

according to their several theories.

The same thing precisely, exists among the nations; they have their various forms of rule, government and dominion, and they exact certain conditions from their subjects. No matter what kind of government, it requires a species of obedience from all persons living under it; for government, of course, necessarily implies rule, authority, dominion, governors and governed, or law and the execution of that law. All these principles exist in one form or another over all the face of the wide earth whereon we live. We cannot separate ourselves from that, go where we will. In a despotic government the power to dictate and control all its affairs is vested in the emperor, according to his own will and pleasure, sometimes, perhaps, modified by counsel, which he can receive or reject at pleasure. In other kinds of government, such as are called limited monarchies, the people hold a certain part of the power or authority in their own hands, and give a certain part to the government. The government of England belongs to this class. There they have a king or queen, as the case may be, at the head of the government, and two houses called the Lords and Commons, the latter are elected by and represent the people. It is what is called a popular government, the people having a voice, but at the same time they concede a certain amount of their power to their legislators, who manage their affairs according to their ideas of what would be most beneficial for the nation.

The government of the United States is what is called a republic. In a form of government of this kind the foundation of all law, power and authority is the voice or will of the people; that is the genius of the government. It is based upon

a written constitution granting unto the legislature power to do thus and so, and to go no further; and while they who make and administer the laws confine themselves within the limits of that constitution, their acts are what is called constitutional. When they go beyond that, their acts are called unconstitutional, that is, they deprive the people of certain rights guaranteed to them by the written compact that they have entered into. I speak of these things simply to elucidate certain ideas that I wish to communicate.

But to proceed further. If we—the people in this Territory, or in other Territories or in the States, confer certain powers on the General Government, we no longer retain them, they are ceded away by us to others. If we give to our legislators certain authority, they hold that authority, and it is for us to submit to the laws which may be enacted by them. This is what is called republicanism, and it is also in agreement with the theory of a limited monarchy. Whenever a people give up certain rights they ought to honor the parties into whose hands they place them. The President of the United States ought to be sustained; so ought the ministers of the government of England, by the people over whom they preside, because they are acting for and on their behalf and according to their dictates. If you go to some other governments they ask no odds of the people. Say they, “We will be sustained, if we have to sustain ourselves by the sword.”

We come now to religious matters, and here in our own country are Methodists, Presbyterians, Baptists, and a host of others. I need not go to foreign countries and examine their religions. I wish to arrive at certain conclusions, and to do so I