

not permitted them to accompany their brethren, were cannonaded out of Nauvoo.

In the midst of these most inhuman and dreadful persecutions, the United States called for five hundred of these suffering, wandering exiles to leave their families upon the plains in the midst of wild savages without shelter or food, to fight the battles of the nation against Mexico. In 1847 after incredible hardships and suffering the Saints arrived in these mountains.

The object of our persecutors in driving us here was to destroy the kingdom; they threatened us with utter extermination if we stopped short of these mountains. They supposed, that when once here, our destruction would be inevitable. "On these arid and sterile deserts they cannot subsist, famine will speedily waste them away, we shall be rid of them." These were their expectations. But the Lord had another object in view in suffering us to be driven into these elevated regions; he intended to fulfill the prediction of Daniel, that the stone might be located in its appropriate place, and be more fully organized and prepared against the day when it should be taken from the mountain to fulfill the purposes of Jehovah, and itself to become a great mountain and fill the whole earth.

While down yonder in those low countries, the stone was not in the right place; it was not fully organized. They drove us into these mountains, and when we arrived, we found now and then a small valley, and here and there a bush growing, covered with crickets so thickly that you could scarcely see the limbs; it looked dreary to many to see nothing but parched grass, barren land, and crickets in abundance, eating up everything in the form of vegetation. We began to build houses; but I need not give you the history of the particulars during the twelve years of our sojourn here. Look abroad in this Territory; behold the flourishing settlements, forming almost a continuous chain for some 400 miles north and south; look at this city for a sample. Do not our comfortable buildings, our public works, our extensive improvements testify before heaven and earth, God, angels, and men that the Latter Day Saints have been an industrious people, if nothing else. Look at the amount of labor required of men here to make a living that is not required in a more fertile region. A man has to spend two or three tedious days to get one small load of wood from our almost inaccessible mountain canyons. He has to irrigate the land, and spend as much labor in that one thing, as the Illinois farmer would in raising his whole crop. Independent of all this, look at the scores of cities which have sprung up as if by magic; the tens of thousands of houses that have been erected, many of which are large and commodious, and may be pronounced splendid for a new country.

All this immense labor has been accomplished within the short space of twelve years. By whom has it been done? By a down-trodden persecuted people—a people who had already been driven five times from homes and farms, suffering the loss of millions. We might query here, have the Latter Day Saints had much time to do evil, even if they had been very much disposed to do so? You generally find that an industrious people are a moral people, that a people whose hands are engaged, whose physical powers are exerted from sunrise till sundown, whose weary limbs are obliged to be active in irrigating the soil by night as well as day, and who are obliged to ascend the mountain heights in quest of wood and timber, exposed by night to the chilling blasts and drifting snows of those elevated and dreary regions, have not much time to devise mischief. On the other hand, you go among the nations where they are eating and drinking and feasting on the best, and what do you find there? All manner of evil, drunkenness, lasciviousness, blasphemies, and every species of degradation and immorality; such a class of lazy, indolent loungers can imagine up more mischief in 24 hours than what the whole people of the Saints would live to do in 24 years.

But the devil is as mad as ever, his wrath has not ceased, he feels as indignant, and a little more so, as when we were in the States. We really thought, say our enemies, that they would have perished in those deserts; we supposed that there could not be an ear of corn raised in the neighborhood of the Rocky mountains, and that if we could only get them there, we were sure they would come to nought; but behold they prosper; what shall we do? We cannot organize mobs now before breakfast and go up against them, as we did in Missouri and Illinois. Mobs are out of the question now, we must get something more plausible to operate upon them to make the people think that we do it legally; we must persecute them anyhow; and off went the officials that were here to spread all manner of lies, that they themselves, and everybody else knew were lies, and the people have since fully proved them to be such.

But without appointing a committee of investigation, and without any further information, the chief executive puts an army upon the march; while nothing but devastation, death, and utter extermination were denounced, by the whole nation as well as the army, upon the heads of the devoted citizens of Utah. The mail was withheld and months passed away before the peaceable, industrious citizens of this Territory knew that an army were approaching or that anything had occurred to disturb our peaceful relations with the general government. Under these startling circumstances, it was concluded to preserve our heads upon our shoulders if possible, until we could get some official intelligence as to the intentions of the government and the army. In the providence of God, the army did not reach our settlements, as they intended, until the following summer. No battles were fought; no blood was shed; and we still lived; commissioners arrived from Washington, when we were for the first time officially informed that the whole nation with ourselves and the army had been laboring under an entire mistake; that the President

had no intentions against the people of Utah, but was merely wishing to establish some military posts.

If the nation had been informed of this one year before, what terrible commotion and excitement would have been avoided? But the President no doubt enjoyed the joke, at the nation's expense. The kingdom of God is destined to stand forever, and fill the whole earth. How are our enemies going to help themselves? They have tried to do something; but we are here in our habitations yet; but if not, the kingdom of God would roll on. We are occupying our farms yet, but if not, the kingdom of God would roll on. Generally speaking, we are alive yet, but if half of us were dead, the kingdom of God would roll on, and as yet our houses are not burned, our crops destroyed, nor our cattle killed off; but if they were, the kingdom of God would roll on.

Neither the United States army, nor all the armies of the earth can destroy the kingdom. All that we claim is, as I have stated heretofore, in relation to ourselves, the right guaranteed to us by the American constitution; we do not ask for any other rights; we ask for no more privileges under that constitution than what are enjoyed by the people of every other territory of the American Union. And even these rights we do not ask for; they are ours without asking for them; we do not beg for them, we will not demean ourselves so much as to crouch to the Congress of the United States to ask for rights that we are already in possession of, and that every American citizen should enjoy here upon this boasted land of freedom.

What! ask for that which we already possess, which is guaranteed to us by the great Constitution of our country, and which was purchased for us by the blood of our noble ancestors! No; we will do no such thing: we will take the privileges already ours, and enjoy them, until force shall deprive us of them, and this is the feeling which every American citizen should have. Every person in the States, as well as in the Territories, who has the least particle of the blood of freedom running in his veins, should maintain the dignity of the Constitution of our country, and the national laws; and should esteem them as the great shield and bulwark of our defence against tyranny and oppression, and should maintain them inviolate, and claim them, if it be necessary, to the shedding of the last drop of blood that runs in his veins; we should claim them to the last and say these rights are ours, and we will maintain them or die. These are my feelings.

The kingdom of God is here. Is it a theocracy? Yes; so far as ecclesiastical law is concerned. Is there anything in the Constitution of this government that prevents us from establishing any kind of laws that we please to govern us ecclesiastically so long as we do not infringe upon the laws of the United States, nor go against any of the rights guaranteed in the American Constitution? No. What is guaranteed to us in that noble instrument handed to us by our fathers? It gives every class of people, whether few or many, the privilege of organizing themselves, and establishing whatever laws they please, to govern them in a church capacity; and no one has a right to molest them. Do we hold ourselves subject to the civil laws? Yes. God, notwithstanding he has given us Church laws, has not freed us from the authority of the civil law. We are subject to the Constitution as much as Kansas is, and to the laws of the United States as much as any Territory of the nation. Have we in any respect transgressed? If we do not transgress the law, then let us be free, like any other American citizens, and let us worship God according to the dictates of our own conscience. Search the Book of Doctrine and Covenants of this Church, go through all the sections of that book, and you will find that the voice of the Lord is unto the people do this, do that, and the other thing. That is the word of the Lord; it is the law given to govern his church, and the Lord says in that book you are bound to keep the laws of the land; and he that keepeth my laws hath no need to break the laws of the land.

The Lord has not come out and said to the Latter Day Saints, do you go against all human or civil laws; but the reverse, he has given these heavenly laws while in our infancy to govern us in a church capacity. And in so doing, we do not infringe upon the laws of man. Again, here is the Book of Mormon which contains a theocratical law to govern the Saints of God. You can find nothing in this book that comes in contact with the American Constitution, or the laws of the United States.

Where then are we transgressing by establishing a theocratical form of government in the midst of this republic? We are not transgressing, any more than the Methodists or the Baptists, or any other religious sect. All have equal rights. I would as soon take up the weapons of war to defend the rights of the Presbyterians as any other sect and party on this American continent; they all have equal rights with the Latter Day Saints, and therefore they should be protected with them. I do not know all things which are in the future; but Daniel's prophecy has pointed out that the little stone will smite the image on the feet, and break in pieces the feet, iron, clay, brass, silver, and gold, and that the whole great fabric should come tumbling down together with a mighty crash. That is not fulfilled. But one thing we do know, if they will let us alone, we will let them alone and do them good; but if they illegally and unlawfully trample on our toes, I do not know but we shall try to fulfill that which is in the prophecies; if they undertake to oppress us and bring us down into bondage and deprive us of our just rights guaranteed by the Constitution, I do not know but the great Jehovah has it in his mind to do unto them as they would do unto us, if they had the power; and I do not know but we, as American citizens, will be compelled to rise up and defend our just rights and fulfill that which is spoken by the ancient prophets, while merely acting in self-defense.

We calculate to maintain the government of the United States and the principles of the Constitution. They were given indirectly by the voice of inspiration to our ancestors; they were given to maintain inviolate the principles of civil and religious liberty to all people under heaven. Can the idolater come here and build a temple to worship idols in? Yes. Go into California and you will find one erected by the Chinese; they are worshiping dumb idols there; the people undertook to punish them by law, but judgment was given that in as much as they did not infringe upon the rights of others, they had a right to worship idols. Is it the privilege of the idolater to worship here. It is the privilege of the Mahomedan to come here with his many wives? It ought to be; but so far as the local State laws are concerned, they have deviated from the Constitution; these State laws make the Mahomedan divorce all his wives but one, or else they will confine him in prison for years. These State laws will break up his family and make him disown and turn out his children upon the wide world fatherless and unprotected. They say to the Mahomedan—you can live here in Missouri, or in any other State, if you will only do this.

What wonderful liberty! Shame on the State which will thus pass laws in open violation of the Constitution. I would see them all in heaven or somewhere else, before I would thank them for offering me liberty on conditions of breaking up my family.

Where can you put your finger on a law passed by the American congress which deprives a man of the rights guaranteed to him relative to the government of his family, no matter whether he takes one wife or many? Undertake to deprive the people of this one domestic institution, and you can, upon the same principle, deprive them of all others.

Imprison the polygamist for having more than one wife, and you have the same right to imprison a man for having more than one child, or to punish the slaveholder for having more than one slave. The same Constitution that protects the latter, also protects the former. It is just as much the right of the people to have twelve wives, as to have twelve children. What would you think of a State law that would undertake to deprive you of the privilege of having only one child? This would be no more barefacedly unjust, than the State laws against polygamy.

The Mahomedan can come to Utah with his wives; anybody can come here without having his family broken up; his wives torn from his bosom and his children cast out to the world.—We say to all the world—come to Utah, and so long as we have the power to elect wise legislators, we will protect you in your domestic rights according to the national Constitution.

From what has been said we begin to understand something about the kingdom of God; it is to originate in the mountains and roll down out of them, like a stone; and as it rolls it will gather force and greatness, until it shall become in due time like a great mountain, and fill the whole earth. And when the great King shall come, sitting upon the throne of his glory in the midst of the armies of heaven, every eye will see him; every ear hear his voice; then shall all the proud and they that do wickedly be consumed as stubble; then all who will not give heed to the prophets, and apostles, and Jesus will be cut off from among the people, as was predicted by Moses; then shall all people, nations, and tongues, who are spared upon the face of the whole earth serve and obey the great King; then there will be no sects and parties, no idolaters or unredeemed heathens; then will be fulfilled the prediction of Zechariah, "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one," Zech. xix: 9; then shall the knowledge of God cover the earth as the waters covers the bosom of the great sea.

But between the time of the setting up of the kingdom and its final triumph, there will be successive stages of its increasing greatness and glory. Many of the Saints will see their King long before he comes in the clouds of heaven; before that great day the Saints will have great dominion and rule on the earth.—Zion will send forth her laws and her institutions, and her peace officers to protect every sect of Christendom and all flesh in their religious rights, as was so clearly and eloquently laid before you by our beloved President two Sabbaths ago. While time shall last the free agency of man should be protected; but when the archangel shall stand forth upon the land and upon the sea, and swear in the name of Him who liveth forever and ever that time shall be no longer, then woe be unto the wicked and those who have rejected the servants of God, for they shall be consumed by the brightness of his coming, and punished for the abuse of that moral agency given them, and in the exercise of which they had been so carefully protected by the laws of Zion.

You see the difference between the period of time in which the kingdom is growing, and spreading forth, and enlarging its dominions and that more glorious period when the kingdom of heaven shall come to meet the earthly kingdom, when all the powers of heaven shall be made manifest and have place on our transfigured and sanctified earth. May the Lord our God, our great King and Law Giver, bless the people; may he open the eyes of the honest, that the words of truth may penetrate them; may the power of the Holy Ghost, like a gentle stream, flow over them; may the spirit of truth rest down mightily upon the Saints of the latter day; may they be armed with power and with the righteousness of God in great glory; may they rise up in mighty faith, like the people in the days of Enoch, that the heavens may clothe them with the glory of God, and may they go forth, conquering and to conquer, until the false tradition, and evils, and sins, and abominations of the children of men shall be swept from the earth and until the

King of kings, and the Lord of lords shall reign triumphantly with omnipotent power. Amen.

DESERET ALPHABET.

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3	a	2	g	b	8 s
g	ah	2	q	t	6 z
g	au	2	g	d	0 esh
0	o	r	c	che	s zhe
0	oo	q	g	4	ur
h	i	0	k	u	l
g	ow	0	ga	2	m
u	woo	f	f	4	n
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Why They Don't Marry.

An exchange paper in the Middle States, speculating on the subject, remarks:—

"It has been observed that there are more unmarried men and women in this age than any that the history of the past has given any account of. In other words, the tendency of celibacy was never greater than at present. Undoubtedly the observation is a true one, and it is calculated to give rise to serious reflections as to the causes which have combined to produce this unnatural and unhappy state of things. It cannot be accorded to the young men, we answer for it, they incline as ardently towards the tender sex as their fathers did before them; nor to a want of sensibility and appreciation on the part of the young women, for now, as it ever has been, marriage is the alpha and omega of their thoughts, the first and the last. It occupies their waking hours and fills up the measure of their dreams.—It has been so from the beginning and will be so till the end.

Seeing then, that both sexes are willing; seeing that under whatever disadvantages of a bad education, a stupid policy, the artificialities of society, the glare of romance, the nonsense of fashion, whatever things may happen, that nature will assert her supremacy and turn the sexes always kindly towards each other, it may well be asked why, with this perpetual attraction, they do not marry? It is an unfortunate state of things, and the blame should be placed where it properly belongs.

It is always deemed ungallant to say anything that is not flattering and agreeable to the ladies. We fear that both sexes have been injured by this pre-disposition to say home phrases on the one hand and to expect them on the other. Flattery is a mixture into which nonsense and lying enter as the principal ingredients, and truth is sometimes disagreeable. We shall lay aside flattery altogether on the present occasion and present a few plain truths for the consideration of the sex, however disagreeable they may be.—Our position is that the reasons 'why they don't marry' are traceable, all, to the women, to their pernicious bringing up, to the extravagant habits they have formed, and to their general incapacity to attend to household duties or to take upon themselves the responsibilities of maternity and family government.

Young men who are about entering upon the business of life, who are destined to be the fathers of the next generation, want something more in the companion of their lives than a painted doll. They want something more than a delicate, lisping, romantic thing, who cannot move except with an air of languor, who draws 'kro' the hours of the day in pointless lassitude, doing nothing but eat and dress and dream the time