

WILL ZION BE CHASTENED, AND FOR WHAT?

No intelligent Latter-day Saint will deny that the evil one (Satan) possesses great power upon the earth, as well as over the hearts of the people. Especially is this made manifest when God has an organized Church upon the earth, for it is only at these times that there is any opportunity for the exhibition of the powers that Satan possesses. The full extent of

THE EFFECTS OF THE FALL

upon the human family has not been revealed to us, and cannot be comprehended in its entirety until we shall have passed beyond the power of Satan; and this will not be until the time spoken of by John the Revelator, "When the Devil that deceived them, shall be cast into the lake of fire and brimstone forever and ever."

That the evil one is possessed of knowledge concerning the purposes of God cannot be questioned, and that he has sought to thwart those purposes in every dispensation when God has established His church among men is also beyond dispute. He has measured arms with every prophet, seer, apostle and righteous man that has lived since the days of Adam, not excepting the Son of God Himself. In the days of Pharaoh he sought to circumvent the Almighty by planning the destruction of Moses, the future deliverer of Israel. He attempted the same in regard to the Messiah and used Herod as his tool to accomplish his wicked purpose, and though he does not possess the gift of prescience, (for this belongs exclusively to the Priesthood) yet, the designs of Jehovah in relation to the various dispensations having been made known and foretold by Father Adam in the valley of Adam-ondi-Ahman, as well as by many others of God's servants in various ages, and undoubtedly revealed in the heavens long before the creation of this earth, this wicked one has always been on hand, even at the very onset, to prevent, if possible, their accomplishment.

When he has found himself either forestalled or defeated in his designs to hinder the inauguration of a dispensation of the Gospel with its accompanying powers of Priesthood and ordinances, his next step has always been to try and corrupt those who were identified with the work, knowing full well that to the extent he could do this they would thus be shorn of their power to accomplish the will of heaven, either as regards themselves or their fellows. In order to be successful in this he has employed every agency within his reach, and to a certain extent has succeeded, for there has been no dispensation of the Gospel when there have not been found many who have yielded to his wiles. Through his influence the first born of Adam and Eve became the murderer of his brother, and because of the loss of his life, righteous Abel was prevented from performing the work that he would have done had he lived, while Cain, his murderer, became a fugitive and a vagabond, and it was not until a Seth was born that the gap was filled which was made by the death of Abel. Eve realized this when she said, "God hath appointed me another seed instead of Abel whom Cain slew."

IN THE DAYS OF NOAH

the enemy was successful in preventing nearly the entire people from receiving Noah's testimony, and all were destroyed except Noah and his family; and from these sprang the future races of the earth. Ham, however became wicked; perhaps through the corrupting influence of one of the race of Cain whom he had married, and his seed was cursed as pertaining to the Priesthood. In fact, the rights of the Priesthood were perpetuated through Shem exclusively, for Japheth, the other son of Noah, received no part thereof in his own right.

Abraham, of the lineage of Shem, and the father of the faithful, was only saved from the death that was planned by this arch-enemy Satan by an angel sent purposely from heaven to rescue him from the hands of the idolatrous priests.

The history of the children of Israel who sprang from this faithful stock furnishes numerous instances of their having yielded to the temptations of the evil one, resulting in most serious disasters both to themselves and their posterity. The absence of the ten tribes in the north country (a knowledge of whom is lost to the world) is the result of their listening to Satan rather than God; while the Jewish nation, the other part of the house of Israel, have not yet outlived the consequences of their wicked act in putting to death their own Messiah, which was also prompted by the evil one, although eighteen centuries have passed since the deed was committed.

But come we now to our own time. Simultaneously with the offering up of the first prayer by the youth

JOSEPH SMITH,

who was not yet fifteen years old, appeared this arch-enemy, described by Joseph as follows: "I had scarcely done so" (that is prayed) "when immediately I was seized upon by some power which entirely overcame me and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very

moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound."

Thus was the enemy foiled in this his first attempt to destroy the future Prophet of the last dispensation; but he soon found willing agents who were ready to do his bidding, and these followed Joseph day and night, and they rested not until his blood was shed for the word of God and for the testimony of Jesus. But this was not accomplished until a full and complete organization of the Church had been effected with all of the keys, powers and gifts belonging thereto, and its perpetuity assured by God Himself. The subsequent leaders of the people have up to this day been continually harassed and annoyed with very little cessation, and the end is not yet. Very lately the soil of Georgia and Tennessee has been stained with the blood of innocent men, while others have been whipped, and tarred and feathered, and all for what? For no other reason than that they proclaimed the truth as revealed by God. These instances last quoted show to some extent the power that the evil one possesses, but his power in this regard is very limited when compared with that which he possesses when the people of God are unfaithful to their trust and wander from the path He has marked out.

ANCIENT ISRAEL

always prevailed over their enemies when they kept the commandments of God, and were in no instance defeated except when they transgressed His law, though sometimes the sin of a solitary individual affected the whole people, as was the case when one man in the camp of Israel hid the wedge of gold.

The Lord has said in a revelation to us: "Zion shall prosper and spread herself and become very glorious, very great and very terrible." "And shall not be moved out of her place." "But if she observe not to do whatsoever I have commanded her I will visit her with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire." In a revelation given Feb. 24, 1834, the Lord, in speaking of the Saints having been driven and smitten by the enemy, says He suffered this "That those who call themselves by my name might be chastened for a little season with a sore and grievous chastisement because they did not hearken altogether unto the precepts and commandments which I gave unto them. But verily I say unto you that I have decreed a decree which my people shall realize inasmuch as they hearken from this very hour unto the counsel which I the Lord their God shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour. And by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of this world are subdued under my feet and the earth is given unto the Saints to possess it for ever and for ever. But inasmuch as they keep not my commandments and hearken not to observe all my words the kingdoms of this world shall prevail against them."

This proves that, in order to obtain the favor of God and deliverance from our enemies, we must observe all His law, and whenever the enemy finds us in a condition of disobedience it need not be a matter of surprise that he should take advantage of this, and we be made to feel the effects of his power, the Almighty allowing us to be chastened in order to bring us to himself.

OUR RESPONSIBILITY

before the Lord is in proportion to that which we have received from Him, and what is there which we have not received that is necessary to our salvation and final exaltation? There is not an individual who belongs to the Church but owes it to a correct life and conduct, and more especially is this the case with men who have had conferred upon them any portion of the Holy Priesthood. For the magnifying of that Priesthood not only results in benefit to the individual but to the Church, as purity of life and conduct reflects honor not only upon the individual but also upon the Church. Not that the misconduct or even crime committed by one or more individuals can in any way affect a vital principle of our religion, for this is beyond the power of the wrong doer, but as a family feels the sting and humiliation that always follows the wicked acts of one of its members, so does the Church feel the same when one of its members is guilty of wrong-doing, and in order to be relieved from the effects resulting therefrom, such an one must either repent and make restitution or be cut off as the dead or diseased branches of a tree are lopped off in order to preserve the tree.

This is in accordance with the revelation which says: "they shall be cut off either in life or in death." This labor has been delegated to the Priesthood throughout Zion, and no iniquitous person need be retained in fellowship if the Priesthood performs its duty. The Lord said He "would contend with Zion and chasten her until she is clean before me, for she shall not be removed out of her place."

The agencies that the Lord employs to chasten his people are mainly the wicked; who alone are capable of inflicting punishment, and only wait a favorable opportunity to gratify their wicked desires, and they are only restrained and kept in check by him. It seems that this power is not confined to this earth either, for we read of some that are turned over to the buffetings of Satan until the day of the Lord Jesus. We read also that this evil one is

"THE ACCUSER OF THE BRETHREN,"

"Accusing them before God day and night." What for? Undoubtedly that he may be allowed the privilege to administer the chastisement in which he delights. We can readily discover then that the power he obtained over Eve by deceiving her, and also over Adam by his voluntary act of partaking of the forbidden fruit is not all, for as every son and daughter of Adam has yielded or shall yield to his temptations, so is his power over them either to chasten or destroy, for he cannot save, not possessing a solitary element of salvation.

Then if we are persecuted for righteousness sake only, happy are we, but if we merit, either as individuals or an entire people, chastisement because of our wrong doing or neglect of duty, it behooves us to retrace our steps and humble ourselves before the Lord, that perchance we may again obtain His favor and the affliction be removed, no matter what it may be, that we are enduring.

We may conclude then that Zion will be chastened only for her sins, whereas she will be tried as gold is seven times purified, that the dross may be entirely removed and she be prepared to mingle with the eternities that God has redeemed.

SUBMISSION.

INQUISITORIAL RECORD.

IN WHICH "CHRONICLER" TOUCHES UPON SOME EVENTS OF THE PAST, AND FORECASTS THINGS TO COME.

CHRONICLES.

CHAPTER V.

Now on the ninth day of the fifth month, which is called May, strange things transpired: for be it known, certain men had been tried before the chief judge.

And it came to pass that they were arraigned on this day to receive the decree of the court; therefore at the tenth hour of the day they were prepared to hear this decree.

And the chief judge said unto them, know ye not that it becomes my duty to pronounce the judgment of the law. Have ye anything to say further before the judgment? If so, say it.

For be it known, there had been some controversy between the lawyers. And they contended one with another. Therefore, the chief lawyer arose, and he spake in this wise:

The court erred not in his rulings; for this man by his conduct "held the women out as his wives. 'Behold!' they lived in the same house; 'they ate together alternately; and by so doing the 'holding out' was manifested; therefore, he hath committed a crime.

Then said the judge unto this man. Know ye not that the men who tried the charges against you, found you guilty?

And the motion for a new hearing of the case is overruled; therefore prepare ye to receive the sentence of the law.

Know ye not that I have great discretion, for I can punish you more or less. Yea if I choose, I can inflict the full penalty; or, if I choose, I can inflict only a nominal one; therefore I would be very glad if you would incline your ear unto me, and hearken unto the counsels I give unto thee.

For if ye say unto me that ye will not "hold out" any more; and ye do this in good faith, ye may escape the wrath to come.

And many other things he said unto this man (which it is not necessary to say at this time).

Now, when the chief judge had ended these sayings, behold this man had something to say, and he said it in a right good manner, for he was a devout man from his youth; and he dearly loved his little flock, which were his wives and children; therefore he would not lie, so he "held out."

Now, when he had ceased speaking, the chief judge inflicted the full penalty.

All these things were duly recorded in the archives that were kept.

And it came to pass, when this case was ended, that another man was called, and he had an address prepared, which was respectful in its language, and which he did cause his lawyer to read.

And strong points were taken, inasmuch that the chief judge did give his opinion, yea he gave it very clearly! Verily it was lucid! yea it was logical! besides, it was conclusive!

Notwithstanding all this, this obdurate man desired to ask a question, and he asked it in this wise: "Am I allowed to choose which one of the three wives I am at liberty to live with?"

Then said the judge unto him. "You may live with either one, provided you live with her as your wife."

For, know ye not, it is unlawful to live with the others, ye must choose which one ye will have. For great power is given unto me, therefore I give power unto you, even power to choose. Wherefore ye are greatly fa-

vored, even much more so than are the Gentiles, for the Gentiles have not wives abundantly like unto you, from which to choose.

And in this strain did he talk unto this man, yea he talked with great minuteness. And he expounded the law, yea to a great extent.

Yet, notwithstanding the clearness with which it was expounded, this man could not comprehend; therefore he did ask again, what may I do unto the other two? May I visit and be familiar?

Then the chief judge answered. Verily, verily I say unto thee, Nay! Ye may treat them only as friends! Yea, ye cannot live in the same house with them!

Neither need ye divorce them, for the law by which ye took them is not binding upon you. Therefore all ye need do is to say ye will not have them, and from this time forth are ye free, for the law of the land is paramount.

And many other things are inferred from what the learned judge said.

Now when he had made an end of these sayings, it displeased this man, for he also was a devout man, and he feared God more than he feared the judge, therefore he "held out."

And it came to pass that the full penalty was decreed.

And many more things were said and done, which were published in the town's papers.

CHAPTER VI.

Now in the days in which these things are written, behold many other wonderful things came to pass. For there was a certain woman who feared not the inquisition.

Howbeit, she had been previously arraigned, and it had been said unto her, that she was a "contemptuous" woman. And for this thing they did inflict punishment.

Nevertheless, they felt for a little more contempt. Therefore they said to one another, Let us again send for this woman. And they were agreed touching this matter.

Now in the due course of time she was again brought before this august body. And they propounded questions in this manner:

Is not the father of your little girl, its father?

Is not the name of its father so and so?

Did you not occupy the same bed with its father?

Now to all these questions, the woman refused to answer. For she was mute from astonishment!

She declined to answer the questions, thinking them improper; but when she was brought before the chief judge he said unto her. Behold this is proper; for it is meet that we should know of these things.

We have decreed among ourselves, and the decree hath gone forth, that from henceforth, there must be no more children born without a father. Therefore we much desire to know who is the father of your little girl, for if a child hath no father, how can it be fathered? We cannot tell how this thing may be.

Again, if a child hath no mother, wherewith it can be mothered, it is left unto itself desolate. Therefore these things are contrary to law.

And after this manner of reasoning did he reason, for he was gifted in learning; but unto him it was not given that he should know, for he had neglected to read the gospels, wherein it saith:

"Behold thou art highly favored," etc., for this woman of olden time was a virgin, and she did conceive, and she did bear a child.

Yet this learned judge thought not to ask this contemptuous woman if she was a virgin? For this question would have been proper, yea as proper as those he had aforetime asked: for this woman had said unto them, I am not married.

Yet nevertheless, they feared that she was, for they could not conceive how she could conceive without being married.

Howbeit, it was said, they were married, and were well informed in these things; but they had not searched the scriptures. Now when they had ceased their talking, behold this woman was still silent; for she "held out."

Therefore she was adjudged contemptuous, and was straightway taken to the prison. And it was evening, yet these things were done unblushingly by this learned judge, notwithstanding there is no law of bastardy in the land. And she remaineth in prison until this day.

Hear ye! oh, ye inhabitants of this land! A secret conclave hath been entered into.

From this time forth, no man (nor woman) shall be safe, for our inquisition shall not die. For it shall be kept alive in this manner. Behold, when it waxeth old, and its time hath fully come to pass away, we will have another one prepared aforetime, and it shall be in running order, and duly prepared to be seated in the inquisitorial room; so that when the old doth pass away, all things shall be made new. And this shall be forever and ever. Therefore we have arranged this thing with exceeding great craft and cunningness.

We cannot be held in contempt, for if we are, this contempt shall be of long standing. Yea, it shall continue without end of days or years, for unto this end were adobes made, even that they might be perpetual.

Therefore so long as these adobe walls doth stand, even so long shall this woman be in contempt.

And her dwelling shall be with ado-

bes. Great is our wrath and we will not be mocked, for we are backed by this great nation.

And many other schemes and plans do they lay, whereby to entrap people, which shall be made known in due time.

For the "abomination of desolation" is again being set up, and they shall have no eye of pity. Yea, they shall not weep over the mouldering remains of those who depart in prisons. Remorse shall not seize them for any of their acts, for they will glory in these things, hoping to gain favor in the sight of men. But the end is not yet.

For there shall be distress in the land; yea such times as were never seen in these mountains. And many will not be comforted; yea, it shall be as it was in olden times.

But unto those to whom the Spirit is given, they shall be comforted, for they are looking for these things.

And the wicked shall harden their hearts, and they shall enact many strange decrees, and because of filthy lucre, and to get praise of men, they will go to exceeding great length in their course of wickedness.

And the devils will laugh, and all pandemonium will have an holiday. And great will be their rejoicing; for say they, Our chief judge ruleth. Yea, he ruleth with an iron hand, and exalted shall be his name.

But their end cometh, and they shall go to their place.

Therefore shut up the book; the wise shall know of these things. More anon. CHRONICLER.

MORGAN STAKE CONFERENCE

The Quarterly Conference of the Morgan Stake of Zion convened in the Stake House, Morgan City, May 16th and 17th, 1885.

Saturday, 10 a. m.

The Stake Presidency and most of the leading Priesthood were present on the stand.

After the usual opening exercises President Smith addressed the conference at some length upon the present position of the Saints, and the sayings of the Prophets in relation to our day. He thought the present trouble would prove a blessing to the people.

The remainder of the forenoon was taken up by Elder Thos. Grover, who said there never was a time when the Saints needed to be more diligent in keeping the commandments of God, and the covenants they had made than at the present time. The Seventies, he said, had no right to involve themselves in any way, that they could not respond to any call made upon them at a moment's notice.

Saturday, 2 p. m.

During the afternoon meeting the Bishops reported their wards as being in good condition generally, and expressed the opinion that the present persecution tended to draw the people closer together, and that their diligence in serving God was increasing.

Elder Ed. A. Steed, a returned missionary, related some of his experience while preaching the Gospel to a benighted world, and was followed by Elders G. W. Taggart, Chas. Criddle and President Fry.

The time, during the Sunday morning meeting, was occupied by Elders W. Corbett, Frederick Clark and Henry Eddington.

In the afternoon, after the Sacrament was administered, the general and local authorities were presented and unanimously sustained.

Chas. Welsh, a returned missionary, made some very interesting remarks in relation to his mission. He was followed by Brother Stuart, who delivered a sermon long to be remembered by all present, upon the condition of the world, religiously, socially and politically, and our relation to the same. The ax, he said, was laid at the root of all the systems of men, which must succumb to the laws and kingdom of God, which, when established, would stand forever.

The conference was adjourned for three months, with benediction by Jesse Haven.

CHAS. KINGSTON,
Clerk of Stake.

BY TELEGRAPH.

THE WESTERN UNION TELEGRAPH LINE.

AMERICAN.

WASHINGTON, 27.—An interesting question in regard to United States bonds has been decided by Judge Durham, First Comptroller of Currency. Mr. Frennet, of the City of Belgium, recently presented for redemption three mutilated coupon bonds of \$1,000 each, which he said he had found in Brussels in 1874. The First Comptroller refuses to consent to their redemption, on the ground that the finder of the notes only has a qualified interest in them and simply holds possession of them against all persons, except the rightful owner. He holds that the finder of the bonds acquired no title therein as against the owner of the Government by which they were issued, and cannot maintain an action for their redemption. He further holds, in regard to mutilated bonds, that they cannot be redeemed unless the Treasury Department is satisfied the parts presented are all that remain of the bonds; or, in other words, that the unproduced parts must be satisfactorily accounted for.