

ed to be under the guidance of God for a certain length of time. But they were continually departing therefrom. They had their priesthood, they had their prophets, they had their Urim and Thummim, and through these mediums they sought the wisdom and guidance of God in regard to many of the prominent enterprises in which they engaged. The law given by Moses was one of those things that emanated from God. Moses received from the Lord the ten commandments written upon tables of stone—written by the finger of God—and this people, who were then quite a small people comparatively speaking, received the commands of God and professed, at least, to be governed thereby. The Lord gave them commands and they were proclaimed to the people, and when proclaimed it was usual for all the people to say "Amen. These laws we will observe and do." But this was among a very limited people. Very soon they desired to have a king to rule over them, but the idea that was then considered proper among them was: "The Lord is our king, the Lord is our judge, the Lord is our lawgiver, and he shall rule over us." We see the feeling which they had and entertained as a people, but they departed from it and they sought a king and were led astray from correct principles—led into folly, darkness, ignorance—until they were scattered abroad to the four winds of heaven.

There has been a time spoken of by all the holy prophets since the world was, when God should govern his people, and the Jews, when the Messiah came, expected that he was come to reign over Israel as a temporal king, that he was going to take possession of his kingdom to overthrow all other kingdoms, empires, dynasties and powers, and

declare himself the king of Israel and of the world. But they did not understand many things associated therewith, and they do not now; and the world does not, and we ourselves understand very little about them. But the Scriptures say that, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now then, if the kingdoms of this world have never yet become the kingdoms of our God and his Christ they will be, and it is necessary that there should be a commencement to this as well as to every other thing. This is a matter that has been looked forward to by prophets and apostles, patriarchs, and men of God in the various dispensations of time. It is called "the dispensation of the fulness of times" when God will gather together all things in one whether they be things on the earth or things in the heavens. Now there must of necessity be a starting point for this, and the question is, How is it to originate? Who among the nations of the earth knew or comprehended anything about the government of God? None did; nowhere; no king, no emperor, no potentate, no president, no power upon the face of the earth; no divine or theologian, no scientist, no philosopher, understood anything about this matter. It is indeed the kingdom of God, and being his kingdom, it must originate with him, it must receive from him its teachings, its forms, its principles, its laws, its ordinances, its institutions, and everything connected therewith must emanate from God, and as it was necessary that it should originate with him, it is also necessary that it should be upheld and sustained by him and that those who should operate in this kingdom should be governed by the same