

locomotion, thought, and all the god-like attributes with which he is endowed? Where did they come from? Who has controlled and managed the affairs of the world from its creation until the present time? The Great I Am, the Great Eloheim, the Great God who is our Father. We bow before him. Is it a hardship to reverence the Lord our God? Is it a hardship to have him for our instructor? And shall we follow the notions, theories, ideas and folly of men, who seek to supersede the wisdom, light and paternal care of God our heavenly Father? No, we will not. God is our God, "The Lord is our God, the Lord is our judge, the Lord is our king; and he shall rule over us." We do not object to bow the knee to God and say, "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven:" and we pray that it may be hastened. We acknowledge, we bow before, we reverence the name of our heavenly Father. That is one thing that we do for God, who causes seedtime and harvest, summer and winter, day and night, the God who has watched over us and all the myriads of the inhabitants of the earth from the time of creation until the present time; the God in whose hands are the destinies of the human family pertaining to this world and the worlds to come. If God will deign to teach, lead and dictate us, we bow with reverence before him, and say, "It is the Lord, let him do as seems him good." We ask the guidance of the Almighty, we reverentially present ourselves before him and we submit to his authority; for his yoke is easy and his burden is light.

What next? Then comes the freedom of man. On the one hand the guidance of God, on the other

the freedom of man. We ask God to dictate us and he does. He has given us a President, Apostles, Prophets, Bishops; he has organized his Church in the most perfect and harmonious manner. We see these things before us. I need not talk about the country that we inhabit, nor about the blessings that have been shed abroad among us, rich in comparison with those enjoyed by others by whom we are surrounded. These things are patent to all intelligent men, and surprise is frequently expressed at our improvements and at the wisdom and intelligence that have governed, managed and controlled our affairs; they do not know where they came from. We do—they come from God through the medium of his servants.

What next? God having given us a President inspired by his Holy Spirit, we are required to vote for him—will we have him or will we reject him? We lift up our hands and say, "Yes, we will receive him." The world say this is despotism, being governed by one man. Is it despotism for every man and every woman to have a voice in the selection of those who rule over them? Is that despotism, tyranny or oppression? If it is I do not know what the terms mean. There are no people on the face of the earth today who have to undergo so severe a criticism as the President and Priesthood of this Church before the people, and why is it that the people vote unanimously for them? "Well," say the world, "there is a kind of influence, we hardly know what, we wish it did not exist, for we do not like this one-man power." I know you do not, for it is one thousand men, ten thousand men power, it is the power of the kingdom of God on the earth, and the power of God united with it, that is what it is. As