

the stones; lift up a standard for the people." Then comes in this universal proclamation—"Behold, the Lord hath proclaimed from the ends of the world." Now, from the ends of the world, we should naturally suppose that, Isaiah, standing in Palestine, and delivering this, would see a work that was to transpire on a very distant land. He could find no better language to describe it, than the expression "to the ends of the world." Not a work to transpire in Palestine, in his own neighborhood, but, "Behold the Lord should proclaim from the ends of the world, to all people, Behold, your salvation cometh." That is, the Lord was coming with a strong hand, and this proclamation coming from the Lord was to be sounded to all the inhabitants of the earth, a standard was to be raised, and a way prepared by this highway being cast up.

There are a great many in this congregation who took part in casting up this highway. We built the most difficult portions of this railroad, through these mountains, some four hundred miles in extent. Did you work with a good cheerful heart, when you were engaged in gathering out the stones, and when you were making these gates that Isaiah speaks of, through which he saw a long train of carriages dart into the mountain, losing sight of them for a time, then seeing them come out again with great speed, from the mountain? How could he describe it any better than by saying—"Go through, go through the gates?"

But what kind of a people were these to be who should be gathered from the ends of the world by this proclamation? Read the next verse—"They shall call them, The holy people, The redeemed of the Lord." Says one—"Well, you are called anything else but that; instead of

being called a holy people, you are represented, by the priests and everybody else, as a very unrighteous people." Very well, the Lord will, in his own due time, enable you to distinguish between the righteous and the wicked. "Behold, they shall call them, The holy people, The redeemed of the Lord: and behold, they shall be called, Sought out, A city not forsaken." How different from old Jerusalem! Was that sought out? No; Jerusalem was built up a long time before Israel came out of Egypt, and was there ready for them to take possession of when they entered the Holy Land. Was Jerusalem ever forsaken? Yes, forsaken for many generations. But not so with Zion, that should get up into the mountains; they should seek out a location, so much so that the city should be called "Sought out;" and instead of being forsaken, as many people suppose the "Mormons" will be, the Lord God will protect them. According to the words of Daniel, the kingdom shall not be destroyed, neither shall it be given to another people, and it shall stand forever. All these characteristics are being fulfilled.

Would you suppose that the House of Jacob, the ten tribes of Israel, can be gathered from the four quarters of the earth, and brought back to their own land, without the lifting of this ensign? No. Read the 11th chapter of Isaiah. There he says—"I will lift up an ensign for the nations, I will assemble the outcasts of Israel, and I will gather together the dispersed of Judah from the four quarters of the earth." Until the Lord God sends forth this proclamation to all the inhabitants of the world and dwellers on the earth, in vain may we look for the redemption of the outcasts of Israel and the dispersed of Judah. Israel, the ten tribes,