

all war, all ungodly and selfish ambition; and in its place introduce a new government for universal man, a system that will touch all his wants, religiously, politically, and every other way; which will organize and govern society upon the principles that society is governed upon in heaven.”

I pray for that day, understanding it in that light. And if anybody uses that prayer, and does not mean it in that light, it is for want of reflection. For instance—does any man in his senses, believe that the government of the eternal heavens in the presence of God, consists of a variety of kingdoms, empires, republics, and states, governed by various principles, ruled by aspirants, and sometimes by tyrants, that differ widely one from another in the principles by which they rule, one jarring with, and encroaching upon, the other, and frequently going to war with him, having a thousand different ways of worship, and of religious and political administration? I ask, again, does any sane person, who reflects, believe that heaven is governed in that way? No. Every reflecting person believes as well as I, that if there is a world of immortality at all, where righteousness rules, the same principles, as far as they go, are developed unto all, and adapted to all. Some may have more truth, ascend to greater degrees of perfection, and be able to receive higher and more glorious principles of government than others, even in heaven. Some may attain to a celestial glory, of which the sun is typical; others be as celestial beings, the glory of which is compared with the stars, as they appear to our sight; and these two classes may differ as widely from each other as the stars differ from the sun in glory, as seen by man. So far as heavenly beings have become enlightened by revelation in the laws of eternal government, a sameness exists in their possession of principles of truth, as far as it goes.

Some may be in possession of the same portion of truth, but may not possess it in fulness, but it is true so far as it goes, by which all are in union, peace, and love, and by which they all do right, and all glorify God, and maintain an eternal peace and bond of happiness.

In viewing heaven thus, “I do not believe I differ, except in degree, from the expectations and views of all Christendom that believe in a hereafter.” They would not contend for a moment for the jargon and division that exist in this world, that produce—what? Envy, hatred, darkness, and ignorance. They do not believe for a moment that anything of this kind exists in heaven. They pray as well as we, “*Thy will be done on earth as it is in heaven.*” They pray, whether they think of it or not, that all the jargon, errors, abuses, darkness, and ignorance that now exist in the world, under the name of religion, government, or anything else, may come to an end; that, so far as there is unrighteousness, or any error in principle, thrones may be cast down; that all the powers of earth, whether republic or monarchial, that are not in accordance with the law and government of heaven, may pass away, and those principles be introduced that govern the sanctified in heaven, so far as man in this life is capable of receiving these good things, and enjoying them in truth, union, and peace. Then with this view of the subject, such a system introduced, even among a few men they being organized upon it, and acting it out in a good measure, we should call this a “standard.” The Jews could look to it and call it a “standard.” The ten tribes, and the scattered remnants, and all that appertain to the lineage of Abraham, Isaac, and Jacob, scattered through the world, waiting for the redemption, and the restoration of the kingdom to Israel, could look to such a “standard,” to the people or-