

after? Say they, "Is not this great Babylon that we have built?" They tell us what magnificent stripes and stars, and what glorious freedom we have got here in this land of liberty; and in our Fourth of July orations we talk about the great blessings that we enjoy, and how we have got bigger flags, higher mountains, taller trees and deeper river than anybody else, and we are the most magnificent people in existence. All over the land this is the kind of talk and feeling that prevails, and men boast of their wisdom, intelligence and prowess. But they are in the hands of God—this nation and all others are in his hand, and he will deal with them just as he sees proper. By and by he will cause the nations to tremble to their foundations. Empires will be overthrown, kingdoms destroyed, and the powers that be will fade away, like "the baseless fabric of a vision;" and he will exalt and ennoble those who put their trust in him, and work the works of righteousness. We are here to do a work; not a small one; but a large one. We are here to help the Lord to build up his kingdom, and if we have any knowledge of electricity, we thank God for it. If we have any knowledge of the power of steam, we will say, it came from God. If we possess any other scientific information about the earth whereon we stand, or of the elements with which we are surrounded, we will thank God for the information, and say he has inspired men from time to time to understand them, and we will go on and grasp more intelligence, light and information, until we comprehend as we are comprehended of God. This is what we are after. We are here to introduce correct principles upon the earth on which we live; but we cannot do it any more than any of these men can understand the laws of nature, unless God reveals them to us. The world is all confusion, and men need the illuminating influence of the Spirit of God.

We talk sometimes about our political status, and think that we have been dreadfully oppressed and crowded here. Why there are millions and millions worse off in the United States than we are to day. We need not grunt much. Besides, we expect that the wicked will grow worse, deceiving and being deceived. You elders of Israel, have you not prophesied about it? And if you have, are you surprised that men begin to expose themselves, and to manifest the works of the devil in every form—religiously, socially and politically, trampling under foot every principle of honor and integrity? Are you surprised at it? I am not, I expect it, and I expect it to grow worse and worse. But don't you think we have got over all our difficulties? Not quite, not by a long way. I expect things will grow worse and worse. As we increase in power, the power of Satan and his emissaries will increase also. I expect that all the time, but in the future God will put the opposers of his cause and people to shame, as he has done the wretches now in our midst. I expect that he will stand by Israel, maintain his kingdom, uphold his people and lead them on from victory to victory, from strength to strength, from power to power, from intelligence to intelligence, until "the kingdoms of this world shall become the Kingdoms of our God and his Christ, and he shall reign for ever and ever," until a universal hosannah shall go up from the nations of the earth, and "blessing, and glory, and honor, and power, and might, majesty and dominion shall be ascribed to him who sits on the throne and unto the Lamb for ever."

We are associated with these principles to-day. God is our God and our Father. We approach him and we say: "We thank thee, O God, our Father, for the mercies thou hast vouchsafed to thy people. We humble ourselves before thee, because thou art our Father, and thy mercy endures for ever." This is the kind of feeling we have when we feel right.

Well, we are here, and God is going to build up his kingdom. He will do it and we need not trouble ourselves about outsiders and their notions, or about foolish men or their thoughts, practices and calculations. It is a matter of very little difference to us. God is at the helm—he manages, he guides, he directs and controls, he influences his people, and he will continue to influence them. Well, we are here, in the capacity, say, of a kingdom, and people tell us that we are different from anybody else. Of course we are; we do not expect to be like others. It is true that smoke goes out of our chimneys, as out of the chimneys of others—because it is a law of nature. It is true that potatoes, wheat and corn grow here as elsewhere. It is true we have to attend to the common affairs of life—eat, drink, sustain ourselves, clothe and keep ourselves warm, as others do, and we have to take care of and protect ourselves from the incursions and machinations of those who seek to destroy us. In all these respects we have to take the same course that other people do, but the difference between us is—we have an organization, a church organization, given by revelation from God, and which does not exist anywhere else in this little world.

But what about other things relative to temporal affairs? If God can organize us as a Church, if he can unveil the heavens to us, draw aside the curtain of futurity, and enable us to penetrate the veil and gain a certain knowledge in regard to the future, certainly he can make known or reveal something about a few temporal

things, such as ploughing, sowing, building, planting, trading, manufacturing, making railroads, and a thousand other little things that have to be attended to in this world. If he can do the bigger things, I think he can do the less.

"Well, we are capable of doing that ourselves," say some people, some of these philosophers I have referred to—they are all wise men, and you would think wisdom would die with them, but it will not be entirely extinguished when they are gone, not quite. God will still lead, govern and direct his people. "But," say they, "we think we could do things so much better than somebody else. Well then, go at it and try; there is plenty of room in the world for you to exhibit your intelligence."

We are in the hands of God. We have come here. What for? The Lord says, "I will take them one of a city and two of a family, and bring them to Zion." What will you do with them? "Give them pastors after my own heart, who shall feed them with knowledge and understanding." It is a fact, to-day, that the wise men and great men, and statesmen, and men in position in various parts of the world, as they come here to visit us with all our failings and infirmities, tell us that we are the best and most orderly people they have ever seen. And they say we have a beautiful country, and that we are governed by wisdom, by sage counsels, and by a high order of intelligence. That is the opinion of the leading statesmen of this day who pass through our midst, and many of them come through here. The question naturally arises, Where does this wisdom come from? Why, God inspired Joseph Smith; then he inspired President Young with the same kind of spirit and feeling. Then he inspired the devil, or the devil inspired his imps—one of the two—and drove us from our former possessions, and it all worked together, the Lord inspired on the one hand, and the devil on the other, and by hook or by crook, we got here, just as we are to-day.

We commenced to build a temple in Kirtland, and we built it. We built another in Nauvoo, and we are building another here. We are attending to the ordinances pertaining to the Church of God, temporal and spiritual, ordinances pertaining to the body, and ordinances pertaining to the spirit. And then, as men having to do with the world on which we live, with the Territory that we possess, we have to enact laws, and we have to conduct ourselves properly, and seek the assistance of the Almighty to direct us in all our affairs, and the Lord has promised if we would do that, he would show us that the wisdom of God is greater than the cunning of the devil. Well, he does keep showing that from time to time, and if we do right he will keep on doing it. But to ensure this there is something devolving upon us.

Says one, "If I could have so much money, such a farm, or this, that, and the other, I would feel satisfied." I say, get the Spirit of God in your hearts! Let the light of revelation burn in your bosoms like living fire, then you will know something about God, something about the blessings of salvation, something about the benefits that will accrue to Zion. "But, sometimes, I have to make a little sacrifice if I carry out the counsel given." Well, make it then. If it is a sacrifice, it ought to be a pleasure to help build up the Kingdom of God, establish righteousness, plant the standard of truth, and to be on the side of God, angels and eternal realities, to be saviors of men. To be thus situated is the most honorable position in this world or the world to come. Now, God could not get the world to do anything towards building up his kingdom, they would not do it, they could not see it, and he had to get you baptized before you could see it; and seeing it now, will you barter it away for the follies of this world, for the smiles and promises of the ungodly? Or are you going to cleave to the truth, live by it, and, if necessary, die by it? What are you going to do?

I am glad we have come here. I am pleased that these meetings have been instituted, that the people get together, and that we have a chance to talk with them, in their assemblies, about the things of God. We are God's people, God is our Father, and we should spend a little time in these things. This is our duty, and we should feel an interest in them. That is what we set out for, and we mean to go forward, and we will go on and on, for our motto is eternal progress. This kingdom will advance, the purposes of God will roll forward, and no power on this side of hell, or the other either, can stop it. God will sustain his people, and Israel will rejoice and be triumphant.

Now then, we come to the management of our affairs. Talking of the wise men of the world, why we have had many of them ever since the world was. And what have they accomplished in the nations of the earth? They have built cities, and some have raised themselves to fame by trampling under foot thousands of others. They have waded through seas of blood sometimes to get upon the throne of power. What to do? That they might trample still lower poor humanity, and bring men down, as it were, to the dust of death, and make serfs of them. What else have they done? They have established every kind of government, as they have every kind of religion. Do you not think that we need revelation about government as much as anything else? I think we do. I think we need God to dictate us as much in our na-

tional and social affairs as in church matters. Some people are willing to have their souls looked after, but they think they are smart enough to look after temporal affairs themselves. In the world they want a doctor to look after their bodies, a parson to look after their souls, and a lawyer to take care of their property. In these respects we differ from them. We begin with God. Our light comes from him, our religion is from Him, and we need his guidance and instruction in all these other matters. Is not that simple, plain and reasonable? They are in confusion in the world about their religion, because there is no God in it. That is what's the matter. The Scriptures say, "There is one Lord, one faith, one baptism, one God, who is in all and through you all." They have a religion without God, and they are going to heaven without God, and when they get there they will find no God, and they will still have a chance to have their own way inasmuch as the Lord will let them.

Well, as I said, we begin first with God, religiously, spiritually if you please—teaching first, the first principles of the gospel. Then we go on to other matters—to temporal matters. A bishop, you know, in the world, is a kind of being who has nothing to do but to attend to spiritual matters, and he does very little of that. Our bishops have to take care of the poor, and see that they are provided for, that is, see they have something to eat, and they have also to attend to many secular affairs that are naturally connected with common humanity. Well, what then? We build churches and temples, and we administer in those temples, according to the revelations which God has given to us. And they would like to know something about that, but they can not, for that belongs to the Saints only. Then, what next? We find ourselves, as I said before, in a governmental capacity, and perform our duties as good citizens and attend to all the duties and responsibilities thereof. But then it is no trouble for us to keep the laws of the land. What difficulty is there for other people? Can they live then? I am sure we can. No law of any land will interfere with or molest the man who does not cheat or defraud his neighbor, but pursues an honorable, honest, upright course. Laws are made for the unruly and turbulent, for lawbreakers and for men who violate right. Then there are many other things besides these in which we differ from the world, in their social, political and religious affairs. I will refer to one—their method of treating the acknowledged head of the government, the President of the United States. At one time it was "Hurrah for General Grant," he was almost a demigod. What do they say now? If you can believe the papers, he is one of the biggest rascals that ever went unhung. I do not know whether they told the truth before or now, but they do talk these things, and who would stand by him if he were thrown out? Very few. Here is President Young, whom his enemies have been calling a murderer; did anybody forsake him? No, Oh no! Did any of your knees tremble? Perhaps a little, not much; but still you had faith in him, and you would as soon see him to-day as any other man on God's footstool, wouldn't you? (Congregation answered "Yes.") There is the difference. There is a principle implanted in the hearts of men, that no man can tear therefrom; the Spirit of God plants it there, and there it dwells and will remain, and it can not be rooted out. It is true you act foolishly about here, sometimes. I know you do, because we do among us yonder, and you are just as we are, and you act very foolishly sometimes; but when we let the Spirit of God operate upon our minds, it is "Hurrah for Brigham Young," "Hurrah for the Twelve," "Hurrah for the kingdom of God!" That is the feeling, isn't it? Well, now let us carry it out, and live it, and do what is right and God will bless us. Don't be particular about having your own way, for it is not always the right way, and that which seems pleasing in our eyes is not always right, and that which looks the most profitable is not always right. It is the most profitable and right for the Saints of God to keep the commandments and be governed by the counsels of God; and if you are governed by that he will lead you on from light to light, from strength to strength, from intelligence to intelligence until you will be exalted among the Gods, there to rejoice for ever and ever. We have commenced the race and we will go on and win it; we have commenced a battle, and we shall triumph, for the kingdom of God will go on, and no power can stop it.

May God help us to be faithful in the name of Jesus, Amen.

Correspondence.

SALT LAKE CITY, Sept. 17, 1872.

Editor Deseret News:

Having business a few days ago at the Utah Northern R. R. Junction, and having learned from a northern cotemporary that the U. N. had lately received an addition to its rolling stock of two hand cars, and would, in the winter, run the mail on snow shoes, I thought that I would inspect the line and rolling stock of our little road and give you the result.

By the way, I found that our northern folks were so perverse as to prefer having the mail run on snow shoes to having it run on whisky barrels, as they thought that they might once in a while get a mail through, which was rarely the case last winter.

The trains have been for some time back running as far as Hampton's—the crossing of Bear River for the north, and where connection is made with a daily stage for Logan, the distance being about twenty-four miles, making the round trip twice a day and forming connection with the C. P. trains below Brigham City, and thence to the U. C. each way, so that parties from this city can now leave by the 5 a.m. train, go to Hampton's, have two hours there and return here by the 7:30 p.m. train of the same day.

The track is pretty smooth, for a road of its age, and is well ballasted to the station at Hampton's, beyond which the track is laid for about one mile, stopping at Cottonwood Hollow, where will be a fill about eighty-two feet deep, containing about 43,000 yards of earth, which is now more than half done, and a large force is at present employed. As soon as this is over the track can be continued to Cache without interruption, as the grade is made and there is plenty of iron on hand.

The traffic is increasing as the people begin to find the advantage of having a railroad close to their doors, and there is quite an amount of wheat being shipped (about three or four car loads, 15 to 20 tons) with each train, to the junction for St. Louis.

Of course there is an objection to shipping the raw material like wheat, as political economists would tell us that it would pay us better to convert it into flour, still better to make it into pork and beef, and yet better still to distil it into whisky before exportation; but such questions often have to be decided, by those most interested, according to circumstances more than choice.

The rolling stock of the road consists of engine No. 1, named after the president, John W. Young, a lively little affair, capable on a smooth, level track of making 40 miles per hour with ease. Weight about 14 tons with four coupled drivers of 4 feet diameter, and pony truck. Cylinders 9 x 16. This engine, on one occasion, took 900 passengers to Brigham City, and considering that it has done all the work of the road since it commenced, with scarcely any repairs, and no time to cool off, if they were needed, and not even a bolt or nut loose, it must be conceded that the "Grant Locomotive Works" can build an engine that will hang together well.

Two other engines are expected shortly from the same builders, which will have six coupled drivers and pony truck.

There are two first class passenger cars, 7 feet wide inside and 35 feet long, accommodating 46 passengers each, as handsomely fitted up as any of the kind on any line, and remarkably easy to ride in. They also have the Miller platform and couplings.

One mail baggage and express, with compartment for 20 passengers.

Two eight wheel and one four wheel box cars.

Six eight wheel flat cars and six four wheel do.

Three dump cars for gravel or coal.

Two trolleys.

Four hand cars.

It seems that the management of this road, disregarding the improvement in coal handling adopted by the U. P. and C. P., and reverently followed by the U. C., of shoveling coal into box and flat cars and carefully shoveling it out again, have introduced the old fashioned dump car, whereby a car holding from five to ten tons can be instantaneously discharged into a crib under the track.

In conclusion, the business prospects at this, our first narrow-gauge road, are excellent, and almost everybody interested seems to consider that it is and will be an unqualified success.

WM. J.

Our Country Visitor. to Conference will find it to their advantage to call at Bro. Jas. Dwyer's Salt Lake Book Store and examine his stock of Books, Sunday School Books and Rewards. Bro. Dwyer proposes going East after Conference to make large purchases of books. Those wishing Sunday School or Private Libraries will do well to give him a call. Catalogues furnished free by mail or application at his store opposite Deseret Bank.

N. B.—A fine stock of Albums just received.

Cheapest Stoves, Groceries and Dry Goods in town at TAYLOR & CUTLER'S.

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