

ourselves from the world as that
med in the hymn sung this morn-
ed in the text I have read to you.
ave heard the ministers of
et acts preach, and have read
emarks of Paul upon the resur-
on of the dead. We
wondered why the dead
left in the peculiar position
ich the ministers seemed in-
teleave them; why the thousands
nd never heard the Gospel in the
ould never be permitted to hear
t. We asked our ministers re-
g the turning the hearts of the
s to the children, and the hearts
children to the fathers and were
sed because they could not ex-
ins matter. But when the hum-
tter-day Saint Elder sat by our
e teaching the Gospel to us, we
d that in heaven we had a father
mother. This principle had been
ed to the world through an un-
d youth, but the wise and learned
t understand it. It was revealed
h this youth that God would not
an the dead without according
n the same opportunities and
which the living enjoyed.
The principle won our hearts to an
which no other doctrine had
d were not so entirely new to us,
hen we learned the doctrine of
on for the dead our hearts were
ened and we said in joy, "God is
d just." We knew that those
e loved, who had died without
wledge of the truth, would not
ever shut out from the light of
n. This doctrine turns the
s of the children to the fathers,
se it impels us to erect temples
to perform for them vicari-
the ordinances and sealings of
ospel. The world cannot under-
why people converted to our
should sever the ties of
and kindred, and forsake
ort and ease, to gather with
hurch in a far-off land. But the
ation which had touched our
s, showed to us that in the land
n there was a work to do for our
We were shown that the un-
ered dead were not forgotten
hat the sealing of parent and
from generation to generation in
broken chain, was a scheme for
salvation of the whole of our race.
persons in this country and in
ld world have wondered why, in
ames, records of baptisms were
u the churches, and why, in our
country, so many persons have
ted so much time and labor to
iling their genealogies. Those
have done this have not under-
d the doctrine of turning the
s of the fathers and children to
other as we do, but they have
acted upon by an inspiration
h has impelled them to perform
work.
re I to take those of this congrega-
who have embraced the Gospel,
ask them the questions, why are
ere? What led you to leave ac-
tions dear to you, and face the
s which you knew were incident
e life of a Saint, what would you
er? You would say: "It was
ey which God urged. It was be-
e I had it shown to me that it
ecessary that my father's house
ld be set in order, and that the or-
nces of the Gospel should be per-
ed for its members."
was this work for the dead which
op Milner thought a most won-
erful feature of the faith of the Lat-
ay Saints. That God should have
aled, through an unlearned boy,
principle that whether living or
all men could act upon their
ey in accepting or rejecting the
el, was a most wonderful thing
ons present here today who are
amiliar with the religion of the
er-day Saints, may ask, "Where
ou find evidence of the truth of
doctrine that the dead have the
el and the opportunity of being
d by it, extended to them?" In
ver I would say, remember the
pture I have read, and remember
the Scriptures teach and all
stias believe that the Gospel em-
es the principle of vicarious work
one person may do for another
which will give the latter an op-
unity to be saved.
e read of a certain man who went
e Savior by night and asked what
ust do to be saved. The reply
"Except a man be born of the
r and of the spirit he can in no
enter the kingdom of heaven."
this apply to all men?
On another occasion, another
on asked a similar question of the
or, who, in reply, told him not to
steal, and laid down the moral
to him. On another occasion the
or made the declaration that "ex-
a man be born of the water and
e spirit he cannot see the kingdom
od." What then is to be done
the millions of dead, who never
such a privilege as this in the flesh?
has provided a means and a plan
for their redemption. The servants of
who were made ministers of the
h while in the flesh, in former dis-
ations, and in this, and who have
sent to preach to them that are
—"that they might be judged ac-
cording to men in the flesh, but live
according to God in the spirit."
ey are to be judged as we are, upon
plan of justice, equity and truth,
according to the manner in which
they exercise their agency. The apos-
les said distinctly that men that
dead are to be judged as those in
flesh are. They are to have the
privilege of the Gospel and of the
emption brought out by Christ that
we have. The other day a brother
ad in this stand, a vision showing

the different degrees of glory which
the human family will inherit. We
have not all been equally faithful or
diligent. We have not all acquired an
equal degree of knowledge or intelli-
gence, and we will be rewarded ac-
cording to our works, on the principles
of honor, truth, justice and equity.
Through the whole Gospel there runs
the principle of vicarious atonement.
Those who are living are re-
deemed through obedience to
law, and the Lord led Paul to ask "If
the dead rise not why then are ye ba-
ptized for the dead?" What a thrill of
joy is caused by the invitation which
God extends to us! "Come my son,
enter the house of God, and thence
receive for your fathers and kindred
who are dead the ordinances of salva-
tion which they had no opportunity to
receive while living."
Let those who look with prejudice
and opposition upon the Latter-day
Saints, consider the system of religion
which we teach. Remember that we
believe in a system which is calculated
to do away with licentiousness and
corruption among society in the flesh,
and accomplish the salvation of those
who are dead. We are not the enemies
of any of our fellow men. We only
desire to serve God according to
the principles we believe God has re-
vealed to us; to do our duty to each
other, and all men. I would be glad to
see my country blessed and to see it
grow and flourish; and I am grieved
when I see a disposition among my
countrymen to blunder any in the ex-
ercise of their worship.
Go to your homes ye Saints; obey
the laws of your country to the best of
your ability, and pray that the same
privileges may be granted to you which
the Catholics and Protestants among
your countrymen enjoy. Remember
that while we are in the world we can
not enjoy in full those blessings and
privileges which we will be permitted
to enjoy when the work of God is made
dominant in the earth.
ELDER ADAM H. CANNON
addressed the Conference. Following
is a synopsis of his remarks: My
brethren and sisters, I have certainly
felt greatly to rejoice this morning in
listening to the testimony of an Apostle
of the Lord, and I could not help but
think while he was speaking that the
testimony which he bore concerning
the great Gospel plan of redemption
would stirle many of the professed
ministers of the Gospel. Could they
but hear it and realize in a full
measure what God has revealed in
these last days, they could not
help but acknowledge, if they were
earnest, that Joseph Smith received
this knowledge or had prom-
ulgated this doctrine, the knowledge
must have come from God, because it
is without the power of man to pre-
pare such a beautiful structure as the
which has been partially explained to
us this day. It is a plan which is de-
signed to bring salvation unto all who
have lived upon the earth; who live now
or who will yet come to this sphere.
No wonder then that we are called a
peculiar people, and that we have be-
come distinct among the nations of the
earth when such doctrines as these are
accepted and believed in by us as a
people. God had said that He would
make of us a peculiar and distinct
people and He has done so.
We have doubtless been astonished
at the effect the preaching of the Gos-
pel had upon us and upon those whom
we lived amongst. While they of our
kindred, our brothers, our sisters, our
parents, our children could not see the
beauties of the Gospel, there was
within our hearts a burning and un-
rest, which we could not overcome
until we had accepted of the doctrine
and obeyed the ordinances of the Gos-
pel. Immediately upon its reception
we became distinct from those sur-
rounding us. We were singled out and
frequently our nearest and dearest
friends became our bitterest enemies.
It seemed that there was no indig-
nities too great to be heaped upon those
who received this Gospel, that heard
the word of God. No matter what our
lineage may have been, when we joined
the Church our best friends turned
against us. All rights were taken
from us. We were considered unwor-
thy to receive the privileges enjoyed by
human beings. This is one of the
characteristics attending the accept-
ance of the Gospel of the Son of God.
Jesus says: "If ye were of the world
the world would love you, but because
ye are not of the world, but I have
chosen you out of the world, therefore
the world hate you." This is also in
fulfillment of the saying of the Apostle
Paul wherein he says: "Ye who walk
godly in Jesus shall suffer persecu-
tion." Not only is that fact true with
regard to individuals but it is also ex-
emplified in the community as a whole.
If we remain as Latter-day Saints we
are a distinct people. We are sepa-
rated from the world by a chasm
which we cannot bridge. One great
cause of alarm today in the midst of
this people is the fact that we are be-
coming more like the world, we are
uniting with them. I believe it a
truth, and give it as my individual
opinion, that we cannot, my
brethren and sisters, become
as the world without losing
the Spirit of God, or else without lift-
ing them up to the plane upon which
we stand. There are other evil phases
that we see today in our midst and
which confront us.
One of them now comes to my mind;
it is the associations which are
going on among our young peo-
ple and which threaten us with
disaster. There is not that fear
and love for God among our
young people that we saw a few years

since, nor that respect for the ordi-
nances of His Gospel. There was a law
given to ancient Israel which says,
"Neither shalt thou make marriages
with them. Thy daughter thou shalt
not give unto their sons, nor their
daughters shalt thou take unto thy
sons, for they will turn thy sons and
daughters from thee and they will bow
down and worship images and become
idolaters."
This is the law given to ancient
Israel together with all others given to
Moses, and it has been repeated to the
Israel of the latter days, for we are
the offspring of Abraham and of Jacob,
and we are the inheritors of the bless-
ings as well as the curses which were
pronounced upon Israel according to
their obedience or disobedience to the
laws of God. This law is binding upon
us today and is essential. We had to-
day that our young people, many of
them born and reared in the Church,
and who are heirs of the cove-
nant and Priesthood, are
not receiving these blessings
from God which are to be obtained in
the House of the Lord. Marriages
are taking place with those not of our
faith, and I tell you, brethren and sis-
ters, it is my belief that if this thing
continues destruction will attend the
people of God. Watch the course
that these young people pursue, and
you will find trouble and ruin will fol-
low them. You remember the case of
Samson, a mighty man before God, but
when he took to himself a wife of the
Philistines his power was lost and he
was made to suffer. Solomon, the great
king, and the wisest man perhaps that
ever lived, took unto himself wives
from another nation, those not of his
faith and they turned his heart away
from God and he became an idolater.
This is one of the evils of the pres-
ent day, and another was mentioned
yesterday. Fashion and vanity are
growing up in the midst of the people
and drawing more away from the
Church than all the trouble and persecu-
tion that was ever heaped upon it.
There is a great deal of
social distinction among the Lat-
ter-day Saints. The hearts of many
are going out after the mammon of un-
righteousness, we are looking upon
the good of the earth. We are not list-
ening to the words of inspiration and
the counsels of the servants of God as
we should do. How was it in the
days of trouble and trial when the
people were driven from their homes
in Nauvoo? They were anxiously
seeking for counsel. They were ready
to make any sacrifice. But do we ask
for counsel regarding the selling of
our lands? If we do, do we carry it
out?
After we came to these valleys an
army came up to destroy us. Presi-
dent Young's was the voice of God to
us. We listened to his counsel. He
advised us to leave our homes
and go where we knew not, and we
were ready to carry out that com-
mand of God given to us through His
servant. We were ready then to receive
instruction and counsel, and had no
need to be urged to follow the servants
of God then. But a day of prosper-
ity has dawned upon us. Who seeks for
counsel or asks an Apostle of the Lord
what to do with his or her property
when they are offered an enormous
price for it? Do they go and ask in-
counsel if they are going to sell? In
they do and receive counsel not to sell,
do they follow it?
No. In short, in such matters, in
financial affairs, we consider ourselves
quite equal with the Lord, Himself.
God speaks to these persons whom we
sustain as Apostles, Seers and Rev-
elators to the Church, and it is my feel-
ing, brethren and sisters, that we
come down to the deepest humility and
be willing to seek for and follow coun-
sel. We should say in our hearts as
with our lips: "Search me, O God, and
if I am not pure then purify me;
cleans me from every impurity." We
will be scourged, will be whipped, will
be driven, hunted and harassed until
we comprehend what the Lord require-
of us and learn obedience to His laws.
And you, young people, you young
Latter-day Saints, improve the op-
portunities that are given you. You
have glorious promises, but they will
only be realized through faithfulness
on your part. I urge you by all the
power I possess to look to these men
who stand at the head of this Church;
those who have fought so nobly to
maintain this cause. Look to their
actions and follow in their footsteps,
for they soon will pass away.
Men, however great they may be to-
day, whatever position they may oc-
cupy, if they sin they will not be ac-
knowledge of the Lord; their sin
will be found out. No man can sin be-
he an Apostle, President of a Stake,
Bishop, High Priest or Seventy, and
not be brought down to humility and
destruction unless he repents. And
herein, my brethren and sisters, we
find the necessity of the spirit of in-
spiration which the apostle was speak-
ing about yesterday. We should have
the companionship of the Holy Ghost
continually. Wherein is the strength
of the Church? It is in the spirit of re-
velation and in the priesthood of
God. Where is this great one man
power that the world prates about?
It is the man that is acknowledged of
God and with whom His spirit is. The
whole people and priesthood
all need the spirit of inspiration, and
it is your privilege to know when any
counsel is given of God, and not follow
blindly any doctrine. If you failed in
anything it is because you have not
used your reasoning faculties and did
not approach the Lord and learn of
Him. The advice of the servants of
God is that we correct ourselves, live
up to our religion, for it is the privi-

lege of every man and every woman
and every child in the Church to
enjoy revelation from the Lord
but not to receive it for the Church of
Christ.
May peace and rest be in the habi-
tations of the people of God, and may
the clouds which are now resting be
lifted up to the glory of the Lord and
the salvation of his people and the
human family.
The choir sang the anthem.
Hear my prayer.
Benediction by Apostle H. J. Grant.
SUNDAY AFTERNOON, 2 O'CLOCK.
The attendance at the Conference
had steadily increased from the first
day, and before the congregation was
called to order at 2 p. m. the Taber-
nacle was crowded to its utmost ca-
pacity; all the aisles and estrances
were filled with those unable to obtain
seats, and thousands turned away be-
cause they could not gain admission to
the building. The services opened by
the choir singing the hymn commenc-
ing:
God! our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
Prayer was offered by Elder John
Morgan.
The choir sang:
'Twas on that dark, and stormy night,
When powers of earth and hell arose
Against the Son, e'en God's delight,
And friends betrayed Him to his foes.
Sacrament was administered under
the direction of the Priesthood of the
Seventeenth Ward.
APOSTLE FRANKLIN D. RICHARDS
Presented the General Authorities of
the Church, who were unanimously
sustained as follows:
Wilford Woodruff as President of
the Council of the Twelve Apostles, as
one of the Twelve Apostles, and of the
Presidency of the Church of Jesus
Christ of Latter-day Saints.
The Council of the Twelve Apostles:
Wilford Woodruff, Lorenzo Snow,
Erastus Snow, Franklin D. Richards,
George Q. Cannon, Brigham Young,
Joseph F. Smith, Moses Thatcher,
Francis M. Lyman, John H. Smith,
George Teasdale, Heber J. Grant and
John W. Taylor.
Counselors of the Twelve Apostles:
John W. Young and Daniel H. Wells.
The Twelve Apostles as the Presid-
ing Council and Authority of the
Church, and, with their Counselors, as
Prophets, Seers and Revelators.
Patriarch to the Church: John
Smith.
First Seven Presidents of the Seven-
ties: Henry Herriman, Horace S. Eld-
redge, Jacob Gates, Abram H. Cannon,
Seymour B. Young, C. D. Fieldsted
and John Morgan.
Wm. B. Preston as Presiding Bishop,
with Rnt. T. Burton as his First and
John R. Winder as his Second Coun-
selor.
Wilford Woodruff as Church Histor-
ian and General Church Recorder,
with Franklin D. Richards as assist-
ant.
Clerk of Conference: John Nichol-
son.
Elder Richards then read the follow-
ing communication from the General
Superintendency of the Y. M. M. I. A.:
SALT LAKE CITY, April 6, 1888.
To the Council of the Apostles:
DEAR BRETHREN:—In behalf of the
Young Men's Mutual Improvement
Associations, we desire to make a
brief report.
The Associations are in a thriving
condition, there being one in nearly
every organized Ward in the Church.
They commenced holding their regular
meetings for the present season, early
in October, 1887, and will continue to
do so for about one month longer,
that is, until the first week in May, be-
fore adjourning for the summer vaca-
tion.
Believing it would be for the best in-
terests of the Associations and would
greatly encourage the work of mutual
improvement among the young, we au-
thorized this extension of the regular
season's work, and have appointed a
general conference of the Associations
to be held in this city on the 2nd and
3rd of June, at which time a general
attendance of officers and members is
expected and full statistical and other
reports will be given. We also have
under consideration some projects for
strengthening the Associations and
augmenting the work of improvement
being performed by them, which we
shall present at that conference. Com-
plete reports of the season's labors
and the condition of the organization
will at that time be presented and
copies filed with the Church historian.
Feeling grateful for the blessings of
the Lord which continue to hover over
the youth of Zion, we remain,
Your Brethren,
WILFORD WOODRUFF,
JOSEPH F. SMITH,
MOSES THATCHER,
General Superintendents.
The following officers were pre-
sented and sustained by the unani-
mous vote of the congregation:
Wilford Woodruff, Joseph F. Smith
and Moses Thatcher as the General
Superintendency of the Young Men's
Mutual Improvement Associations in
the Church.
George Q. Cannon, General Superin-
tendent of the Deseret Sunday School
Union; George Goddard, First, and
John Morgan Second Assistant Gen-
eral Superintendents; Levi W. Rich-
ards, Secretary; George Reynolds,
Treasurer.

Apostle Richards stated that it had
been deemed advisable to omit the
full statistical report of the Church,
and of the Relief Societies, Young
Ladies' and Primary Associations at
the present Conference. Our late la-
mented sister, Eliza R. Snow Smith,
has been president of the Relief So-
cieties ever since their organization in
these mountains, and has labored
with unexampled diligence for their
welfare and advancement. Her death
now leaves the organization without a
president. Sister Zlua D. Young was
her first counselor. It is now moved
and seconded that she be made
president. Sister Young was chosen
by unanimous vote. The selection of
her counselors was left for the further
consideration of the authorities. The
following general officers of the Relief
Society were then sustained: Sarah M.
Kimball, secretary; Rosanna B.
Pratt, assistant secretary; M. Isa-
bella Horne, treasurer.
Brother Richards explained that he
did not have the names of all of the
Central Board of the Young Ladies'
Associations. Elmina S. Taylor was
sustained as President, and Mary E.
Cook as secretary.
Of the Primary Associations organi-
zation, Louise Felt was sustained as
President, and Cornelia H. Clayton as
secretary.
Brother Richards made an explana-
tion that it had been considered by the
Council of Apostles that there should
be inaugurated a more efficient system
of education among the Saints, and the
following brethren had been suggested
to carefully consider the subject. They
received the unanimous vote of the
congregation: Wilford Woodruff, of
Salt Lake City, President of the Board;
Lorenzo Snow, Brigham City; George
Q. Cannon, Salt Lake City; Karl G.
Maeser, Provo; Horace S. Eldredge,
Salt Lake City; Willard Young, Salt
Lake City; George W. Thatcher,
Logan; Anton H. Lund, Ephraim;
Amos Horne, Salt Lake City.
APOSTLE RICHARDS
delivered an excellent address, em-
bracing several topics of vital interest
to the Saints, prominent among
them being the necessity of each mem-
ber of the Church having the light of
the Holy Spirit for personal guidance,
the Saints retaining their homes, etc.
After the close of Elder Richards'
remarks, the Tabernacle choir, under
the direction of Elder E. Beesley,
beautifully rendered the anthem,
We will give thanks.
Conference was then adjourned till
the sixth day of October, 1888, and
benediction was pronounced by Patri-
arch John Smith.
JOHN NICHOLSON,
Clerk of Conference.
FOR SALE.
PROMISSORY NOTES—THE MOST AP-
proved form—in books with stub, or in
tabs without at the DESERET NEWS OFFICE.
ESTRAY NOTICE.
I HAVE IN MY POSSESSION:
One old mouse-colored JENNY, shod on
hind feet.
One mouse-colored JACK, 2 or 3 years old
no brands visible.
I not claimed will be sold at Herriman
Estray Pound, April 14, 1888, at 10 o'clock
a. m.
J. J. FREEMAN,
Herriman, April 6, 1888.
ESTRAY NOTICE.
I HAVE IN MY POSSESSION:
One gray HORSE, three years old, brand
ed (resembling) R on left thigh.
If not claimed and taken away within
10 days, it will be sold to the highest cash
bidder at the estray pound in Salem, Utah
County, Utah, at 9 a. m. Monday, April 16th,
1888.
SAMUEL T. CURTIS,
Poundkeeper.
Salem, Utah County, Utah, April 4, 1888.
ESTRAY NOTICE.
I HAVE IN MY POSSESSION:
One yellow MARE, 4 years old, hind feet
white, branded S M L (the M L combined)
on left thigh; has a sucking colt.
If damages and costs on said animal be
not paid within 10 days from date of this
notice, it will be sold to the highest cash
bidder at West Jordan estray pound, at 10
a. m. on the 16th day of April, 1888.
E. A. BATEMAN,
Precinct Poundkeeper.
West Jordan, S. L. Co., Utah, April 6, 1888.
ESTRAY NOTICE.
I HAVE IN MY POSSESSION:
One yellow HORSE, about 4 years old,
branded 2 on left shoulder.
Which, if not claimed in ten days will be
sold as the law directs, at the estray pound,
on Monday, April 16th, 1888, at 10 a. m.
GEORGE T. COTTAM,
Poundkeeper.
St. George, April 5, 1888.
ESTRAY NOTICE
I HAVE IN MY POSSESSION:
One two year old red roan HEIFER, red
ears, crop and two spots in left ear, illegible
brand on left shoulder.
If not claimed and taken away within ten
days from date hereof, will be sold to the
highest bidder, on Saturday, April 14, 1888,
at 1 o'clock p. m., at the estray pound.
GEORGE BATTY,
Poundkeeper.
Toquerville, Washington County, Utah,
April 4, 1888.