

part of the Latter-day Saints to know everything connected with our political affairs as well as everything connected with our religious operations throughout the earth. Everything of this character is so intimately blended in the work in which we are engaged, that it is an exceedingly difficult thing to draw the line of distinction between the temporal and the spiritual, between that which pertains to the body and that which pertains to the spirit, or which pertains to the dissemination of the Gospel and the welfare of the people in political matters. It has been a cause of frequent comment in newspaper articles and in works that have been published concerning us and our organization, that we are a peculiar people in this respect, and that this intimate blending of the practical and the theoretical, of the temporal and the spiritual, in our meetings and in the addresses of our Elders, is a marked peculiarity. The reason of this is very apparent to those who are familiar with the character of our work and with our belief concerning these matters. We attach an importance to the physical organization which God has given unto us, greater, I believe, than any other religious people that I have ever met with. In like manner our religion extends its ramifications into every department of our lives, leaving nothing untouched, nothing connected with our earthly existence uninfluenced by its power and its teaching. I am thankful that this is the case, because it gives religion full scope, it gives it an opportunity to exercise its proper influence upon the man and to make him more perfect and more godlike. Our God is not a religious God alone. The God we worship does not confine himself to religious

matters, so-called, in contradistinction from those that are secular. He is not a God that concerns himself alone with the spirit of man, but He is a God of science, He is a God of mechanism, He is a God of creative power, a God of government, a God who attends to all the departments of human life and progress, as we see them exemplified here upon the earth. The first acts that are recorded of Him in the record that has come to us were creative acts, acts of organization, labors that might in one respect be termed temporal labors. Among the first communications He had with man He taught him how to live practically, to make himself clothing, and to perform other necessary labors connected with his comfort and his happiness upon the earth. And where they have been willing to be taught He has taught men government, the principles of government, from the beginning. He has established the best forms of government where men have listened to His teachings—governments best adapted for the persons for whom they were intended and for the objects that were to be accomplished; and He knew in the days of Moses, as He did in the days of Enoch, the principles of government that were best calculated for the happiness of those peoples. So far as they listened to Him, so far as they were governed in righteousness and in truth, each received the laws and the necessary instructions that were best suited to their condition and circumstances, for the progress that they had made and the progress that it was anticipated they would make. And He knew all that was necessary to be known, without the benefit of the experience that each nation has received from their labors and from their progress under the forms of