

bow, and every tongue should confess unto the Lord, no matter whether they were priests or people, rulers or ruled, lawyers or doctors, no matter what position they held in the world, to Him every knee shall bow, and every tongue shall confess that He is the Lord of all to the glory of God the Father. Then he spoke of certain events that should transpire before that—when I say He, I mean the Lord speaking through all His Prophets that have prophesied in relation to these events. What do they say? "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." It is so said of him that overcometh, "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father." All this must take place previous to those events we speak of that will glorify, happify, and exalt, when the Lord shall rule, and his dominions shall be from the rivers to the ends of the earth.

It seems to be very difficult for us to acknowledge the Lord in all things, and yet we are the only people who profess to do this; I do not know of any other community that has begun to acknowledge God in their every day affairs or in the management of governments and nations; for the world generally do not admit of the interposition of the Almighty, but consider themselves perfectly competent to regulate their own affairs by their own wisdom and intel-

ligence. We are the only people that make any approach to this: and yet how feeble that approach is, how difficult it is for us to bring our minds to yield obedience to the Lord our God, we can hardly think of it. We like to talk about the glory and the exaltation, and the happiness and the blessings that shall result from a certain course, but we do not like to pursue that course, we like our own way, and we like to gratify our own feelings and desires. And then we are in possession of a great amount of ignorance and folly; it seems difficult for the best of us to contemplate God and his designs, and the majesty of his law and government, and the principles by which we ought to be governed in all our earthly affairs in consequence of this ignorance. If in religious matters it is the best way to build up a good house for those who are living in a bad one, and invite them out of the bad house to take possession of the better one, how much more is this course necessary in relation to temporal things, that we do not consider to belong to religion; I speak after the manner of men, and according to their phraseology with regard to temporal things. We talk of establishing a government, a kingdom, a rule, and law, that will be according to the principle of justice, equity, and righteousness and then we calculate in some sort of having a government that shall be self-sustaining, that shall move pleasantly and harmoniously along, like the stars that move in the firmament without clashing or conflict, confusion, or disorder. We talk of having among ourselves, through the inspiration of the Almighty, principles of law, justice, and equity that will govern and regulate and manage and control all affairs according to the wisdom and dictation of the spirit that is in the bosom of God, and according to the light