

with him. The powers, privileges, and blessings of the kingdom which were intended to continue among that people were in a measure taken from them at different periods of their history. By-and-by our Savior came to abolish that portion of the law of Moses which was given in consequence of transgression, and to retain that portion which he intended should continue; for instance, the ten commandments given by the Lord amidst the thunderings and lightnings of Mount Sinai: these were never intended to be done away by the law of Christ; but when he came, they were retained as a part of the superior law of the Gospel. The kingdom of God was built up in the days of Christ, under this superior law; but the most of the Jewish nation concluded to reject the Gospel as their fathers did in the wilderness: they cast it from them, and were not willing to be governed by it; therefore the kingdom of God, instead of being a concentrated government among Israel, existed in detached portions here and there. The law of God, in the days of Christ did not have place among them in a national capacity: it did not govern them as a people. They were not subject to it: they fought against it. Hence the kingdom, so far as it existed, after awhile was taken from them and transferred over into the hands of the Gentiles.

The Gentiles did not receive this transferred kingdom nationally, but individually—few individuals only embracing the same. As nations, they rejected it as well as the Jews. The kingdom of God in those days, though governed ecclesiastically by Divine laws, was not sufficiently concentrated to exercise any national jurisdiction among any of the nations of the great Eastern hemisphere. The isolated individuals and branches receiving the kingdom were scattered here and there through all the coun-

tries of the East, subject to the various forms and municipal laws of man-made governments. This order of things continued down for a short period after the martyrdom of the Apostles, when mankind again departed entirely from the ecclesiastical laws of the kingdom. There came a falling away, so that the kingdom, which existed in a scattered and broken condition through the Gentile nations, began to lose all the power and blessings pertaining to it: the gift of healing was no longer made manifest; the gift of prophecy no longer existed; and so complete and dreadful was the apostasy, that one might travel through the whole of the Eastern continent and not find a Prophet, or Apostle, or Revelator, or anyone who had heard the voice of God or received any communication or revelation from him. Then visions ceased, angels no longer appeared, miracles were done away, and every office and power and authority and gift characterizing the kingdom of God, or in the least resembling a theocracy, ceased from all the Gentile nations. They, like the Jews before them, lost the fruits of the kingdom of God; and the few Saints who remained and had in any degree faith in the cause they had espoused, became so darkened in their minds, through the wickedness and apostasy which prevailed, that they were counted worthy only to be trodden under the feet of the Gentile nations. Hence the powers of the earth made war with all those branches that professed to be the kingdom of God, and they overcame and destroyed them from the earth, and the kingdom of God no longer existed, so far as we have knowledge, on the great Eastern hemisphere, for something like seventeen centuries.

Nearly seventeen long centuries rolled over the heads of the Gentile nations in Asia, Europe, and Africa;