

a great many people—scarcely any of us—know what is good for us. We may have our ideas about that; but we need continually the guidance and direction of the Almighty. The disciples, that is the apostles of old, understood this principle and they asked the Lord to teach them how to pray and in a very few words he uttered one of the most comprehensive forms that has ever been penned or spoken. He said when you pray say, "Our Father which art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power, and the glory, forever and ever. Amen." That is a most comprehensive prayer. In the first place the God of the universe is recognized, our Father who is in the heavens, the God and the Father of Jesus Christ. And what else? The God and Father of the spirits of all flesh. We recognize and reverence him as "Our Father which art in heaven," we bow before him and seek unto him for his guidance and direction. We hallow and reverence his name. And then what next? "Thy kingdom come." What kingdom? All those things branch out into great and important principles, that can only be understood by revelations from the Most High. "Thy kingdom come." Why? That "thy will may be done on earth as it is done in heaven."

I wish to refer a little to some of these things, those ideas and principles that are developed in this saying, in part, because these things can only be done in part. We talk a good deal about the church and kingdom of God. I sometimes think

we understand very little about either. The kingdom of God means the government of God. That means power, authority, rule, dominion, and a people to rule over; but that principle will not be fulfilled, cannot be entirely fulfilled, until, as we are told in the Scriptures, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will rule over them. And when unto him every knee shall bow and every tongue confess that he is Christ, to the glory of God, the Father. That time has not yet come, but there are certain principles associated therewith that have come, namely, the introduction of that kingdom, and the introduction of that kingdom could only be made by that being who is the king and ruler, and the head of that government, first communicating his ideas, his principles, his laws, his government to the people; otherwise we should not know what his laws were. The world has been governed in every kind of form; we have had every species of government. Sometimes we have had patriarchal government, at other times we have had unlimited monarchies or what may be called despotic governments, where the power to rule is in the hands of one individual. At other times we have had limited monarchies such as exist in many places now upon the face of the earth. In other places and at different ages we have had what is termed republican governments where the voice of the people has ruled and governed and managed the people's affairs. There have been various forms independent of these, which I do not wish to enter into at present, but nowhere have we had the government of God. It is true that for a limited period among a very small people in early days, among the Jews, they profess-