

the young men and young women of Israel; let it be the desire of your hearts to imitate the virtues of your parents and of all good men and women, keeping your bodies and spirits pure before God and man.

Then, we have our Sunday Schools and many of our brethren and sisters in this direction are doing a good work. I would advise the superintendents of Sunday Schools to endeavor to collect the best talent they can to teach and instruct our children. What greater or more honorable work can we be engaged in than in teaching the children the principles of salvation? You that are diligent and that give your hearts to these things God will bless, and the day will come when the youth of Israel will rise up and call you blessed.

Then with regard to our common schools, let us try to instruct our youth as best we can, and get the best of teachers, men and women of intelligence and education who are not only moral, but good Latter-day Saints; men and women who are not only capable of imparting to our children the rudiments of education, but who are also capable of teaching them the laws of God as he has revealed them for our guidance. And when you get good teachers you should appreciate them, and you should co-operate with them in their endeavors to teach our youth; and then see that they are properly remunerated for their services.

Some people talk about the great ignorance of the "Mormons." In regard to education we are the peers of the United States. We, it is true, do not possess such notable academies and Universities as may be found in the great centres of our nation, but official figures show our educational status to be above that of the average of the United States. And I may add, that our grade of literacy is higher than that of the nation. When we take into consideration the fact that we have not received one penny from any outside source, while the leading institutions of learning have realized millions, yes scores of millions of dollars to enable them to educate their youth. This is something that we have a right to be proud of. Then let us continue to encourage education; and let our trustees be alive to supply the school houses with all the necessary charts and books; let them not feel niggardly in regard to these things. And above all, let everything we do conspire to advance the interests of the Church and Kingdom of God upon the earth.

I feel like saying, God bless you, my brethren and sisters. And God bless Brother Budge, who is doing a good work in England, and who, by the way, will be back among you very shortly. And God bless Brother Hart and Brother Osmond, and the High Council, and the Bishops and their Counselors, and may God bless the Elders and the Seventies, and the High Priests, together with the Relief Societies and Mutual Improvement Associations; and may God bless all men who love Israel, and who are desirous to keep the commandments of God; and the Lord help us to be true to our religion, and true to our God, and true to our integrity, that we may be saved ultimately in the Celestial Kingdom of God. I ask it in the name of Jesus. Amen.

ELDER ERASTUS SNOW

Then made the following Remarks:

I FEEL that we have had a feast of fat things this morning; that the remarks made by President Taylor have been replete with genuine truths, and full of instruction and counsel, and that blessing will abide with all those who permit these instructions to find place in their hearts and understandings.

While President Taylor was treating upon the order of the Priesthood, the history of which has been given in the Bible through Moses, and also in certain revelations given unto this Church through the Prophet Joseph Smith, he awakened a train of reflection that carried the mind back from the time of Moses to that of Abraham, Noah, Enoch and Adam. Adam was the first man appointed of God as the ruler of the earth; with him it was said, thou shalt have dominion over the earth and over the things therein. And as he began to multiply and replenish the earth, and as his children and their families increased in the land, there was a right of dominion given; it was called the birth-right, and it belongs to the first-born of the sons. And this seems to have been

an order existing in the heavens even before Adam. For it is written of Jesus, the Lamb of God, that he was the first-born of many brethren. Moreover, his rights of dominion as the first-born continued with him because he loved righteousness and hated iniquity; therefore was he anointed with the oil of gladness above his fellows. But notwithstanding his birthright, had he not loved righteousness and hated iniquity, and exercised his rights and his dominion in connection with the powers of heaven and the principles of righteousness, he would not have been chosen nor have received this anointing with the oil of gladness above his fellows. But because he did exercise it rightly, and pleased his Father, he was chosen, as was his right to have been, or, I will say, his privilege rather, because he honored his birthright, and, therefore, he was anointed above his fellows, and became the Chief Apostle, the High Priest of our profession, the Son, the mediator between us and the Father.

The same principle fell upon Adam's children; and hence Cain, being the first-born of his father's family, according to the Bible account, might have been the head of this Priesthood, under his father, holding the right by birth; but instead of exercising his birthright on the principles of righteousness, and in accord with the powers of heaven, he was befogged and understood not his true position; and his offering was not accepted. But Abel, his younger brother, who was meek and lowly of heart, and who sought the inspiration of the Spirit, was led to bring as his offering the firstlings of his flock, which were a true representation of the Lamb of God; and besides, the offering was made in the true spirit of his ministry and priesthood, therefore it pleased the Father, and he accepted it. Then when Cain found that his offering was not accepted, and his brother, Abel's was accepted, Satan tempted him, and entered into him and led him into the way of all apostates—he became possessed with the spirit of murder. I mention it as the first apostasy of which we have record after the fall of man, through it Cain lost his privilege as first-born, and the blessing fell on one more worthy, and the rights of the priesthood passed to the next son of Adam, which according to Bible record was Seth, who magnified the Priesthood, honored his birth-right, and held the blessing of the Priesthood, which was sealed upon him by his father; and from him it descended upon the righteous of his posterity.

There are many instances, from that time forward, of which the scriptures speak of this birthright continuing among the descendants of Seth, until it came to Noah and his sons, of which sons Shem received the blessings pertaining to the priesthood. Abraham came through Shem, and the Savior came through this lineage; and through this blessing of Noah upon Shem, the Priesthood continued through his seed; while the offspring of Ham inherited a curse, and it was because, as a revelation teaches, some of the blood of Cain became mingled with that of Ham's family, and hence they inherited that curse.

Now we will pass by the places in the Bible which speak of this birthright until we come to Isaac, the son of Abraham, and to Jacob, the son of Isaac, who bought the birthright of his brother Esau. From the story that is told of Rebekah helping her son Jacob to get the first blessing from his father Isaac, on purpose to secure the birthright from his brother Esau, many would be inclined to think that deceit, dishonesty and unrighteous means were employed to secure it, and they perhaps wonder why it should be so. This was really not the case; it is only made to appear so in the eyes of those who do not understand the dealings of God with man, and the workings of the Holy Spirit to bring about His purposes. There was neither unrighteousness in Rebekah nor in Jacob in this matter; but, on the contrary, there was the wisdom of the Almighty, showing forth his providences in guiding them in such a manner as to bring about his purposes, in influencing Esau to transfer his birthright to Jacob, that He might ratify and confirm it upon the head of Jacob; knowing as He did that Jacob and his seed were, and would be, more deserving of the birthright, and would magnify it in its true spirit. While Esau did not sense nor appreciate his condition and birthright; he did not respect it

as he should have done, neither did he hearken to the counsels of his father and mother. On the contrary, he went his own way with a stubborn will, and followed his own passions and inclinations and took to wife one of the daughters of the Canaanites whom the Lord had not blessed; and he therefore rendered himself unacceptable to God and to his father and mother. He gave himself to wild pursuits—to hunting, and to following the ways of the Canaanites and displeased the Lord and his parents, and was not worthy of this right of seniority. The Lord therefore saw fit to take it from him; and the mother was moved upon to help the younger son to bring about the purpose of the Lord, in securing to himself the blessing through the legitimate channel of the Priesthood. And as you know, his father was induced to bless him and confirm this blessing upon him.

Now, whilst all these instances in Scripture recognize the right called the birthright that has descended from the beginning, the same principle is exhibited in all those instances set forth in the revelation read by President Taylor—that none can hold these rights of the Priesthood except in connection with the powers of heaven, and cannot be exercised only on the principles of righteousness; and all who fail to exercise these rights on the principles of righteousness and in connection with the powers of heaven subject to its counsels and directions and laws, forfeit their birthright, and the right passes to another.

We have another instance of this kind in Reuben, the eldest of the twelve sons of Jacob. We find that the birthright passed from him. He committed a transgression which offended the Lord and offended his father, and it was of such a character that it could not be passed over with impunity; and the birthright was taken from him and given to the sons of Joseph. We find it explained in Chronicles, that because Reuben defiled his father's bed, the birthright was taken from him and given to the sons of Joseph; and the Priesthood was reckoned after that lineage, though Judah prevailed above his brethren to this extent, that through him came the Chief Ruler of Israel, while unto Ephraim, the son of Joseph, was given the keys of the Priesthood—or these rights that apply to the birthright. Of the two sons of Joseph—Ephraim and Manassah, the Lord said, Manassah shall be great, but Ephraim shall be greater than he; and he shall become a multitude in the earth. And when the Patriarch was blessing Joseph's two sons, though he was blind, he was careful to cross his hands in blessing the boys. Joseph observing what his father was doing, informed him that he was putting his right hand on the head of the younger boy, but the old man replied, I know it, my son. The Spirit of the Lord prompted him to do as he did—to confer the greater blessing upon Ephraim, the younger brother. It was for this reason that God spake through the mouth of Jeremiah concerning the gathering of Israel: "I am a father to Israel, and Ephraim is my first-born." That is according to his purposes. He acknowledged and re-confirmed this birthright upon Ephraim the younger of the two sons of Joseph, when he referred to the dispensation of the fullness of times and the ushering in of its great work—when the Lord should set his hand to gather His people, and be a father to Israel, even to Ephraim His first-born.

Now, the Levitical Priesthood referred to was not a new Priesthood. We do not understand it to be an order of the Priesthood instituted at the time Israel was in the wilderness of Sinai, but that it had been from the beginning a part of the Holy Priesthood, an appendage, or a subdivision, or branch of the same Priesthood. The rights of this descended from father to son, among the first-born, unless the first-born failed to appreciate it and exercise it in righteousness. In that event it passed to one of the others.

We see the same principle set forth when the Lord commanded Moses to take the tribe of Levi and set them apart to be Priests. He told them the reason. Now, said He, I have claimed the first-born of all the families of Israel as my own. When I sent forth my angel to smite the first-born of the sons of Egypt, I caused mine angel to pass by the families of Israel, that he smite not their first-born. In remembrance of this He instituted the ordinance called the Passover, to preserve in the minds of the Israelites the occasion when the Lord

passed over their first-born, while the first-born of the sons of Egypt He caused to be slain. For this reason, He said, I have consecrated the first-born as mine own; and now, said He to Moses, I will take from the tribes of Israel the house of Levi, and you shall consecrate them to officiate, etc. This principle has continued from the beginning. We see it exemplified in the calling of the Lamb of God, who was the first-born among many brethren, and was in all things obedient to his Father; who loved righteousness and hated iniquity, and was therefore chosen and anointed with the oil of gladness above his fellows. So in after years, those who in like manner exercised their birthright in connection with the powers of heaven, and on the principles of virtue, integrity and righteousness had these rights confirmed upon him. But in no case, when acting unrighteously, were they chosen to receive the confirmation of the ordinances of the Priesthood. In the days of Eli, who permitted his sons, who were heirs of the Priesthood, to set bad examples and work iniquities in Israel, God held the father responsible for their course, and He destroyed both Eli and his sons, and raised up another in his place.

The article read in your hearing from the Doctrine and Covenants shows most clearly that the rights and blessings and keys of this Priesthood can only be held and exercised in connection with the powers of heaven and on the principles of righteousness. It is most beautiful to contemplate. It is like apples of gold in pictures of silver.

And that God may enable us to preserve these things in our hearts; and that we may attain to all that He has prepared for us, is my earnest prayer, in the name of Jesus, Amen.

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE.

AMERICAN.

NEW YORK, 2.—From the *Public*, March 3d: There was no panic in business outside of New York, last week. The stringency did not last long enough to spread to other cities, and there, as here, the legitimate dealings show a large increase in the exchanges at every city, except one. The largeness of the increase at Boston, Philadelphia, Chicago, and some other cities, and the fact that these exchanges result from dealings at a considerably lower range of prices than was seen this time last year, indicate that the expansion in quantities of the products exchanged has been great. It is impossible to judge how large a part of the exchanges at New York, last week, were due to operations in stocks, because the most important feature here was the violent disturbance of loans of all kinds; while the banks were calling in loans amounting to many millions every day, and money to a large amount, was borrowed daily from private lenders. The volume of these transactions bore no inconsiderable proportion to the cost of all the stocks sold; yet it is impossible to estimate to what proportion the loans thus shifted on call was due to other operations than to securities on the usual basis. Some 2,937,941 shares having been sold during the week ending Thursday, and at an average price certainly below \$75 per share, the amount of exchanges not due to such transactions would be estimated at \$703,287,446 for the week ending Saturday last, but it is probably somewhat less because the charge of loans was nearly disproportionate to the sale effected. There is no sign of unsoundness in business in any part of the country. Even in California, the volume of business is increasing without a revival of the unhealthy speculation which formerly marked exchanges at San Francisco. The remarkable increase in the amounts of payments is more encouraging because in hardly any branches of merchandise have the recent speculative dealings been unusually large.

SAN FRANCISCO, 1.—In the trial of young Kalloch for the murder of Charles DeYoung, the defense opened to-day. Great interest was manifested, for while the prosecution followed in the course of all previous knowledge of the tragedy, the line of the defense has been a fruitful subject of speculation. Highton, counsel for the defense, in his opening, announced his defense to be, first, on technical grounds, the prisoner having been once before

placed in jeopardy and discharged, according to the court records; second, self-defense; third, transitory mania. Counsel expected to prove that from what had before happened and was known of the character of DeYoung, the prisoner was in reasonable fear of his life; that on the day of the tragedy the prisoner had had an interview with a friend of DeYoung, and had made an appointment to meet the deceased, with the view of making arrangements to stop the publication of pamphlets reflecting on the prisoner's father, the condition being that in the event of its suppression, the elder Kalloch would not prosecute DeYoung for the attempt on his life; that soon after prisoner became aware that the pamphlets were being circulated he went to the *Chronicle* office in an agitated state of mind, observed the threatening expression on DeYoung's face and a motion to draw a pistol as he entered, and that drawing his pistol both fired simultaneously. He proposes to vindicate the testimony of Clementshaw, who was sent to the penitentiary for perjury in swearing at the preliminary examination, that DeYoung fired the first shot. At the close of the opening address a number of witnesses were examined as to the good character of the prisoner previous to the tragedy. The court room was crowded, and great interest was manifested.

WASHINGTON, 3.—Senator elect Miller, Senator John P. Jones and Representatives Page and Pacheco called on General Garfield to-day and unitedly urged the claims of the Pacific Coast to a representation in the cabinet. The name of ex-Senator Sargent was most prominently suggested, but it is understood that in the course of the conversation Messrs. Jones, Miller and Pacheco expressed their high regard also for Representative Horace Davis, and said, in effect, that his appointment to a cabinet position would also be acceptable, if the President elect from any reason considered him the most eligible selection. General Garfield made no decision or definite response to the remarks of the members of the delegation, but they came away with the impression that the rival claims of the States and sections of the country east of the Rocky Mountains will absorb all the cabinet positions, and that there is very little chance at present for any appointment from the Pacific Coast. The best informed opinion as to the composition of Garfield's cabinet seems to-night to settle down upon the following: Blaine of course for Secretary of State, Wayne McVeagh of Penn., for Attorney General, Robert Lincoln, of Illinois, for Sec'y of War, Levi P. Morton, of New York, for Secretary of the Navy, Senator Windom, of Minn., for Secretary of the Treasury, Senator Kirkwood for Secretary of the Interior, and Charles Foster Postmaster General, as fixed and positive. Kirkwood's appointment as Secretary of the Interior is based upon the belief that his position will first be offered to Senator Allison, and be declined; and Foster is considered probable but contingent upon other matters which are still unsettled. There is no doubt that Morton has been offered the Navy department portfolio, but his acceptance is by no means certain, and if Senator Conkling insists upon New York being given a more important representation in the cabinet or none at all, the whole slate, except the first three names upon it may yet be broken. In this event there is still a possibility that Morton may be assigned to the Treasury Department, and it is also believed by many that Kirkwood will be dropped in order to give the Treasury portfolio to Allison.

WASHINGTON, 3.—The special cabinet meeting held to-day, the last of the present administration, was devoted principally to the consideration of unfinished business. A number of commissions were signed this afternoon.

All of the family vacated the executive mansion excepting the President and Mrs. Hayes. They remain until to-morrow.

The executive department closed early to-day. There was no business after 12 in the war and navy departments.

The executive departments all close to-morrow, inauguration day being a legal holiday in the District.

The gains and losses of the several States by the apportionment bill, passed to-day, are: Gains—Arkansas 1, California 2, Illinois 1, Iowa 1, Kansas 3, Kentucky 1, Massachusetts 1, Michigan 2, Minnesota 2, Mississippi 1, Missouri 1, Nebraska