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debases mankind. We should be upright in our dealings with each other, and never descend to an underhand method of doing business. We should never practice deception, either as employers or employees. We should never attempt to make what is called a sharp trade in the sale of anything by misrepresentation or the withholding of the truth, for the purpose of obtaining for it more than it was worth. There were persons who would take advantage of a poor widow in the sale of a cow or anything else, and then with a long face upon bended knees thank God for the good trade they had made. He would not give a fig for a religion that did not teach honesty, virtue, kindness and industry. Before we retire to bed at night, let us indulge in a little close catechism, and ask ourselves whether we have honored God through the day, whether we have done right to our neighbors and our families, and if in anything we have trespassed on either, that is a good time to repent, and then let us make right what wrong we have done. He then strongly urged the necessity of cultivating the spirit of peace and goodwill in our families and wherever we go. The marrow of our religion consists in the observance of those little things that it enjoins. One conspicuous feature connected with the Latter-day Saints is that they hold sacred the Constitution of the United States. There is no other such instrument so pure and so well adapted to the government of a free people. It is calculated to develop men and women in the highest conditions of life as citizens more than anything to be found in any other nation on the face of the earth. We do not always approve the actions of some of the government officials, because they have not always sustained the great principles embodied in the Constitution. But while we deplore their actions we sustain that instrument, believing that it was given by inspiration of God. He alluded to the time when war broke out between the North and the South which Joseph Smith had predicted thirty years before and related how President Young during the struggle, sent men out upon the plains to keep open the mail route and guard the travel from Indians, in response to a request from President Lincoln. The Lord had preserved us from shedding blood by bringing us to these mountains before that war broke out, and this was a very great blessing.

He then deprecated the laxity among some in the observance of the law of tithing. The Twelve Apostles had set an example worthy of imitation in this respect; they had kept this law while laboring faithfully for the public. And unless we are more faithful and diligent in this respect, we shall have to answer for our dereliction before the bar of God. He was satisfied that many of our wealthy citizens did not live up to this law. God had prospered abundantly those who had done the most to build up this Kingdom, and would bless their posterity after them. It was not all self—it was not all to day. There were others to be thought of, and a great future before us. He closed by exhorting all to attend to every duty, that they might obtain all the blessings of the gospel.

The choir sang a thanksgiving anthem,

O Father Almighty.

Benediction by Prest. L. J. Nuttall.

Sunday, 2 p. m.

The choir sang,

Ere long the veil will rend in twain;

The King descend with all His train.

Prayer by Apostle Moses Thatcher.

The choir sang,

Arise my soul arise

Shake off thy guilty fears.

PREST. GEO. Q. CANNON

Read a report from the Young Ladies Mutual Improvement Associations. He also presented the following names as additional missionaries, who were unanimously sustained by the vote of the entire Conference.

SCANDINAVIA.

Andrew L. Anderson, Ephraim
Thos. C. Christensen, Mt. Pleasant

SOUTHERN STATES.

Landon J. Rich, Paris

SANDWICH ISLANDS.

Martin Hansen, Fillmore
James B. Rhead, Coalville
Franklin W. Marchant, Peoa

NEW ZEALAND.

Alma Greenwood, Fillmore

PRESIDENT GEORGE Q. CANNON

Then presented the Authorities of the Church, who were unanimously sustained by the unanimous votes of the Conference as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles:—Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles, John W. Young and Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church, John Smith.

The First Seven Presidents of Seventies, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Bates, John Van Cott, Wm. W. Taylor.

The Presiding Bishop of the Church, Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, The Twelve Apostles, their Counselor and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson as his assistants.

Truman O. Angel as General Architect of the Church, and T. O. Angell, Jr., and W. H. Folsom as his assistants.

As Auditing Committee.—W. Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

APOSTLE MOSES THATCHER

Said: I crave an interest in your prayers that I may be able to speak so as to be heard, and be influenced by the spirit and power of God. Said he was first called to go on a mission to Mexico in October, 1879. He went to the City of Mexico, and by the power and authority of the Apostleship, he opened up that mission, and dedicated that land for the introduction of the gospel. He and his brethren had not proclaimed the gospel in that country as was customary in other lands, there not being so much religious liberty there as many supposed. However they were received by government officials and others with much courtesy and kindness. They did not go there to tear down and make war upon the established religion of Catholicism, but presented to the people that system of religion which they were sent to promulgate. As ministers of the gospel the Elders were selected from the field, from the shop and from the anvil to go forth to the ends of the earth without purse and scrip. He had known many Elders of this Church who were comparatively wealthy, and surrounded by every earthly comfort, who were willing to lay down every consideration and start to any part of the earth to preach this gospel and cheerfully submit to the finger of scorn being pointed at them, and to be almost universally regarded as totally erratic in their doctrines and practices. But we know from God, our heavenly Father that this kingdom will grow and become the glory of the whole earth, and bear universal rule and dominion, and that it will extend to all people true liberty, and therefore we are willing to forego the society of our families and the comforts of home to labor for the interests of this great work, and for the love we bear to humanity. We have learned that we cannot hate man and love God. Therefore we are willing to go forth and bear a

faithful testimony to our fellow man to point them the way to salvation. The inhabitants of Mexico, though a dark and benighted people, are nevertheless a remnant of the house of Israel, and he felt satisfied that with that people the scripture would yet be fulfilled, that a nation would be born in a day. Quite a number had been baptized already. Two branches of the Church had been organized. He then made some interesting remarks, as follows, about his co-laborer:

Before sitting down he might refer to a matter for the consolation of the friends of his young companion, Elder Feramor Little Young. He was not entirely well when he left the City of Mexico, but it was believed by himself and by the speaker and all of their friends, that a change of climate would do him good, the speaker himself being under the impression that he was slightly affected by malarial fever or with chills and fever. He stood the trip very well from the City of Mexico to Vera Cruz, a distance of 263 miles. On arriving at that city they ascertained that owing to the prevalence of stormy weather they would not be able to board the steamer that day. On the following morning they boarded the steamer *Knickerbocker*, bound for New York. Having to deliver some freight on the southwestern part of the Gulf, they were thrown out of their way some 300 miles, and in consequence lost 36 hours. But Elder Feramor Young seemed to be about as strong there as he had been when he left the City of Mexico. But shortly after reaching Campeche, it being extremely warm, we could notice an increase of fever, and in the evening he spoke to him in regard to his own feelings. Brother Thatcher did not then think him a sick person; he did not think his missionary companion was about to leave him. But when he asked him in regard to his own feelings, he replied—he then had not retired to bed and was able to move around the deck with as much freedom as he had ever done—when he asked him his feelings, he replied, "I think the Lord will call me home." The speaker chided him for that remark, kindly, and told him that it did not so appear to him. He was a servant of God, and he had been working in the name of the Lord, and had he not faith in God and in the promises that had been sealed upon his head? To this Brother Feramor replied: "If it is right for me to return, I should like to return; for I have learned enough and witnessed enough to be willing to make a covenant with God to devote all my life to the work of the ministry." But he never, to the speaker's mind, manifested any faith in regard to his return. He was called by the servants of God as a humble missionary to those that are in darkness in the land of Mexico; he was called by the power of God to labor behind the veil. It was not within the speaker's power to save him. He prayed for him; he laid his hands upon his head; he pleaded with the Lord in his behalf; but Elder Feramor Young was called by the power of God to labor behind the veil. He had every care and attention that could be bestowed upon him under the circumstances. The speaker would never forget the kindness of the captain of the steamer, and of the officers and passengers of that ship. They were uniformly kind, they did everything they could to relieve him from the fever with which he was afflicted. But it was not so to be. Feramor Young had lived a pure life. He was pure as mortal could be. He had never yielded to temptation; strong drink had never passed his lips; tobacco in any form had never been used by him; he never had used a blasphemous word in his life; he was humble, he was pure, he lived and learned how to die that he might live again never to die. Feramor L. Young was as well prepared to pass behind the veil as any young man the speaker had ever known in Israel, and he had never complained that God chose to call him. He had prayed for his mother, for his brothers and sisters, and for his kindred; but for him, God had called away his spirit, and it remained for his mortal remains to be consigned to the deep. Brother Thatcher could feel in his heart that it would have been a consolation to his mother and to his brothers and sisters if he could have brought his body back to them, so that they might know where his body was lying, but it was not possible, the means to accomplish that end was not upon the ship. The disposition was in the heart of the cap-

tain to do it, but it could not be accomplished. They were five days from the city of New York, in a climate which acted very differently from our own climate. The captain kindly had the ship stopped about 20 miles from the Florida coast, and after passing the Jupiter inlet light-house, on the coast of Florida, they took the latitude and longitude correctly. Lat. 27° 09', long. 79° 47'. The passengers and ship's crew and all on board were called around the mortal remains of Elder Feramor L. Young, and the speaker took the liberty of telling them where they had come from, who the deceased's father and mother were; that he had left his business, left his bright prospects at home to go to those who are ignorant of the gospel of salvation. He bore a faithful testimony to the purity of the deceased young man's life, and his remains were consigned to the deep. It, however, made no difference to the captain, crew and passengers of that vessel when they found out who and what they were; for as much sympathy was extended after they knew they were "Mormons" as they had extended before. A few years ago such a thing would have been unusual. Prejudice against the "Mormons" was, at one time, so great that they would have been deserted even under circumstances of this kind, but thank God, things are changed; thank God we live in a day of enlightenment, and notwithstanding the press and the pulpit had been used against this people, they were now representing themselves. And the boys who are heirs to the everlasting covenant, who have received their washings and anointings here in Zion go forth in the power of God, they spoke as men having authority, and they have an influence; and greater is the influence of their example than the influence of their words. We met young men in Mexico of education and wealth, but when we talked of the doctrines we practised in regard to morality they were astonished and said that if that was part of our religion they could not subscribe to anything that required so much sacrifice. They could not believe that men could leave their mountain homes and be what they profess to be; they could not believe that men could leave their wives and look upon women in the world without lust in their hearts. But before they left the City of Mexico these same young men could come to them and say—"We have come to your rooms in evenings during the week, we have seen you upon the Sabbath day, but we have never known you to be where you should not be. Your example has been stronger than your testimony." The speaker concluded by invoking the blessing of God upon the large assembly and upon all Israel, together with the family of his deceased companion, and bore testimony that although his body now rested in the ocean he would come forth in the morning of the first resurrection, and that his brothers and sisters left behind might do well to follow so bright an example.

He then bore testimony to the truth of this great work, and blessed the Saints in the name of the Lord.

PRESIDENT JOHN TAYLOR

Said we had listened to some valuable instructions during this Conference. God had spoken from the heavens, and had revealed the everlasting gospel. This Priesthood and the principles of the gospel were the gift of God to man. They did not originate with man. This Priesthood has a commission to proclaim the gospel to all people and nations of the earth, and they felt vastly different to those who would persecute and scatter all that would not bow down to their peculiar views and notions. God feels after the welfare of all the human family, and the truth is not confined to a peculiar few. All who are in possession of the spirit of the gospel, not only have the love of God in their hearts, but the love of man also. And although we as a people may be persecuted on account of our religion, if the love of God burns in our hearts, we shall have no disposition to retaliate. This gospel imparts the Holy Ghost, which Holy Ghost takes of the things of God and shews them unto us. Most of the human family are opposed to revelation, and are not, and have not been for centuries acquainted with the saying, "Thus saith the Lord." The Gospel is calculated to bring man into communion with the heavens and make men free as God is free, to lead them in the way whereby they may be purified and not

corrupted. We have learned that it is the height of human happiness to observe and carry out the commandments of God. God is interested in this kingdom, angels are interested in it, and men of all past ages and dispensations are interested in its advancement and ultimate triumph. This Gospel and Priesthood bring us in communion with God and angels, and minister in heaven as well as on the earth.

He then spoke of the necessity of building Temples, that our fathers who have died without the knowledge of the gospel may be looked after and ministered unto, hence the necessity of being under the direction of the Almighty in everything we attend to in the duties of the Priesthood. To all those who have devoted their means and labor in the erection of Temples, he felt to say, God bless you. And if we could hear what was taking place in the heavens we would hear a chorus of amens, for the heavens are interested in the work we are engaged in.

It devolves upon us to send the gospel to every creature. For this we have a First Presidency, the Twelve Apostles and all the other organizations of the Priesthood. We will do this work in the name of the Lord, and let all Israel say amen (the congregation responded with a hearty amen). We will build this Temple. Let us finish it. The world know nothing about temples. They would not know how to use them if they had them. If they were to get possession of the Temple when completed they would not know how to administer therein. We do not wish to injure men who oppose us. Such people injure themselves more than others can hurt them. In opposing the principles of right and human liberty they return to the ways of barbarism. Many things present themselves that I would like to pour on this congregation, but we have to do those things by degrees.

What do we think about this government? We think the Constitution was given by inspiration, but many appear to be apostatizing from its principles. The government is good enough, the fault is with some of those who administer it. It is becoming a question as to whether some of the people can be accorded the freedom which the Constitution guarantees to them. Some talk about our marriage system, and it might be supposed from their animadversions that we are corrupt, which is untrue. If we were disposed we might say something about our traducers that would show them up in their hideousness. We respect female virtue. We know that many of those who have come here to regenerate us have not manifested that kind of a disposition. We will, so far as possible, protect the rights of all people. If people choose to traduce us we can surely afford to tell the truth about them. Talking of saloons. If other people patronize them, let the Saints leave them alone. If they do not they will not long be Saints. If corruptions are introduced among us and they are sustained by those who should sustain the law, shun them. A day of reckoning is at hand. God begins to afflict the nations and these things will increase. Let the Elders of Israel be alive to their duties. May God sustain all men everywhere who uphold human rights and human freedom. We want no Nihilism or other secret abominations among us. If this nation does not repent the hand of God will be upon it. May God bless the rulers of this nation who rule in righteousness and confound those who do not. May God bless all Israel.

Conference was adjourned until April 6th, 1882, at 10 a.m.

The choir sang an anthem,

Give ear to my words, O Lord.

Benediction by Patriarch John Smith.

GEORGE GODDARD,
Clerk of Conference.

IN MEMORIAM.

FERAMORZ LITTLE YOUNG, whose death at sea was announced in last evening's NEWS, was the son of the late President Brigham Young and Lucy Decker Young, and was born in this city September 16, 1858. He was reared among the Latter-day Saints, received a good education, attending the University of Deseret, and when scarcely sixteen years of age was sent to the Naval Academy at Annapolis, Maryland, starting Sep-