

sent the Jews with the New Testament, the Jews will present the Christians with the Old Testament, and the writers of both of them had the power. The Jew would have to admit, that the power and “standard” that his book was the key of, had passed away; and the Christian, that the angels, gifts, and blessings that his book gave an account of, had also passed away.

If you take the despotic standard of Russia, or the standard of any other of the nations of Europe, some of them are unlimited in their provisions—the sovereign is the law; others are limited—the sovereign only being part of the law and power, frequent bloody wars arise between the monarch and the people; and those who come direct to the throne by hereditary right are beset by the same evils. Besides that, in Russia there is one kind of religion; in Greece, another; in Rome, a third; and in England, a fourth; all widely differing from each other.

To take the republican form of government, and set it up as a standard, would be to set the Jews and the Ten Tribes, when they get home, to creating their own government, religion, and officers. They would say, “This is not a restoration of all things to the order of the fathers. Whoever heard of a nation’s rising up, and making its own ministry of angels, its own Prophets, Apostles, and Priesthood to speak the word of God, and to inquire of Him?” The Lord would turn round and say, “I have not chosen this man, you have chosen him and ordained him.” Did the people elect and appoint Moses to receive all his powers, to hold communion with the burning bush, and divide the waters of the Red Sea? Did they elect Joshua to that faith by which he lived to lead Israel into Canaan, and divide Jordan by the word of God? Did they instruct him to lengthen out the day while Israel conquered their enemies? No. God Al-

mighty chose Moses and ordained him; and Moses laid his hands upon Joshua and ordained him, and therefore the two were full of the Spirit of God to fill a similar calling.

The Jews and the Ten Tribes know better than to bow to such an order of things, for no rule, precedent, or example, can be found in the history of the fathers to substantiate such a course; they would either conclude that God had changed, or that such proceedings were an imposition, and pertained to no real government from heaven at all.

“Well, then,” says the Lord, “I will set up a standard for my people, and lift up my hand to the Gentiles. A system shall be developed from heaven, by which the people are to be planted in one, that is, those who embrace it; by which shall be developed among them all, one spirit, one doctrine, one order of Priesthood, worship, power, and government, to lead, direct, control, and say what religion they shall adopt, including every department of government, sufficient for all the affairs of state, both internal and external, and that would contribute to their enlightenment, improvement, defense, exaltation, and their relations with all the world.” Such a thing would be a “standard.” It would answer the purpose to plant and govern them. It would bring the Gentiles to it. In order for this, it would be a principle of government developed in all its parts, not differing so much from the old one either. “Do you mean the law of Moses?” Yes, but only so far as the same eternal principles existed in that law. There were many principles given in that law which pertained not to the eternal kingdom of God; they had to be fulfilled in Christ, and then have an end.

“Well, then, what do you mean? Do you mean to say that this modern standard must not differ from the in-