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CHARLES W. PENROSE, - - - EDITOR.

Saturday, - - March 30, 1889.

GENERAL CONFERENCE.

THE Fifty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 6th, 1889, in the Tabernacle, in Salt Lake City.

The officers and members of the Church are cordially invited to attend.

WILFORD WOODRUFF,

In behalf of the Twelve Apostles.

PERSECUTION'S EFFECTS.

It may very safely be set down by the Latter-day Saints as a fact that if their present and prospective afflictions were not necessary for their development and the progress of the work they are engaged in, it would not be necessary for them to endure them. Their severity is in some measure commensurate with the extent to which they have failed to fulfil the obligations which have been upon them Divinely enjoined, and the degree to which they have failed to grasp the nature of the Kingdom of the Father.

Obedience, purification, and advancement in understanding are evidently the objective points sought to be established, through the medium of persecution and other methods, by the heavens. Those are, however, the antipodes of the aims of those who are the instruments of the inflictions; hence their condemnation. The purpose of all these things is, so far as Divine Providence is concerned, beneficent to the extent they relate to the victims.

It should not be a subject for wonder that those who are unable to look at the situation through the eye of faith should falter and fall. It takes a greater power than the natural foresight of man to see a glorious outcome beyond the present gloom. It can only be discerned spiritually through faith.

The purification of the people be-

ing an object for the attainment of which trials are permitted, a consummation which will cause a separation of the unfaithful from those who stand firm in their integrity for the truth may be reasonably anticipated. It is not unsafe to look for them to come ultimately in the nature of a crisis in which each will be required to stand on sharply-defined ground upon which a clear cut line will be drawn.

If this hypothesis is correct, the Divine object in graduating the afflictions of the Saints is made markedly apparent. Crises which fall upon the people without previous preparation are natural creators of panics, causing good and well-meaning people to be thrown off their balance. When people go forward step by step, faith and comprehension increasing with experience, they are educated in a stern but effective school, which enables them to maintain a continuous stand for God, liberty and truth. Those who falter and fall before the advanced stage of the process is reached may not be expected to take a proper position further along in the controversy; for as the lowering clouds thicken the inducements to do otherwise proportionately increase.

What is required of the Saints is to place themselves, as nearly as possible, in every thought and act, in harmony with the truth, which is the Word of God, that they may have the Spirit of Truth, who is capable of conducting them into the presence of the Father. It is also always necessary to consider present or earthly consequences as infinitesimal when compared with those that are eternal.

In relation to the cause and object of trials and afflictions, a quotation from a revelation given through Joseph the Seer at Kirtland, December 16th, 1833, has a present profitable application. It begins on page 349 of the Book of Doctrine and Covenants:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out of the land of their inheritance,

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in the day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son;

For all those who will not endure

chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lastful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy.

I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.

A SOLEMN WARNING.

THE sad case before Commissioner Norrell on Mar. 22, in which a confiding young lady found herself betrayed and forsaken by one to whom she had entrusted her honor, affords a lesson which should be studied by our young people and which stands as a solemn warning.

As the case was presented, this young lady, a good-looking brunette, of twenty-four years, became acquainted with a young man at Pleasant Valley Junction where she resided. She afterwards lived at his mother's residence in Farmer's Ward. He wooed and won her affections and they were engaged to be married. Taking advantage of the situation he wrecked her life and subsequently married another, leaving the girl he had ruined to fret her heart out in jealousy and shame.

Only a few hours after the marriage the wronged girl made complaint against her betrayer and he was arrested. She produced some letters which corroborated her statements, and he is now under bonds to answer to a very serious charge.

No words can sufficiently portray the perfidy of a seducer, who not only leads a loving heart to the lowest depths of sorrow and disgrace but cruelly forsakes the victim of his lust. The first sin, deadly in its nature and effects upon the soul, is aggravated, intensified and made doubly black by the second. It cannot fail to bring a terrible retribution.