

generally are, no doubt, conscientious, and which is sustained by law.

The United States differ from them; for, although organized on political principles, yet, they have no religion which they acknowledge as such, nationally, leaving the people free to worship as they please.

We differ from all the rest. We have come together simply upon religious principles; we believe that God has spoken, that the heavens have been opened, that a connection has been formed between the heavens and the earth in our day. We believe that God has commenced to establish his kingdom upon the earth, and to teach mankind those principles that are calculated to bless and exalt them in time and in eternity. For this reason we have assembled together, and for this reason we build temples and administer ordinances in those temples which have been revealed unto us from the Most High. Now, as there are no other people anywhere under the heavens that have these ideas but ourselves, we may, indeed, be called a peculiar people—a people separate and distinct from all others. We are not composed of one particular family of the human race; we cannot be called Germans, we cannot be called English, we cannot be called Americans, or French, or Italians, Swiss, Portuguese, or Scandinavians. You cannot call us by any nationality, in particular, for we are composed of the whole. The nationality we are now in possession of is brought about simply, in the first place, as I have already stated, upon religious grounds.

The Elders of this Church have gone forth to those different nations and have preached the words of life, and have made known unto the people of those nations the things which the Lord hath communicated unto them, and the people in those nations who have received the principles of truth

preached to them, all who could have gathered themselves together as we find ourselves today in this Territory, a distinct, religious brotherhood—if you please, a distinct nationality, differing from all others. True, we are associated with what is called the United States of America, in a territorial capacity, and acknowledge that authority and submit to its rule; we are really under the constitution of the United States. We have among us Federal officers who represent the United States government, and in this respect, so far as submission to law is concerned, and so far as the constitution of the United States is concerned, we are really associated with them, and form part and parcel of that government, and, at the same time, are just as loyal, and just as patriotic as any other portion of the United States; and we are bound always to admit another great fact, which is, that we are under the constitution of the law of Heaven.

There is a theory which has prevailed to a great extent in the United States lately, among what is called the dominant party of the present day, which is denominated the “higher law.” Whether they understand anything about that higher law or not I am not prepared to say; but there is a law that we are placed under that is really and emphatically a higher law. The higher law, of which those parties speak, refers particularly to the liberation of the negro, wherein they conceive that that is paramount to everything else, and that to it all barriers and obstacles, whether of constitution or law, shall give way; but that is a question which I shall not discuss here this afternoon, but leave it to other parties.

The position that we are placed in is very different; we are gathered together here, as I have stated before, on religious principles, which was the