

selves into his hands, he himself acknowledging that they were not guilty of any crime, leaving them in the power of assassins, who did treacherously and inhumanly butcher them:

And whereas the State of Illinois, in 1845, did require our people, under pain of extermination by an infuriated mob, to leave the State, pledging themselves to protect us in doing so, yet suffered our people to be murdered and our houses burned with impunity:

And whereas we did petition the chief Executive of our nation and the Governor of the Union for an asylum from our persecutors, where we could enjoy our religion unmolested, which only met with insult and cold neglect:

And whereas, when we were fleeing into the wilderness, a call was made, by the General Government, on us for five hundred of our most efficient men, who were readily furnished and who went in the service of our country, which was then engaged in a war with the Republic of Mexico:

And whereas, as soon as our most efficient men had left in the service of our country, the State of Illinois marched a formidable army to Nauvoo, where many of the infirm and aged fathers, mothers, brothers, and sisters of those very men engaged in the war with Mexico, were killed and wounded, forcing the families that were left destitute to the desolate prairies, a prey to hunger, cold and disease:

And whereas, on our journey here, we were compelled to make a temporary location for winter quarters on the west bank of the Missouri river, near Council Bluffs, to which the Government of the United States sent their officers and notified us to vacate our houses, notwithstanding many of those who occupied them were the families of those very men engaged in the service of the United States in the war with Mexico, and who themselves were discharged two thousand miles from their families, in an enemy's country, without the means of returning home:

And whereas we have wandered under the protection of the Almighty and the wise counsel of our worthy Governor, Brigham Young, fourteen hundred miles into the desert, making our own roads and leaving our persecutors to the enjoyment of our hard earned labors:

And whereas not a solitary individual who has participated in any of the murders, robberies, rapes and other enormities inflicted upon us within the United States, has ever been brought to justice:

And whereas our repeated petitions for redress to those in authority have been answered by adding insult to injury:

And whereas the people of this Territory have been peaceful and law-abiding, living in the strict observance of the laws of the United States applicable in our Territory:

And whereas the Government of the United States, as is reported, has sent a formidable army into our Territory:

Resolved, that we regard the movements of the present administration in sending their armed legions into our midst as a renewal of the persecution, butcheries and horrid scenes of destruction with which their eyes were gloated while we were in their midst:

Resolved, that we highly approve of the Constitutional, patriotic and humane course pursued by his Excellency Governor Brigham Young in taking efficient measures to intercept the progress of these unwelcome, unasked and corrupting intruders:

Resolved, that we fully approve of the resolutions passed in the Legislative Assembly, endorsing and approving the acts of the Governor in relation to the invading army, and we heartily concur in the spirit and sentiments expressed in the Memorial adopted in the Legislative Assembly, Jan. 6th, 1858:

Resolved, that no officer appointed by the administration shall exercise any dominion over us while their armies are menacing our Territory:

Resolved, that we would be recreant to every principle of honor, patriotism, virtue, integrity, self-respect and common decency, should we tamely submit, like the menial serfs of Russia, to be ruled by the bayonet:

Resolved, that we tender to his Excellency Governor Young our utmost exertions, our lives and our fortunes, for the defence of our rights; that we regard no sacrifice too great, and are ready, if necessary, to sacrifice our homes, but we will not see them inherited by our enemies:

Resolved, that we request the Government of the United States to withdraw their armed menials and cease to prostitute the Executive power of a great nation to subserve the ends of cruelty, religious oppression and injustice:

Resolved, that as, in all our persecutions and sufferings heretofore, we have been deceived by promises of protection and pretenses of enforcing the law, we will not suffer ourselves again to be deceived by such shallow pretences, and that, if the authorities of the United States wish to convince us of their lawful, humane and just intentions to us as a people, they must pay us our damages, redress our wrongs, punish our murderers, plunderers and ravishers, or we shall continue to believe that they have not reformed:

Resolved, that we appeal to the native justice of the people of the United States, our brothers, our kindred, whose fathers fought side by side with ours, the battles of our country's independence and whose blood mingled together, a sacrifice to purchase civil and religious liberty; we have been reared at the same firesides, educated at the same schools, colleges and universities and we are entitled to all the privileges of religious liberty purchased by the common suffering of our fathers; to you we appeal to stretch forth the hand and save these principles from the vile attempt of unprincipled demagogues to crush and submerge them in the blood of your fellow countrymen:

Resolved, that we deprecate and deeply deplore the causeless but overwhelming preju-

dice which denied even the presentation of our Constitution and application for admission into the Union as a State, and also the subsequent attempts of the Government to crush the people of this Territory by depriving them of every vestige of constitutional right and liberty:

Resolved, that our religion inculcates morality, a strict observance of social ties, a lasting interest in the welfare of all good men and respect to the rights of others in the same degree, as we would have our own respected:

Resolved, that, by the help of Almighty God, we will maintain our constitutional rights and liberties, our religion, our wives and children and our hard-earned firesides and homes, and we invite the down-trodden and oppressed of all nations, kindreds, tongues and people, of whatever faith they may be, to gather to these valleys, where they can worship God according to the dictates of their own consciences.

N. V. JONES,

E. SMITH,

R. L. CAMPBELL,

LEWIS ROBISON,

R. T. BURTON,

JOHN VAN COTT,

WM. EDDINGTON,

E. D. WOOLLEY,

Committee on behalf of the citizens of G. S. L. City, Jan. 16, 1858.

FARMINGTON, JAN. 18, 1858.

The inhabitants of Farmington, Davis county, assembled in the Court House and unanimously adopted the following resolutions:

Resolved, that we cordially approve of the Memorial and Resolutions of the people of the Territory of Utah through their representatives, the Legislative Assembly, passed last session, addressed to the President of the United States, as published in the Deseret News, Oct. 7, 1857.

Resolved, that we utterly repudiate all social intercourse with officials who practice, under the garb of official dignity, every species of iniquity; and that we will never submit to the rule of drunken, corrupt and licentious officers, neither will we sustain the appointment of any but 'good' men.

Resolved, that the just, humane, patriotic and philanthropic course of his Excellency Governor Young in arresting the progress of a formidable, menacing and invading army, whose design was to destroy the principal men of this Territory, deprive us of our religious rights and entail upon us a corrupt and abhorred social system and eventually to destroy an unoffending people, has our unqualified approbation.

Resolved, that his Excellency's Message of Dec. 15, 1857, to the Legislative Assembly of Utah Territory is fraught with sound constitutional doctrine; and we fully approve of the pure republican course of that honorable body, as manifested in their resolution, dated Dec. 21, 1857, in relation to the Message and official course of Gov. Young.

Resolved, that we, by the help of Israel's God, will hold ourselves in readiness, with all the means and energies in our possession, to carry out all measures adopted by His Excellency Governor Young and the Legislative Assembly for the defence of our wives, our children, our firesides and for the preservation of our rights and liberties.

Resolved, that we would consider ourselves recreant to every principle of patriotism, justice, self-respect or common decency, should we submit to the rule of officers chosen without our consent and attempted to be forced upon us by military power; and we tender to Governor Young our utmost exertions, lives and fortunes to repel any attempt of the Administration to thus reduce us to the servility or vassalage of a worse than Russian serfdom.

Resolved, that inasmuch as we have many times been driven from our homes, and our farms and habitations having fallen into the hands of our persecutors and they permitted to enjoy them in peace, we are determined that henceforth our enemies shall not possess the fruits of our labor; for we will burn and utterly destroy everything we possess; and that our now comfortable homes shall again become a barren waste, as we found it in the year 1847, rather than an hostile enemy shall inhabit our dwellings and glut themselves on the produce of our farms and orchards.

Resolved, that we forward the foregoing resolutions to the editor for publication in the News.

Resolved, that the following persons, the committee, sign the resolutions on behalf of the citizens of Farmington:

JOHN W. HESS,

PHILEMON C. MERRILL,

JAMES LEITHEAD,

WILLIAM GLOVER,

HENRY W. MILLER.

HENRY PUGH, Secretary.

DISCOURSE

By President Brigham Young, Tabernacle, January 17, 1858.

[REPORTED BY G. D. WATT.]

We have heard much in regard to the knowledge and understanding of this people, also of the nations of the earth, and it is very true that the best of us have only commenced to learn true principles; we are but children in the kingdom of God. We understand in a great measure, the knowledge that is in the world; we have been brought up in the wisdom the world professes, and that we understand. But the things of God are so directly in opposition to the vain imaginations of the inhabitants of the earth, that it is hard for people to learn them; they remove our erroneous traditions from us. At the same time, all the morality and good works and good thoughts and words that tend to good, that are in the world, are of the Lord. Honest hearts, the world

over, desire to know the right way; they have sought for it, and still seek it. There have been people upon the earth all the time who sought diligently, with all their hearts, to know the ways of the Lord. Those individuals have produced good, inasmuch as they had the ability. And to believe there has been no virtue, no truth, no good upon the earth for centuries, until the Lord revealed the Priesthood through Joseph the Prophet, I should say is wrong. There has been more or less virtue and righteousness upon the earth at all times, from the days of Adam until now.—That we all believe. Men who have lived without the Priesthood will be judged according to their works, as well as those who have had the privilege of it; that is our doctrine; that is what the Lord has told us, through his servants, from the beginning. No matter where they have lived, or to what nation they have belonged, all people will be judged according to the works or deeds done in the body.

Honest hearts produce honest actions, holy desires produce corresponding outward works.—That is what we understand and believe, yet the traditions of the fathers are so diverse from the Holy Priesthood that it is hard for people to learn even the smaller things pertaining to the kingdom of God—one of the smallest items pertaining to life. If we should have ability to sustain ourselves here on the earth, we certainly should have to live, for if we have not the ability to live, we certainly should pass behind the vale. In that case we could not be capable of doing good in our present organization. As you have often been told, and as we believe, good men and good women ought to live the longest on the earth and set good examples, teach good doctrines and produce righteousness.

Individuals or a community that have not the ability to preserve themselves in this life have no power to perform works to be judged by, consequently there is no judgment passed upon them for deeds done in this probation. The duty of a good people is to know how to preserve themselves in this life. The first revelation given to Adam was of a temporal nature. Most of the revelations he received pertained to his life here. That was also the case in the revelations to Noah. We have but very few of the instructions the Lord gave to Enoch concerning his city, but doubtless most of the revelations he received pertained to a temporal nature and condition.—And certainly the revelations Noah received, so far as in our possession, almost exclusively pertained to this life. The same principle was carried out in the days of Moses, and in the days of his fathers, Abraham, Isaac and Jacob. We may say that eight or nine tenths of the doctrines and principles set forth in the revelations given to those men were of a temporal nature.

As soon as Moses was called upon to go and deliver Israel, the revelations the Lord gave to him were of a temporal nature—pertaining to the temporal life of the children of Israel—instructing Moses how to deliver them from bondage and lead them from the servile state in which they then were. He taught them in the same manner while they were traveling through the wilderness, and so it continued down to the days of the judges and then to Saul, whom the Lord permitted them to make a king, and then through the teachings of the prophets. The greatest recorded digression from that course was when the Savior came. He repeatedly alluded to a spiritual kingdom, in his sayings to his brethren. The people had become so corrupt that it was all useless to then endeavor to establish a literal kingdom of God on the earth. The children of Abraham had wandered so far from the true doctrine—the Priesthood—the principles and ordinances that the Lord had revealed—that the Savior had not opportunity to more than drop a hint, as it were, about a temporal kingdom. Yet the idea of a temporal kingdom was so indelibly riveted upon the minds of his disciples that they supposed he alluded to it, and that when the Savior should make his appearance he would actually establish a literal kingdom on this earth and reign over it. The institutions and traditions which had been handed down pertained to a temporal kingdom, and they could not see that the corruptions and wickedness of the people were so great that he could not teach or suggest anything that they could understand pertaining to a temporal kingdom, therefore he alluded to a spiritual kingdom—the kingdom of God that should be set up in the heart. And those principles taught to the people and received by them would gather them together in the latter days, when he could prepare and organize a literal kingdom on the earth.

The first revelations given to Joseph were of a temporal character—pertaining to a literal kingdom on the earth. And most of the revelations he received in the early part of his ministry pertained to what the few around him should do in this or in that case—when and how they should perform their duties—at the same time calling upon them to preach the gospel and diffuse the Spirit and principles of the kingdom of God, that their eyes might be open to see and gather the people together—that they might begin and organize a literal, temporal organization on the earth. All that has been done has been done by the wisdom of God. The wisdom revealed through Joseph was the wisdom of our Father in heaven, it was not of himself.

The revelations to us teach us to first cleanse our hearts—to purify ourselves—in order to have our eyes sufficiently opened to see the kingdom of God, for without the spiritual birth referred to in the New Testament, we cannot see the kingdom of God. The revelations to Joseph were, go forth, my servants, preach the gospel by the power of the Holy Ghost and open the eyes of the people, that they may see the kingdom of God and not look into eternity to see the Father seated upon his throne and the angels around him, nor seek to know what He is doing there. The people need teaching by the power of the Holy Ghost sent down from heaven, that their eyes may be open to see that the Lord is commencing

a literal kingdom upon the earth. When they can discern that, then they have the opportunity to be born of water to enter into this kingdom.—Nearly all the teachings to us pertain to this life, and if we have not ability to preserve our lives in our present existence, what can we do here to promote the kingdom of God on the earth, or to prepare the earth or the people for the coming of the Son of Man? Nothing, consequently our labor is chiefly a temporal labor.

Br. Taylor has inquired how we are to be clothed another year. We have either to obtain new clothes, or to wear those we have now.—Some one may say, 'my clothes will not last another year;' perhaps they will, if you will take good care of them.

When we first came here the people were told, and many saw and believed it as much then as they can now, that the Lord in his providence led the people into these mountains to separate them from the Gentile world, in order that he might establish his kingdom—his laws—and commence his Zion in the mountains where his people could have but little connection with the world. They were taught that, when they first came here, and now the prospect is very fair for separating us from the rest of the world, and most of the people can see it. They were taught then, as much as they are taught now, that it was necessary to go to and provide for ourselves. Do any of the brethren who came here ten years ago last July, remember that you were instructed that every facility that we could need was here in the elements? That the gold, the silver, and the iron were in these mountains? That the wool, the flax, the silk, the cotton, and every thing necessary to sustain man were in the elements around us? 'What, is silk here?' Yes, in as great abundance as in any part of the earth; and the finest broad cloth is here, and every thing to make life desirable is here.

It is for the people to go to and develop the resources surrounding us. Sugar, starch and glue are the chief ingredients in the sustenance of man. The saccharine matter is in everything that grows here—it is in the vegetables and in the animals. We have as good beef as there is in the world, furnishing gluten, a substance that acts its part in sustaining man. We can raise as good potatoes and wheat as can be raised in any other part of the earth, also other products affording starch, and all the necessary variety and quality of articles of food. We can make sugar from the beet, but we are now cultivating the Chinese sugar cane which produces as good a sweet as any we have imported. We have the materials for feeding the body. And as to clothing, we can produce as good wool here as they can in any part of the world, but we must have the sheep to enable us to do so; and we must sow flax and plant cotton for the manufacture of linen and cotton cloth, but the elements are here from which they all will grow.

Import silk worms and mulberry trees, and you will find that this is as good a country and climate in which to raise silk as any on the face of the earth. Do some understand this? Yes, there are persons here from the Eastern States who have raised silk worms and manufactured silk; and here are scores and hundreds of silk manufacturers from the old country. Why, then, do we not have silk? Because no man takes steps to organize certain elements into the silk. All this was told you in the beginning, and why did not men understand?

You may take the Latter Day Saints, as a whole, and they have but very little good sound worldly sense. Look over this congregation and then go through the Territory, and you can find thousands that, during the first four years of our settlement here, flooded these valleys with wagons and cattle and every facility for raising what we needed. We drove in the sheep, brought the flax seed, and this, that and the other useful articles, but what did we see? Men, women and children run to California to get gold. They were then told what I can now prove. 'Go to California, if you will; we will not curse you, we will not injure nor destroy you, but we will pity you. If you must go for gold, and that is your god, go, and I will promise you one thing, every man that stays here and pays attention to his business will be able, within ten years, to buy out four of those who leave for the gold mines.' Since then, some of those persons have come cringing back, and thinking, 'O dear, I declare I wish the brethren could not know that I had been away; I want to appear as though I had not gone to California, and to be full of good works and faith.' Poor, ignorant, pusillanimous creatures! They come whining back and want to be considered in full fellowship, after leaving this place to which our God has led us, and after having used their means to feast and build up the Gentiles.

Br. Heber and I told the company that went to San Bernardino with Amasa Lyman, that they would never reach here again without help from this people, and we are now sending all the teams we can raise from the southern settlements to bring them back. Why? Because they cannot stay there, and they are not able to remove. They were told, at the start, that they would have to renounce their religion, or else come whining back to these valleys. You may take all who have unadvisedly gone from this Territory, and hundreds and thousands have so gone, and I believe that I alone am able to buy the whole of them, though when I came here I had but very little property, except what I owed for. I also believe that Br. Kimball and many others, who have listened to what is taught, now own more property than the whole of those characters. They could not believe that I knew enough to instruct them in temporal affairs. Do they now believe that I do? They are obliged to admit it, though some think, 'really I do not know whether it is so or not.' What are those persons good for now?

Obedience is one of the plainest, most every day and home principles that you ever thought or knew anything about. In the first place learn