

name of our God by our fortitude and our endurance, and by our maintaining the right. No great principles, like those to which we are wedded; no great work like that in which we are engaged, can be established in the earth, in the present condition of mankind at least, without great sacrifices on the part of those connected with it. We need not expect anything else than this. The Lord, through the Prophet Joseph Smith, in early revelations, told to the church: "You are laying the foundation of a great work; how great you know not. And the same words are just as applicable to us today, notwithstanding the growth of the work up to the present time. We with the light we now possess even, cannot conceive of its greatness. It has not entered into our hearts, neither are we capable of conceiving of it. But we are laying its foundation, nevertheless; and God has chosen us for this work. He has inspired us, and He has blessed us thus far in our endeavors to carry it out, and He will continue to do so to the end; and victory and glory will be the result of our faith and our diligence in keeping His commandments."

There is one thing that I wish to refer to; it is a delicate subject, still I feel to touch upon it. The idea was suggested to me a short time ago, while in conversation with one or two of the brethren who were speaking about the influence that is now being brought against the church, how fortunate it was that there were some who had not obeyed the law of God in regard to plural marriage. There was, as I thought, a spirit of self-gratulation among some who have not obeyed that law, because they could now act as they appeared to think, in some sort, as saviors to the people. I hope there never will enter the minds of the Latter-day Saints, a feeling of that kind, or division of feeling upon this point. I believe there are very excellent, very worthy, very true and very faithful Latter-day Saints of both sexes who have not entered into the practice of plural marriage; and it is not for me to cast reflections upon any of my brethren or sisters about not having obeyed that principle, unless there has been positive disobedience. It is not for me to judge the circumstances, the feelings and the motives, and the hearts of men and women, my brethren and sisters in the Church. God will do this; that is His province. But, on the other hand, I hope there never will be a feeling grow up in the midst of the Latter-day Saints to congratulate themselves because of their reluctance, or their refusal, to obey the command of God, and to think that they have done more wisely in refraining from obeying that command, and that their position is a better one because of their lack of obedience; or, because circumstances have been such that they have not obeyed or been required to obey that law. I hope, I say, that no such feeling will ever be known among us—to judge each other, and to comment upon each other, and to indulge in self-gratulation because of any thing of this kind.

The Lord has said: "Again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."

Now, I want to say for myself personally, if I had not obeyed that command of God concerning plural marriage, I believe that I would have been damned. That is my position; but I do not judge any other man. I am so organized that I could have lived, if necessary, and God had commanded it, as a Catholic priest is supposed to live, without knowing woman. I believe that with God's help I could have done that all the days of my life, if it had been necessary for my salvation; but, on the contrary, when I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. Since I have passed through the ordeals I have, connected with this principle, I can see the wisdom of it, and acknowledge the hand of God in it. For if I had taken wives without being thus prompted and impressed, there might have been times in my experience when I would have questioned myself and said: Perhaps you were too hasty in

embracing this principle. But under the circumstances I could not do that. I have never known the time that I could do that. I knew that God had commanded me; whether He had other men or not; and I did obey it because of this overpowering command, believing, as I have said, that I should be damned if I did not. Whatever may be my fate in regard to this principle—I have been deprived of my seat in Congress because of it; and whatever be my fate hereafter, I have no reflections against myself to indulge in concerning my action in the matter. I have done that which I conscientiously believe to be the will of God; and I believe the majority of my brethren and sisters have done the same, have obeyed the principle in the same way. Do I believe that God will bear those out who have thus embraced that principle; do I believe that He will sustain them? I know that He will sustain those who have obeyed it; I know that He will sustain this people. The Prophet Joseph Smith said, and so taught, when he first communicated this principle, that there had come a time in the history of God's people, when if they did not obey that law, all progress would cease, that the kingdom could go no further. And He commanded the servants of God, His associates, the Apostles, to obey it under penalty of losing the Spirit of God, under penalty of their ceasing to progress in the work of our God. Now, there was on the one hand condemnation; on the other hand, the fear of the world, the prejudices of the world, the punishment which the world would inflict upon those who should disobey laws already enacted against such practices. What could they do? We are to-day in precisely the same position that other servants of God have been in, who have been required by men's laws to do things which their conscience and all their reason, and the good spirit within them revolted against. That is our position to-day. Whatever men's laws may be we cannot deny the truth of God, the revelations of God. I cannot do it, I would be damned and go to hell if I were to do it. There is no alternative for me but to suffer all the penalties that man may inflict upon me; and I cannot evade them only as God shall preserve me. That is my position to-day. Whatever man may do, I must be, I hope to be, true to myself, and to my convictions, and to my God. I must endure all things; I cannot evade them. And there are hundreds in the same position, hundreds of men, hundreds of women. And is there any law of man, is there any penalty that man can inflict that compares with the penalty that God will inflict upon those that will disobey His commandments? I must trust my God; I must rely upon His protecting arm; I must throw myself under His protecting care, or I must perish. There is no other course for me; that is the only alternative before me. To be untrue to my God; to be untrue to the revelations of my God; to be untrue to the convictions of my nature; to be untrue to the women—wives—whom I have covenanted for time and all eternity to love, to revere and to protect, and to my children, children borne to me by those women—to be untrue to these, or to endure all the consequences that man may inflict upon me for disobeying laws which are framed against my religion. I am willing to trust to my God. He has never deserted me in the deepest trouble and distress, in the midst of the most fiery ordeals, He has been at my right hand and on my left, as he has been at yours. He has been around about us, and I am still willing to trust Him. He has never failed, His word and promise have always been sure and reliable.

Now, my brethren and sisters, you who have not entered into this covenant, do not imagine, do not let the adversary instill into your hearts that you are now saviors to the Latter-day Saints. Do not do it. Let me warn you against it; it is a dangerous thought. You will find it delusive, for it is not true. If God saves this people, as I firmly believe He will, it will be through those men and through those women whom men have placed under a ban; who men have said, shall have no power because of the laws that are enacted against them. I tell you, the salvation that will come to this people, will be through the faithfulness of the men of God and the women of God who, in the face of an opposing world, contrary to their traditions, to their education, to their pre-conceived notions and to the popular prejudices of the day—

who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and been willing to endure all the penalties. Mark it, it is true. I believe that which I now say to you as firmly as though an angel of God had spoken it; and you will see it fulfilled, every word of it. Let not the fears of the world, let not the threats of men extinguish the love of God, extinguish the faith of God in your hearts and make you tremble concerning these things. Let no such feeling as this take possession of you. I do not want to be defiant; I never had that feeling; but if I cannot obey, I must suffer. That is the position I have taken. If I cannot obey the law of man, I must suffer the consequences; I prefer to do so rather than suffer the consequences of disobeying the commands of God. It is better for me to do this than to do the other. I do not wish to defy man; I say, if you wish to enforce the law, that is your business.

Now, brethren and sisters, let us go from this Conference in calmness, pursuing our various occupations, and endeavoring to profit by the teachings that we have had in the past. If this people could only have carried into effect the teachings they have had from the servants of God from the beginning, how different would our position be to-day! Elders have worn themselves out. Presidents, Apostles, and Prophets have worn themselves out and have gone to their graves, laboring with this people, and teaching them words of life and salvation, words that it would have been to their eternal interest to have listened to and to have obeyed. We are like the man who, moved with pity, took the frozen snake and put it into his bosom to restore its life, and in a little while, after the warmth of his bosom revived the frozen reptile, it stung him and killed him. We have nourished in our bosom the viper that is doing us more injury to-day than anything else. If we had listened to counsel, if we had obeyed the commandments of God; if we had been united, if we had not looked so much to our temporal advantage, or that which we thought to be our temporal advantage, how different would our position be to-day! But this people are like children; the servants of God entreat them and talk to them, but how quickly they forget! They imagine that the counsels they receive are prompted by some spirit that is not exactly the Spirit of God. But we will find that we have to come to it. I believe that God will throw us in circumstances that will compel us to come to the position that He has designed we shall occupy, however reluctant we may be about it. I tell you, there is more to be dreaded, there is more to be feared—and you may attach what importance you like to my words, but I know they are true—there is more to be feared to-day in our midst from the growth of wealth in a few hands, in a single class, than there is from all the legislation that can be enacted against us by the Congress of the United States, more to be dreaded by us as a people. That condition is upon us, the growth of wealth in the hands of a few individuals, threatening us with greater danger to-day than anything that can be done by outsiders; more than the Commissioners can do, more than the registrars can do, more than the judges of election can do, or all that can be done by the Congress of the United States. I know that this is true. God does not design to have a people of this kind. He does not design that there shall be classes among us, one class lifted up above another, one class separated from the rest of the people, with diverse interests, interests that are not strictly in accord with those of the masses of the people. Because when this is the case, there is a lack of union. Men are more disposed to compromise principle who have great monied interests at stake. In fact, it is a characteristic of human nature that, as a class, this class is a compromising class; their temptation is to yield principle, to yield ground, and it cannot be helped from the very nature of things, because of their circumstances. I can see it in myself; I do not preach something to you that I do not preach to myself. I have to guard against it, and my brethren have to do so. It does not belong to any one man or class of men, it belongs to human nature this feeling of which I speak. God designs in the organization of His kingdom on the earth to prevent

this. If it is not prevented, then the Zion of God is not established. Is any one injured by its prevention? No. The time must come when the talent of men of business shall be used for the benefit of this whole people, just as the talent of President Taylor, just as the talent of Pres. Joseph F. Smith and that of President Willford Woodruff, and that of the Twelve Apostles, and that of the leading Elders of this church; as their talent is used for the benefit of Zion, so must the talent of men who are gifted with business capacity be used in like manner—not for individual benefit alone, not for individual aggrandizement alone, but for the benefit of the whole people, to uplift the masses, to rescue them from their poverty. That is one of the objects in establishing Zion, and anything short of that, as I have said, is not Zion. It is not the Zion that the Prophets have foreseen, it is not that which God has promised. We may as well, therefore, every one of us, shape our thoughts to this end and endeavor to keep it in view, for I tell you God will not prevent anything very different to this for any length of time. He will scourge us, and drive us if necessary, He will tear us up by the roots; and as sure as God lives it will be so, if we cannot come to it without violent means of this kind. He will have a people that will do these things, and He will bring us into a position to do it, and any one who thinks differently deludes himself or herself; it is not so written in the book, it is not the design of God. I would feel very sorry if I thought it would do so. I suppose I am as selfish as other men. I would like to benefit my own family. I have to war against this feeling as all have. I do not know that I am any worse than other people, but I know this feeling has to be warred against. The tendency of human nature is to look after one's own dear self, to look after one's own family, to use one's talent for one's own and their benefit, without bestowing any benefit upon the people of God. Yet I know it is not a right feeling.

God bless you, my brethren and sisters, and fill you with the Holy Ghost and inspire those who speak to us by the power of God in the name of Jesus Christ, Amen.

#### INTERESTING FROM NORTH CAROLINA.

MORGANTON, Burke, Co., N. C., Oct., 11, 1882.

Editor Deseret News:

We are living at a time when thousands are looking forward to the words of our Elder Brother, viz., "And this Gospel of the kingdom shall be preached in all the world for witness unto all nations; and then shall the end come," and for the purpose of helping to accomplish this great work, I left my home Jan. 24, 1881, for this field of labor in western North Carolina. Six Elders are laboring in this district of country spending their time and talents in promulgating and defending the principles of eternal truth and all rejoice because of the abundant harvest that has been reaped this year, over 40 have thought proper to serve God rather than man, considering their eternal exaltation far superior to earthly gain or the pleasures enjoyed by "reformed Christians."

The people here are, as a general thing, careful to entertain strangers, and through their kind hospitality we have been enabled to scatter the seeds of truth in almost every direction; places of worship have been at our disposal in some parts of the country, while others have been closed against us because some of the "wise shepherds" having figured result, instructed their flocks to preserve the sanctity of the pulpit. We have had some opposition, caused principally by ministers of modern forms, but the good work still goes on.

A discussion was held here last July between Elder Bates and an individual of the Methodist persuasion, the latter came out second best, and to-day his defeat forms the topic of conversation.

Since the discussion many pious Christians have consulted one another concerning the probability of the "Mormons" taking away their place and their nation, and have considered it absolutely necessary, before the doctrine spreads any further, to charge us strictly not to preach any more in their midst. I was made acquainted with this fact while in town the

other day, it happened that I was alone, having only gone for our mail, and as I passed through the city I noticed the people took more notice of me, than is customary for them to do but I paid no attention to their glances of curiosity, thinking they were produced because of our not having visited them for some time, however, I was mistaken as the following incident will demonstrate:

While seated upon a doorstep reading some mail I had received, a man under the influence of liquor, came and seated himself by my side, remarking that he understood I was a "Mormon" preacher, and would like some information regarding what the world termed "Mormonism." I asked his name and residence which he plainly told me. I thought he was not in a condition to receive "pearls," so I acquainted him of the fact that two Elders were going to preach near his residence on the following Sunday, and he could then get what information he desired. He left apparently satisfied but returned in a few minutes with a crowd of about 100 men, led by one of the baser sort, as drunk as men generally get. This representative, who had been chosen by the assembly, held a paper in his hand which he insultingly asked me to read, and because I did not choose to comply with his earnest desires as hastily as he thought I ought to, he became angry and spoke to me as one having authority, insisting on my reading it as it was for my benefit. About this time quite a number had gathered and I thought if I read his paper he would leave and I would have peace. So I read an account of a "meeting of indignation" that had been held a few days before, at which a class of individuals styling themselves "some of the best citizens of Burke and Caldwell counties" passed some resolutions to the effect that we were stirring up strife among the people by teaching our doctrines and for so doing were ordered to cease our preaching and leave said counties. I was not surprised at this action as some rumors had caused me to expect something of the kind; I gave the paper back, thinking he was now satisfied, but he was just the reverse. He no doubt expected me to express sentiments of disapprobation concerning such movements, but I considered it advisable to treat such nonsense with silent contempt, and because I did so he pronounced many curses upon me, accompanied with the most bitter oaths. At length he reached a point that caused me to ask what authority he had, if any, for I realized such actions were contrary to the laws of the country, he said the crowd authorized him to acquaint me of the transaction of the "indignation meeting." In answer I remarked that the crowd had not chosen a very pleasant representative, but a poor tool, and I considered such actions unlawful and not becoming men claiming to be civilized, say nothing of Christians. It was not long after I uttered these words that I was challenged for a fight, but not feeling in a fighting humor I did not accept the challenge. He eventually concluded with these words: "We will give you twenty days to leave this country, and if you don't go in that time we will hickory whip you like a dog." This is the twenty-third day and we are not gone yet and the probabilities are that many days will pass before we depart, for circumstances necessitate our presence for some time. The men who have urged these measures to exclude the Elders from this place fell short of being in a condition to "cast the first stone."

Rumors are out to the effect that mobs are being organized to drive us from this glorious land of liberty, but we do not apprehend any danger and think, after a few drinks, or election is over, there will be a calm or a millennium of peace in this as well as other States, where "spirits" have governed willing tongues. The Saints in this vicinity feel well, and are effectually assisting the Elders in spreading the truth. Some of the Saints expect to leave this fall and seek a home among the people of God, "where the pure breezes blow."

Fervently praying for Zion's advancement, I remain, a humble worker in the cause of truth.

CHARLES J. BRAIN.

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