

only Church government. "Behold, the laws which ye have received from my hand are the laws of the Church, and in this light shall ye hold them forth." (Doc. & Gov. p. 219.) No man in Utah holds a civil office by virtue of his ecclesiastical office. Every office holder must be elected by the people except to such offices as are filled by civil appointment. In neither case does the office come from the Church. No matter how many of the voters may belong to the same church, it is not in the capacity of church members but of citizens that they cast their ballots, and that is done under the civil law. They may elect one of their own faith or not, as they determine. And they may seek advice from whom they choose as to the best men for office.

There is nothing in the Constitution or laws or institutions of our country which forbids a man who holds an ecclesiastical calling to counsel another as to political affairs. But that counsel must not be accompanied or followed by coercion. Compulsion in such matters would not only be repugnant to republican principles, but contrary to the spirit and letter of the true creed of the "Mormon" Church. If any man thinks that by virtue of some office he holds in the Priesthood he has the right to compel others to vote at his dictation, he mistakes the nature and scope of his authority and the spirit of the religion of which he is the minister.

It is also wrong to give way to anger when counsel is not accepted. If that counsel is wise, prompted by the Divine Spirit, and for the benefit of the person to whom it is given, pity, not wrath, should be evoked in the breast of the adviser. The consequences of rejecting good counsel will fall on the rejecter, not the impartor. And it is a sign of personal motive in giving the monition, when neglect or refusal to follow it arouses rage on the part of the counselor.

"Dictation" is a word that grates on the ear of a freeman. In its imperial sense it has no place in "Mormon" lexicography. That a presiding officer should lead, direct, guide and counsel those who have accepted him in that capacity, no reasonable person will deny. But this does not imply autocracy, infallibility or dogmatic egotism. "Great I and little you" is foreign to the genius of our Church and repugnant to its fundamentals. It also defeats its own purpose. There

is no more effectual way of lessening one's own dignity and influence than to assume unwarranted powers and attempt to exercise undue authority. "Let him that would be greatest among you become the servant of all," is among the golden sayings of Him "who spake as never man spake."

On the other hand consistency would say that the people who sustain by their votes, in Church meetings, men in the Priesthood to be their Presidents and leaders, should be willing to hearken to counsel and prompt to follow in a selected path, providing it is all "in righteousness." In this they need not forfeit or suspend their own agency. Voluntary acquiescence in or submission to any plan or advice implies no servility. In all forms of government, civil or ecclesiastical, there must be some yielding of individuality for the common welfare. And this need not and should not establish any form of despotism nor render any man a serf. The liberty of the creature is part of the economy of the Creator, and none less than He has the to deny or abridge it.

Counselors are chosen in the various orders of Presidency in the Church, so that imperialism may not be established even in form, and that the presiding officer may have the benefit of competent assistance and advice. It is the duty of Counselors to counsel, as the name of their office denotes. But this does not mean obstruction or direction of the head. The deciding power is in the presiding power. Three minds are more likely to see a matter on all sides than one mind, and when the three are agreed the conclusion is more likely to be right. It is always unsafe to base judgment on a one-sided view of a case, and different minds perceive the same thing from different standpoints, hence the wisdom of a Presidency of three instead of one, and of a Council of twelve to sit in judgment in "the most important cases."

Coercion really finds no vantage ground within the so-called "Mormon" system. The utmost extent of power to punish its members for any cause is excommunication. That is, persons who have voluntarily accepted certain rules and regulations may be excluded from membership for refusing to comply therewith. This power is claimed and exercised by all religious bodies and is essential to their identity.

Civil and religious liberty are in-

grained in the system known as "Mormonism" and its aim is to make man truly free. It inculcates the liberty of law but does not favor license. It establishes the true relations of government and the governed. And when fully developed and established, it will bring the creature into the most intimate relations with the Creator and make all redeemed intelligences, unfettered, independent members of the universal brotherhood of the Gods, who are the emancipated and glorified sons of the Eternal Ruler of the universe.

### IDAHO'S AMBITION.

It appears that Idaho politicians in Washington are making a big effort to push that Territory into the Union as a State. After "doing" the inauguration and other gay and festive things peculiar to the Capital, a number of them set to work to capture members of the Senate Committee on Territories and commit them on the subject of Idaho's admission. Of course they succeeded in obtaining favorable promises. That is one of the easiest things to do in Washington. But promises and performances are widely different at the seat of government, and what a Senator or Representative says in private, is so often the very reverse of what he does when it comes to action in public, that his promises are too frequently very poor things to reckon on.

Idaho is not yet in a condition for Statehood. She has not the requisite population. It will be some time before she has, unless there is a greater influx of people than is likely to come at present. Idaho is yet very raw and behind the times. The antics of the late Legislature while in session were indicative of immaturity, and a people who could choose such representatives are certainly not yet sufficiently advanced to be entrusted with unlimited powers of self-government. The number of empty flasks discovered in and about the chambers occupied by the late lawmakers of Idaho are mute but significant tokens of their principal talent, and their ability in that direction is no recommendation for the responsibilities and powers of State legislation and State administration.

We believe that, as soon as possible, the Territorial system should be utterly abolished, so that constitutional government only shall prevail throughout the broad domain of