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 Fa-
ther. 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 rela-
tion 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 inhabi-
tants 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 ac-
knowledge the Lord in all things, and yet
we are the only people who profess to do
this; I do not know of any other commu-
nity that has begun to acknowledge God in
their every day affairs or in the manage-
ment 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 ex-
altation, and the happiness and the bless-
ings 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 igno-
rance and folly; it seems difficult for the
best of us to contemplate God and his de-
signs, and the majesty of his law and gov-
ernment, and the principles by which we
ought to be governed in all our earthly af-
fairs 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 govern-
ment, a kingdom, a rule, and law, that will
be according to the principle of justice, eq-
uity, and righteousness and then we calcu-
late 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