighty.

But Zion is also to be built up. Another city, not old Jerusalem, but a new Jerusalem, called Zion, upon the great western hemisphere, preparatory to the coming of the Lord. "Out of Zion shall go forth the law," says the prophet. What law? A law to regulate the nations, a law teaching them how to be saved; a law informing the kings and emperors and the nobles of the earth how they can save themselves, and how they can save their dead. When the mountain of the house of the Lord is established on the tops of the mountains they will gather from all those nations to this house of the Lord, to be instructed in his ways, that is to learn how to save themselves, and how to save their ancestors from generation to generation. How to be baptized for the dead, according to the custom practised by the ancient Apostles; how to administer for and in behalf of the dead. The temple of the Lord, the house of God, that we heard of this morning, is built for that express purpose. See what follows: "And he shall judge among the nations and rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation neither shall they learn war any more."

Now every person will acknowledge with me that such an order of things has not yet been fulfilled. It is the millennium, it is that glorious period of rest when Jesus personally, will reign on this earth, when his throne will be built in the temple at Jerusalem, when he will descend on the Mount of Olives on the east of Jerusalem accompanied by all his Saints, as you will read in the last chapter of the Prophet Zechariah: "The Lord my God shall come," says Zechariah, "and all his Saints with him, and he shall stand his feet in that day on the Mount of Olives, which is before Jerusalem to the east; and the Mount of Olives shall divide asunder, half of the mountain removing towards the north, and half towards the south, and there shall be a very great valley," and so on. And when he descends with all his Saints on that mountain, and this great convulsion of the earth takes place, then will Jesus proceed down to the new gate that will be built on the east side of the temple—the east gate of the temple, and he will enter into that temple and seat himself on the throne that will be built in that temple. Ezekiel when describing this, in the 43rd chapter of his prophecy, says, or rather the Lord

through Ezekiel says, "Son of man behold the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever. And they shall no more defile my name," and so forth. Here is a prediction that, in that temple will be a certain apartment dedicated and set apart for the throne of the Lord, where he will sit, as the Prophet Zechariah and many of the Apostles have predicted, on the throne of his father David, and judge the whole house of Israel. Dwell with them personally, be in their midst. Where will be the twelve apostles that wandered about with him, when Jesus comes and sits upon that throne? They will also be sitting upon thrones. Where? In Palestine. "Ye who have followed me in the regeneration shall sit upon twelve thrones, and shall judge the twelve tribes of Israel, and you shall eat and drink at my table at the time you shall do this. What? Immortal beings sitting upon thrones, having a table set for them and eating and drinking at the table of Jesus in Jerusalem? Yes, this is what is promised, and this is what we are looking for; this is the order of things that will come when Zion is fully established on the earth preparatory to that order of things. No wonder that nations will no longer lift up sword against nations! No wonder that kings will no longer fight against kings, and emperors against emperors! No wonder that they will beat their swords into ploughshares, and their spears into pruning hooks, for it will be a day of peace and rest, of which our present Sabbath is typical. As there is one day out of seven set apart, sanctified and ordained as a day of rest, so there is one thousand years set apart as a day of rest out of the seven thousand which will constitute the temporal existence of our earth. That will be the time when the Lord Jesus will reign as king of kings and lord of lords. That will be the time when the kings and nations will come up to Zion and also to Jerusalem. The kingdoms will be gathered together to serve the Lord.

Supposing some of them should happen to refuse, those that live off at a great distance should conclude to refuse, and not go up to worship the Lord of hosts, let us see what will become of them. After having spoken of the Lord coming with all the Saints with him, and standing his feet on the Mount of Olives, the prophet says: "And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day, which shall be known to the Lord; not day nor night, but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out of Jerusalem, half towards the former sea, and half towards the hinder sea; in summer and in winter shall it be." Again he says, speaking of Jerusalem, "Men shall dwell in it. There shall be no more utter destruction, Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet; their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Again he says: "And it shall be that whosoever will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them there shall be no rain; and if the family of Egypt go not up that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. In that day there shall be upon the bells of the horses 'holiness unto the Lord.'" We see then that the nations of the earth around about Jerusalem will be under the necessity, by the law which God has ordained, to fulfil these prophecies, to go up once a year for the purpose of beholding Jesus sitting upon his throne in the midst of Jerusalem, and of beholding the twelve apostles as they sit upon their throne judging the twelve tribes of Israel. From year to year they will have to go up for the purpose of worshipping him. By and by some of them, perhaps, will get it into their hearts that there is no use in their going up. "What is the use of our taking this long journey to Jerusalem?" and they will begin to say within their hearts—"We can serve God here in our own land just as well as going up to Jerusalem." Just as soon as they begin to apostatize in this way the Lord will send a plague, a famine, that is, withhold the rains of heaven, so that their lands will be parched up, and if the family of Egypt, that have no rain, refuse to go up, there will be a peculiar plague set apart for them, namely the same kind of a plague that will come upon the various nations that gather up against Jerusalem to battle just before the Lord comes and stands his feet upon the Mount of Olives. It will be no judgment, no calamity whatever for no rain to be given to the land of Egypt, because they depend on the waters of the Nile, by irrigation they overflow the land, hence it is no particular consequence to the people of Lower Egypt to have no rain.

I mention all these things in order that the Latter-day Saints may be refreshed in regard to the great events that must take place in the latter times, and that strangers who are in our midst may have a more full understanding of the views of the Latter-day Saints in regard to the ancient prophecies. You see we are looking for the building up of Zion on the earth, for the lifting up of the standard of the Lord, an ensign

for the nations; or in other words, as I read at the commencement of my remarks: "For behold Zion shall go forth and become the joy of the whole earth, and the glory of God shall be upon her, and the day shall come when the nations of the earth shall fear and tremble because of her, and shall fear because of her terrible ones." Why? Because the Lord himself will be in the midst of Zion, before he comes on the Mount of Olives.

Now here is the difference between Zion and old Jerusalem. The Jews, or many of them, will gather back to Jerusalem in a state of unbelief in the true Messiah, believing in the Prophets but rejecting the New Testament, and looking for the Messiah to come, honest hearted no doubt, many of them. And they will rebuild Jerusalem after the times of the Gentiles are fulfilled. While in that state of unbelief God and Magog, the inhabitants of Russia and all those nations in northern Europe and northern Asia, a great multitude, will gather against the Jews before Jesus comes, and they will fill up the great valley of Armageddon, the great valley of Jehosaphat and all the surrounding valleys; they will be like a cloud covering the land. Horses and chariots and horsemen, a very great army, will gather up there to take a spoil. For you know when the Rothschilds and the great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil. And they will succeed in taking half the city captive; and when they are in the act of destroying that city, behold the Lord will come with all his Saints, and he shall stand his feet on the Mount of Olives. "And in that day," says the Prophet Zechariah "shall the Lord go forth and fight against all those nations that have fought against Jerusalem, and their flesh shall consume away upon their bones, their eyes in their sockets." This great calamity comes upon the Jewish nation in consequence of their unbelief in the true Messiah.

Not so with Zion, she will be built upon the great western hemisphere in North America, and become a righteous people long before the Jews will gather home. Zion will be built up by the gathering of the Saints from all the nations and kingdoms of the earth. Zion will be built up, her habitations will be reared, her temple will be built and the glory of God will rest upon them long before these great events in connection with the house of Israel will be fulfilled. Hence there is a difference between Zion and Jerusalem in the latter days.

We will now read something more about this Zion. Isaiah, as I have already quoted in the second chapter, has told us about the house of the Lord, and the great peace that should come, the beating of the swords into ploughshares, &c., and then he goes on to portray the blessings that are to come upon Zion. He says, "In that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely." Thus we see that Zion is to become glorious. The branch of the Lord, the branch of his own planting, established by his own power, the building up of a people and city by his own instructions and administration, by the inspiration of his servants, the establishing of Zion no more to be thrown down. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and a shining, flaming fire by night; and upon all the glory shall be a defence; and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert, from storm and from rain." How often I have quoted this passage! I am not tired of quoting it yet. I can not quote it too often. It is among the great events of the latter days; it is among those marvels and wonders that are just at hand. A Zion to be built up; a city of Zion having habitations, and upon these habitations a supernatural light by night, and a supernatural cloud by day. No such event has happened since this prophecy was uttered by the Prophet Isaiah, it remains to be fulfilled in the latter day. No wonder then that the Lord said to Joseph Smith in the year 1831, that is, before we were a great people, while we were only a few hundreds, well did the Lord inspire him to say that Zion should become great and glorious and the day should come that the nations of the earth should tremble because of her, and should fear because of her terrible ones; for the glory of God shall be there, and the power of the Lord shall be there when the day comes that the city of Zion is clothed upon with the glorious appendage that is herein predicted; when the branch of the Lord becomes beautiful and glorious, and the fruit of the earth excellent and comely, when that day shall come that seven women shall take hold of one man, saying "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach," when that day shall come that the Lord God shall show forth his power in Zion—upon her tabernacle, upon her temple, her meeting places, her residences, palaces, towers, walls and gates, when that day shall come it will astonish the nations even unto the

ends of the earth. Thus you see the reason why the kings of the earth will go up to Zion. They would not go if there was not something very extraordinary happened. Do you suppose the kings would forsake their thrones and their earthly glory and go up to the mountain of the Lord to be taught in his ways and instructed in his paths, and that many nations would say, "Come let us go up to the house of the Lord," if there was not something very extraordinary manifested in the midst of Zion? You might go and preach to them, as the sectarians preach, until you were grayheaded, and you could scarcely get near the throne of a king, much less would you be able to persuade him to leave his kingdom and throne and go up to Zion. But when the Lord begins to move, and show forth his power, when he begins to light up the habitations of Zion, when he comes to Zion to turn away ungodliness from Jacob, then I think the nations will begin to wake up.

Let us read a little more about the glory of Zion in the 59th and 60th chapters of Isaiah. I told you a little while ago that Jesus would come to Zion and would show forth his glory there, while the Jews would be reserved for a great chastisement and would be afflicted by the nations gathering against them, fighting against them and taking half the city captive, and so on. Now let me read a prophecy in the latter part of the 59th chapter of Isaiah. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with thee saith the Lord, my spirit that is upon thee and my words which I put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed saith the Lord, from henceforth even for ever. Arise and shine, for thy light is come and the glory of the Lord is risen upon thee." You notice here, then, that the Redeemer is to come to Zion, at the time when every habitation is lighted up with his light, and to all that turn from transgression in Jacob.

Now let me here remark that this remnant of Israel or Jacob, which we term the American Indians, are eventually to become a righteous branch of the house of Israel; when the times of the Gentiles are fulfilled, they will be numbered among the people of the covenant made with ancient Israel, they will be a branch of the Lord, beautiful and glorious, excellent and comely, and the power of the Lord will be upon them. In that day Jesus will come to them, they being a remnant of the tribe of Joseph. Then will be fulfilled that which was predicted by the Patriarch Jacob upon the descendants of Joseph. Speaking of Joseph he says, "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the shepherd, the stone of Israel."

When Jesus comes to Zion, as is here predicted, in the 59th chapter of Isaiah, he will come in the character of a great shepherd. Not in the clouds of heaven with power and great glory; but appearing in the midst of Zion and administering to the remnants of Joseph in the character of a shepherd. From thence is the shepherd, the stone of Israel. Now we all know that Jesus sprang from Judah; but here is a declaration that from Joseph is the shepherd, the stone of Israel. That is, he will come the second time as a shepherd. He will gather his flock, or as the psalmist David has said, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, stir up thy strength and come and save us." He will come as a shepherd, he will stir up his strength and show forth his power and the remnant of Joseph will be led by their Shepherd, long before the Jews are redeemed. "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

What condition do you suppose the wicked will be in in those days, even all the inhabitants of the earth except Zion? "For behold darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." What a difference between Zion and the rest of mankind! Darkness covering the whole four quarters of the globe. Why darkness? Because the salt of the earth is gathered out; the children of light are gathered together to Zion, and those who are left behind are in darkness, that is, a great many of them. No doubt there will be honest ones, and vast numbers who will come to Zion, notwithstanding the darkness that covers the earth.

We will read the next verse: "And the Gentiles shall come to thy light and kings to the brightness of thy rising." "Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." What! no people or nation left that will not serve Zion? Not one. What will become of this great republic with its forty millions of people, and which is