

world, and yet they profess to worship God that rules on high.

Where does God rule on earth? Is he listened to in any nation? Is there any that will acknowledge Him and His authority? I will tell you the nearest that I ever saw of it. It was Nicholas of Russia; he was an autocrat, you know. Some years ago, when they had the cholera very bad there, a feeling prevailed among the inhabitants that the wells had been poisoned; a mob arose and they were going to kill many, but Nicholas went in amongst them and said, 'my children, this is not so; this is the hand of God. Let us fall on our knees and acknowledge our sins and ask him to forgive us'.

That is the nearest to acknowledging God that I have heard of among the nations, but as to their authority it is not there. Their emperors and rulers have been the most beastly in their conduct and oppressive in their acts of any other nations that rule under heaven.

Now where can you find a nation that acknowledges God? They are very religious; why, the Queen of England is said to be 'defender of the faith'. Then it is not the faith of the church of America, it is not the faith of the church of France nor of Germany nor anywhere else, except the church of England. Where did she get her right from? She is the descendant of a line of kings.

Henry the eighth, sometime since, wrote a book against the Protestants, and the Pope gave him the title of 'Defender of the Faith', which faith he afterwards sought to destroy, rebelled against the Pope and started the reformation, because the Pope would not allow him to divorce his wife. Hence the Protestant kings and queens of England have stolen the Roman Catholic title to rule or defend the faith of the Protestants by kings and queens whom they now anoint.

How do they anoint them? They anoint them by their bishops, who declare them to be kings and queens by the grace of God. Go back, however, to their origin and you will find that their kingdoms were first obtained by the sword; they stole their kingdoms and power and then got priests to sanctify the theft.

Go back in England to the time of William the Conqueror, and you will find that he was a usurper; he was a Norman and a wholesale robber, and then when he had subdued the Anglo-Saxons the priests turned round and anointed him king, by the grace of God. That is a fair example of the other European nations and is all the authority that any of them had.

What is the government of the United States? It does not profess any religion. There is no religion nor priesthood connected with it nationally, only they allow, or profess to allow, every body to worship God according to the dictates of their own consciences, but nationally they are a nation of infidels. They have no national creed, no national religious institutions, and hence the absurdity of interfering with us, when forsooth they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that profess to acknowledge God? There are the Mahomedans, they had a prophet and professed to be governed by him. There is some talk about his being a false one; he might have been, or he might have been a true one, for ought I know; I leave them in the hands of God.

The Mahomedans have a certain faith or profession which is spoken of in the Koran or Alkoran. They, however, like the rest, obtained their nationality by the sword. We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people, except this people, I know them not.

The Lord has said, 'if ye observe my law ye have no need to break the law of the land'. We have not broken the law of the land and we do not mean to, although he has revealed to us his will and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world, by a thousand fold; yes, it is a thousand fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it, and nothing but the very devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the holy priesthood; besides this you have been ordained kings and queens and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates and powers upon the earth are entirely ignorant of; they do not understand it, but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God, by him who holds dominion throughout the universe, by him who created all by the word of his power, by him who said, 'let there be light and there was light,' by him who spoke and the worlds rolled into existence.—By him you received rights that are not of this world, rights that flow from the great Eloheim.

What are we going to do then? We are going to establish the kingdom of God upon the earth. This is our privilege, our right, if you please, but I consider it a high privilege, the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God.

Let me say another thing. The people of the earth, their legislators, their princes, their kings and their emperors, if they ever get salvation, they have got to have it through us; if they obtain a celestial kingdom they have got to go through the door that God has appointed, and there is no other way for it.

What are we doing here? We are here to stand up in defense of our individual rights, to stand up for our farms, our families and our property, if it be necessary. Property!—why great conscience!—it is just like the chaff and straw, and I was glad to see when the vote was taken, that if it was necessary to burn every house and all our property, every hand went right up for it. I was glad to see you appreciate these things.

Would we fight for these things? Just so far as I am concerned, they might take what I have got and go to Gibraltar with it, or to Halifax, and I would say, you poor, miserable, corrupt creatures, take it.

But this is not all. The Lord has put us into a place where we cannot dodge, if we wish. We have asked for the blessing of his kingdom and he has poured out blessings upon us and there is no backing out. God has rolled his kingdom upon our shoulders and now I ask, as a poet did some years ago,

"Shall we for fear of feeble man,
The Spirit's course in us restrain?"

Shall we, for fear of those miserable curses, barter away eternal lives? Shall we set at naught those principles that God has imparted to us? Shall we exchange the pearl of great price—the riches of eternity—for the dirt and filth that the gentiles wallow in? I know we do not feel like it.

Br. Kimball says we have to stand up to what we say, and the Lord will bring us to it, and I will tell you what I heard Joseph say years ago; he said if God had known any other way that he could have tried Abraham better than he did, he would have put it upon him. And he will try us to see whether we will be faithful to the great and high calling that he has put upon us.

What are we doing? God has seen proper to establish his kingdom upon the earth and here is that kingdom, that stone which has been cut out of the mountains without hands, and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity as eternal beings, having to do with the past, the present and the future.

The little stone was to smite the image on the toes, and I would not be surprised if there was to be a monstrous kicking, particularly, as Br. Kimball says, if there should be any corns on the toes. It is not whether we can stop here and eat and drink and say poor pussy and put off the evil day; it is not an evil day, it is a day of rejoicing, a day of bursting off the fetters from us; it is a day when every son and daughter of God ought to sing hosannah to the God of Israel.

We know we used to sing sometimes,

"We'll burst off all our fetters and break the gentle yoke,
For long it has beset us, but now it shall be broke;
No more shall Jacob bow his neck, henceforth he shall be free,

In Upper California:
Oh that's the land for me," &c.

We used to sing that years ago, and we can sing it now, but we have got to do it, yes, it is Yankee Doodle do it.

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children and our posterity after us, from generation to generation; the foundation of liberty, whereby the bond that has been on the neck of the nations shall be burst asunder, for it is here that liberty shall spring from.

Here is a nucleus, a band of brethren inspired from on high, having the oracles of God in their midst, the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking some time ago about our rights; these are our duties; we have got through with our rights. There is an old motto that they have got very conspicuously in England; it is this, 'England expects every man to do his duty.'

What is a man's duty here? It is obedience to the oracles of God that are in our midst, and so long as we keep the commandments of God we need not fear any evil, for the Lord will be with us in time and in eternity.

'But,' says one, 'I have got a son who has gone out upon the plains, and perhaps the soldiers will kill him.' Let them kill him.

[Pres. Kimball, 'there can be more made.']

I suppose there can.

Did you ever know your sons were in possession of eternal life and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come, and the question only is whether it is better to die with the harness on or to be found a poor, miserable coward.

All that I said to my son Joseph, after blessing him, before he went out, was, 'Joseph, do not be found with a hole in your back.' I do not want any cowardice, any trembling or feelings of that kind.

What of our friends that have gone behind the veil, are they dead? No, they live and they move in a more exalted sphere. Did they fight for the kingdom of God when here? Yes, they did. Are they battling for it now? Yes, and the time is approaching when the wicked nations have to be destroyed, and the time is near when every creature is to be heard saying, 'Honor and power and might and majesty and dominion be ascribed to him that sitteth upon the throne and to the Lamb for ever and ever.'

We have got to bring this about, whether we do it in this world or that which is to come. I have seen the time I could have died as easily as to have turned my hand over, but I did not feel like it.

[Pres. H. C. Kimball: 'You did not have time.']

Supposing I live, I have got a work to do, and if I die, I shall still be engaged in the cause of Zion. Why, great conscience! what difference

does it make? They can only kill the body, and do not we know that we have an interest beyond the grave?—that we have drunk of that fountain which springs up unto eternal lives? Then what difference does it make!

These are my feelings. If it is for life, let it be for life, and if it is for death, let it be death, that the spirit may move in a more exalted sphere, and then all is well with us. If we live, we live to God, and if we die, we die to God and we are God's any way.

We have friends gone behind the veil. There are Joseph, Hyrum, Willard, Jedediah and many of our friends that are there, and they have been moving and acting there for years, and if any of us are called to go, it is all right, there is a priesthood there to regulate things as well as here, and if we have to go there we might as well go by a ball as by a fever or any other distressing disease. I want to go with the harness on, and if others go a little before us, does it make any difference? Do not you know the old Apostle said 'they without us cannot be made perfect'? Could they attend to these ordinances that are being attended to here on earth while they are there? No, they cannot. Can you do what they are doing? No, you cannot, but when you get there you can.

When, in the old country, you were striving to get here, many of you had friends here and when you came they would say, 'I am glad to see you, Br. William, and sister Jane, or Mary, or Elizabeth'. Now when a person dies, you say, 'I am glad to see you go, but still I am sorry that you are going'.

I remember saying so to uncle John Smith, when I went to see him, I felt that his time was come, and I said, I am glad you are going, but still I am sorry to part with you, and said, I hope you will carry my respects to our friends behind the veil. He said, 'I will.'

We have Angels that are ministers of salvation; we have Joseph, Hyrum, Willard, Jedediah and lots of others that are engaged in rolling on the work of the Lord in the upper worlds. What if they want any of us? Why, let us go, old men or young men. What if we are called by a ball, or die by a fever—what difference does it make?

What are we all going to die together? God has designed and said he would establish his kingdom upon the earth and that the devil shall not reign for ever, but he whose right it is shall come and take the kingdom and possess it for ever and ever.

Now, Br. Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him, and he says, 'rejoice and live your religion and all shall be well'. Is not that the voice of God? It is. Shall we not listen to it? Yes, and we will maintain our rights as citizens of the United States.

I pray that God may bless you, in the name of Jesus Christ: Amen.

MUSICAL PRACTICE AMONG BIRDS.—Many people imagine that birds sing by instinct, and that their songs come to them without any labor or practice. But ornithologists, who have made the habits of the feathered tribe a life study, hold a different story, and tell of long and laborious practice in species and individuals to acquire facility and compass of song. The following information, from a practical observer, will be new to many of our readers. So says the New England Farmer:

Birds all have their peculiar way of singing. Some have a monotonous song, as the baby-winged sparrow. The yellow bird has a continuous chatter without any particular form of song. The cat-bird is a mocker. The golden-robin has a song of its own, though those of the same locality are apt to sing the same tune. The hermit thrush has a round of variations, perhaps the sweetest singer of the feathered choir. But the song-sparrow has the most remarkable characters of song of any bird that sings. Every male song sparrow has an independent song of its own, no two having the same notes throughout, though sometimes, as if by accident, they may hit upon one or more of the same. Six years ago this spring, I first made the discovery. A singer that had taken up his residence in my garden, attracted me by the sweet variations of its song, so I commenced taking observations on the subject. I succeeded at last in remembering all his songs, which are at this day as fresh in memory as any of our common airs that I am so fond of whistling. On one occasion I took note of the number of times he sang each song, and the order of singing. I copy from my journals, six years back.

No. 1 sang twenty-seven times; No. 2, thirty-six times; No. 3, twenty-three times; No. 4, nineteen times; No. 5, twenty-one times; No. 6, thirty-two times; No. 7, eighteen times. Perhaps next he would sing No. 2, then, perhaps, No. 4, or 5, and so on. Some males will sing each tune about fifty times, though not seldom; some will only sing them from five to ten minutes; but, as far as I have observed, each male has his seven songs. I have applied the rule to as many as a dozen different birds, and the result has been the same. I would say that it requires a great degree of patience, and a good ear, to come at the truth of the matter; but any one may watch a male bird while singing and will find he will change his tune in a few minutes, and again in a few more.

The bird that I first mentioned came to the same vicinity five springs in succession, singing the same seven songs—always singing within a circle of about twenty rods. On the fifth spring he came a month later than usual; another sparrow had taken possession of his hunting grounds, so he established himself a little one side. I noticed that he sang less frequently than of old, and in a few days his song was hushed for ever. No doubt old age claimed him as her victim. In other cases I have known a singer to return to the same place two, three, and four years, but frequently not more than one. I think there is not a more interesting or remarkable fact in natural history than the one I have related, and it is a fact you may confidently believe.

BUSINESS NOTICES.

UTAH LIBRARY.

ALL Persons having Books belonging to the Library are requested to return them forthwith. (25-1f) W. C. STAINES, Librarian.

TAILORING ESTABLISHMENT.
ENTRANCE, Deseret Store.—GARMENTS Cut and Made to order by N. H. FELT.

WAGONS EXCHANGED.

HEAVY AND LIGHT WAGONS exchanged for Stock on early application to GILBERT & GERRISH.

J. L. HEYWOOD,

HAT, Cap and Muff Manufacturer, 17th Ward. WANTED in exchange—all kinds of Furs, Sheep and Lamb's wool; also all kinds of produce, County and Territorial orders.

SHEEP, CATTLE & HORSES

WILL be taken by us on Bingham Creek south to herd or raise on shares, at the usual rates, length of time immaterial with us. We shall prepare to feed our stock when necessary during the winter. (71f) BLAIR & BROTHER.

Brand Sheets! Brand Sheets!
NOTICE is hereby given that the Brand Sheets, now neatly bound, can be had by calling at the President's Office, price \$1 cash or wheat at cash price taken in payment. Persons having cattle estrayed, or those purchasing, will find it to their advantage to have the Brand Sheets by them for reference. H. B. CLAWSON, Recorder of Brands.

W. BALLAN,

WATCH-MAKER, respectfully informs the inhabitants of Great Salt Lake City and vicinity, that he intends carrying on his business in the house formerly occupied by A. L. Hale, North Temple st., 17th ward, and will warrant all work done by him to give satisfaction, as he understands his business in all its branches. Jewelry neatly repaired; charges very moderate. 43-1f

ENGRAVING SHOP.

A. J. M. BARLOW'S, 1st door east of the Deseret Store, where all kinds of engraving may be done. Names engraved on guns, watches, rings, spoons, knives, &c. Public Hands and others please take notice. Any kind of available pay taken. Terms moderate. DAVID MACKENZIE, Engraver.

NAILS! NAILS! NAILS!!!
D. SABIN has Machinery in operation for making all kinds of Nails to order. He will exchange Nails for Wheat, Corn, Potatoes, and other Produce. Come on with it—now is the accepted time!
WANTED!—Tire and Band Iron, for which he will pay in Nails or work in his shop. Encourage Home Manufactures! 44-1f

NOTICE.

THE Subscriber, having purchased the Woollen Factory at Jordan Mills, formerly owned by Mr. Gaunt, has repaired and fitted it up in good order and has it in successful operation. Carding, Spinning, Weaving, Fulling and Dyeing done to order at short notice, and on reasonable terms. With a new set of cards and good workmen, he flatters himself that he can do as good work as can be done in the Territory. Wool worked up on shares, if desired. A. GARDNER.

REMOVAL.

FROM and after the 20th inst., I shall be doing business in the store formerly occupied by Enoch Reese, sign of the Plough, where I shall be happy to see my old friends and customers.

I have on hand a good Stock of Goods, especially in the Woollen line, and expect to recruit with Staple Goods this fall.

I am still buying, and making out papers for Land Warrants.

I shall continue to buy Cattle from one year old to eight, for which liberal prices will be paid. Call and see. 14-3m W. H. HOOPER.

ADMINISTRATOR'S NOTICE.

HAVING BEEN APPOINTED ADMINISTRATOR of the Estate of Thomas Tennan deceased, by the Judge of the Probate Court for Great Salt Lake county, the undersigned hereby requests all persons knowing themselves indebted to said estate, to come forward without delay and cancel the same, and those having demands against said estate will please file them with the Judge of the aforesaid Court, properly authenticated, as soon as circumstances will permit and within the time specified by law. DANIEL SPENCER, Administrator.

ADMINISTRATORS NOTICE!

THE undersigned having been appointed by the Judge of Probate for Great Salt Lake county Administrators of the Estate of A. W. Babbitt, deceased, hereby notify all persons knowing themselves indebted to said estate to come forward without delay for settlement; and all persons having claims against said estate will please file them with the Hon. Elias Smith, Probate Judge, on or before the first day of June, A.D., 1857. JULIA ANN BABBITT, W. H. HOOPER, BENJ. F. JOHNSON, Administrators.

Great Salt Lake City, Dec. 20, 1856. 42-1f

Clog and Patten Manufactory.

I WISH to inform the inhabitants of this city and territory that I am now manufacturing CLOGS and PATTENS, and having all the requisite tools and a long experience in the trade, I hope to give satisfaction to all who may patronize me.

Brethren, gather up your old boots and shoes and bring them early to me, and I will make you good clogs out of them, that will keep your feet warm, dry and comfortable all the winter.

Any kind of available pay taken. Terms moderate. Wanted, old boot and shoe tops, for which I will pay in work. HENRY CLEGG, Clogger,

South Temple Street, one block south of Jennings & Winder.

27-6

Cows, Sheep and Herding.

I AM now keeping a herd at Santaquin (or Summit creek) and prepared to take cows and sheep on shares, or any kind of stock to herd, both summer and winter, and to make myself responsible for all losses sustained by neglect or mismanagement. I will give one half the butter, cheese and increase from cows; and one half the wool and two thirds the increase from sheep, and will deliver without expense the butter, cheese and wool as it becomes due. Our range for stock, both for summer and winter, is unsurpassed in the valleys of these mountains. Those in or near G. S. L. City having stock to let or to be herded can inquire of or leave their stock with D. T. Le Baron, Mrs. A. W. Babbitt's residence, G. S. L. City; and any one desiring to trade sheep for good work oxen can by him be accommodated. 61f B. F. JOHNSON.