

[Special to DESERET NEWS.]

**TWO DAYS' MEETINGS AT ST. GEORGE.**

PER DESERET TELEGRAPH LINE.

**FIRST DAY.**

ST. GEORGE, April 4, 1877.

The people were called to order in the lower main room of the Temple by President Brigham Young.

Singing by St. George Choir.

Prayer by President John W. Young.

President D. H. Wells, the first speaker, occupied fifty minutes. He spoke of the evidences of the truth of the gospel of the last days in the union of the Latter-day Saints, and of the fulfillment of the prophecies contained in the Bible as to the building up of the Kingdom of God in this day; exhorted the people to increased efforts at attaining a more perfect union; and showed that all the tendencies of the Gospel, as enjoyed by the Latter-day Saints, were toward saving and lifting up those who yielded obedience to its principles.

Elder George Q. Cannon next occupied the stand. He expressed his thankfulness for the privilege of meeting in a holy temple, dedicated to God, in which to worship his holy name, and compared the gospel, as taught in the Bible, Book of Mormon, and Doctrine and Covenants, showing their complete similarity, with the faith and practice of the Latter-day Saints.

President B. Young made a few explanations in regard to the order of the priesthood, congratulated the congregation on their enjoyment of a holy temple in which to worship and attend to saving ordinances for the living and the dead, a privilege enjoyed by no other people that we have any account of since the days of Enoch.

Benediction by Elder Lorenzo Snow.

Dismissed until 2 p. m.

2 p. m.

Meeting was called to order by Elder John Taylor.

Singing by St. George and Kanab choirs combined.

Prayer by Elder Erastus Snow.

Elder John Taylor addressed the meeting. He felt that we were treading on holy ground. This was as it were the commencement of an epoch that reached far back. We came together to reflect on the eternities that were and that were to come and our connection therewith. This was a subject in which we and also all those who had held the same priesthood before us were interested. God had conferred on us the priesthood and taught us to officiate therein, for the living and the dead. The children of Israel had a tabernacle in the wilderness and the Temple in Jerusalem, but we were living in a time that embraced all dispensations that had existed among men. The Temple at Jerusalem was officiated in principally by the Aaronic Priesthood. Enoch had the Melchizedec Priesthood, and we had every reason to believe he built temples in Zion, and that dispensation had to gather the people from the nations of the earth, as we had to do in this dispensation. We had a Zion to build up, and hundreds and thousands of temples. When the Zion of Enoch was prepared to descend, our Zion would be prepared to ascend. The dispensation we occupied was called the dispensation of the fullness of times, when God would gather all things into one. We should reflect upon these things more than we did. All ancient patriarchs, prophets, and men of God, as well as ourselves, were interested in this dispensation in which we lived. The solemnity of eternities should rest upon us, as all who had gone before us were watching to see that the work of God went forward in promulgating the gospel to the living and officiating for the dead until all should acknowledge the rule of God. Adam had a dispensation. Noah stood at the head of a dispensation. Abraham next had a dispensation. He desired to be a father of nations and a king, a prince of peace, and carry out the designs of Jehovah.

Melchizedec ordained Abraham to the priesthood, as he had a right to it. The Urim and Thummim was given to him, and the promises mentioned in the Bible. Jesus restored the Gospel and the Melchizedec priesthood. Moses and Elias ministered to him on the mount and he was transfigured. Many plain and valuable truths had been taken away from the Bible. Gross darkness had been

over the earth, and no man was able to say, "Thus saith the Lord." Revelation was necessary to establish the gospel again on the earth. This revelation was given in accordance with God's promise to Abraham. The keys of the Aaronic and the Melchizedec priesthoods were revealed to Joseph Smith by the ministrations of those who had held the keys of the priesthoods in former dispensations and who also gave to him the keys of the former dispensations, and hence the work we were now engaged in. This was a gathering dispensation and all who yielded obedience to the gospel received the spirit of gathering. He prayed that the spirit of life, light, and intelligence might be on the people from henceforth.

President John W. Young said we did not fully appreciate the day in which we lived, the dispensation of the fullness of times. If this was the Zion of God on the earth, was it not worth our lives on the earth to help build it up and perform every labor and duty required to attain this end? We were the best people on the face of the earth, that we knew of. But we were not as good as we should be. Theory was past, the days of practice had come and we must learn to live our religion. The elders should wake up and shake off drowsy and slothful feelings. This was an important occasion, and let us make it a turning point in our lives, that we might more faithfully perform every duty required of us and establish Zion. The building of this city was a great miracle. The deserts south of us would be settled up. The waters were increasing and bursting forth in the desert, that the thirsty earth might be made fruitful. He exhorted all to cultivate the Spirit of God, and do all required of them in going on missions and performing every duty.

President Brigham Young addressed the meeting on union and improvement.

After singing, dismissed until tomorrow at 10 a. m.

Benediction by Patriarch John Smith.

About fifteen hundred people were in attendance.

**SECOND DAY.**

ST. GEORGE, April 5, 1877.

Meeting opened at 10 a. m.

Singing by the St. George choir.

Prayer by Elder Orson Pratt.

Singing by Parowan choir.

Elder Lorenzo Snow spoke on the subject of union of the Saints in their financial affairs and the necessity of this union to the Latter-day Saints, that they might obtain power before God by carrying out the order revealed to Joseph Smith and presented to the Saints of Missouri. He spoke on the benefits and blessings of having a temple and expressed a hope that this temple would never be polluted by strife and division among those officiating therein. He exhorted the presiding officers in the various wards and settlements to be fathers to the people over whom they presided, to throw away selfishness and avarice in all their business among the people, loving those over whom they presided as they loved themselves or their own families, and thus confidence and union would be established among the people and their leaders.

Elder Orson Hyde said he could not find language to express his emotions on entering this holy Temple. He desired to serve the Lord and all he had was on hand for the service of God.

Elder George Q. Cannon spoke a few minutes on the education of our youth in the principles of the gospel in our schools, and recommended the Bible, Book of Mormon, and Doctrine and Covenants as text books.

Singing by the Parowan choir.

Dismissed by Elder Wilford Woodruff.

**SECOND DAY—AFTERNOON.**

ST. GEORGE, April 5.

Elder Orson Pratt occupied the whole of the afternoon, one hour and forty-five minutes, delivering a most thorough and able discourse, in which he traced the work of oneness in temporal and spiritual things from the day of Adam to the present, giving data from the new translation of the Bible by the Prophet Joseph and from modern revelations. Sermons more appropriate to our present condition, delivered with greater power, we

never listened to. Order, decorum, and the Spirit of God prevailed throughout the congregation.

Elder John D. T. McAllister was this afternoon unanimously elected president of this Stake of Zion, and Thomas J. Jones and Henry Eyring as counsellors. Changes too were made in the presidency and counselling of the priests, teachers, and deacons' quorums, electing experienced men to those several positions. Meeting adjourned.

**GENERAL CONFERENCE AT ST. GEORGE.****FIRST DAY—MORNING.**

ST. GEORGE, April 6.

Pursuant to adjournment made at the last Semi-annual Conference, the General Conference of the Church of Jesus Christ of Latter-day Saints met in the Temple in St. George. There were present in the Melchizedec Priesthood stand, President Brigham Young and his counsellors, Presidents John W. Young and Daniel H. Wells, of the First Presidency; Elders John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, Jr., and Jos. F. Smith, of the quorum of the Twelve; John Smith, patriarch; and local authorities of the stake bearing the Melchizedec priesthood. In the other stand, immediately opposite, which is set apart for the presidents of the several quorums of the lesser or Aaronic priesthood, sat in the top row Presiding Bishop Edward Hunter, and some visiting bishops whom he had invited to be seated there. The other three rows were occupied by the presidents of the several quorums of the lesser priesthood of the Stake of Zion.

President B. Young gave out the first hymn, which was sung by the Parowan choir.

The prayer dedicating the Temple and opening the General Conference, was offered by Pres. D. H. Wells.

The Beaver choir sang, "High on the mountain top, a banner is unfurled."

Elder George Q. Cannon read from the Book of Nephi, pages 492 and 494, also the first verse of the revelation given April 23rd, 1834, page 337, Book of Doctrine and Covenants, new edition. He reviewed the subject of union in temporal affairs, briefly alluding to the social unions which had been attempted in France and in different parts of the United States. The combination or union enjoined upon the Latter-day Saints was of a much more binding nature. It formed part of the law of God delivered to them, and was an essential to full salvation in God's kingdom. God had entrusted to us the mission to establish right forms and the correct practice of every institution which would enable us to live right, physically and spiritually, socially, morally, and politically, here and hereafter. If we, as Latter-day Saints, did our duty, we would cast behind us the unsound and darkening traditions of our forefathers. We had commenced the establishment of a reform in the marriage relation. In obeying the divine command, we had been greatly blessed. We were called to effect a reform in our financial or business relations, and our efforts in this direction would be crowned with blessings, and our power with ourselves, our children, and our neighbors would increase for good in the land. His concluding remark was, "I bear testimony to you, my brethren and sisters, this day, in God's holy Temple, that the Almighty requires us to enter into this United Order, and that we cannot progress much farther without this union."

President Brigham Young enlarged upon some of the views advanced by Elder Cannon.

The combined choir sang the anthem, "And it shall come to pass in the last days."

The meeting was adjourned until 2 p. m.

Elder John D. T. McAllister offered the closing prayer.

2 p. m.

The Beaver choir sang, "Let those who would be Saints indeed."

Prayer was offered by Elder John Taylor.

The Parowan choir sang, "The Lord will comfort Zion."

Elder Joseph F. Smith spoke of

the privilege of entering into a temple to worship the God of Israel, and adverted in an earnest manner to the necessity of the Saints having their hearts prepared to serve the Almighty. We were called to serve God with all our might, mind and strength. The Saints must expect to receive opposition and persecution just in proportion to their faithfulness in living the religion of heaven. There was a warfare between Christ and Belial, and this would continue till righteousness covered the earth. God would triumph. All the powers of earth and hell combined could not hinder this. He exhorted the people to be strong in the Lord. The purposes of heaven would be wrought out. This work in which we were engaged would never cease till it fully accomplished that whereunto it was sent. As individuals we might turn aside from duty and apostatize, yet this kingdom would never be given to another people, but would stand forever, as was decreed from the beginning. He set forth the low estate of that man who did not seek to walk in the counsels of the Almighty. God had prospered and blessed us in these mountains. We had brought our thousands of the poorest of the poor from the nations of the earth. The United Order would be easily established when we were willing to recognize the truth that we did not own what we possessed, but that it was the Lord's. We were not prepared for Babylon to fall, for we had not done our duty in preparing ourselves to be self-sustaining. God had given wisdom and inspiration to our leaders to direct our efforts and labors, but we had not been sufficiently diligent in obeying the counsels given us. He concluded by exhorting to increased diligence in obeying the requirements of our holy religion.

President John W. Young said we all had much to learn pertaining to this latter-day work. We were the most united people that we knew of on this earth, but we were not united as we should be, for we partook too much of the business ways of the world, too much of that way in which the wicked walked who preyed upon each other and built themselves up at the expense of their fellows. It did seem that we should stop and consider our ways and combine our efforts. We had the inspiration, the power of God, and the living oracle present to direct us. To those who held this power we must more willingly listen and more readily obey. He concluded by saying, "My testimony to you, my brethren and sisters, is that God calls us to change our manner of business and prepare ourselves to live more agreeably to the will of heaven."

Pres. B. Young said he desired to preach in terms not long but loud. In all our deal, we should do unto others as we would have others to do by us.

The Parowan choir sang, "Oh, praise the Lord, all ye nations; praise him, all ye people."

Meeting adjourned till 10 a. m. tomorrow.

Benediction by Elder Lorenzo Snow.

**SECOND DAY—10 A. M.**

ST. GEORGE, April 7, 1877.

The St. George combined choir sang, "All hail the glorious day, by prophets long foretold."

Prayer by Elder Thomas J. Jones.

The Beaver choir sang an anthem, "Oh come, let us sing unto the Lord."

Elder Charles C. Rich spoke on the subject of our present duty as the covenant children of God. One of the imperative labors placed on us was to so combine our temporal interests that we might be self-sustaining. We professed to be Saints of the Most High God. If we lived up to this profession we should be always ready to receive the directing word of the Almighty and govern our lives by it. Notwithstanding the experience some of us had had for so many years, we were not as forward in the path of obedience as we ought to be. The way of the world who knew not God was to accumulate great wealth in the hands of a comparatively few, and allow many to languish in extreme poverty. This was not the way nor the will of the Father of all. He required those who would be obedient to his will to have business so organized that none should be poor. We were called to build up

the kingdom of God on the earth by practicing the principles of righteousness in all things. If we reviewed our experience we should find that most of our difficulties with each other arose from selfishness. When we took a course to show that we did love our neighbor as ourselves, perfect agreement would be very much promoted. If we were questioned, we found the general feeling was that we desired to be subject to the will of Heaven in all things. Now we were called to manifest this desire more completely in our lives. We must take a course to be found wise virgins at the time of the Lord's coming.

Elder Wilford Woodruff realized his dependence upon the Spirit of God to speak to the edification of the people. He spoke of the divine mission which had been laid upon Joseph Smith, to whom had been given the keys of the Aaronic and of the Melchizedec priesthoods, by means of which ordinances were administered according to the law of God for the salvation of the living and of the dead. It was a fact that Brigham Young had been raised up and endowed by Almighty God with power to lead the people in the ways of life eternal and to organize the covenant people of God in all things. It was a fact that God had raised up Elders and helps in government to carry on this great Latter-day work. Let us go to with all our might, to work out our own salvation, and to redeem the generations of the dead. It was our duty to hearken to the counsels of the servants of God, and to act upon the instructions given to us relative to the United Order. We had been protected by the power of the Most High. Had this not been so, the prophets and apostles of the Lord Jesus Christ would be just as completely destroyed from the earth in this generation as they were anciently. The purposes of the Almighty would come to pass. Judgments would be poured out upon all nations. We have not been as faithful nor as prompt as we should have been, but where we had heretofore been slack in the performance of duty we should improve. He concluded by very earnestly appealing to the Latter-day Saints to be diligent in attending to the necessary temple ordinances for and in behalf of the dead.

Elder George Q. Cannon read the following list of missionaries—

*To Europe*—Alexander F. McDonald, Alexander F. McDonald, Jr., David Milne, all of St. George; John Steel, Toquerville; Mahona Steele, Pangwitch; Daniel D. McArthur, William H. Branch, Jr., both of St. George; Geo. Kirkham, Lehi; Edwin D. Wooley, Jr., Erastus W. McIntire, both of St. George; Thos. Lockyer, Jos. E. Cowley, both of Logan; Aaron McDonald, St. George; Franklin S. Richards, Ogden; Warren B. Smith, American Fork; R. Cleghorn, Aurelius Miner, both of Salt Lake City; Edward Partridge, Fillmore.

*To Arizona*—Nells Joseph Rosebury, Richfield; Henry Job Smith, Salt Lake City; Philip De La Mere, Tooele City; A. H. Patterson, Lemman Curtis and sons, Wm. Ballard, Murlin Plumb, John Plumb, Parley Sabins, Libeus T. Coons, George Patten, Jr., George Killon, Daniel Thomas, William Hall and John Syms, all of Payson and Piontown.

*To the United States*—John Alger, St. George; —Page, of Washington; Joseph Nobles, Springville; John D. L. Pearce, St. George.

The conference, by uplifted hand, without dissent, voted to sustain the appointment of the foregoing to their respective fields of labor.

Elder Geo. Q. Cannon spoke of the blessings of peace and prosperity which were being enjoyed by the Saints. He spoke of the increase of poverty and wretchedness in New York, Washington, and other eastern cities, and felt to give thanks to God for his goodness to his people. But when he considered the antagonism between Christ and Belial, he questioned in his mind would peace and immunity from persecution be continued to this people. Our trust was and must be in God. He was our defender. If our lives were ordered in faith we should continue to be preserved.

President B. Young addressed the conference to the effect that the purer the Latter-day Saints were the greater would be the rage of the wicked, but the less would be their power to persecute.