

be rooted up; that men and women shall have the right to obey that higher law in their marital relations.

This is our position, this is where we are today. We have accepted this doctrine, this principle of faith from the Lord Jesus Christ, and we, or some of us, have lived it more than thirty years in this Territory. And in the matter of our appeal, inasmuch as the government is determined to eradicate this item of our faith, and us with it, of course, and inasmuch as we can get no redress therefrom, our appeal must be to the government of heaven, to which we have vowed allegiance. Jehovah will hold a contention with this nation, and will show them which is the higher and eternal law, and which is the lesser and more recent law. While they are carrying on this high-handed proceeding, regardless of life, liberty, or the pursuit of happiness, the God of heaven and earth will notify the earthly government that the rights and liberties of His citizens must be respected and maintained.

The whole procedure is inconsistent, and utterly at variance with the fundamental principles of law. The great legal apostle, Blackstone, has plainly stated, and every lawyer knows, that human laws and governments are professedly derived from, and founded upon the revealed law of God, which he gave to Moses on Mount Sinai, and every man of them who rejects the revelations of Jesus Christ, must know that he is condemning himself in the thing he professes to allow. The eternal law of celestial marriage and plurality of wives stands out with singular prominence in all the law and prophets, and is evidenced in the personal humanity of our Lord Jesus Christ. Plurality, as believed and practiced by the Latter-day Saints, is no crime

in and of itself; it presumes no deception or fraud; it infringes upon no other rights, but vests additional rights in him who accepts the heavenly doctrine, whose Author has said, "It shall be visited with blessings and not cursings, and with my power, saith the Lord." It cannot therefore be *malum in se*, but is only *malum prohibitum*, by the Act of Congress.

With this view of the subject before us, what have we to do? What is our privilege and our duty in the premises? It is that we draw near to God, the Author of our faith, in humility and in obedience to all his requirements, remembering our covenants sacredly before Him, that our cause may reach His ears, and when He sees our trouble He will in His own good time step forth and deliver us. We have erred and sinned more or less, some of our children may have departed from the way of the Lord. If we have violated the Sabbath, taken the name of the Lord in vain, or violated any of our covenants, it is time for us to turn to the Lord and do so no more. If we do this, He in his own due time will say, "Hitherto shall thou come, but no further: and here let thy proud waves be stayed." While, then, we see all the blandishments of civilization among us, while we see all the troubles that human governments can make, in our view we have only to trust in God as Daniel did. Notwithstanding the edict of the King, he worshipped the True and Living God. So must we. And peradventure all these things must happen to us. There are a great many among us who say, "Lord, Lord," and do not pretend to do the things which God requires of us. We have to keep the commandments of God, we have to sense it, and to