

world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Connect this saying with "Blessed are the peacemakers: for they shall be called the children of God," and we can understand how the kingdom of Christ is not of this world, because it is established in peace, unlike all worldly kingdoms which are established in war. The motto of his kingdom is "Peace on earth and good will towards men," and hence not after the order of worldly kingdoms.

It was remarked this morning that the Book of Mormon in no case contradicts the Bible. It has many words like those in the Bible, and as a whole is a strong witness to the Bible. Revelations, when they have passed from God to man, and from man into his written and printed language, cannot be said to be entirely perfect, though they may be as perfect as possible under the circumstances; they are perfect enough to answer the purposes of Heaven at this time.

The saying, "My kingdom is not of this world," and the saying, "The kingdoms of this world shall become the kingdoms of God and his Christ," at the first glance would appear palpable contradictions; but when they are read with their proper connections and by a person whose mind is enlightened by the power of the Holy Ghost, instead of contradiction between them there is seen to exist a perfect harmony. Joseph Smith, the Prophet of the last days, had a happy faculty of reducing the things of heaven to the capacity of persons of common understanding, often in a single sentence throwing a flood of light into the gloom of ages. He had power to draw the spirits of the people who listened to him to his standard, where they communed with heavenly objects and heavenly principles, connecting the heavenly and the earthly together—in one blending

flood of heavenly intelligence. When the mind is thus lit up with the Spirit of revelation, it is clearly discerned that the heavens and the earth are in close proximity—that time and eternity are one. We can then understand that the things of God are things which pertain to his children, and that the expression, form, and sympathies of his earthly children pertain to their Great Father and Creator.

It has been thought by some that the kingdom Jesus established on the earth, when he was here in the flesh, was not the kingdom Daniel saw. Pardon me, if I differ from this view and say that it was the very kingdom that Daniel saw, but it was not then the time to establish it in its fullness, it was not then the time for the kingdom of God to subdue all other kingdoms as it would in the latter days.

Jesus came to establish his spiritual kingdom, or to introduce a code of morals that would exalt the spirits of the people to godliness and to God, that they might thereby secure to themselves a glorious resurrection and a title to reign on the earth when the kingdoms of this world should become the kingdoms of our God and his Christ. He also came to introduce himself as the Savior of the world, to shed his blood upon the altar of atonement, and open up the way of life to all believers. When Jesus came to his own they received him not, but said, "This is the heir, let us kill him and seize on his inheritance;" and they caught him and cast him out of the vineyard, and slew him. Had the Jews received him as the heir, and treated him as such, he would have established his kingdom among them at that time, both spiritually and temporally; and they would have gathered the lost tribes that wandered from Jerusalem, would have overcome their enemies, possessed Palestine in peace, and spread to the uttermost parts of the earth