

live in their own house, or possess even a cow or a single horse. What had brought about this remarkable change? Nothing, save the Gospel. They might say, "Yes, but we have earned it through hard labor." Yes, but could they have done so had not the Gospel picked them up and put them in a position to do it? No, they could not. Was "Mormonism" a paying institution then? He thought it was. "We cared not how much wealth the people commanded, even if it was a thousand times greater than it was, if their hearts were right before God."

Elder Taylor concluded his sermon by referring to some of the foolish extravagances we had run into, by importing so many ridiculous fashions and adhering to them as though they were of sterling worth. Anything branded "à la mode" or "Paris" was too apt to meet with a ready sale among a people so pretentious as we were; and he compared the nature of the shoddy imported with the durability of our own manufacture.

Elder Lorenzo Snow, according to Elder Taylor's request, occupied the remainder of the time, relating briefly what had been done in Brigham City in the line of home manufacture, and the progress made from the commencement of that work. This proved very interesting, and could not fail to encourage the people at Fillmore, who, singular to say, had already been through co-operation twice. Elder Snow advised them to try it a third time on the principle alluded to by Elder Taylor.

In the afternoon the principal speaker was Elder F. D. Richards, who referred to the importance of building temples, quoted the second and third verses of the 2nd chapter of Isaiah, and stated that the work referred to was to take place in the last days, and that it was to become of interest to all nations, from which people should come up to it to learn of the ways of the Lord, and to walk in his paths. He proceeded to show that the Lord always required his people to build a temple unto him, and that such buildings were ever esteemed of the highest importance by them. He instanced the building of the Tabernacle in the wilderness by the children of Israel immediately after their deliverance from bondage, and referred to the nature and power of the blessings derived therefrom by Israel in all their journeyings. He alluded to the great desire of David to build a house to the Lord, which he was not permitted to do because of having been a man of war and bloodshed, in subduing the enemies of Israel. He was, however, permitted to accumulate material therefor, and his son Solomon constructed the glorious edifice, which was accepted of God in the presence of the people as was manifested, by the cloud and the fire from heaven, the fire consuming the sacrifice. He also noticed the supreme importance attached to that building by Israel, whether in peace at home or in captivity abroad. He dwelt upon the building of temples in the present dispensation, referred to the one built at Kirtland and the blessings received therein, this being the first great united effort of the Church in any day. He enumerated the different temples which had been designated to be built, and alluded to the dedication of the Nauvoo Temple and the administrations therein. He expressed his gratification at the completion of the Temple at St. George, in which the ordinances of salvation could be administered, and referred to the magnitude of the work to be performed therein by the Latter-day Saints. Not only were they to receive the ordinances for themselves, but they were required to officiate for their ancestors back to the remotest period of their history. To aid in this matter the Lord has inspired learned men to hunt up the genealogies of their forefathers until some hundreds of families had been enabled to trace their lineage for centuries back and had records containing the names of thousands of their kindred. Quite a number of families of the Saints had thus obtained the record of their ancestry and several had already gone forth in the labor of love for their dead.

Not only was the Temple considered of importance by the Saints, but by God also, who had said that in the last days he would suddenly come to his temple.

He exhorted his hearers to liberality and diligence in the work of building temples, and in all the labors necessary to the building up of the Kingdom of God upon the

earth and the perfect unity of the Saints.

Bishops Layton, Preston and Ward occupied the rest of the time, speaking on things temporal.

Elder John Taylor remarked of Bishop Hunter, when introducing him to Earl Rosborough, "In England you have your bishops, who are lords spiritual; this is our lord temporal, whose duty is to look after our bread and cheese." These brethren gave some very valuable instruction. They said we had enough eighty-dollar sewing machines in the country to build all the factories we needed; advised the people to give the sewing machine agents a "wide berth," and spoke against contracting debts, which, for our good, was too frequently done. The wheat question was touched on, but, said the speaker, "I hardly know whether it is wise for me to advise you not to part with your grain unnecessarily, for some of the people of my ward would, on receiving such advice, go straightway on the morrow and feed the store with wheat."

After this, another most excellent meeting, by request of Elder Taylor, the congregation arose and sang, "The Spirit of God like a fire is burning," etc., when the meeting was dismissed.

Our meetings have been unusually good; our brethren are filled with the good spirit and the people seem to be in the condition to second their teachings.

A meeting was held this morning under the auspices of the Relief Society, Sister Caroline Callister presiding, to which the young and old of both sexes were invited. The same hall in which we had been holding the two-days' meeting was filled, and on the stand were the brethren of the Twelve and others, and a number of the sisters. The speakers were Sisters Zina D. Young, Woodruff, Richards, Phebe Snow and Clark, all of our company. Truly the Spirit of God lives in the hearts of the sisters, and a harvest of blessings surely await them as the result of their labors. The speakers at this meeting referred to many choice subjects, and said many precious things, full of interest and instruction.

G. F. G.

#### Meetings at Beaver, Minersville and Parowan.

PAROWAN, March 24, 1877.

#### Editor Deseret News:

On Thursday and Friday, the 22nd and 23rd, two days' meetings were held at Beaver. The following are minutes of the first day's.

Elder F. D. Richards, the first speaker, expressed pleasure in meeting with the Saints in this place, and at the apparent progress they had made in temporal affairs since the settlement of the city. The Latter-day Saints had first to be converted to the gospel; then we were in a condition to receive further teachings. Some were more readily converted than others, and were also more susceptible to be further taught than others, whether pertaining to matters spiritual or temporal. Having espoused the gospel, God would have us manifest his faith through our works, such works too as he would indicate. In entering into any movement whose object was towards the building up of the Zion of the latter days, it was not in keeping with the faith we had attained to, for any one to wait and see its outcome before casting in their lots in its interest, neither was it pleasing to God for any at this advanced stage of this work to bestow upon it, as it were, merely a "nodding acquaintance;" but all such enterprises should receive the hearty co-operation they deserved from all persons, male and female, young and old, who were identified or professed to be identified with the great latter-day work.

He was very pleased to learn that the industries and enterprises which had been gone into here, were financially successful. These co-operative movements should be carried on in the spirit of righteousness and fair deal, and to do so it was absolutely necessary that those who managed them and those who assisted in their management, should be honest and fair dealing men, serving all their patrons fairly and equally alike, keeping constantly in mind their true object, which, in all cases, was not to enrich one man or one particular settlement, but to answer the purposes of God, preparing, as it were, in the sphere we acted, the link to be connected to the great chain, which would

eventually bind together our temporal interests, when all of our little enterprises would be one grand enterprise, having one living head.

Elder Richards referred to certain counsel given long ago by President B. Young, namely, that of sericulture; repeating the President's counsel, to go to work and plant extensively the mulberry tree that they might, at least, prepare themselves for the enterprise. He spoke of what had been done in this direction, exhibiting certain specimens of silk furnished by Sister Zina D. Young, which were made at Farmington by the sisters. Alluding to many of the good old-fashioned customs of our forefathers, he said we should return to them, if for health's sake alone; the fashions of Babylon indicated her own decadence.

Elder C. C. Rich said happiness was the desire and object of man's religious pursuits, although ways widely differing from each other were adopted to obtain it. It seemed that the degree of our happiness depended on the state of our temporal as well as spiritual conditions. Our heavenly Father, well knowing this, had revealed to us certain principles by which we could receive unto ourselves that state of existence best fitted for its possession and abode.

The Lord had said unto us through his servants, "Be ye one in temporal as well as spiritual things." All of us could readily understand the necessity of oneness in spiritual things, for did this not exist there would be division among us, and in fact without that the church, during the time it had been organized, could not have assumed its present proportions and probably would have been a decided failure ere this.

Did it ever occur to us why we could not so readily see the necessity of oneness in temporal things? If it had not, each person present wishing to understand it should ask himself that question, retain it in his mind and ponder it over in his heart, until he obtained sufficient of the good spirit to make it plain to his understanding. We should not wait either for the Lord to voluntarily impart to us the information, but if we were of Israel and for God, if it was with us as with President Young and others—"The kingdom of God or nothing," we should first resolve in our own minds to thoroughly divest ourselves of selfishness, seeking in earnest prayer forgiveness of God for coveting the things of earth, over which we had been made stewards, and which really belonged to him, and then, without any effort at all on our part, by the light we already possessed, we should divine the reason, and we should find that in consequence of the sins of selfishness and covetousness, which were more or less interwoven in our very nature, we were unable to comprehend it.

Some would consider it a sacrifice to take such a course as to cast off from them selfishness and covetousness. Was it a sacrifice to divest oneself of sin? When we could comprehend our true relationship to God, there would be no such term as sacrifice, or at least it would not be used in that sense. When we had freed ourselves from these prevailing and alluring sins, we would be in a condition to then see that although the temporal and spiritual were distinct features, yet they were inseparably connected, so much so that one was not without the other.

Referring to the building of temples, Elder Rich said in the days of Zion's Camp some of the brethren thought a log house was good enough for God to reveal himself in for the purpose of conferring some of the temple blessings, but they were mistaken. On certain occasions, and in consequence of certain peculiar circumstances, certain men had received temple blessings on the tops of mountains; but whenever the Lord's people were sufficiently numerous and prosperous, it was required of them to erect a temple or temples to his name, in which they might receive the ordinances pertaining to his house. The Lord required this work at the hands of the Latter-day Saints in the days of their persecutions and of their poverty; how much more binding was this requirement on us now.

The keys of the holy priesthood were among us. When the temples were ready, we could go into them and officiate for ourselves and our dead, in the great work of "binding the hearts of the fathers to the children, and the hearts of

the children to the fathers." And if we prosecuted this work in faith and due diligence, our children might live without tasting of death, being changed, as is said, in the "twinkling of an eye."

Elder Ezra J. Clark said he had long been associated with the Church of Jesus Christ of Latter-day Saints, and had witnessed the steady and continual growth that had attended it from the days of Joseph until now. Many of his acquaintances had fallen away, and to his knowledge they had ever since been in a state of unhappiness, wishing they occupied their standing in the Church. He admonished all to be humble and meek, and to encourage the feeling of the faithful steward, who was prepared to render up a just account of his stewardship. He testified that he knew that the Lord led this people, and that President Young was a prophet of God. He hardly knew how to express his pleasure at going again to the temple of God, in company with men who had proven themselves his faithful servants.

Elder F. S. Richards said he did not feel the reluctance of arising to address his brethren and sisters that he otherwise would have done had he not a testimony from God that the work we are engaged in was his. He could testify to the divine calling of President Young and to the truthfulness and seasonableness of the instructions given this morning. Repentance and baptism were only a small, a very small part of our work. Had those ordinances been all we had to comply with in order to be saved, we might have remained in Babylon. Did it appear reasonable that God, the author of all intelligence, would command us to leave our homes in the lands of our fathers, unless he had a grand and supreme motive in doing so?

Since joining the company now on their way to St. George, he had thought many times, "Would these our beloved brethren, whose lives were living testimonies of faithfulness and integrity—would they always be among us to counsel, to strengthen and direct us?" Not for in their bodies, as in ours, the seeds of dissolution were sown; as years accumulated the traces of age were apparent, and when we commenced to really appreciate them for their virtues, their judgment, and their wisdom, we found their heads whitened with age; and to all human appearances, before very many years would have passed away, these our esteemed sages and friends would be sleeping with the fathers. The question again arose in his mind, "Should we profit by their teaching and imitate their lives?"

The speaker also said that he remembered, years ago, President Young preaching throughout the Territory the necessity of home manufactures, counseling the brethren to co-operate and build woollen factories, but his counsel was little heeded. He not only preached, but he practised, and today the people were reaping the benefits of his enterprise. He testified that the principle of co-operation which was now struggling for existence among us, would be developed to its entirety, whether we, as individuals, took hold of it or not.

The future home of the faithful Latter-day Saints in Jackson County, which was looked forward to as one of the grand epochs of our history, would, he believed, be obtained through purchase. Co-operation was the principle on which it would be done. If the word of the Lord was to come to-day for scattered Israel to gather home, the Jews were undoubtedly prepared to purchase the whole land of Jerusalem. How different from our condition! God had raised up men to teach us his will; it was for us to hearken to their instructions.

He concluded his short but spirited and reasonable remarks by saying, "If we are not ready and willing to give up our means, our time, and talents, without any reserve, for the upbuilding of the Kingdom of God, we are not in the truest sense Latter-day Saints."

Elders John Taylor and Jos. F. Smith occupied the afternoon in a most impressive and instructive manner. I am sorry I cannot now furnish you with such minutes of their discourses as would convey the ideas advanced.

At this place the company divided after the first day's meeting, part accompanying Elders John Taylor and Jos. F. Smith to Minersville, part going on to Parowan

with Elders C. C. Rich and F. D. Richards, and the rest remaining at Beaver with Elders Orson Pratt and Lorenzo Snow, all to meet at Parowan on Sunday.

Beaver has a woollen factory, employing twenty-five hands eight months every year; for which time it pays a dividend of 30 per cent. It also has a two-floor substantial rock building, 65 x 35 feet for its co-operative store, and its meeting-house is the same size, which is a neat, well finished building, with belfry and bell. It has a Live Stock Company, and connected with it are a tannery, which turns out an excellent quality of leather; and a butcher shop, which supplies the people (who pay it) with good meat. It has five stores and six saloons, two drug stores, one United States judge, six lawyers, and two doctors.

Elder Taylor, with the part of the company who accompanied him to Minersville, reached there at 10 o'clock a. m., and held two meetings, Elder Taylor occupying the afternoon.

In the evening a sisters' meeting was held, to which as heretofore the young and old of both sexes were invited, and a full house of anxious and attentive listeners was entertained in a manner, perhaps, as they never had been before.

Sister Zina D. Young greatly assisted by the good Spirit, spoke things which made our hearts burn with holy feeling which cannot be described, and which is known only to those whose hearts are enkindled with its flame. Referring to the household duties, the sphere with which the name of "mother" was so closely associated, she showed how much devolved upon her, the wife and mother, and how the gospel would, if cherished in her heart, not only make of her a better wife and mother, but how she could extend its benign influence so that the husband and children would partake of the same and the household become the sanctuary of peace, love and happiness. The subjects of reformation, home manufactures, training of children, when and how they should be corrected, prayer and marriage, were also spoken on by her, and after Sister Lightner and Elder Joseph F. Smith had also spoken, we felt that a feast of fat things had been enjoyed.

Our visit to Minersville will long be remembered by our brethren and sisters, the acquaintance of many of whom we made.

The same evening Sisters Woodruff, Richards, and Snow, I understand, met with and spoke to the sisters of the places they visited, namely, Beaver and Parowan.

Saturday we came on to this place, where all the company met, and where Bishop Dame directed us to the homes of friends who were waiting to receive us.

G. F. G.

#### W. M. M. I. A.—Schools—Weather and Crops.

WALEN, Sanpete Co., Utah,

March 27th, 1877.

#### Editor Deseret News:

The Young Men's Mutual Improvement Association, which was organized here on the 28th of March, 1876, by Brothers Hardy and Young, has held its meetings weekly, with the exception of a short time last summer, and once in a while when something would come along unlooked for. There is a marked improvement in most of the young men since the association was organized, and it seems to be the determination of most to continue to improve.

There has been a Sunday school here for several years, but it has been re-organized according to the instructions of the circular issued by Elder G. Q. Cannon and G. Goddard. There is also a day school here.

We are having beautiful weather here, and the brethren are planting large crops of grain, &c. The faith of the Saints appears to be still strong in "Mormonism."

Your brother in the gospel,

M.

John Weiss of Boston, in reply to the question "Do you think that the intelligence of Boston is insulted by this Moody and Sankey enterprise?" replied "No; for I don't think the intelligence of Boston has been addressed."

An exchange says: "Never trust a man who talks to you with his eyes upon the ground, or the woman whose tones are so modulated that you require a double-power trumpet to understanding her. The one would stab you in the back, and the other in lectures of the other would rival a double distilled thunder-clap."