

He has given unto us His Church; He has given unto us the authority by which men and women are led into His Church and governed in His Church—the authority which He Himself recognizes and the only authority that He has given to man on the earth to act in His stead. We believe this, we testify of it. At the same time while we have this belief, and form ourselves into a Church organization, we never have at any time in our history attempted to make our Church organization the only organization and the dominant organization in matters that pertain to everyday affairs and to civil government. There has always been among the Latter-day Saints, great respect shown for civil authority, and for the laws of the land. In fact, as soon as possible after our first settlement here, a Legislature was organized and the provisional government of Deseret was formed, when there was no one but Latter-day Saints in the country at the time. We could have been governed by our Church organization; it was sufficient for our purpose during the winter of 1847-8, and during the summer of 1848. It was quite sufficient. There was no other organization. But as soon as the Pioneers returned, President Young and the rest of the brethren—there was no time lost in organizing a civil government—the Provisional Government of the State of Deseret—and laws were enacted in due form by the civil authority, and from that day until the present it has been respected and honored among us, and will be from this time forward, as long as this people exist. There is no people on the face of the earth that draw a nicer distinction than we between that which belongs to the Church and that which belongs to the State. But it is frequently

said—and I have had to meet it often in my life time, particularly in Washington; they have said and do say, "Why, your Probate Judges are Elders and Bishops, and your other officials hold offices in the Church."

Well, is this a crime? Is there anything in the law or the Constitution of our country, or is there anything else that is recognized as binding among men that would prevent Elders and Bishops from holding office? I do not know of anything. I do not know that a man is any worse for being a Bishop or an Elder, or any more unfitted for civil employment, or the discharge of civil functions, than if he were not a Bishop or an Elder, especially among a people organized as we are. As I say this charge has been frequently brought against us in my hearing, and I have had to meet it before committees of Congress and elsewhere. The reply I have made to such charges is this: that among the Latter-day Saints in Utah every reputable man in the community bears some office in the Church. As soon as he arrives at a sufficient age if he is a reputable man he receives an ordination in the Priesthood. The best and the most active men in our community are the men who become prominent in Church affairs. Our Bishops live without salaries, or support from the people, they, before being chosen, having shown their ability to sustain themselves. They are not like members of other denominations who are a burden to the people, or who receive an education especially for those duties, and thus live by the salaries that are furnished them by the members of their congregation. In a community where there is a class of that kind there may be some propriety in saying that ministers