

would be glad to get just such a popularity, and is seeking for it all the time. They seek to gain an affection in the breasts of the people over whom they preside, but they have not that wisdom, and hence cannot obtain it, it is not for them. But brother Brigham has obtained it, and all the rulers and all the world are seeking the same thing and finding fault with him, and would take his life, because he has that which they are seeking for and cannot find. That fact of itself shows up their inconsistency.

Would not the governors of the United States be called the best men in the world, if they had and could retain the popularity which President Brigham Young enjoys? If there was any such person among them, the people would say, "Let him be the governor, for his equal cannot be found!" and yet they would destroy Governor Young, because the people are willing to adhere to his counsel. They are afraid of the union of Church and State, this they dread very much. Any person would like to have all the popularity that brother Brigham has, but the people of the world are afraid to trust any of their men with the affairs of the nation, especially if the person happened to be a preacher, for they have no confidence in each other nor in any of their numerous religions. They have no confidence in their clergy's knowing anything about politics or temporal affairs in general, but they say, "We know more about such things than you do. It is your calling to administer in spiritual things only; you may have the keeping of our consciences, but when it comes to temporal matters you must stand aside." They consider that their clergy, and of course their God, knows no more about temporal things than they do about spiritual things. They leave all spiritual matters to their sectional clergy, to whom they dare not trust their temporal matters, but,

on the contrary, do thrust their clergymen from their national halls.

This shows clearly all the faith and confidence they have in their God and in their clergy, for if they had any faith or confidence in their God, they would also have in their clergy, who should be His servants. But this is in strict keeping with their religion, for they go to meeting to hear their clergy dilate upon an imaginative something, filling the immensity of boundless space, sitting upon a topless throne, and which they call God. We are entirely different, and I rejoice that it is so. We have men to counsel and guide us in whom we repose unlimited confidence, men who are before us and lead ahead, and the counsels they give we feel to appreciate and abide both in spiritual and temporal things. We hold ourselves ready to go at a moment's warning to the uttermost parts of the earth to subserve the principles of our holy religion, by making them known to others, to save Israel and bring out those the Lord has scattered, to aid in building up Zion, and in building temples of the Most High, wherein we may go and receive the blessings of eternity. We hold our property—our possessions—on the altar, ready at a moment's notice to be handed over to subserve the cause of Zion.

Notwithstanding these are our feelings, our governmental and temporal affairs are kept as distinct from our religious concerns as are those of any other people, and far more so than are those of many others. We have never organized a political party, as some people have done, to enable us to express our peculiar conscientious notions about freedom, slavery, and Catholicism, about which so much frenzied zeal has been exhibited during the past ten years. Our holy religion does not interfere with our political or governmental affairs, only to make us more competent, faithful,