

we would be without it. Everyone can think for himself, or herself, upon this subject, and can draw his or her own conclusions. But as we are united and have been spiritually, it is not the design of God, as is clearly manifest in his revelations, plainly spoken through his word, and deeply impressed by his Holy Spirit upon every heart belonging to this church, that this alone is not the object of our organization as a people. It was not for spiritual salvation alone that the word of the Lord came to us to gather out of Babylon; it was not for spiritual salvation alone that the Elders of this Church traversed sea and land for so long a period, gathering the people together at such an expense of time and means; it was not for spiritual salvation alone that we have suffered the attacks and the violence of mobs, that we left our homes in the east—the pleasant places that many left, and crossed these dreary wastes, and planted ourselves in these mountains. There was something more than this embodied in the idea; there was something more than this embodied in the effort. There was temporal salvation also connected with the spiritual salvation that had been extended to us. I use the term "temporal salvation," because it is better understood probably than any other term I could use. My training has led me to blend the two, it being difficult for me to draw the line of demarcation between the temporal and spiritual; but in many minds there is a distinction. I use the phrase, therefore, that those who are familiar with it will understand my meaning. Temporal salvation is as necessary, according to the faith of the Latter-day Saints, in its time and season, as spiritual salvation. Of course spiritual salvation occupies the first, and ought to be foremost within every heart, but we cannot accom-

plish our spiritual salvation and the destiny of our Father and Creator without also connecting with it temporal salvation, temporal acts, the performance of temporal labor. Hence, as I have said, it should occupy some portion of our thoughts, it should be considered by us; and as I have remarked, we have not come out of our present location for purely spiritual performances, but to lay the foundation of a system that should stand forever, that should be connected with man's existence here upon the earth, both his spiritual and his temporal existence, a work that should affect everything connected with man and his relationship to his fellow man.

A great many of the Latter-day Saints have failed, as I have sometimes thought, to grasp this idea, to grasp the idea that the Lord was founding a great nationality—if I may use such a limited phrase as that; it limits the idea to call it a nationality. The Lord is gathering out from every nation, kindred, tongue and people a community, out of which he intends to form for himself a kingdom, not an earthly kingdom, but a kingdom over which he will preside in the heavens; a kingdom that should be based upon purely republican principles upon the earth; and therefore not a kingdom in the strict sense of the word, so far as its earthly location is concerned; but a republic. And for this purpose, as the Latter-day Saints have believed from the beginning, the Lord raised up the founders of our nation and inspired them—George Washington and others—to do the work that they accomplished, in laying the foundation of a form of government upon this land under which that kingdom that he should establish should grow and flourish and extend itself without interfering in the least degree with the genius of the government. And this