

HOME AND FRIENDS.

Oh, there's a power to make each hour,  
As sweet as heaven designed it;  
Nor need we roam to bring it home,  
Though few there be that find it;  
We seek too high for things close by,  
And lose what nature found us;  
For life hath here no charms so dear  
As home and friends around us!

We oft destroy the present joy  
For future hopes—and praise them;  
Whilst flowers as sweet bloom at our feet,  
If we'd but stoop to raise them!  
For things afar still sweetest are,  
When youth's bright spell hath bound us;  
But now we're taught that earth hath nought  
Like home and friends around us!

The friends that speed in time of need,  
When hope's last need is broken,  
To show a smile, that, come what will  
We are not quite forsaken;  
Though all were night, if but the light  
From friendship's altar shined on us,  
'Twould prove the bliss of earth was this—  
Our home and friends around us!

A Dollar on the Conscience.

"Fifty-five cents a yard, I believe you said?" The customer was opening her purse. Now fifty cents a yard was the price of the goods, and so Mr. Levering had informed the lady. She misunderstood him, however.

In the Community, Mr. Levering had the reputation of being a conscientious, high minded man. He knew that he was thus estimated, and self-complacently appropriated the good opinion as clearly his due.

It came instantly to the lips of Mr. Levering to say, "Yes, fifty-five." The love of gain was strong in his mind, and ever ready to accede to new plans for adding dollar to dollar. But, ere the words were uttered, disturbing perception of something wrong restrained him.

"I wish twenty yards," said the customer, taking it for granted that fifty-five cents was the price of the goods.

Mr. Levering was still silent; though he commenced promptly to measure off the goods.

"Not dear at that price," remarked the lady.

"Think not," said the storekeeper. I bought the case of goods, from which the piece was taken, low."

"Twenty yards at fifty-five cents! Just eleven dollars." The customer opened her purse as she thus spoke, and counted out the sum in glittering gold dollars. "That is right, I believe," and she pushed the money towards Mr. Levering, who, with a kind of automatic movement of his hand, drew forward the coin and swept it into the till.

"Send the bundle to No. 300, Argyle street," said the lady, with a bland smile, as she turned from the counter and the half-bewildered storekeeper.

"Stay, madam! there is a slight mistake!" The words were in Mr. Levering's thoughts, and on the point of gaining utterance, but he had not the courage to speak. He had gained a dollar in the transaction beyond his due, and already it was laying heavily on his conscience. Willingly would he have thrown it off; but, when about to do so, the quick suggestion came, that in acknowledging to the lady the fact of her having paid five cents a yard too much, he might falter in his explanation and thus betray his attempts to do her a wrong. And so he kept silent, and let her depart beyond recall.

Any thing gained at the price of virtuous self-respect is required at too large a cost. A single dollar on the conscience may press so heavily as to bear down a man's spirits, and rob him of all the delight of life. It was so in the present case. Vain was it that Mr. Levering sought self-justification. Argue the matter as he would, he found it impossible to escape the smarting conviction that he had unjustly exacted a dollar from one of his customers. Many times through the day he found himself in a musing, abstracted state, and, on rousing himself therefrom, because conscious of his external thought that it was the dollar by which he was troubled.

"I'm very foolish," said he, mentally, as he walked homeward, after closing his store for the evening. Very foolish to worry myself about a trifle like this. The goods were cheap enough at fifty-five cents, and she is quite as well contented with her bargain as if she had only paid fifty."

But it would not do. The dollar was on his conscience and he sought in vain to remove it by efforts of this kind.

Mr. Levering had a wife and three pleasant children. They were the sunlight of his home. When the business of the day was over, he usually returned to his own fireside with buoyant feelings. It was not so on this occasion. There was a pressure on his bosom—a want of self-satisfaction. The kiss of his wife, and the clinging arms of his children, as they were twined around his neck, did not bring the old delight.

What was the matter with this evening, dear? Are you not well?" inquired Mrs. Levering, breaking in upon the thoughtful mood of her husband, as he sat in unwonted silence.

"I'm perfectly well," he replied, rousing himself, and forcing a smile.

"You look sober."

"Do I," another forced smile.

"Something troubles you, I'm afraid."

"O, no; it's all your imagination."

"Are you sick, papa?" now asks a bright little fellow, clambering upon his knee.

"Why, no, love, I'm not sick. Why did you think so?"

"Because you don't play horse with me."

"Oh dear! is that the ground of your suspicions?" replied the father laughing.

"Come! we'll soon scatter them to the winds."

And Mr. Levering commenced a game of romps with the children. But he tired long before they grew weary. Nor did he, from the beginning, enter into this sport with his usual zest.

"Does your head ache, pa?" inquired the child who had previously suggested sickness, as he saw his father leave the floor, and seat himself with some gravity of manner, on a chair.

"Not this evening, dear," answered Mr. Levering.

"Why don't you play longer, then?"

"Oh, pa!" exclaimed another child, speaking from a sudden thought, "you don't know what a time we had at school to-day."

"Ah! what was the cause?"  
Oh! you'll hardly believe it. But Eddy Jones stole a dollar from Maggie Enfield!"  
"Stole a dollar!" ejaculated Mr. Levering. His voice was husky, and he felt a cold chill passing along every nerve.

"Yes, pa! he stole a dollar! Oh, wasn't it dreadful!"  
"Perhaps he was wrongly accused," suggested Levering.

"Emma Wilson saw him do it, and they found the dollar in his pocket. Oh! he looked so pale, and it made me almost sick, to hear him cry as if his heart would break."

"They sent for his mother, and she took him home. Wasn't it dreadful?"  
"It must have been dreadful for his poor mother," Mr. Levering ventured to remark.

"But more dreadful for him," said Mrs. Levering. Will he ever forget his crime and disgrace? Will the pressure of that dollar on his conscience ever be removed? He may never do so wicked an act again, but the memory of this wrong deed cannot be wholly effaced from his mind."

How rebuking fell all these words on the ears of Mr. Levering! Ah! what would he not have given to have the weight of that dollar removed? Its pressure was so great as to almost suffocate him. It was all in vain that he tried to be cheerful, or take an interest in what was passing immediately around him. The innocent prattle of his children had lost its wonted charm, and there seemed an excusing expression in the eye of his wife, as, in the concern his changed aspect had occasioned, she looked soberly upon him. Unable to bear all this, Mr. Levering went out; something unusual for him, and walked the streets for an hour.

On his return, the children were in bed, and he had regained sufficient self-control to meet his wife with a less disturbed appearance.

On the next morning, Mr. Levering felt something better. Sleep had left his mind more tranquil. Still there was pressure on his feelings which thought could trace back to that unlucky dollar. About an hour after going to his store, Mr. Levering saw his customer of the day previous, enter, and move along towards the place where he stood behind his counter. His heart gave a sudden bound, and the color rose to his face.

An accusing conscience was quick to conclude as to the object of her visit. But he soon saw that no suspicion of wrong dealing was in the lady's mind. With a pleasant half recognition, she asked to look at certain articles; from which she made purchases, and in paying for them, placed a ten dollar bill in the hand of the storekeeper.

"That weight shall be off my conscience," said Mr. Levering to himself, as he began counting out the change due his customer; and, purposely, he gave her one dollar more than was justly hers in that transaction.

The lady glanced her eye over the money, and seemed slightly bewildered. Then, much to the storekeeper's relief, opened her purse and dropped it therein.

"All right again!" was the mental ejaculatory of Mr. Levering, as he saw the purse disappear in the lady's pocket, while his breast expanded with a sense of relief.

The customer turned from the counter, and had nearly gained the door, when she paused, drew out her purse, and emptying the contents of one end into her hand, carefully noted the amount. Then walking back, she said with a thoughtful air—

"I think you've made a mistake in the change Mr. Levering."

"I presume not, ma'am. I gave you four dollars and thirty-five," was the quick reply.

"Four thirty-five," said the lady musingly. "Yes, here is four thirty-five."

"That's right, yes, that's right," Mr. Levering spoke somewhat nervously.

"The article came to six dollars and sixty-five cents, I believe?"

"Yes, yes, that was it."

"Then three dollars and thirty-five cents, will be my right change," said the lady, placing a small gold coin on the counter.

"You gave me too much."

The customer turned away, and retired from the store, leaving that dollar still on the conscience of Mr. Levering. "Oh! throw it into the street," said he to himself, impatiently.

"Or give it to the first beggar that comes along. But conscience whispered that the dollar wasn't his either to give away or throw away. Such prodigality, or impulsive benevolence, would be at the expense of another, and this could not mend the matter."

"This is all squeamishness," said Mr. Levering, trying to argue against his convictions. But it was of no avail. His convictions remained as clear and rebuking as ever.

The next day was the sabbath, and Mr. Levering went to church, as usual, with his family. Scarcely had he taken a seat in his pew, when on raising his eyes, they rested on the countenance of the lady from whom he had abstracted the dollar. How quickly his cheeks flushed! How troubled became, instantly the beatings of his heart! Unhappy Mr. Levering! He could not make the usual responses that day, in the services; and when the congregation joined in the willing hymn of praise, his voice was heard not at the general thanksgiving. Scarcely a word of the eloquent sermon reached his ears, except something about "dishonest dealing;" he was too deeply engaged in discussing the question whether or no he should get rid of the troublesome dollar by dropping it into the contribution box, at the close of the morning service, to listen to the words of the preacher. This question was not settled when the box came round. But this disposition of the money proved only a temporary palliative.—There was still a pressure on his feelings; still a weight on his conscience that gradually became heavier. Poor man! What was he to do? How was he to get this dollar removed from his conscience! He could not send it back to the lady and tell her the whole truth. Such an exposure of himself would not only be humiliating, but hurtful to his character. It would be seeking to do right in the infliction of a wrong to himself.

At last Mr. Levering, who had ascertained the lady's name and residence, inclosed her a dollar, anonymously, stating that it was her due; that the writer had obtained it from her unjustly, in a transaction which he did not care to name, and could not rest until he had made restitution.

Ah! the humiliation of spirits suffered by Mr. Levering in thus seeking to get ease

for his conscience! It was one of his bitterest life experiences. The longer the dollar remained in his possession, the heavier became its pressure, until he could endure it no longer.—He felt not only disgraced in his own eyes, but humiliated in the presence of his wife and children. Not for worlds would he have suffered them to look into his heart.

If a simple act of restitution could have covered all the past, happy would it have been for Mr. Levering. But this was not possible. The deed was entered in the book of his life, and nothing could efface the record. Though obscured by the accumulating dust of time, now and then a hand sweeps unexpectedly over the page, and the writing is revealed. Though that dollar has been removed from his conscience, and he is now guiltless of wrong; yet there are times when the old pressure is felt with painful distinctness.

Earnest seeker after this world's goods, take warning by Mr. Levering, and beware how, in a moment of weak yielding, you get a dollar on your conscience.—One or two evils must follow. It will give you pain and trouble, or callous the spot where it rests. And the latter of those evils is that which is most to be deplored.—[Godey's Lady's Book.]

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HISTORY OF JOSEPH SMITH.

March, 1839.

And thus he was not able to have a fair trial; that the spirit of the court was tyrannical and overbearing, and the whole transaction of his treatment during the examination was calculated to convince your petitioners that it was a religious persecution, proscribing him in the liberty of conscience which is guaranteed to him by the Constitution of the United States, and the State of Missouri; that a long catalogue of garbled testimony was permitted by the court, purporting to be the religious sentiment of the said Joseph Smith, jr., which testimony was false, and your petitioners know that it is false, and can prove that it was false; because the witnesses testified that those sentiments were promulgated on certain days, and in the presence of large congregations; and your petitioners can prove by those congregations, that the said Joseph Smith, jr., did not promulgate such ridiculous and absurd sentiments for his religion as was testified of and admitted before the Honorable Austin A. King; and at the same time, those things had no bearing in the case, that the said Joseph Smith, jr., was pretended to be charged with; and after the examination the said prisoner was committed to the jail for treason against the State of Missouri; whereas the said Joseph Smith, jr., did not levy war against the State of Missouri; neither did he commit any overt acts; neither did he aid or abet any enemy against the State of Missouri during the time he is charged with having done so.

And further, your petitioners have yet to learn that the State has an enemy; neither is the proof evident, nor the presumption great in its most indignant form upon the testimony on the part of the State, exparte as it is in its nature, that the prisoner has committed the slightest degree of treason, or any other act of transgression against the laws of the State of Missouri; and yet said prisoner has been committed to Liberty Jail, Clay county, Mo., for treason. He has continually offered bail to any amount that could be required, notwithstanding your petitioners allege that he ought to have been acquitted.

Your petitioners also allege, that the commitment was an illegal commitment, for the law requires that a copy of the testimony should be put in the hands of the jailer, which was not done.

Your petitioners allege, that the prisoner has been denied the privilege of the law in writ of habeas corpus, by the Judges of this County. Whether they have prejudged the case of the prisoner, or whether they are not willing to administer law and justice to the high office of Judge King, who only acted in the case of the prisoners as a committing magistrate, a conservator of the peace, or by the threats of a lawless mob, your petitioners are not able to say; but that it is a fact, that they do not come forward boldly and administer the law to the relief of the prisoner.

And further your petitioners allege, that immediately after the prisoner was taken, his family were frightened and driven out of their house; and that too, by the witnesses on the part of the State; and plundered and robbed of their goods; that the prisoner was robbed of a very fine horse, saddle and bridle, and other property of considerable amount; that Elder Joseph (the witnesses) in connection with the mob, have finally succeeded, by vile threats, to not to call any conferences in this county, or elsewhere; but to go forth and out of the State with little or no means, and without a protector, and their very subsistence depends upon the liberty of the prisoner. And your petitioners allege, that he is not guilty of any crime, whereby he should be restrained of his liberty, from a personal knowledge, having been with him, and being personally acquainted with the whole of the difficulties between the Mormons and their persecutors; and that he has never acted at any time, only in his own defence, and that too on his own ground, property, and possessions. That the prisoner has never commanded any military company, nor held any military authority, neither any other office, real or pretended, in the State of Missouri, except that of a religious instructor; that he never has borne arms in the military rank, and in all such cases has acted as a private character and as an individual.

How then, your petitioners would ask, can it be possible that the prisoner has committed treason? The prisoner has had nothing to do in Daviess county only on his own business as an individual.

The testimony of Dr. Avard concerning a council held at James Sloan's, was false.—Your petitioners do solemnly declare, that there was no such council; that your petitioners were with the prisoner, and there was no such vote nor conversation as Doctor Avard swore to. That Doctor Avard also swore falsely concerning a Constitution, as he said, was introduced among the Danites; that the prisoner had nothing to do with burning in Daviess county; that the prisoner made public proclamation against such things; that the prisoner did oppose Doctor

Avard and George M. Hinkle, against vile measures with the Mob, but was threatened by them if he did not let them alone. That the prisoner did not have anything to do with what is called Bogart's battle, for he knew nothing of it until it was over; that he was at home, in the bosom of his own family, during the time of that whole transaction.

And in fine, your petitioners allege, that he is held in confinement without cause, and under an unlawful and tyrannical oppression, and that his health, and constitution, and life, depend on being liberated from his confinement.

Your petitioners aver, that they can disprove every item of testimony that has any tendency of criminality against the prisoner; for they know it themselves, and can bring many others also to prove the same.

Therefore your petitioners pray your honor to grant to him the State writ of habeas corpus, directed to the jailer of Clay county, Mo., commanding him forthwith, to bring before you the body of the prisoner so that his case may be heard before your honor, and the situation of the prisoner be considered and adjusted according to law and justice, as it shall be presented before your honor. And as in duty bound, your petitioners will ever pray.

And further, your petitioners testify that the said Joseph Smith, jr., did make a public proclamation in Far West, in favor of the militia of the State of Missouri, and of its laws, and also of the Constitution of the United States; that he has ever been a warm friend to his country, and did use all his influence for peace; that he is a peaceable and quiet citizen, and is not worthy of death, of stripes, bond or imprisonment.

The above mentioned speech was delivered in the day before the surrender of Far West.

Anson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, Joseph Smith, jr.,

"State of Missouri, county of Clay, ss.—This day personally appeared before me, Abraham Shafer, a Justice of the Peace within and for the aforesaid county, Anson Ripley, Heber C. Kimball, Wm. Huntington, Joseph B. Noble, and Joseph Smith, jr., who being duly sworn, do depose and say that the matters and things set forth in the foregoing petition, upon their own knowledge, are true in substance and in fact, and as far as set forth upon the information of others, they believe to be true.

Anson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, Joseph Smith, jr.,

Sworn and subscribed to before me, this 14th day of March, 1839. Abraham Shafer, J. P.

We the undersigned, being many of us personally acquainted with the said Joseph Smith, jr., and the circumstances connected with his imprisonment, do concur in the petition and testimony of the above named individuals, as most of the transactions thereto, we know from personal knowledge to be correctly set forth; and from information of others, believe the remainder to be true.

Ansa Lyman, H. G. Sherwood, James Newberry, Cyrus Daniels, Erastus Snow, Elias Smith.

On the same day, Caleb Baldwin, Lyman Wight, Alexander McRae, and Hyrum Smith, my fellow prisoners, made each a similar petition.

Sunday, 17th. Extract from the minutes of Conference of the Church of Jesus Christ of Latter Day Saints, held in Quincy, on 17th of March, 1839, Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk.

Elder Young then arose and gave a statement of the circumstances of the church at Far West and his feelings in regard to the seceding of the brethren, believing it to be wisdom to unite together as much as possible, extending the hand of charity for the relief of the poor, who were suffering under the oppression of persecution in Missouri; and to pursue that course that would prove for the general good of the whole church, who were suffering for the gospel's sake; and would advise the saints to settle (if possible) in companies, or in a situation so as to be organized into churches, that they might be nourished, and fed by the shepherds; for without, the sheep would be scattered; and he also impressed it upon the minds of the saints to give heed to the revelations of God especially the elders should be careful to depart from all iniquity, and to remember the counsel given by those whom God hath placed as counselors in his church; that they should be as wise stewards in the vineyard of the Lord, that every man may know his own place in his own place: for there is order in the Kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Jonathan (the witnesses) in connection with the mob, have finally succeeded, by vile threats, to not to call any conferences in this county, or elsewhere; but to go forth and out of the State with little or no means, and without a protector, and their very subsistence depends upon the liberty of the prisoner. And your petitioners allege, that he is not guilty of any crime, whereby he should be restrained of his liberty, from a personal knowledge, having been with him, and being personally acquainted with the whole of the difficulties between the Mormons and their persecutors; and that he has never acted at any time, only in his own defence, and that too on his own ground, property, and possessions. That the prisoner has never commanded any military company, nor held any military authority, neither any other office, real or pretended, in the State of Missouri, except that of a religious instructor; that he never has borne arms in the military rank, and in all such cases has acted as a private character and as an individual.

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ed to Far West to get passage with some of the brethren for Illinois.

This morning "the committee met at the house of Daniel Shearer, Far West: William Huntington in the chair.

Present—Br. D. W. Rogers from Quincy, Ill. Br. Rogers made known the proceedings of the brethren in Quincy in relation to locating in the Iowa Territory, and read a private letter from Doctor Galland to him on the same subject, and presented a power of attorney from Bishop Partridge to dispose of the lands of the church in Jackson county, and also some lots in Far West.

He then presented a copy of the proceedings of a council held in Quincy on the 9th inst., which was read; after which Br. Rogers explained some things relative to said meeting and the proceedings thereof.

A bill of articles wanted by the prisoners in Liberty Jail, was presented by Elder Kimball, and accepted. Charles Bird was appointed to accompany Br. Rogers to Jackson county to assist him in the sale of the Jackson lands, &c.

On motion resolved, That we will not patronize Br. Lamb in his market shaving shop, or any other of the kind in this place.

A petition of A. Ripley and others to the Honorable Judge Tompkins, of the Supreme Court of the State of Missouri, praying for a writ of habeas corpus for Joseph Smith, jr., was read by A. Ripley."

Monday, 18th. The committee met in the course of the day, and appointed Theodore Turley to go to Jefferson with Elder Kimball to carry the petitions of the prisoners in Clay and Richmond jails.

TABERNACLE.

SUNDAY MORNING, JAN. 30, 1853.

SERMON.

BY PARLEY P. PRATT.

Brethren and friends,—I am glad to see you once more, and for the privilege of meeting with you. I did not expect to address you this morning, not being well in health; but at the request of my brother who presides over me, and in the absence of many who might edify you, I rise to speak a short time, and will then give place to others.

I desire your prayers that my body may be strengthened, and also for the gift of the Holy Spirit, without which no man can edify his fellow man.

We are told by the prophet of old in the good old Bible, and by that peculiar prophet that the Christian world (that portion of them that esteem the Bible) consider a clearer, and more eloquent prophet than any other whose prophecies are on record, the prophet Isaiah, we are told by him that the Lord would at some time "lift up a standard to the people;" "an ensign to the nations," and that he would not only do this, but do it as a manifestation which should result in the great restoration of all things spoken by the prophets. In the restoration of the twelve tribes of Israel from the four quarters of the earth to their own country, nationality, institutions, and religion; that they may again be nationalized, established, and re-instated in their covenant renewed unto them, as in days of old.

And have their own priesthood, rulers, governors, and consequently their own blessings. I say, we are told by one of the greatest prophets whose prophecies are on record, that a standard would be lifted up, or manifested, in order to bring about that great restoration.

What is that "standard"? Let us reason a little upon that subject this morning. Some might say it was a book. It might be in a certain sense. A dictionary of a language is sometimes called a standard; that is, something established. Something that is a sufficient authority; something to which all would refer, as to a sample, or doctrine, to decide any question or uncertainty in the meaning of words.

In point of principle or doctrine, a book might be considered to contain truths, that we might call a "standard." But I do not understand that prediction to which I refer as exclusively pertaining to a book, but rather to a religion, to a set of principles developed, to a covenant established, or, to carry it out more fully, to a people organized, gathered together, and established in one; having one faith, one spirit, one baptism, one God, one eternal and everlasting covenant by which they are all united, and one set of principles by which they are governed. For where such a government may be subdivided by local circumstances, whether they are written in a book, or in a thousand books; or whether they are taught and acted upon without any book, whether the people could read a book or could not, nothing short of the development of certain principles of religion, law, and government, embraced by a certain portion of people, by which they see eye to eye, in which they are united, and by the spirit of which they are made one, in light, and truth, and fellowship, gathered, organized, planted, established, and short, a system containing a development of all the principles that constitute a heavenly government. Nothing short of this, if I understand the prediction of Isaiah, would be considered by the Jews, and by the other tribes of Israel wherever they are found, and finally by the whole of the gentile world that may live to see it, as a standard.

This would be something worthy to be called a standard; something to which they can look, and come to, and be organized, consolidated, nationalized, and governed by, politically and religiously; or more truly and consistently speaking religiously, because that includes all the political governments that is worth naming or striving for in heaven or on earth. A system of religion, or a people organized upon it, would include every branch of government that they could possibly need for their dwelling with each other, for their organization, peace, welfare, defence, order, happiness, and for their dwelling with neighbouring nations.

A system of religion that is from heaven never would stop short of including all these principles. Therefore it is inconsistent—it is because of the ignorance that is in the world that the two terms "political government" and "religious government" are used. Men have been in the habit of walking with, of being organized and identified with religions more or less false, and not sufficient in themselves to carry out all the principles of government. They are a kind of Sunday convenience, separate and distinct from the every day affairs of life—a kind of a big religious cloak to put on for that day, but not to be considered to have anything to do with every day affairs. This kind of religion is never