

THE MOUNTAIN OF THE LORD'S HOUSE.

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MOUNTAIN OF THE LORD'S HOUSE.

“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.”—Isa. ii. 2, 3.

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 from 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.

We purpose to show in the following pages that Utah is not, and never will be, the gathering place for the saints of God; on the contrary, that it is the gathering place of the wicked and re-

bellious, who were cast out of the land of Zion for transgression, and for their follies and abominations which they practiced before the Lord. In a sermon delivered by Brigham Young, (*Journal of Discourses*, vol. 2, p. 253), we read as follows :

“When our elders go out to preach the gospel, they tell the people to gather to Zion. Where is it? It is at the city of the Great Salt Lake, in the valleys of the mountains, in the settlements of Utah Territory.”

We will try the foregoing by the word of God; the “iron rod” spoken of in the Book of Mormon, (1 Nephi, ii., iii.), to which we are commanded to hold fast, that we may not be misled.

The revelations of God are given unto us for our guidance. No one revelation contradicts another, all harmonize; and whenever any doctrine or principle is advanced to us that contradicts, or is not in accordance with the previous word of God, we are justified in rejecting it; for if we set aside the revelations of God we have no sure rule of evidence to determine our judgment.

The plan of salvation undergoes no change; it is the same yesterday, today, and forever. The same laws and ordinances of the Gospel which are administered to us, were administered in the days of Adam, Abraham, the Savior, and His apostles. In God, we are informed, there is no variableness, neither shadow of turning; and it would be impossible for the human

family to place faith and confidence in a Supreme Being, who to-day would contradict that which he had formerly spoken.

That this prophecy of Isaiah does not allude to, nor receive its fulfillment in the rocky mountains is evident, as appears from the context; see Isa. i. 5: "The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem." This needs no further elucidation. The prophet Isaiah positively refers to Judah and Jerusalem, as the place where "The Mountain of the Lord's House" is to be established. The prophet Micah, also speaks of the same event, using the same language, referring its fulfillment to Jerusalem.

The Book of Mormon, (2 Nephi v. 9), the word of the Lord to this generation, pure and unadulterated, also testifies in relation to this prophecy being fulfilled in Jerusalem. The Book of Doctrine and Covenants, cviii. 4, alludes to the mountain of the Lord's house being established in Jerusalem, where it says, "and let them who be of Judah flee unto Jerusalem, unto the mountain of the Lord's house," and inasmuch as we have the testimony of the three books, we are sure that this prophecy in relation to the Lord's house, has no reference to the Territory of Utah.

Although we contend for a literal fulfillment, we must admit that the ancient prophecies abound with allegories, symbols, metaphors,—figurative language; and the Book of Mormon informs us that in consequence of the Jews being a stiffnecked people, who despised the words of plainness, God gave to them many things which were hard for them to understand, that they might stumble, (2 Nephi, xi. 1; Jacob iii. 4, 5). So, many of the more prominent prophecies in relation to God's providences, were couched in figurative language, that none should understand them, save those who sought

after the Spirit that actuated the prophets.

In this, as well as in many other of the prophecies, the word "mountains," alludes to kingdoms, nations, or large assemblies of people; and "hills," to cities, or to smaller congregations. In Jer. xvii. 3, the Lord reproving Judah for transgression, uses the following figure in reference to the people:

"O my mountain in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders."

In Jer. li. 25, the Lord, through the prophet uses the term "mountain," to denote the Babylonish kingdom:

"Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

In Isaiah xli. 15, 16, we have again 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."

Every one must readily admit that the "sharp threshing instrument," the "mountains," and "hills," here spoken of, are figurative, not literal. (See also Jer. xxxi. 23, and Ezek. xvii. 22.)

The Brighamite elders admit that 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 Brigham-ites 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.

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.—(See Zech. viii. 3.)

A revelation speaking of Sidney Rigdon, says,

"I the Lord, your God, will heal him that he shall be healed; and he shall lift up his voice again on the *mountains*."—D. & C. 107: (103) 32.

Are we to infer from the foregoing, that he had been, and was again commanded to preach upon the tops of literal mountains? No! We understand it to be a figurative expression, and that it means kingdoms or nations.

The saying in the prophecy of Isaiah, "exalted above the hills," sets forth the glory, power, and exaltation of the kingdom of God, above "the hills," or lesser nations, or congregations of people.—This figure is so explained by Joseph, the prophet, in the *L. D. S. Messenger and Advocate*, as follows:

"Nothing can be more pleasing and delightful than to contemplate the situation of the Latter Day Saints; placed *as it were on an eminence*, and bringing within the compass of their observation all the kingdoms of the world."

Again, Joseph says, *Milennial Star*, vol. 14, page 619.

"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 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."

Daniel's prophecy, Daniel ii. 34, 35, 44, shows plainly that the word "mountain" sometimes means "kingdom."

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great *mountain*, and filled the whole earth. * * * And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

There are two places spoken of in the scriptures where the mountain, or people of the Lord's house, are to be gathered together and established; one is Jerusalem, as referred to by the Jewish prophets; the other, Zion, where the New Jerusalem will be reared, upon the western continent. Then will the prophecies be fulfilled, and the law go forth from Zion, and the word of the Lord from Jerusalem.

THE LOCATION OF ZION.

As the Latter Day Saints believe in a gathering to Zion, and also to Jerusalem, we shall confine ourselves entirely to that Zion where the mountain of the Lord's house is to be established on the American continent.

Brigham Young, to justify his present location amidst the rocky mountains, affirms that the land of Zion embraces all North and South America. If so, there is no necessity for the saints to leave any portion of the United States to emigrate to the salt and barren land of Utah. We have no objection, however, to offer to the whole earth, during and after the Millenium, being Zion or her stakes; but we are in search of the place where God has commanded His people to gather together, that they may learn of His ways, walk in His paths, and escape the overflowing scourge, when it shall pass over the earth; but as we dare not indulge in speculative theories, nor place our trust or confidence in man, we will enquire what the Lord has to say in reference to this matter:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is *the land* which I have appointed and consecrated for the *gathering of the saints*; wherefore this is the land of promise, and *the place* for the city of Zion."—D. & C. 57: (27) 1.

Book of Doctrine and Covenants 107: (103) 18, informs us that Nauvoo is a "corner stone of Zion."

In a revelation given through the Prophet Joseph Smith, Doctrine and Covenants 63: (20) 10, to Titus Billings, who was then in Kirtland, Ohio; he is commanded to take his journey up to "the land of Zion;" again, that the Lord would give Joseph power that he should be enabled to discern by the Spirit those who should go up to "the land of Zion;" and those who should tarry, who were not worthy at that time to receive that blessing. Again N. K. Whitney is called to impart all the money he could impart, to be sent up to "the land of Zion;" consequently Kirtland was not in "the land of Zion," and Brigham's assertion in relation to Zion being all North and South America, falls to the ground, for the revelations of God teach us to the contrary.

Revelation informs us that Jackson county is "the centre."

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore, this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore, it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew, [Lamanite,] and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance."—D. & C. 57: (27) 1.

"A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted up their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of

the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."—D. & C. 83: (4) 1, 2.

Nauvoo is a "corner stone" of the land of Zion; hence it is easy for us to determine how far the Zion of God extends.

We now purpose to show that the Territory of Utah in the rocky mountains is not the place where the saints are to be hid up, while the overflowing scourge passes through the land, as falsely taught by the leaders in Utah. We quote from Joseph Smith's letter, *Times and Seasons*, vol. 5, page 707.

"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."

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."

"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you; for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death: and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven."—D. & C. 58: (18) 1.

"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 commandment, 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."—D. & C. 100: (101) 3.

"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."—D. & C. 105: (104) 5.

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, and 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.) Further-

more, we learn that this gathering back to Zion would be effected through "a man like unto Moses" 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 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, save in a few solitary instances have been withdrawn. 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; for 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 pestilence and war shall infest the land.

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."—Mat. xxiv. 4, 23, 24, 26.

In the first general epistle of the Twelve, after the death of the prophet Joseph Smith, found in the *Times and*

Seasons, vol. 5, page 618, Brigham Young says,

"Brethren, you are now without a prophet present in the flesh to guide you."

Reader, are you not aware that at the General Conferences, Brigham has been presented and sustained as prophet, seer and revelator?

What does it take to constitute a false prophet?—Is it not a man who is actuated by a false spirit, and who teaches false doctrines? Has not Brigham Young placed himself in this position; and have you not been taught by him that in this desert a temple was to be reared; that the Savior would come and minister to you therein? That Utah was "the secret chamber," where you were to be "hid up?" Can you find any other professed prophet, that has fulfilled these sayings of the Savior, except Brigham Young? Jesus has commanded that when false teachers should arise and say, "behold he is in the desert," not to go forth; when they should say, "he is in the secret chambers," believe them not.

The term Zion is sometimes used to designate the pure in heart; but there is also a *place* called *the land of Zion*, as we have already shown, and the Lord says,

"Zion [or the land of Zion] shall not be moved out of her place, notwithstanding her children are scattered."—D. & C. 98: 4.

We will now call the attention of our readers to a revelation on the gathering of the saints to the land of Zion. D. & C. 98: 1-4. In it we are informed that the Lord suffered the saints to be cast out of the land of Zion, and afflictions and persecutions to come upon them in consequence of their transgressions; yet the promise of the Lord is, that He will not utterly cast them off, but that they who remain faithful and are pure in heart, shall "return to Zion" with songs of everlasting joy.—And the Lord speaks emphatically of those, as being in a *scattered* condition who shall "return," which shows plain-

ly that no place can be substituted in the place of that which was appointed.

After the saints were driven out from the centre stake of the land of Zion, a revelation was given, commanding those who dwelt in the regions round about to be very prayerful and humble, and to carefully gather together, as much in one region as would be consistent with the feelings of the people; and Nauvoo being a corner stone of Zion, became the gathering place, and here the mercy of the Lord was again extended to the saints, and blessings promised on condition of their obedience and faithfulness to his commandments. (See D. & C. 102: 7.)

In D. & C. 107: (103) there is a revelation which was given in Nauvoo, in which the saints are commanded to build a Temple, also the Nauvoo House, the Lord granting unto them sufficient time to build them in, which, if they failed to accomplish, they were to be "rejected as a church with their dead;" and if they even built the Temple and Nauvoo House, and did not keep the commandments of the Lord, they should be rejected; and instead of blessings, wrath, cursings, and indignation should come upon them; which came to pass, and they were driven out entirely from the land of Zion, by their enemies at the point of the bayonet; and herein was fulfilled the prophecy which says:

"Behold the Lord requireth the heart and a willing mind, and the willing and obedient shall eat the good of the land of Zion in these last days, and the *rebellious* shall be cut off out of the land of Zion, and shall be *sent away*, and shall not inherit the land: for verily I say, that the rebellious are not of the blood of Ephraim; wherefore, they shall be plucked out."—D. & C. 64: (21) 7.

Now it is evident that many of those who were driven out from the land of Zion, and emigrated to the rocky mountains, instead of being righteous, were the *rebellious*, else they would not have been sent away; and many who "remained round about the land of Zion," were those who obeyed the

words of the Savior, and followed not the false prophet to Utah; neither did they believe that Jesus was to be found in "the desert," nor in "the secret chamber." But it may be urged, did not the majority of the Twelve emigrate to Utah, and was it not the duty of the people to follow them? It was not. For the Twelve, together with the whole of the *church organization*, was rejected, with their dead, as the Lord said it should be.

In the *Journal of Discourses*, vol. 3, page 210, Brigham Young says:

"I saw that this people would have to flee into the mountains, and into a climate and country that the gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the saints delight in this locality? No. It is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it not because I had to come? Should we all move from this city, and give the gentiles liberty to occupy our houses, farms, etc., in five years you would not find them here; they could not live here."

Here we have a virtual acknowledgment that coming to Utah was not a matter of choice, but of *necessity*; that it is the most "undesirable" place that can be found. This does not compare with the Zion of God that we read of in the scriptures, neither does it compare with the following passage in the Book of Mormon:

"And he [God] leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes."—1 Nephi 5: 26.

Sometimes the Salt Lake elders affirm that they left the United States because they were unable to keep the commandments of God, and live righteously where so much wickedness and abominations prevailed; but we have shown from the revelations of the Almighty directly to the contrary: that they were *forced* to leave, because of their own wickedness and transgression, and were not led as the Lord says He leads the righteous, into a precious land, but according to Brigham's acknowledg-

ment, into a barren and "undesirable" place, where even the Gentiles could not live.

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."—Jer. 17: 5, 6.

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 the rocky mountains were 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 opened 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 Br. 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 Brothers A. H. Smith, William Anderson, James Gillen, and Thomas Job at the time these brethren succeeded Brs. Briggs and McCord in their ministry; and also closed the doors against Brs. 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.