

winters; and there has been no particular fault finding.

There is, however, a question in the minds of many persons about the entire practicability of this route throughout the winter season. The light, fleecy snow which falls in the mountains east of us, is constantly kept moving during the prevalence of the high winds which, not unfrequently, blow there. It is true that, by constructing sheds, this evil can, in a great measure, be guarded against; but it will require an immense amount of material to build a sufficient number of sheds to answer the desired end; and even if they should be constructed, there will doubtless be many stoppages during each winter, especially if there should be a heavy snowfall.

The idea has been broached about the Central Pacific Railroad striking south from Ogden, through Davis County and past this city to some point where a practicable route can be found across the mountains that will not be so much exposed to snow storms, as the route directly east of us now traversed by the U. P. R. R. Line. If a pass through the mountains south possessing these advantages can be found, and the Central Pacific should conclude to locate their line there, it would prove a very desirable route for winter travel, and be of very great advantage to our settlements south. Various opinions prevail respecting the possibility of finding a route within any convenient distance to the south, which possesses any advantage over the route used by the Union Pacific Line in regard to the snow fall: some stating that there is no practicable route to be found without going too far south, and others asserting that there is a route which possesses all the needed requisites.

The Sacramento Union suggests that if each line—that is, the Union Pacific and the Central Pacific—can be induced to branch off near Salt Lake and make a through road east and west, each will find a route superior to that of the other in the same direction. The Union thinks that the U. P. R. R. can find a better route to the Pacific coast than that adopted by the C. P. R. R., and that the latter can find a better route through the Rocky Mountains than that chosen by the former company. If these extensions are made, there will always be, the Union thinks, a through route open across the point of intersection near Salt Lake, and neither road will be injured by the extension; on the contrary be greatly benefitted. We cannot speak so positively as the Union does about the advantages that the U. P. R. R. will have over the C. P. R. R., by choosing a route different to theirs through the Sierra Nevada; but a practicable route through the mountains east of us, free from heavy falls of snow, if adopted by the C. P. R. R., would give it a decided advantage over the other line in the winter season.

After descending upon the benefits which the Union Pacific would derive by building a through extension, the Union touches upon the trade the Central Pacific would have if it should build an independent through line. It says: "On the other hand, the Central will find in St. Louis a distributing point, having very great advantages over Chicago. It is on the Mississippi—the great central canal of the country. The route through it is for us as near to New York as by way of Chicago. But the great advantage is that St. Louis is the legitimate point of distribution for the whole vast area south of its parallel—comprising two-thirds of the country. Our route through St. Louis is nearer than that through Chicago, by one to three hundred miles, to Philadelphia, Baltimore, Norfolk, Charleston, Port Royal, Savannah, Brunswick, Mobile and New Orleans; all of which sea ports may be reached by direct routes from St. Louis, by way of the Pennsylvania Central, the Baltimore and Ohio, the Kanawha and James River, and the Chattanooga and other roads, and the Mississippi river. Thus, placing the palm at St. Louis, every finger points to a divergent route, traversing a country rich in resources and destined to teem with population, while Chicago itself may be reached by another direct route, sharing in the advantages of that distributing point. It would seem, therefore, that in the supply of our own region and in the distribution of Asiatic and California products, the Central Pacific, by going to St. Louis, will have greatly the advantage of its rival. And it will have less difficulty and expense to incur than the Union Pacific, in making its through connection. Already the Kansas road stretches half way to meet it. The intermediate country will afford profit from local business at every step. Passing south through Salt Lake city, the center of the Utah trade will be tapped, and the advantage in that respect secured. Then turning east into Colorado, the road will come into the vicinity of the Pike's Peak mines, reaping a golden harvest from that region. Still further east, it will traverse a country more valuable than that crossed by the Union Pacific. The Kansas road will push west to meet it, and the connection may be secured sooner, probably, than that between the Union and the California Pacific.

DISCOURSE

By Elder GEORGE Q. CANNON, delivered in the Old Tabernacle, Salt Lake City, Jan. 31st, 1869.

REPORTED BY DAVID W. EVANS.

To those who are not familiar with the operations of the gospel of Christ the spectacle which is to be witnessed in this Territory, of a people congregating together from so many nations and united in their faith and worship is something that is very strange and must of necessity, create considerable inquiry and remark. It is wonderful, and is without a parallel on the earth at present; and yet when viewed in the light of the gospel which Jesus taught there ought to be nothing particularly wonderful about it, for that which we see in these valleys is what we might expect to see, from the teachings of Jesus and his Apostles. Jesus taught His disciples the plan of salvation. He gave unto them the power and authority to go forth and proclaim that plan to every creature, commanding them to baptize, and promised them that they who bowed in obedience to their teachings should receive the Holy Ghost. One of the peculiarities of the Holy Ghost, as we read of its effects in the scriptures, was to unite the hearts of those who received it and to make them one.

We find no account in the history that is given unto us of the labors of the apostles, of there being any division of sentiment among them or among their disciples. Although Paul had not been brought into contact with Peter and the rest of the Twelve for some years, he informs us that when he went to Jerusalem to meet with them, he found that he taught the same principles and was conversant with the doctrines of Jesus as they were; and so much was he impressed with the importance of him and his brethren and those who received the principles they taught, believing in one form of doctrine and one plan of salvation, that he left on record, to one of the churches which he raised up, this sentiment,—"though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." He endeavored to impress upon those with whom he had communication, and over whom he had influence, that the term of doctrine which he had delivered to them, and which, he says, he received by the Holy Ghost, was the only form of doctrine that could be preached to the inhabitants of the earth without the curse of Almighty God resting upon them who preached and propagated it. Hence, it is but reasonable to suppose that had the doctrine which Paul taught, which he received from Jesus, and the doctrine which was taught by Peter, James, John and Andrew, and the rest of the apostles been preached and adhered to, by the whole of the inhabitants of the earth, we should see, to-day, through all the nations of the earth, that which is witnessed in Utah,—one form of worship and one faith, and all the people, everywhere worshipping in the same temples and tabernacles, and being governed by the same principles.

It cannot be expected by any person who has any faith or confidence in the plan of salvation, or in the scriptures which contain an account of that plan, that the Holy Ghost would reveal unto man two different kinds of faith; that it would lead them to believe in different forms of doctrine, or that it would teach one class of men that one portion of the gospel was necessary, and another portion unnecessary; or cause any portion of the people to believe that a certain item of the gospel was essential to salvation, and cause another portion of the people to believe that the same item of the gospel was non-essential. Such a view is irreconcilable with the teachings of Jesus and His apostles and of all that is left on record concerning the gifts and power of the Holy Ghost and its office among the children of men. On the contrary, all that is recorded leads us to suppose that if the Holy Ghost were to be bestowed upon an inhabitant of Europe, upon another person in Asia, another in Africa, and upon a fourth, in America, and again upon another on the islands of the sea, that these individuals were they to come together and converse upon the plan of salvation would entertain precisely similar views respecting that plan. To think otherwise would be to make God, our Heavenly Father, the author of strife and division.

If we will remember the prayer of Jesus, the last which He offered up, of which we have any account, before His arrest and betrayal, we shall find that He prayed that His apostles might

be one, even as He and the Father were one. And said He, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me." This prayer, it is presumable, was recorded in Heaven; and it is also presumable that it was the design of God that it should be answered upon the heads of those in whose behalf it was offered. This oneness did characterize the Church in those days; and, as I have already said, there is nothing left on record to prove to us that there was anything but oneness, harmony and union in the midst of the Church during the lives of the apostles. The prayer of Jesus was heard and answered, the Spirit of God was poured out upon the Apostles, and not only upon them but upon those who believed in their words; and the world in looking on their union had an evidence, that they could not controvert, that Jesus had been sent by the Father, and that He was indeed the very Christ. It may be supposed, therefore, that, this being the condition of things during the lives of the apostles, had the inhabitants of the earth continued to practice the principles which they taught, the same results would have followed, not only in the first century of the Christian era, but through every succeeding century down to our own day. For it is recorded in the Scriptures, and none who believe in them can doubt the truth of the saying, that God is the same yesterday, to-day and for ever.

He, Himself, says, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." This is the character of our Father and our God. At all times and under all circumstances in every age and generation, when men have bowed before Him and have sought Him in the way He has appointed, He has heard their prayers and granted to them the desires of their hearts, and has blessed them according to the faith they have exercised in Him.

Everything that we have on record from those who have had any acquaintance with His attributes or who have had familiar intercourse with Him confirms this view of His character. When men sought after Him in faith in the days of Enoch, Noah, Abraham, Moses and the prophets; and then again in the days of Jesus and His apostles, the same results followed the exercise of their faith. All may not have had direct and personal intercourse with Him, but all received the blessings they sought, and the guidance of His unerring wisdom has been granted unto them. This is proved from the first record made by Moses, down to the last made by John the Revelator on the Isle of Patmos. We have no account of a generation, or of an individual, even, who served God and kept His commandments, that did not receive peculiar manifestations and blessings from Him. No one was left in doubt or darkness; no one had to be guided by tradition or by the teachings of others alone; but every one, in every age and generation, received peculiar manifestations and blessings down to the time that John closed his record.

Seeing that this is the character of our Father in heaven and of the gospel of His Son Jesus Christ, how is it that, to-day, there is opposition, strife and uncertainty among those who call themselves the disciples of Jesus, if He is, as the Scriptures say, "the same yesterday, to-day and forever?" This is an inquiry that every man, who professes any faith whatever, in Christ, should make, even if he does not indorse the idea that has been taught and testified to by the Latter-day Saints,—viz., that God is a God of revelation, and that He has revealed Himself again in these latter days as He did in former days. For my part, with the view I now have respecting God, with the light that has been thrown upon my mind by the teachings of the elders of the Church of Jesus Christ of Latter-day Saints, I could not be satisfied unless I had something more than the world say it is possible for men to obtain at the present time. I could not be satisfied with the records that we have in our midst containing the testimony of men who lived hundreds of years ago. I could not be satisfied to base my faith, and my hopes of salvation and future glory upon a testimony of what they realized any more than I could be satisfied when hungry by reading an account of a good meal partaken of by somebody else. I should want something more than this. I should want to know for myself that God is what others have said He is. I should want to know that He lives to-day, as He did 1800 or 2000 years ago, or as He did in the morning

of creation. And if it were possible for men, by the exercise of faith, to obtain a knowledge for themselves, I would contend for that knowledge until I obtained it. But the Lord be praised we are not in this condition. We know that God is the same that He was yesterday or in the days of Jesus. We know He is the same God that He was in the days of Noah, Moses, Abraham, and other prophets who lived previous to the coming of Jesus Christ. We know this because we have obeyed the form of doctrine taught anciently, which has been revealed again in our days, and we have received the same testimony that the people of God enjoyed anciently. We have repented of our sins, have been baptized for the remission of them by those having authority; have had hands laid upon us for the reception of the Holy Ghost, according to the practice of the apostles of Jesus in ancient times, and we have received the promised spirit and its gifts, which bear witness unto us that we are born of God, that He is pleased with our offering and has accepted us.

It is no wonder that we are united; it is no wonder that men from various nations who have come to the Territory of Utah are united. They have been alike in their obedience, and are alike in their faith and testimony. It is no wonder that for five hundred miles,—from the extreme north to south of this Territory,—settlements have been formed, whose inhabitants dwell together in unity and peace, worshipping God in the same manner, submitting to the same requirements and obeying the same ordinances. These are the results of obedience to the Gospel of Jesus Christ. These are the results which followed obedience to that gospel anciently; and these results would have continued to the present day had that gospel and the authority to preach it been preserved from the apostles downward.

There is no better evidence that new revelation is needed than is to be found to-day throughout so-called Christendom. Visit the cities of Christendom outside of this Territory, and what do you see? Confusion and division; the churches and meeting houses of various denominations with their spires pointing heavenward, and people passing and repassing to fill these places of worship, all professing to worship the same God and to believe in Jesus Christ and the Bible, upon which they profess their faith is founded; and yet when you converse with them as to their form of doctrine, one will tell you that to believe in Jesus Christ and to repent of sin is all that is necessary to secure salvation; another will say that in addition to this you must be baptized, and that if you are baptized, having faith in Jesus Christ and repenting of your sins, you are sure of salvation if you continue. One will tell you that sprinkling constitutes baptism, and that a few drops of water sprinkled on you forehead is all that is necessary; another will contend that this alone is not sufficient, but that you must have water poured upon you. Another says neither of these methods is right, but that you must be immersed in water; while still another will tell you it makes no difference whether you are sprinkled, immersed or have the water poured upon you, and that whether you obey any of these ordinances or not you are sure of salvation if you only come to the foot of the cross and cast your burden of sin there.

These are the kinds of faiths that exist in Christendom at the present time, and they are all, professedly, based upon the Scriptures, forgetting that portion of Paul's epistle which I quoted to you—"though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed;" also forgetting that Paul says "there is one Lord, one faith and one baptism." Not two, half a dozen or a hundred faiths, but Paul actually says "one Lord, one faith and one baptism." I say there is no better evidence to be found, of the necessity of new revelation from Heaven than the condition of the world at the present time in these respects.

It is gratifying to reflect that this condition of things is likely soon to be ended, and that the same gifts, blessings and powers, as formerly existed, with the same results, so far as union, harmony and love are concerned, are restored, and are now in existence among the inhabitants of the earth. It ought to be a cause of thanksgiving, not only to the Latter-day Saints, but to every man who loves his fellow men, to witness that which is now being produced in the midst of the earth, the results of which we see in this Territory. I do not believe that a man who has any love for his fellow-men can contemplate this