

Neither of them have anything to do with the Lord. They are not under his guidance or direction, and without his dictation it is impossible to govern correctly. The principles of human government, as now practiced, are wrong; for what man knows the things of God? What human wisdom can dictate to the inhabitants of a world? Human governments have always been fluctuating and changeable. They have their rise, their progress, and fall, and have always contained within themselves the elements of their own destruction. The proper mode of government is this—God first speaks, and then the people have their action. It is for them to say whether they will have his dictation or not. They are free: they are independent under God. The government of God is not a species of priestcraft, after the order of the Church of Rome, where one man dictates and everybody obeys without having a voice in it. We have our voice and agency, and act with the most perfect freedom; still we believe there is a correct order—some wisdom and knowledge somewhere that is superior to ours: that wisdom and knowledge proceeds from God through the medium of the holy Priesthood. We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright.

These are our opinions. We believe that it requires the same wisdom that governs the planetary system, that produces seed time and harvest, day and night, that organized our system, and that implanted intelligence in finite man—that it needs the same intelligence to govern men and promote their happiness upon the earth that it does to control and keep in order the heavenly bodies; and we believe that that cannot be found with man independently. It

is a principle that exists with God, and he will not confer it upon the wicked and ungodly, neither will he sustain those that trample under foot his authority and his laws. Hence he has organized his kingdom with the express intention of governing his children himself according to the wisdom that dwells with him, through the medium that he has appointed; and hence, having appointed a medium, he brings it before the people, that they may have an opportunity of expressing their sentiments. Then, if they do not like the method which he has adopted, or any plans that he may introduce—if they do not like his officers, they have a voice in it, and can say so. There is no man or government under the heavens that has so strict a scrutiny as we have in the Church of Jesus Christ. All the authorities of this Church have to be acted for twice a year by all the Saints throughout all the world. This is very rigid sentry, more searching than that of our democratic rulers; but these men with whom we associate in the kingdom of God do not take it upon themselves alone to dictate and regulate these important matters pertaining to the kingdom of God and the salvation of man, because they do not consider they have got the intelligence. Hence my remarks so far, and hence the course of procedure pursued today in the presentation of the authorities of the Church in bringing all leading matters before the people.

We can acquiesce generally in the guidance of the Lord, and with pleasure obey the dictation of his servants. Have we by doing this progressed in a knowledge of the law of God, and the rule and government of his kingdom upon the earth? If we have any intelligence, we shall show that we have learned a great and important lesson—one that we