

## Correspondence.

## CONTINUATION OF PRESIDENT YOUNG'S TRIP SOUTH.

EDITOR NEWS:—

Sep., 13th.

The company left Parowan at five p. m., and arrived in Cedar City between seven and eight. Before we entered the city that veritable bell was plainly heard calling the people to meeting, and the people answered the call, leaving the company to help themselves to their yards to put by their animals as best they might, so anxious were they to hear the words of God from His servants. Your correspondent and carriage friends drove up to a house, but found no person at home—everybody gone to meeting. We then had to find the way to the yard (for we knew that we were welcome,) and see about making our animals comfortable; and by the time we had got through groping about in the dark, and stumbling over water ditches and stumps to the meeting house, the meeting had commenced, which was opened by Elder Geo. Q. Cannon.

Pres. B. Young spoke a few minutes; and when we entered Elder Geo. Q. Cannon was speaking; afterwards Elder George D. Watt spoke a few minutes, followed by Elders C. C. Rich and W. Woodruff.

Elder Lorin Farr dismissed the meeting.

TO TOKERVILLE.

Sept., 14th.

The company rolled out this morning at half past seven o'clock.

After a wearisome drive over rocky and bad roads we arrived safely in Tokerville. Disposing of our animals, and being ourselves disposed of, the first sign of welcome which we received was plates of well ripened grapes, on which we feasted to our hearts' content.

THE MEETING.

At early candle-light we met the people in the school-house. Meeting was opened by Elder Lorenzo Snow.

Elder Amasa M. Lyman:—We say we are ready to make any sacrifice for the truth. We forsake our homes to proclaim the gospel to people thousands of miles away; but are we willing to give the great principles we would proclaim abroad an application at home? When an Elder goes abroad he goes with the idea to save somebody, and preaches principles of truth for that purpose. Now it is for the Saints to apply those principles at home. There are as good people to save at home as those ten thousand miles away. The Elders of Israel should feel that here is the burden of the great work of God; that the training of these spirits which have been gathered from all nations is the great burden of our work, for it is here where the Saints should be prepared for heaven, for goodness, greatness and glory. We are but limited in knowledge, and the margin is yet broad in which to reap a rich harvest of knowledge and understanding. As we get a comprehension of the genius of the work in which we are engaged, we shall be the better prepared to govern ourselves and exert a corresponding influence for good on those around us. When we practice righteousness, godliness and virtue—the object for which we live and have our being, the Spirit of God will be with us, and we will increase in knowledge and understanding. When this condition of feeling is fully established in us we will not be discontented with the work of God, and the love of truth will fill the heart, its beauties and glories will feed the mind, until we are solely devoted to the improvement of ourselves and the building up of the kingdom of God.

Elder C. C. Rich:—The Savior told his disciples to pray that the will of God might be done on the earth as it is in heaven. When His will is done on the earth by us, we will simply do the things which He requires us to do. We cannot improve the truth. We may not know all the truth; but the things that are being taught to us, and which we understand, we can apply to our present times; and this is simply telling us how to obtain and enjoy a present salvation. We are taught to build houses, plant gardens, orchards, vineyards, etc., and this is for our own benefit. There is no dependence in people who are unwise; but the people who are properly taught, and correctly practice upon that teaching, can be relied upon, because they comprehend the principles of right, and apply them to every action of their lives. Every soul who will seek wisdom can find it; it is attainable by us all, if we apply our minds to obtain it, and when we have found it we can use it where-

ever we are. If we do not possess wisdom ourselves, we shall be under the necessity of using the wisdom of others. We can easily get into difficulty, but it is no easy matter to get out again. He is a wise man who can pass along through life without getting into difficulty. If we can understand the principles we are taught, and can apply them in our lives, then are we greatly blessed of God, and our course will be onward in righteousness continually.

Elder Geo. Q. Cannon:—This is my first visit to Tokerville. When I first saw your town I thought it was indeed a beautiful place; I thought of the words of the Prophet, "The solitary place has been made glad by your presence." The world around us do not know the motives which actuate us to try to live and build up towns and cities in this country, where the stranger cannot see any possibility of obtaining a livelihood, it looks so sterile and barren. They labor and struggle the length of their lives, and they do not know what they are laboring for. The gospel has taught us why we are here, and what labors will the best accomplish the purposes of God in sending us here, so that when we shake off this mortality we may pass to a higher and better state. It does not make any difference to the Latter-day Saints where they labor, or what is the nature of their labors, so long as they subserve the purposes of our God. We can be happy and enjoy ourselves in any condition and in any location, if we are only there according to the counsels of God's servants. We know that "to obey is better than sacrifice and to hearken than the fat of rams;" and the people of this settlement will see more plainly in the future than they do now that they have carried out the purposes of the Almighty in the labors they have performed here.

Elder Geo. A. Smith:—It is written that the desert shall blossom as a rose. If the people of Tokerville have not fulfilled that prophecy I am ignorant how such a prophecy can be fulfilled. I came here in 1858, and I was thankful for the rocks and the sage-brush. While this people are making a home in the rocks and in the deserts, the wicked are counseling how to dig them out, but the Saints are becoming more united, and the truth is gaining power in their midst. Soon after making a settlement in Parowan, we sent some men down to see if there were any rich bottoms to cultivate in the desert. We found an Indian, the blackest in the country, and his name was Toker. He cultivated a little patch of corn, and was considered the richest Indian in the country. From him this place received its name; and it is now growing into one of the most important settlements in the Southern country. May God bless you: Amen.

Elder Lorenzo Snow:—When we became the Saints of the Lord we covenanted to do whatever the Lord required at our hands. The Saints in Tokerville are here for the purpose of aiding to build up the kingdom of God. People can do right here as well as in any other place. There are as pretty children here as any where else, and they can be taught in all the principles of goodness, and be clothed and trained to manhood and womanhood. The people here should not lose sight of the great purpose of their mission, which was to raise cotton. Though it may be necessary to raise molasses, and wheat and other staples of subsistence, yet the great product of this country should be cotton. Cotton must be raised—it is for the general interest of the kingdom of God. There are men here of great ability who want to spread out, and they may not find the same advantages here as in the north. What of that? If the people want to be great hereafter, and to fill honorable and glorious positions in the future, let them honor their calling in this place. Let the people magnify their calling, and beautify and sanctify their possessions and themselves for an inheritance in the presence of God.

Pres. B. Young spoke a short time.

Meeting dismissed by Elder W. Woodruff.

[The foregoing is the missing letter alluded to in the last NEWS.]

FROM ST. GEORGE TO CEDAR.

Sep. 18th.

Myself and br. William Rydall took our departure from St. George, to make our way by short stages to Cedar City, where all the company are expected again to join and start together from that place for home. In passing through Washington we saw the President had already arrived there and put up for the day. We passed on to Harrisburg, where we put up for the night. Elders W. Woodruff and E. T. Benson came to Harrisburg in the

course of the evening; Elder C. C. Rich and Bishop Murdock, of Beaver, passed on to Tokerville.

Sep. 19th.

When passing out of Harrisburg we were met by Elder Benson, who informed us that they intended to hold meeting there to-day. In the course of the day Elders Geo. A. Smith and F. D. Richards arrived in Harrisburg. On the road between Tokerville and Kanarra we came up with Elder C. C. Rich and Bishop Murdock. We all stopped at Kanarra for the night. In the evening the people assembled, and Elder Rich spoke to them in an interesting and instructive manner, followed by a testimony from Bishop Murdock. Pres. B. Young, Elder Geo. Q. Cannon and the company with them reached Tokerville to-day, held meeting and stayed over night.

Sep. 20th.

At an early hour we were on the road for Cedar, followed by brs. Rich and Murdock, and we entered Cedar together, where my friend br. Rydall and myself put up to wait for the arrival of the company; but br. Rich passed on to Parowan to transact business, and the Bishop continued his journey to Beaver.

To-day the President, Elders W. Woodruff, Geo. A. Smith and Geo. Q. Cannon, and the company with them, arrived in New Harmony, where they held meeting and stayed for the night. Elders E. T. Benson and L. Snow held meeting at Kanarra. Elder A. M. Lyman stayed at Hamilton's Fort.

Sep. 21st.

This morning we visited the locality where some years ago much labor and means were expended towards making iron. The iron works were located a little north of the present city, and around them are scattered the debris of the furnaces, and scores of tons of iron ore, with portions of patterns, massive castings, pieces of frame work, cast and wrought iron bolts, pieces of machinery, the remnants of a steam engine, a massive grind-stone hurled from its former position, parts of a large cast iron lathe, etc., etc. The engine house has been overflowed, and we did not learn what articles lie covered with mud and wash. There is much property exposed to the wasting influence of the elements, which seemingly might be applied to some useful purpose.

Returning to our quarters we saw some of the carriages coming into town. Elder Lyman passed on to the north. The President and company arrived in Cedar at 1 p. m. At 4 p. m. the whole company sat down to a public dinner, which was carefully prepared and neatly served. The Public Hall was festooned with flowers and green boughs, which gave to the whole an air of comfort and solid peace. Bishop Henry Lunt and the people of Cedar were unremitting in their endeavors to show the hearty welcome which they felt to give the President and his traveling companions to the hospitality of their homes. After dinner the Hall was prepared for a party, which was one of the best treats we have had this season. We danced to most excellent music, played with spirit, good time and clearness, and every body seemed to dance as though they meant it. This exercise was alternated by songs and pieces by the Cedar choir, led by br. John M. McFarlane. The company were highly delighted with the performances of this carefully trained band of singers. The Cedar people are far away from the great capital of the mountains, but we have had ample evidence that they can make their own recreation, and of a kind that is instructive, amusing and exhilarating. The President tendered the Bishop and people the thanks of the company, and his own thanks in particular, for the kind reception they had given him and his brethren, and for the amusements of the evening. He blessed them, and retired early. The party broke up about 11 p. m.

MEETING AT CEDAR.

Sep. 22d.

At 10 a. m. we met the people under the bowery fitted up with a good stand, and made generally comfortable. Meeting opened by Bishop E. D. Woolley.

Elder W. Woodruff:—The founding of this kingdom cost sorrow and blood. In our family circles we remember the men who founded it, and we prize those who have laid down their lives for this work. God has given us other men to lead us, and they are as dear to us as our former prophets were. We should prize their instructions, and we should live in that way that we can have communion with God to sustain ourselves as Elders, Bishops, Presidents, etc. If we are without the light of the gospel of Christ, and do not live in it, we shall become like other men. It is necessary for us to grow in faith, wisdom, confi-

dence, prudence, and in all the things of God, that we may understand in a measure His providences towards us; and that He has a motive in every visitation we may receive from His hands, in sending frost, snow and storms, by which the works of our hands are destroyed, or of any other kind. We felt it hard to leave our temple in Nauvoo, but we have enjoyed a great deliverance; and should a prophet tell of the events of the next ten years we should not believe him any more than we would have believed Joseph if he had told us all we have passed through since we left Nauvoo. The Lord has only just begun to deal with the people. The judgments of the Lord will follow one after another, until His work is accomplished in the last days. God will visit the wicked of this generation with famine and pestilence, fire and smoke, with earthquakes and a great destruction. We are called to stand in these mountains amid the crash of nations and the wail of millions. How shall we do this? By being sanctified before God. We have to watch as well as pray. We must be honest men and women, and walk uprightly before the Lord, or these mountains will not hide us from the judgments of God. Faithfulness is required of all the people, from the Prophet and the Twelve Apostles to the least member. Faithfulness in all things is the condition on which we can continue to enjoy our possessions in these mountains. We must overcome sin in the world and in ourselves, and learn to sanctify ourselves that we may be saved. When we are faithful, we are faithful for ourselves. God has attained His exaltation, and all that He has blessed us with is for our salvation. Our eternal destiny depends upon the course we take in this short life. Our eyes were opened to this fact we would not sell our souls for a mess of pottage. The counsels we now receive are as precious and of as much interest to us as were the counsels of Joseph and his brethren in the early days of this church. If we give our hearts to love the things of this world and neglect our duties we cannot overcome, but we will be overcome, whereas, if we are faithful, no power will prevail against us.

Elder Geo. A. Smith:—I used to be a custom in the establishment of Catholics to keep a constant succession of religious services, that people might never have a chance to do wrong, and by being constantly in prayer and praise be constantly sure of heaven. This season Pres. B. Young and company have had a good time, if being constantly in meeting will give it. We have had seven Sundays in a week. We have Sunday, and afterwards make Sunday of every day of the week. When the Savior and His disciples plucked the ears of corn, some of the righteous found fault with Him for this breach of the Sabbath, but He told them the Son of Man is also the Lord of the Sabbath. My opinion is that there has been a remissness in the observance of this day among the Saints. The rules and regulations which were inflicted upon our fathers were so rigid that the relaxing of them a little may cause us to break them altogether. But I do feel that as an institution we ought to respect the Sabbath day and keep it holy. We will perform more labor and live longer by observing the Sabbath day than by not doing it. Some observe one day and some another, but the day set apart by us for meeting and sacrament should be observed by us. Let the people wash, and make themselves and children clean on that day; and let there be seats enough in the meeting-place for the accommodation of all, for the children as well as for adults. Meeting can be held too long, and our speakers can be prosy; but it is always good for the speaker to possess the Holy Ghost, and speak in simple language that all may understand. I feel pleased with the spirit manifested here, and pray that glory celestial may be our happy lot.

Elder Lorenzo Snow:—We have been gathered out from the millions of the human family, and God has taken care of us like a fond parent; and when we have been dull and heedless of His counsels, His long suffering has been over us. Some elders set down stakes on ahead to direct them, and seem to think that those stakes shall not be pulled up. Some find it unpleasant to struggle with poverty, and they think if they ever get in a position to do so they will look out for themselves alone, though they know their families have been provided for. Some, after laboring from year to year on the public works, leave to work for themselves, and they generally apostatize. Whether our families can enjoy every luxury or not we should have it forcibly fixed on our minds that we will follow the coun-