

repudiated the acts of its own officers, and saddled upon Utah the entire responsibility. This also displeased the "Mormons;" and we say that we will have no more such servants or two-faced scamps among us; and if the Government itself repudiate the acts of its own officers, it is sufficient reason that we also should do the same, even if there were no other reason for doing it. Why, then, send an armed force upon us to compel us to honor officers whose official acts you repudiate?

If God does not help us, we may be killed and destroyed; but we can never feel right towards the United States till they hang the murderers of Joseph and Hyrum Smith, punish the miserable incendiaries that burned our houses, grain, and fence—that drove us from county to county, and from State to State, and, last of all, drove us into this wilderness to perish (what they did not kill or cause to perish in our persecutions); and, fearing now, if we are let alone, that we shall grow into strength sufficient to chastise our enemies ourselves, a military force is sent against us to crush us out; and fear, inspired by guilt, is the very cause of this demonstration now being made against us.

The "Mormons" will carry the remembrance of their wrongs to the grave; and in the resurrection, at the bar of God, they will say—"When I was weak and defenseless, you persecuted me; when I was in prison, you mocked and derided me—you threatened my life, and took it; when I was sick, you carried me out of my house, and burned it—also my grain, and killed my husband; when I had no house, home, or friends that could assist me, with a feeble infant in my arms, you forced me across the Mississippi River at the point of the bayonet—where I had perished, had not God, in mercy and compassion, sent thousands of quails into our camp, and I and

my children caught scores of them with our hands, which we ate, and thanked the giver. When I enlisted in your army to fight your battles, you killed my aged father and my brother that were left behind at Nauvoo. When we purchased lands of you and paid you our money, you covenanted that you would warrant and defend them to us. You broke your covenant, by allowing us to be forcibly and illegally removed, and our possessions occupied by others, without our consent, and without compensation."

This is the way we shall talk; and who, under such circumstances, could talk otherwise? Our enemies can go on just as far as the Lord will allow them, and make their damnation doubly sure. Time is the only witness in this case that the nation will listen to; and when they fully get this evidence, it will be too late for them to profit by it. The antediluvians would not listen to the testimony of Noah. Time alone could convince them of the truth of what that venerable father taught them. The convincing argument, however, at length came on the wings of time; but, alas! It was too late! The Lord had closed the door of the ark, and disappointed outsiders lived only to see the vengeance of an angry God hurled at them in the watery element. "This was a mode of warfare upon which their tactics furnished them no information."

The Government, no doubt, think they can soon use up the "Mormons" so effectually that they will not be troubled with us anymore. This might be, if they had none but the "Mormons" to fight. They will, however, find this saying verily true—"They that are for us are more than all those that are against us." "Behold, how great a fire a little matter kindleth." But the Government will always be troubled with the "Mormons" in this world and the world to