

could possibly need for their dwelling with each other, for their organization, peace, welfare, defense, order, happiness, and for their dwelling with neighboring nations. A system of religion that is from heaven never would stop short of including all these principles. Therefore it is inconsistent, it is because of the ignorance that is in the world that two terms—"political government" and "religious government," are used.

Men have been in the habit of walking with, of being organized and identified with, religions more or less false, and not sufficient in themselves to carry out all the principles of government; they are a kind of Sunday convenience, separate and distinct from the everyday affairs of life; a kind of a big religious cloak, to be put on for that day, but not to be considered to have anything to do with everyday affairs. This kind of religion not being sufficient for the happiness and government, enlightenment and improvement, education and regulation of mankind, or of society in all its branches, of course men would get up something else separate from it, and call that "the policy of civil government." I do not blame them, for a false religion, or one partly false and partly true, never was calculated to answer the purpose. A religion not wholly true could not possibly develop all the resources, principles, branches, departments, officers, and powers adapted to the government, organization, peace, order, happiness, and defense of society, and for its regulation while dwelling with foreign departments and powers.

Men require something more than these imperfect systems, which are a mixture of truth and error, that exist in the world (and they have no better, of course); they need something else besides their Sunday arrangements, besides this machinery of theories; they need something of everyday

practical utility; and this they call civil government and politics, distinct from religion, though in some countries they blend one with the other, and both are in force. But I use the terms politics and religion to adapt myself to those obsolete ideas, that are about passing away with us, but under which a great majority of mankind still labor. In addressing the Saints, I make no distinction; when I say a religious system, I mean that which unites principles of political government and religions, which is perfectly sufficient for, and completely adapted to, all the wants of cities, boroughs, counties, states, kingdoms, empires, or the world, or a million of worlds; that system of religion or government, just which you please to call it, that regulates things in heaven, and for which all professing Christian men pray.

Whether men realize it or not, when they say, "Thy kingdom come, thy will be done on earth as it is in heaven," it is as much as to say, "O God, sweep away all the falsehood and abuses of power there are in the world, whether religious or political; down with the tyrants, down with the abuses, down with the false nobility, down with the pride, extravagance, and idleness of the one class, and down with the hard trials, want, oppression, and poverty that are heaped upon the other class; do away with all the kingcraft, priestcraft, and republic craft that are in the world. And in the place of all these false governments and religions, in political and social life, introduce that eternal government, that pure order of things, those eternal principles and institutions, which govern society in

those better worlds, the worlds of immortality and eternal life." That is what a man prays for, as well as I can tell it, when he says, "Thy will be done on earth, as it is in heaven." He says, "Sweep away all abuses, all corruption, all falsehood,