

in their own hands the power to protect their own rights; hence, when the voice of the people is in favor of the guaranteed rights, the whole people enjoy a degree of liberty. If the voice of the people is declared for that which is wrong, then the minority, however right, has to suffer with the rest. But this, perhaps, was as good a government as could be established under the circumstances.

Our brave and hardy ancestors were just emerging from the tyranny and oppression of ages: the star of liberty had but just risen above their horizon: their minds were still beclouded with the dense fogs, traditions, customs, laws, and forms of governments in the Old World; and in their experience, they were unprepared for a theocracy, and could not even comprehend, as their children do, the extent of that liberty into which they had so suddenly emerged. Before they could enlarge their liberties, and seek for a government of a purer and more heavenly form, it required a few years to wear off those traditions.

Half-a-century passed away, during which the lessons of liberty became deeply implanted in the hearts of the rising generation: they began to comprehend and develop more fully those grand doctrines embraced in the Constitution. Proud of their institutions and of the dignity and honor of their great Republic, they began to suppose their form of Government perfect, and that nothing could be added to increase its grandeur and magnificence. But with all its glory and greatness and perfection, it was only a stepping-stone to a form of government infinitely greater and more perfect—a government founded upon Divine laws, with all its institutions, ordinances, and officers appointed by the God of heaven. But our revolutionary fathers, having just broken the bonds and shaken off the yoke,

had not that experience necessary to preserve inviolate the liberties they had gained. Although they wrote the Constitution, and obtained power over a nation more powerful than themselves, yet this did not wholly divest them of their traditions; hence they were not prepared to have a Prophet rise up and say—"Thus saith the Lord God."

After the nation had struggled along, increasing in knowledge and power and experience, and had maintained their independence and liberty for upwards of half-a-century, and had made rapid strides in teaching, developing, and enjoying the principles of physical, moral, and religious liberty, the Almighty determined to assert his right and establish an everlasting kingdom upon the unalterable principles of eternal truth—a kingdom which could never be destroyed nor ever be shaken, though the heavens should pass away and the worlds disappear with a universal crash.

The Lord now saw that there was one nation upon the earth where he could venture to begin the great work—where a theocracy could exist in an ecclesiastical form, being legally and lawfully entitled to all the rights and protection guaranteed in the great American Constitution, in common with all religious parties. The kingdom of God could not be set up without calling officers, and inspiring men, and revealing laws, while this Republic elects its own officers and makes its own laws.

The American Congress do not pretend to inspiration. The Speaker, who occupies the highest and most honorable station in the Lower House, is not a Prophet: he does not deliver the word of the Lord as law; neither does the honorable President of the Senate say, Thus saith the Lord God: but all the deliberations and enactments of that illustrious body are the results of human wisdom.