

Jerusalem. This, in the latter days, the Prophet says, "shall be in the tops of the mountains." Mark the expression, not on the top of a mountain, nor in the tops of the highest mountain, but in the "tops of the mountains"—the plural number is used; in other words, in the midst of the high places of the earth. Not on the borders of the seashore, for the only reason that we speak of mountains on the surface of the earth is because of their elevation above the general level of the ocean.

The mountain of the Lord's house shall be established in the tops of the mountains in the last days, and people from all nations shall flow unto it. And wherefore? What will be their object and purpose in fleeing from all nations? They will say—"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Here we learn the object of the people in fleeing from all nations to the mountain of the Lord's house: it is that they may learn of his ways and walk in his paths. "The Lord shall judge among many people," says Micah, "and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. I will assemble her that halteth, gather her that is driven out, her that I have afflicted, even the chosen seed of Abraham, the house of Israel that has been scattered and peeled and driven. I will gather her that was scattered, and her that was cast afar off I will make a strong nation: and the Lord shall reign over them in mount Zion, from henceforth, even forever."

Isaiah has used nearly the same language in the second chapter of his prophecies. Ezekiel, in the 37th chapter has used similar language, predicting the time of the restoration of the house of Israel and the gathering together of the people of God, and that the Lord shall reign over them and that a reign of peace shall be established on the earth.

That this and other prophecies of a similar character remain yet to be fulfilled, must appear evident to every reflecting mind, for since these prophecies were delivered there has never been a time in which the nations have beaten their swords into plowshares, their spears into pruninghooks, lived at perfect peace with each other, and walked in the ways of the Lord. But it has been predicted by the Prophets that such a period will arrive. The same thing was also foretold by the Savior, and by the angels who promised his second coming. Mark the object of the gathering—the nations shall say, "Let us go up to the mountain of the Lord, to the house of the God of Jacob; for he will teach us of his ways, and we will learn to walk in his paths." How will this be brought about? Because the law shall go forth out of Zion, and the word of the Lord from Jerusalem. How can this be unless God shall begin to reveal himself to his people and minister in their midst as in ancient days, by his own voice, the voice of Prophets, the Spirit of revelation and the ministration of angels?

I am aware that many people of our time attempt to place some mystical and illusive construction upon the prophecies in the Bible, and there is a disposition to ignore the plain and obvious meaning of the declarations of the Prophets, and to give to them some private interpretation. But the Apostle Peter,