

sea," not the main body of the sea. Those who are acquainted with the north portion of the Red Sea know there are two prongs, one is called the tongue of the Egyptian Sea; and the children of Israel shall go through dry-shod, and through the seven channels of the river Nile, as did Israel in the day that they came up out of the land of Egypt.

Here will be a miracle wrought greater than that of speaking in tongues or the healing of the sick—more convincing in its nature. When this is done together with many other things, the children of Israel will no longer feel themselves under the necessity of referring to the day when the Lord wrought wonders as they came up out of the land of Egypt. You know it has been a saying with the Jews some thousands of years, that the God of Israel lives. "We do not worship the kind of god which you heathens worship. We worship that God that divided the waters, that came down on Mount Sinai." They always refer back to miracles four thousand years old, that their God is a God of miracles. This ancient proverb is to be done away, in modern Israel. Instead of referring back to ancient miracles, it will be said, "The Lord liveth, that brought the children of Israel from the land of the north, and from the countries he has driven them, to the land of their fathers." That will be the time when Israel will be willing. All Israel will be willing to acknowledge the power and glory of that God whom they serve. It seems that the Lord is going to enact over again, a thing that he did after they came through the Red Sea. After they came through the Red Sea, the Lord brought the children of Israel into the wilderness, and kept them there forty years, so that all the people perished

except Joshua and Caleb. When the Lord brings the people of the House of Israel, in the latter days, instead of taking them direct to the land of Palestine, he brings them forth into the wilderness again, which you will find recorded in the 20th chap. Ezekiel. "I will bring you into the wilderness, and plead with you face to face." Now if the Lord did plead with them face to face in the wilderness of the land of Egypt, and gave them revelations there, if his presence, at first was with them, and was not taken from them at the first, so will he do again—he will plead with them face to face.

I do not think, however, that they will, in the latter days, so far transgress, as to bring upon themselves the curse that came on their fathers, in ancient times; for then he took from them the glories of the covenant of the Gospel, and introduced another covenant, the covenant of the law. The first tables of stone, we are informed by the inspired translator, contained, not only many instructions for the government of the people, but revelations containing the Gospel of the Son of God; the principles of the higher law, that were calculated to cause all who obeyed the same, to enter into his rest, which rest was the fullness of his glory. These tables were broken to pieces, because of the worship of a golden calf. The first covenant was broken. And when Moses went into the mount a second time, the ten commandments were the only things that were contained on the second tables, that were on the first. But in addition to that, was added the law of carnal commandments. Hence the Gospel was taken away. Its higher ordinances were withheld. The higher Priesthood was withheld. The sys-