

that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed.

When he tells you how to purify your hearts, purify them. He says to the nations, "I send unto you my servants, I raise up unto you a prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this the Lord will teach them how to become Saints. In what manner? By calling upon them through his servants to be baptized for the remission of sins, if they want to have their sins remitted, if they wish to be washed and made clean.

But before they go into the waters of baptism they must forsake all their wicked practices, and covenant before the Lord to leave them for ever behind them, saying, "now we will go and serve the Lord our maker." Has the Lord called upon the inhabitants of the earth in this way? Has he not taught you and me to become Latter-Day Saints in this way? He has. Are we saints still? When we first received the spirit of the Gospel, what was the world to us, with its grandeur, its riches, its elegance, its finery, its gaudy show, its glittering array of paltry honors, its empty titles and every thing pertaining to it? Nothing but a shadow, when the Lord opened our minds and by the visions of his spirit revealed to us a few of the things he had in reserve for the faithful, which were only, as it were, a drop in the bucket compared to the ocean yet to be revealed. Yet that little made our hearts leap for joy, and we felt that we could forsake every thing for the knowledge of Jesus Christ and the perfections that we saw in his character.

Are you Saints still? If you are not, repent of your sins and do your first works. Has the Lord taught you how to consecrate yourselves to his service, build up his kingdom and send forth the Gospel to the uttermost parts of the earth, that others may rejoice in the same Spirit that you have received, and enjoy the same things you enjoy? Yes, he has; and what more? A great deal more. He has taught you how to purify yourselves and become holy, and be prepared to enter into his kingdom, how you can advance from one degree to another, and grow in grace and in the knowledge of the truth, until you are prepared to enter the Celestial kingdom; how to pass every sentinel, watchman and gate keeper.

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you and possess the keys of the eternal priesthood, that you may receive every word, sign and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another and enter fully into the joy of your Lord. Latter Day Saints, do you live to this, do you seek after it with all your heart? You are aware that the Lord is able to reveal all this in one day, but you could not understand it. The Elders who have preached abroad, and the Sisters who have taught their neighbors at home, know by experience that this is true.

When your minds have been lighted up with the candle of the Lord, and you have been able to speak forth the great things of God, things that were beyond the capacities of the people to receive, you have felt your ideas apparently rebound or return to you again. So it is with the Lord, he would be glad to send angels to communicate further to this people but there is no room to receive it, consequently he cannot come, and dwell with you. There is a further reason, we are not capacitated to throw off in one day all our traditions, and our prepossessed feelings and notions, but have to do it little by little. It is a gradual process advancing from one step to another, and as we lay off our false traditions, and foolish notions we receive more and more light, and thus we grow in grace; and if we continue so to grow we shall be prepared eventually to receive the Son of Man, and that is what we are after.

I wish to proceed a little further with regard to the kingdom of God. The principles, doctrine, germ, and I may say, marrow of that kingdom are actually planted on the earth, but does it grow to perfection at once? No. When wheat is planted and germinates, you first see the blade and by the head forming in the boot, from which in due time it bursts forth and makes its appearance. When this Kingdom is set up on the earth, and spreads, its condition is happily set forth in the toast that was given here on the fourth, viz:—"may the wings of the American Eagle spread over the nations, and its down fall on America." Suppose the Kingdom of God is compared to the American Eagle, when it spreads over the nations what will it do, will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter Day Saints? If you do you will be much mistaken.

Do you expect that every person will be destroyed from the face of the earth but the Latter Day Saints? If you do you will be mistaken. Many of our Elders labor under these erroneous expectations when reading over the sayings of the Apostles and Prophets in regard to the coming of the Son of Man. In one verse the Prophet will be describing the second coming previous to the commencement of the Millennium, and perhaps in the same verse he will describe a scene that will take place after the Millennium, and when the earth will be cleansed from all wickedness, after Satan has been let loose a little season and had another tour upon it, and after it is renovated and becomes sanctified, and is like a sea of glass, as John describes it. Will this be in the Millennium? No. But the order of society will be as it is when Christ comes to reign a thousand years; there will be every sort of sect and party, and every individual following what he supposes to be the best in religion, and in every thing else, similar to what it is now.

Will there be wickedness then as now? No. How will you make this appear? When Jesus comes to rule and reign King of Nations as he now does King of Saints, the veil of the covering will be taken from all nations that all flesh may see his glory together, but that will not make them all saints. Seeing the Lord does not make a man a saint, seeing an Angel does not make a man a saint by any means. A man may see the finger of the Lord, and not thereby become a saint; the veil of the covering may be taken from before the nations and all flesh see His glory together, and at the same time declare they will not serve him. They may perhaps feel something as a woman in Missouri did who had been driven four times, and when she was about to be driven again she said, "I will be damned if I will stand it any longer; if God wants me to go through such a routine of things he may take me where he pleases and do with me as he pleases, I won't stand it any longer."

When the nations shall see the glory of God together, the spirit of their feelings may be conched in these words, "I will be damned if I will serve You." In those days, the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter Day Saints; neither will the Latter Day Saints be allowed to rise up and say, "we will kill you Methodists, Presbyterians, etc.," neither will any of the different sects of Christendom be allowed to persecute each other.

What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a church, and do not wish to change their religion.

They will be drawn to Zion by the great wisdom displayed there, and will attribute it to the cunning and craftiness of men. It will be asked, what do you want to do, ye strangers from afar? "We want to live our own religion." Will you bow the knee before God with us? "O yes, we would as soon do it as not," and at that time every knee shall bow and every tongue acknowledge that God who is the framer and maker of all things, the governor and controller of the universe. They will have to bow the knee and confess that he is God, and that Jesus Christ who suffered for the sins of the world is actually its Redeemer; that by the shedding of his blood, he has redeemed men, women, children, beasts, birds, fish, the earth itself, and everything that John saw and heard praising in heaven.

They will ask, "if I bow the knee and confess that he is that Saviour, the Christ, to the glory of the Father, will you let me go home and be a Presbyterian?" Yes. "And not persecute me?" Never. "Won't you let me go home and belong to the Greek Church?" Yes. "Will you allow me to be a Friend Quaker, or a shaking Quaker?" O yes, anything you wish to be, but remember that you must not persecute your neighbors, but must mind your own business and let your neighbors alone, and let them worship the sun, moon, a white dog, or anything else they please, being mindful that every knee has got to bow and every tongue confess. When you have paid this tribute to the Most High who created you and preserves you, you may then go and worship what you please, or do what you please, if you do not infringe upon your neighbors.

The brethren who spoke this morning had no time to explain these points, and I have only just touched upon the subject.

The Church of Jesus Christ will produce this government and cause it to grow and spread, and it will be a shield round about the Church. And under the influence and power of the Kingdom of God, the Church of God will rest secure and dwell in safety, without taking the trouble of governing and controlling the whole earth. The Kingdom of God will do this, it will control the kingdoms of the world.

When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.

Up to this time we have carried the world on our backs. Joseph did it in his day, besides carrying this whole people, and now all this is upon my back, with my family to provide for at the same time, and we will carry it all and bear off the Kingdom of God. And you may pile on state after state, and kingdom after kingdom, and all hell on top, and we will roll on the Kingdom of our God, gather out the seed of Abraham, build the cities and temples of Zion, and establish the Kingdom of God to bear rule over all the earth, and let the oppressed of all nations go free.

I have never yet talked as rough in these mountains as I did in the United States when they killed Joseph. I there said boldly and aloud, "if ever a man should lay his hands on me and say, on account of my religion, 'you are my prisoner,' the Lord Almighty helping me, I would send that man to hell across lots. I feel so now. Let mobbers keep their hands off from me, or I will send them where they belong; I am always prepared for such an emergency."

I have occupied time enough; may God bless you. Amen.

#### Railroad Route of the Forty-first Parallel.

The following is a condensed description of the route from Fort Bridger across the Great Salt Lake Basin to Mud Lake, or the foot of the Sierra Nevada, as given by the Secretary-of-War in his review of all the reports submitted to the Department. The highest grade reported per mile is 13

feet, and that grade is east of Fort Bridger, as well as east of the Rocky Mountains, by the South Pass. After examining all the reports submitted, Mr. Secretary Davies says:—

About one-half of the route in these latitudes, extending from the Missouri river to Fort Bridger, on a tributary of Green river, has not been explored with a special reference to the practicability of constructing a railroad, and the reports do not contain all the details necessary to the elucidation of the subject. The information respecting it is to be found in the reports of Colonel Fremont and Captain Stansbury.

From Fort Bridger to Fort Reading, on the Sacramento river, the exploration has been made by Lieut. E. G. Beckwith, under the appropriation for that purpose.

The route may commence on the Missouri, either at Fort Leavenworth, about 245 miles from the Mississippi at St. Louis, or at Council Bluffs, about 267 miles from the Mississippi at Rock Island, ascend the Platte and enter the eastern chain of the Rocky Mountains (the Black Hills) by the North Fork and its tributary, the Sweet Water. Another route, by the South Fork and a tributary called Lodge Pole creek, has been suggested by Captain Stansbury as shorter and less expensive; but the information respecting it is not sufficiently full to make further mention of it necessary.

From the Missouri river to the entrance of the Black Hills, 30 miles above Fort Laramie, 520 miles from Council Bluffs, and 755 miles from Fort Leavenworth, the route resembles others from the Mississippi to the Rocky Mountains, and needs no special mention. Its cost per mile will be about the same.

The route west of this point crosses many lateral streams that have cut deep ravines into the soil, and leaves the Platte just below the Hot Spring Gap, above which it is walled in by canons. To avoid these, the route crosses a range of hills 800 feet above the river, and descending to the Sweet Water, a branch of the Platte, follows that stream to its source, where the summit of the plateau of the South Pass (elevation 7,490 feet) is attained. The valley of the Sweet Water is generally rather open, but occasionally it cuts through mountain spurs, forming canons.

From the first gorge in the Black Hills to the summit of the pass, 291 miles, the work will be difficult and expensive, and is assimilated in amount to that of the Baltimore and Ohio Railroad.

From the South Pass the route follows down Sandy creek, a tributary of Green river, to the crossing of the latter, and thence to Fort Bridger (elevation 7,254 feet) on Black's Fork, likewise a tributary of Green river. The amount of work on this section would be considerably less than on the preceding.

From Council Bluffs to Fort Bridger the distance is 942 miles; from Fort Leavenworth 1,072 miles.

The route now ascends the divide between the waters of Green river and those of the Great Salt Lake, by the valley of Black's Fork, or of one of its tributaries, with grades of 63.5 and 40.3 feet per mile. The summit is a broad terrace at the foot of Uinta mountains, and has an elevation of 8,373 feet. From this point the line descends over the undulating country separating the Uinta and Bear river mountains, crossing the head of Bear river, and entering the valley of White Clay creek at its head, follows down that stream to its junction with Weber river.

The Wahsatch Mountains now intervene between this plateau country and the Great Salt Lake, and the passage through them may be effected by following the Weber river, or by ascending to near the sources of the Timpanogos, and descending that stream—both being affluents, directly or indirectly, of the Great Salt Lake—the distances are about the same to their common point on that lake.

There are canons upon both these streams. That of the Timpanogos is 10 miles in length, and narrow, being from 100 to 300 yards in width. It is direct in its general course, but must be bridged at several points, to avoid short curves. The sides are of blue limestone, and will require rock blasting at some points. The river, 30 yards wide, descends with a powerful current, and when most swollen, six feet above its ordinary level.

On Weber river there are two canons. The upper is rather a gorge or defile,  $9\frac{1}{2}$  miles long. The mountains rise to a great height above it, and are rocky and precipitous, and much broken by ravines. The river is winding, and it will be necessary to cross it frequently. The lower canon, near the borders of the valley of Great Salt Lake, is four miles long, direct, with an average width of 176 yards, the stream being 30 yards wide, and impinging frequently with great force against the base of the mountains, which, however, are sufficiently retreating to admit of the practicable passage of a railway.

Entering the valley of Great Salt Lake from either this or the Timpanogos canon, there is no obstacle to the construction of a railway passing by the south end of the lake, and crossing the Jordan, Tooele Valley and Spring or Lone Rock Valley to its west side.

By the valley of the Timpanogos, the distance from near Fort Bridger to the south end of the Great Salt Lake, on the western side of the valley of the Jordan, is 182.55 miles; the greatest grade required, 84 feet to the mile. The amount of work required on this section, excepting that along the canon, will not, in the opinion of Lieut. Beckwith, be great.

From the western shore of Great Salt Lake to the valley of Humboldt river, the country consists alternately of mountains, in more or less isolated ridges, and of open level plains, rising gradually from the level of the lake on the east to the base of the Humboldt mountains on the west; that is, from 4,200 feet to 6,000 feet above the sea. West of the Humboldt mountains the country is of the same character, the plains declining until, at the

west shore of Mud Lake, usually called the foot of the Sierra Nevada, the elevation is 4,100 feet.

The mountains in this space of 500 miles, (by the route travelled 600 miles,) between the Great Salt Lake and the foot of the Sierra Nevada, have a general north and south course. Occasionally cross-spurs close in the valleys to the north and south, but more frequently this isolation is only apparent. The mountains are sharp, rocky, and inaccessible in many parts, but are low and easily passed in others. Their general elevation varies from 1,500 to 3,000 feet above the valleys, and but few of them retain snow upon their highest peaks during the summer. They are liberally supplied with springs and small streams, but the latter seldom extend far into the plains. At the time of melting snows there are many small ponds and lakes, but at other seasons the waters are absorbed by the soil near the base of the mountains. Grass is found in abundance upon nearly every range, but timber is very scarce—a small scattered growth of cedar only being seen upon a few ranges. East of the Humboldt mountains the growth of cedar is more abundant, and the grass better, than to the west.

The valleys rarely have a width east and west of more than five or ten miles, but often have a large extent north and south. They are irregular in form, frequently extending around the ends of the mountains, or uniting to succeeding valleys by level passages. The greater part of the surface of these valleys is merely sprinkled by several varieties of sombre artemisia, (wild sage,) presenting the aspect of a dreary waste. Though there are spots more thickly covered with this vegetation, yet the soil is seldom half covered with it, even for a few acres, and is nowhere suitable for settlement and cultivation.

Immediately west of Great Salt Lake there is a plain of mud, clay and sand, impregnated with salt, seventy miles in width from east to west by its longest line, and forty at a narrower part further south, thirty miles of which must be piled for the passage of a railroad across it. A railroad may be carried over this series of valleys and around the mountain masses, at nearly the general level of the valleys.

The route in this manner reaches the foot of the Humboldt mountains, a narrow but elevated ridge, containing much snow during most of the year, and crosses them by a pass nine miles long, about three of which are occupied by a narrow, rocky ravine, above which the road should be carried on the sloping spurs of the mountains on the western descent; elevation of summit 6,579 feet above the sea. At the time when passed, 21st May, snow covered the high peaks above it, and a few drifts extended into the ravines down to the level of its summit.

The descent is now made to the open valley of Humboldt river, which is followed for about 190 miles. The steepest grade proposed in the pass of Humboldt mountain is 89 feet per mile for eight miles, but this can be reduced by gaining distance to any desirable extent.

[From the London Punch.]

#### We are not a Nation of Shopkeepers.

AN IMAGINARY CONVERSATION.

Foreigner—Is it true, as Napoleon said, that you English are a "Nation of Shopkeepers?"

Englishman—There never was greater calumny. I assure you there is nothing of the Shop about us. Britannia's trident is not exactly a yard-measure.

Foreigner—But still there are certain of your institutions and customs that are worthy of a label in a shop window, and the price, I think could easily be put upon them.

Englishman—You must be jesting—but, perhaps you would not mind mentioning just one or two.

Foreigner—Certainly, and you must tell me frankly if what I advance is true or not. First of all, I am informed that all promotion in your army is to be bought for so much money—that a Lieutenant—a Captain—a General—n'importe quoi—is bought with no more difficulty, with less embarrass, than we should buy a melon, or a briochon, or a jar of cornichons. I ask you if your Minister of War is anything better than a big military toy-shop, where grades of all rank, both high and low, are to be purchased at all prices, precisely in the same way as we should purchase in the Passage des Panoramas drums, and swords, and cocked hats for our little children to play with. Napoleon did say that the baton de maréchal was in every French soldier's knapsack—but excuse me, with you English, it would seem to be in your father's breeches pocket—the pocket, to be sure, where the gold is kept!

Englishman—I admit the sarcasm—there is, unfortunately some little truth in what you say. But the same traffic—

Foreigner—Does not exist elsewhere, you will say. Pardon me, once more. How about your Church?

Englishman—Our Church, Monsieur, is perfectly pure—free from any reproach.

Foreigner—Oh! excessively pure. There are no traders inside your Temple. How then, pray, comes it that every day "Livings," as you call them, are put up for sale? Tell me, how is it that a Clergyman can go to market as easily as a farmer? and can buy his 200 or 2,000 "souls" with as much facility as the latter can buy as many pigs?—and the chances are, that of the two he would get the souls much cheaper.

Englishman—I will grant that such things, to our great scandal, do occur occasionally.

Foreigner—No—not occasionally—but frequently. Your poor parishioners are sold by auction—sold, like your cattle, at so much a hundred. In the East there are slave markets for the body—but in England alone is there a slave-market for the soul. It is most shameful!

Englishman—You are severe, Monsieur. However, there is no other instance.

Foreigner—No other! Why, it was but