

was right at the door. And then Jesus Christ predicted a whole string of events, including the destruction of Jerusalem, and the dispersion of the Jews. He then predicted signs that were to be seen in the sun, moon, and stars, and said, lo! "the kingdom of God is nigh at hand." Just as sure as the sun shines, the kingdom had to be set up twice, or there is no meaning to the Book, and the last, too, at the time the Millerites and others have set for the personal appearance of the Savior.

The Lord, in speaking to his Apostles, said, "It is not given for you to know the times or the seasons, which the Father hath put in his own power." What would he say to the Apostles in the last days? He would say quite the reverse of this—"To you it is given to know the times and the seasons, because you are the very men to do that work, but my old Apostles were only to bear witness of me to the world. As the received traditions and religion of the world were at war with the principle of the resurrection presented in my body, I required my ancient Apostles to bear witness of it in Jerusalem and Samaria, and to the uttermost parts of the earth, wherever they could find followers. But I now will raise up you and other men, and ordain you, and cause keys of power to be committed to you, as in days of old, in the same Gospel ordinances and spirit; but when they come, you will not be required to fulfil any such thing as my servants did anciently, which was, to bear witness, preach repentance, baptize the people, and be killed. You will know the times and the seasons, which the Father put in His own power, and which my other Apostles could not know, and then go to work with your mights and fulfil it."

Hence the gathering of the Saints; the organization of the kingdom of God, religiously and politically, if you

will; the revelation of the law of God, and the new and everlasting covenant made to Abraham of old and his seed, which has never been altered by the Lord, only lost to the people. Paul said that the law given upon Mount Sinai, four hundred and thirty years after that covenant was made, might not disannul it. Jesus Christ was that man spoken of when God said, "In thee and in thy seed shall all nations of the earth be blessed." Thus, Paul and Jesus, in so many words, confirmed the covenant made with Abraham, that neither the law of Moses nor Jesus Christ ever disannulled. What was it? A great many things, but the principal thing was, "I will greatly multiply thy seed;" in short, a law was given him by which he and his posterity should be regulated and governed, with regard to matrimony and posterity.

Now, then, to restore the new and everlasting covenant made with Abraham, and not disannulled by Moses, the Prophets, Jesus Christ, and the Apostles; to restore an organization of principles, of law; a development that would make a standard to regulate families, households, and kingdoms in every respect; that would be to fulfil the words of Isaiah, where he says, I will "set up my standard to the people;" then I will gather you. Going to work to gather them to a standard set up by modern professors would be nonsense, for it would not chime in with the law that governed Abraham and his family matters, when he and a great many others should come together and sit down in the kingdom of God. Such a standard would be lame in some points.

If I were a Jew, you might cry to me and preach to me until doomsday, and then take a sword, and hold it over me to sever my head from my body, but I should say, "I will not move one step to the *standard that is not Abraham's*, nor from the everlasting covenant in