

TWO AND ONE.

Two mountain streamlets seeking
Lone ways to the same sea;
Two tones that need but echoes
To make them harmony;
Two clouds at sunset ranging
The western fields of light—
One glowing gold, one changing
Its purple into white;
Two pilgrims walking lonely,
Rough ways to the same shrine;
Two right hands lifted upward
For cups of life's red wine.
Two small streams make together
A river swift and strong;
Two voices make new music
It blended in one song;
And in the western heavens
Strange wondrous tints unfold,
When cloud in white and purple
Meets cloud in red and gold;
And a smoother road leads upward
Than lonely saint e'er knew,
Through fragrant lands, where one
Strong hand
Must gather grapes for two.
So music is wedded to music,
And stream and stream are one,
And cloud is the bride of cloud let
In the palace of the sun;
And a life that is weak and wanting
Rounds to a perfect whole,
When spirit is one with spirit,
And soul is wedded to soul.

CORRESPONDENCE.

Meetings at Fillmore, Meadow Creek
and Kanosh—At Cove Creek and
Beaver.

BEAVER, Beaver Co.,
March 22, 1877.

Editor Deseret News:

On Tuesday morning the company bid "good-bye" to the good people of Fillmore, who entertained us so kindly during our two days' sojourn among them. Who could feel otherwise than the "best kind," receiving as we do the hearty welcome of the Saints, and blessed and favored as we feel we are with the privilege of traveling to the Temple of God with men so staunch and true to God and his interests! A remark which now occurs to me, made by Sister Woodruff at the sisters' meeting at Fillmore, will serve much better than anything I could say to indicate the nature of the spirit that accompanies our brethren. This goodly woman, when exercised by the Spirit of God, and after speaking to the sisters on the duties and responsibilities they were under to God and their husbands, testifying to the divinity of this work, said, "For forty years I have been connected with this church and have had the privilege of being associated a good deal with the leading men of our church and of traveling with them as we are now doing, but I have never experienced a better and more God-like spirit than now accompanies our brethren."

Further, gratitude prompts me to say that the oft expressed feelings of the brethren and sisters traveling with these our brethren of the Twelve indicate a full appreciation of the integrity and faithfulness of these honored and beloved servants of God.

At Fillmore the company divided; part going with Elder Rich to Meadow Creek, where they held two meetings, one in the morning and the other in the afternoon. In the evening, at the same place, the sisters held a meeting, inviting the brethren as before. The meeting was addressed by Sisters Woodruff and Snow; and also by Elder Jos. F. Smith, who discoursed on that ever interesting subject—plural marriage. The other part of the company came on to Kanosh with Elder Taylor, where also two meetings were held during the day, commencing at 11 o'clock; and one held in the evening by the sisters, which was addressed by Sisters Zina D. Young and Jane Richards.

At this place (Kanosh) I was busy writing. But I learned however that the morning meeting was one of the very best that had been held during the trip. Elders Pratt and Taylor speaking unusually well. That is generally the way you know when a meeting is missed. The genuine kindness of the people here I heard spoken of by many of the company.

Our Indian friend Kanosh, after whose name the place is called, was present at both the meetings. Elder Richards, who was one of the speakers here, alluded in language very praiseworthy of some of the acts of this Indian chief, wherein

he had doubtless been the means of saving many lives during the Indian hostilities in the early settlement of the Territory.

I learn from Elder Richards that on one occasion, many years ago, Kanosh accompanied Prest. Geo. A. Smith and him from Corn Creek, Millard County, to Spanish Fork, to afford them all the protection he could against any raid, that was liable at any time to be made on them by the hostiles, who had just before killed several of our brethren while travelling the same road. One night the Indians surrounded their camp, but fortunately, under the direction of their Indian friend, they had taken the precaution to fortify themselves as best they could with the material at hand. The fortification itself, with the united and best energies of its occupants, however, presented but a slim chance to withstand the enemy. But fortunately, too, Kanosh well knew the meaning of the peculiar calls that the Indians use in war, such as croaking like the frog, barking like the dog, &c., to which he answered to the satisfaction of himself and the gratification of these our brethren; for the hostiles went off, and the remainder of the night brought the brethren peaceful repose, which, doubtless, the state of their nervous systems required.

On learning this, I no longer wondered at Elder Richards shaking the hand of this Indian so cordially. I am sure the name of Kanosh will always be cherished by him and his family.

Well, we are again on our way, the company enjoying the best of health, and the animals are in good trim. By the by, I inadvertently overlooked to even notice the two little cherubs, that form part of our company and that contribute so much to the amusement of those who hanker after live babies. These precious charges have the careful, motherly attention of Mrs. Zelina Smith and Mrs. Bulah A. Beattie, except when, perchance, some fair, uninitiated damsel, or one of the sterner sex, is seen dandling them. I trust I am now even with the babies.

We reached Cove Creek by noon, when our animals fed and had the benefit of extensive barn room, while we refreshed ourselves, partook of a good healthy dinner, and enjoyed the freedom of the Fort. Speaking as we should, when we have anything good to say, "of a man as we find him," to Brother Ira Hinkley we are indebted for all this pure enjoyment. I say "pure enjoyment," for we, doubtless, all learned, to our entire satisfaction, that notwithstanding the delightful mountain scenery which this long twenty-mile drive afforded us, which you must know was made facing a stiff mountain breeze, nothing, I assure you, could have proved so enjoyable to your humble servant as a good, substantial dinner.

Here Elder Taylor, with part of the company that remained with him, was joined by Elder Rich and the other part that accompanied him to Meadowville, the company you will remember having divided Fillmore for that purpose. From here, at 3:15 o'clock, we left for Beaver, which place we reached about 6 o'clock.

We are all extremely tired after our forty-seven mile drive, and it might not be a bad idea to wish all "sweet repose."

G. F. G.

Two Days' Meetings at Fillmore.

FILLMORE, Millard County,
Monday, March 19, 1877.

Editor Deseret News:

On Sunday morning, services were held in the Ward Meeting-house. On the stand, besides those of the Twelve and others composing the company travelling with Elder Taylor, was Elder Orson Pratt, who reached Fillmore on Saturday evening. Elder Pratt, as you are aware, was detained in the City in consequence of the death of his son Jared.

After the usual opening exercises, Elder Lorenzo Snow occupied a portion of the time, showing that the spirit and feeling which characterized the public labors of the Latter-day Saints, such as building temples and meeting-houses and school-houses, donating means to assist in emigrating the poor and in sending teams to convey them across the plains, &c., was the spirit and feeling of a united people, or what we now call the United Order. The work of building temples de-

volved upon all, thereby securing to all the privileges and blessings of the House of the Lord. So with regard to school-houses, that the children of all might enjoy equal benefits. It was the will of God that we should continue our united labors in the establishment of Zion, which would be done by building up cities. The towns and cities of the world, in which the more experienced of the Latter-day Saints were born and reared, were generally noted for their affluence and wealth, their misery and poverty. Our Heavenly Father, who knew better than the wisest of men what was good for his children, did not approve of an aristocracy, and therefore in the building of our cities, he did not wish a few to receive nearly all of the advantages of earth's blessings, and by amassing their abundance deprive thousands of certain rights which, in his sight, belonged equally to all. It was true that in consequence of our fallen nature the requirements of God often differed very widely from the customs and ways we had acquired, but it was true too that correspondingly, as we had willingly conformed to the same, what then might have seemed to us a sacrifice had proved a very profitable exchange.

Because God had endowed some with superior financiering abilities was no reason why these abilities should be exercised entirely for individual interests. It was just as necessary that the financier should be willing to labor for the good of his less favored brethren, as it was that the rich man should devote part of his means to bless and cheer the hearts of the poor. The prophet Joseph Smith had said that it was just as necessary for the rich to impart of their abundance for the relief of the poor, the widow and the fatherless of God's people, as baptism was essential to salvation. It was the right of every one of our Father's family to possess a good house to dwell in, and to have sufficient food and raiment and at least enough conveniences and comforts to sustain life and make it desirable, so that the opportunity might be afforded all to develop themselves mentally as well as physically, realizing the full benefit of this our earthly probation. Who, especially among the servants of God, would deprive his brother of this his right?

The speaker then called upon the brethren of Fillmore to unite their labors by organizing co-operative institutions, saying that if they did not do so, the day would come when the Gentiles would come among us, and with their capital they would create labor, and the Saints, instead of being masters, would become their servants.

Elder Orson Pratt occupied the remainder of the time, delivering a most interesting discourse, telling of the wisdom of God in permitting the Saints to be driven from their eastern homes and in bringing them to this western country, where, because of the many natural and other disadvantages we had had to encounter in order to live and subdue the country from its sterile condition, etc., as well as to defend ourselves against the raids of the uncivilized Indian, etc., all of which, requiring united labor, had a tendency to prepare us for further and far greater labors pertaining to the establishment of his kingdom in all its fulness on the earth, which could not be accomplished by any but a people united in all things.

As the meeting house was entirely too small to accommodate the people, at the close of this meeting Bishop Callister announced that the evening meeting would be held in the State House, which was sufficiently commodious to seat all who would attend.

The afternoon, as usual, was devoted to the Sunday School of Fillmore, which is a well attended and popular institution. It is exceedingly gratifying to see our bishops give to their Sunday Schools their earnest support; it is so encouraging to the teachers, whose anxiety to make them the success they deserve is perhaps not always appreciated.

In the evening, meeting was held in the State House. Elders C. C. Rich and Jos. F. Smith were the speakers. Time will not now permit me to give full minutes. The following therefore is a synopsis only of the discourse of Elder Joseph F. He said; we had received much good instruction during the day, it would do us no good if an angel were to instruct us, unless we obeyed. A certain Elder once thought it his duty to whip a

brother, and on laying his coat on the ground said to it, "Religion, you lie there till I whip this brother." But it was intimated to him that in order to accomplish such a task he would need all the religion he could possibly get. Certain men presumed to do and say things that he would shrink from. No Elder could, under any circumstances, be excused in allowing himself to do wrong through indulgence or otherwise. By works we should be known and judged. A community which was united, moral and virtuous, without doctors or lawyers, would naturally recommend itself, wherever it might be. When we heard of vices, litigation, or high council trials existing among the Latter-day Saints, such were anything but the fruits of the gospel. Paul said, the Saints would judge angels; he also said, "Go not to law." "Supposing," said he, "a brother should wrong me, and you ask what would I do? If I could not settle it peacefully I would leave it in the hands of God, saying, 'Let him judge between me and thee.'" There was a way pointed out, however, to settle all difficulties. The man who had the Spirit of God in his heart would not oppose his brother or endeavor to prove to him that he was a better or as good a man as his neighbor; such a feeling led to darkness.

A certain young man, a son of one of our respectable families, once said he did not believe in any religion or in God, because certain things could not be demonstrated sufficiently to satisfy him. This reminded him of an incident noticed in the autobiography of Sir Isaac Newton. A certain man differing from the theories of that celebrated astronomer, and giving as his own that the earth came of itself into existence, that it never was made, one day when in Sir Isaac's room, and on seeing there a very beautiful globe, inquired who made it; the answer was, "Sir, nobody made it." The man felt the rebuke, for he had reason to know that the globe had not been made without hands. On the same principle that we made houses and articles of convenience, etc., out of materials which were in an organized condition, God had made all things which were made out of original matter. Even man, the masterpiece of his work, did he create on this principle and sent him here on this earth to live. Adam fell from grace knowingly, that he might fulfill the purposes of God; but woman was beguiled. God, however, revealed to Adam in his fallen state how he could return to glory, showing him that a Saviour had been provided, the necessity of the atonement, etc. The law of sacrifice was revealed to Adam and also the fullness of the gospel. His descendants, however, fell into sin and transgression, and after receiving severe chastisements from the hands of God, in consequence of the same, we found them only fit to abide what was called the carnal law; hence arose many sects differently named.

If the Latter-day Saints had lived strictly according to the law of the gospel as revealed to them, there would have been no such things as united orders; there would be only one order, for the whole church would be as one. He would to God that the law he had entered into could be carried out, a law by which he had conveyed to God the whole of his property, his time and talent; then if he apostatized he might do so without injury or annoyance to his brethren, all he would have then to do would be to seek a more congenial climate; whereas his family, remaining true to the law, could be provided for and not suffer in consequence of his folly.

We needed to be re-converted to the truth, the whole truth, in order to be worthy to be called servants of God. We were called upon to enter into industrial pursuits, which we should do and never say "fail."

The speaker here referred to some enterprizes that the people of Farmington had commenced, exhibiting different patterns of silk made there. He also recommended several articles of home production manufactured by Brother Richard Matthews & Co., of the city, which were known for their genuineness, and which, he said, should be used throughout the Territory, instead of patronizing foreign productions of an inferior quality.

The meeting adjourned until tomorrow morning.

SECOND DAY.

Monday, 10 o'clock, a.m.

Meeting was held pursuant to adjournment, and the hall was again well filled.

Elder Taylor occupied nearly all the time, but I have not time to refer to my notes, and do justice to his discourse, which might be headed "The powers of darkness versus the power of God." The speaker referred to the attempts God had made in the various ages of the world's history to establish his law and government among the children of men, and the result, also how all the varied and eventful conditions of all the peoples of the earth had been carefully contemplated by him and the necessary provisions made for the same, so as to restore and redeem in the dispensation of the fullness of times all that had been apparently lost.

After referring to the various dispensations that had been given to man, Elder Taylor dwelt lengthily on the nature of this, the dispensation of the fullness of times, and the labors to be performed by those participating therein, which consisted of all the unfinished labors of all the dispensations, together with certain other work peculiar to itself.

Elder Taylor then traced what had been done towards building up Zion temporally, our successes and what some had termed "failures." Then, referring to co-operation, which was a part of "Mormonism" he asked, "Was it a failure?" Some, seemingly had thought it was nothing but a money-making concern, and that they were the ones to be benefitted. It was no such thing. It was meant to benefit the whole people. If one undertook any co-operative scheme now-a-days, having for its object the welfare of the community, the first question certain men would ask, and indeed men whom one would suppose, judging from their pretended friendship, and sometimes elegantly worded sermons, to be true to God and his interests—the first question they would ask was, "Is there money in it?" Who cared about the money? It was, in reality, a secondary consideration and should never be mentioned in that sense, when the purposes of God were at stake. In choosing a man to manage the concern the inquiry was, "Is he a financier?" Or in other words, "Is he a man who knows how to take all the wool and three-fourths of the hides?" The kind of men needed were honest men, men of integrity, who were filled with the Holy Ghost, whose whole souls were desirous to operate in the interest of Zion and the whole community, men who were forgetful of themselves, feeling to plod along with the balance of their brethren. Those were the kind of men we needed. The others were not of us, their interests lay somewhere else. We had made some miserable bungling about co-operation, even when it had the benefit, if such was an appropriate word, of our best financiers or money makers.

Elder Taylor said he thought sometimes we had been seeking for money, money, and like the money mentioned in the Book of Mormon, belonging to the Nephites, it became "slippery," going from us we knew not where. What should we do about it? Return to first principles, doing as did the first Elders of the Church when they were sent without purse or scrip to preach the Gospel to the whole world—act as they did, disinterestedly, in the cause of God, in the interests of the community and the building up of Zion; fast and pray about it, ask God to direct us, and never do a thing but what we could ask the blessing of God upon. Should we put over our stores, "Holiness to the Lord," the sign-boards having painted on them a representation of the eye of the Lord, and then forget what honesty meant, dealing as Gentiles who never knew the truth? God forbid! If this had been done, do it no more.

The people had been gathered here from the different nations, simply because God had moved upon them by his Spirit to do so. They had received the Gospel, with a very few exceptions, in the midst of poverty. He spoke advisedly when he said that thousands of men throughout the Territory, who now possessed good and extensive farms, well stocked, living too in their own houses, enjoying comforts and even luxuries, would not, had they remained in European countries, have possessed a foot of land, and it would have been a vain question to have asked them in the condition they were then in, if they ever expected in this life to