

THE MOUNTAIN OF THE LORD'S HOUSE.

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"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; 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." (a)

The foregoing prophecy is quoted by the Elders under the Presidency of Brigham Young, in support of their present location in the Territory of Utah, otherwise called the valleys of the mountains; and by a manifest perversion of the sacred scriptures, they have succeeded in persuading thousands of simple, honest hearted people to leave their peaceful homes, and abandon their relations and friends, to emigrate to the Rocky mountains; deluded into a belief that Utah is the place designated by the Lord, for the gathering of His Saints, the place whence the law of God is to proceed, the place of refuge and safety, the asylum of the oppressed, the home of the free, the Zion of God, where the Saints may be more fully instructed in the ways of life and salvation.

That this prophecy of Isaiah does not allude to, nor receive its fulfillment in the Rocky mountains is evident, as appears from the context: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem."

(b). This needs no further comment. The prophet Isaiah here positively refers to Judah and Jerusalem, as the

place where "The Mountain of the Lord's House" is to be established.

The Prophet Micah fully confirms this idea,—“And Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills.” (c) Evidently in the same place, viz: Jerusalem.

The word "mountain," was applied by Joseph the martyr to the place of the gathering of the Saints, viz: Zion, in Missouri, as may be seen by the following:—

"From previous letters we learn that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Br. Barber, and Br. Dibble was wounded in the bowels. We are thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer his Saints, who have gone up to his land to keep his commandments, to stain *his holy mountain* with their blood. I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that 'after *much* tribulation cometh the *blessing*.' By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of

(a) Isaiah 2: 2, 3. (b) Isaiah 1: 1.

(c) Micah 3: 12; 4: 1.

the Lord is, 'Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again.' Now, there are two things of which I am ignorant; and the Lord will not shew them unto me, perhaps for a wise purpose in himself—I mean in some respects—and they are these, why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty." (d).

We now propose to show that the Territory of Utah is not the place where the Saints are to be hid up, while the overflowing scourge passes through the land, as falsely claimed by the leaders in Utah. We quote from Joseph Smith's letter:—

"The city of Zion, spoken of by David in the 101st Psalm, will be built upon the land of America, and the ransomed of the Lord shall return, and come to it with songs of everlasting joy upon their heads; and then they will be delivered from the overflowing scourge that shall pass through the land. These are testimonies that the Good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day. The people of the Lord have already commenced gathering together to Zion, which is in the land of Missouri." (e).

From the foregoing we learn that the Saints are to return, which shows that they would be driven from the land of Zion, otherwise they could not return to it. But we are informed in the Doctrine and Covenants that this will not take place until they have passed through "much tribulation."

"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former communication, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down: nevertheless if they pollute their inheritances,

they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land." (f)

Again:—

"Be thou humble, and the Lord thy God shall lead thee by thy hand, and give the answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial toward them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name. And pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them: and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." (g).

By the foregoing we learn that before Zion would be redeemed, and the Saints gathered to it, that the Saints, and especially the "Twelve," were to pass through "much tribulation," yet the Saints would be gathered to Zion, in Missouri, and that the "Twelve" would be felt after by God, and if they would not "harden their hearts," they should be converted, and God would heal them, (evidently from their backslidings.) Furthermore, we learn that this gathering back to Zion would be effected through "a man like unto Moses," a prophet and revelator, whom God would raise up to deliver them from their "bondage."

The remarks of the Prophet also clearly demonstrate that when the call comes to return to Zion, the Saints are not to be in a gathered, but a scattered condition; that there was to be a dark and cloudy day, and truly this has taken place; for since the death of the

(d) Millennial Star, vol. 14, page 619. (e) Times & Seasons, vol. 5 p. 707; also, Mill. Star vol. 14, p. 327.

(f) D. & C. 100: [101] 3. (g) D. & C. 105: [104] 5.

Prophet Joseph Smith until the coming forth of the rightful heir, the son of the Martyr, the voice of the Lord's Prophet has not been heard, and the gifts and blessings of the Spirit were in a great measure withdrawn, and very especially so in Utah. And we have also proof sufficient in the foregoing quotations to satisfy our minds, in relation to *the place* where the Saints are to be gathered, that they may escape the judgments of the Almighty, which are to be poured forth upon the wicked. Joseph emphatically states that the Saints are to be gathered "to Zion, which is in the land of Missouri," and then will the overflowing scourge pass through the land. This alone ought to suffice, to prove that Utah is not the place of refuge and safety, or "the secret chambers," as Brigham Young teaches, where the Saints are to be hid up during the time of trouble, when dire judgments shall be in the land.

That Joseph the Martyr did not favor the idea of the Saints emigrating beyond the States, to Oregon, California, or to the Rocky mountains, may be gathered from his characteristic letter to Henry Clay, May 13th, 1844:—

"Henry Clay, the wise Kentucky lawyer, advises the Latter Day Saints to go to Oregon to obtain justice and set up a government of their own; oh ye crowned heads among all nations, is not Mr. Clay a wise man, and very patriotic! Why great God! to transport 200,000 people through a vast prairie; over the Rocky mountains, to Oregon, a distance of nearly 2000 miles, would cost more than *four million!* or should they go by Cape Horn, in ships to California, the cost would be more than *twenty millions!* and all this to save the United States from inheriting the disgrace of Missouri, for murdering and robbing the Saints with impunity! Benton and Van Buren, who make no secret to say, if they get into power, they will carry out Boggs' exterminating plan to rid the country of the Latter Day Saints, are 'Little nipperkins of milk, compared to 'Clay's' great aqua fortis jars.' Why, he is a real giant in humanity: send the Mormons to Oregon and free Missouri from debt and disgrace! Ah! sir, let this doctrine go to and fro throughout the whole earth, that we, as Van Buren said, Know your cause is just but the United States government can do nothing for you, because it has no power; *you must go to Oregon and get justice from the Indians!*" (h)

(h) Times & Seasons, vol. 5, p. 547.

Brigham Young, it seems, has done so far as he could, just what Henry Clay proposed, but that which Joseph the Martyr refused to even think of doing.

The Savior, speaking in relation to the last days, said:—

"Take heed that no man deceive you. * * * Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. * * * Wherefore, if they shall say unto you, Behold he is in the desert: go not forth; behold he is in the secret chambers; believe it not." (i).

Then if no revelation has been given, pointing out Utah as a gathering place for the Saints, but on the contrary, that the Lord has emphatically declared that there should be no other place appointed save Zion in Missouri, the question naturally arises: How came a portion of the Latter Day Saints to locate themselves in the Rocky mountains? Was it not to fulfill the following prophecy, spoken by Jeremiah, in relation to the work of the Lord in the last days?

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." (j).

What is meant by the "mountain of the Lord's house?" We answer, the *kingdom* of the Lord's house. Mountains as we have seen, figuratively signify kingdoms, nations, or people. (k)

In Isaiah we again have figurative language:—

"Behold, I will make thee, [*Israel*] a new sharp threshing instrument having teeth, thou shalt thresh the mountains, [*kingdoms*], and beat them small, and shall make the hills: [*churches or congregations*] as chaff. Thou shalt fan them, and the wind shall carry them away." (l).

Every one must readily admit that the "sharp threshing instrument," the "mountains," and "hills," here spoken of, are figurative, not literal. (m).

The Brighamite Elders admit that

(i) Matt. 24: 4, 23, 24, 26. (j) Jer. 17: 5, 6. (k) See Zech. 8: 3. (l) Isa. 41: 15, 16. (m) Jer. 31: 23, Ezek. 17: 22.

the first mountain here referred to, viz: the "mountain of the Lord's house," is figurative. If the first is figurative, why not the others? But granting, for argument's sake, that the latter part of this prophecy is literal, and means real mountains, we ask, how are the people in Utah fulfilling it, as they are building up in the valley, not in the top of the mountains; and instead of their temple being exalted *above the hills*, the hills will be exalted *above the temple*, should it ever be built, which is very doubtful, if we are to judge by the past; as, although sufficient money has been donated by the English Brighamites alone, the nails and glass being paid for years ago, the edifice has not yet been exalted much above the ground, to say nothing of its being exalted *above the hills*.

We have now shown from ancient and modern Scripture that this favorite prophecy, quoted by the Elders under the Presidency of Brigham Young, in support of Zion being in the Rocky mountains, instead of strengthening their position, entirely destroys it.

The Latter Day Saints were led by the law and continual revelation during the days of Joseph the Martyr; but after his death many forsook the Lord their God, and notwithstanding the commandment heretofore alluded to, that there should not be any other place appointed, etc., they set aside the words of the Lord, and placed their trust in a man who said that in the Rocky mountains was Zion, the place of refuge, and followed blindly to the salt land, a place not inhabited.

That they did not know when good came is apparent, for when it pleased the Lord to send a message of goodwill to them, pleading with them to forsake their sins, through one of the true lineage, young Joseph, the reply of Brigham was: That no house, or place where he had influence, should be open-

ed to receive their doctrines. And when Alexander and David, sons of the martyred Joseph, sought permission to preach in the Tabernacle, a privilege freely extended to Sectarian preachers, Brigham denied them with much abuse. So they hardened their hearts, and stiffened their necks against the Lord, when the day of conversion came.

Subsequent events show that the policy pursued when Brn. E. C. Briggs and Alexander McCord first went to Utah, in closing the doors of public discussion against them, was the same as that which refused to hear Brn. A. H. Smith, Wm. Anderson, Jas. Gillen, and Thos. Job, at the time these brethren succeeded Brn. Briggs and McCord in their ministry; and also closed the doors against Brn. Alexander and David H. Smith when they went to Utah. Since other men have been permitted the use of the public buildings under the control of the church authorities of Salt Lake City, in which to declare their religious sentiments, and their opposition to the doctrines peculiar to those authorities, we can only conclude that the policy which excluded the Elders of the Reorganization was special, and intended to operate only to prevent their being heard by the people. We regret that this conclusion is inevitable, for we had hoped that the same freedom of expression of thought would characterize the interchange of opinion between the church in Utah and the Reorganization, that was claimed should exist between the Church in its earlier days and the various religious denominations existing in the world.

We have no right to complain of this treatment other than to say, that it is strangely inconsistent in a people whose constant cry used to be, "toleration," "free speech," "fair investigation," and other significant declarations indicative of their desire for impartial presentation of religious views.