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 trans-
spire 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 Pale-
tine, in his own neighborhood, but, "Be-
hold 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 be-
ing cast up.

There are a great many in this con-
gregation 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 cheer-
ful 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 moun-
tain, 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 rep-
resented, 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 be-
fore 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, for-
saken for many generations. But not so
with Zion, that should get up into the
mountains; they should seek out a lo-
cation, 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 de-
stroyed, neither shall it be given to an-
other people, and it shall stand forever.
All these characteristics are being ful-
filled.

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 en-
sign? No. Read the 11th chapter of
Isaiah. There he says—"I will lift up
an ensign for the nations, I will assem-
bles the outcasts of Israel, and I will
gather together the dispersed of Judah
from the four quarters of the earth." Uni-
til 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 dis-
persed of Judah. Israel, the ten tribes,