

SECOND DAY.

Saturday, October 7, 10 a.m.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

"We thank Thee, O God, for a Prophet,

To guide us in these latter-days;

We thank Thee for sending the Gospel,

To lighten our minds with its rays."

Prayer by Elder Charles W. Penrose.

Singing by the choir:

"Come, dearest Lord, descend and dwell,

By faith and love, in every heart;

Then shall we know and taste and feel
The joys that cannot be expressed."

PRESIDENT LORENZO SNOW.

How the Land of Zion shall be Redeemed—The Law of Consecration—The Law of Tithing—Persecutions in the Past and the Cause of Them—Gratifying Effects of Recent Preaching—Not the Business of Saints to Fight their Enemies.

Brethren and sisters: I wish, as I always do in coming before an audience of Latter-day Saints, your faith and prayers, that I may say such things as will be a comfort and a blessing. A day or two before this conference, in thinking upon what I might wish to say to the Latter-day Saints, it occurred to me that perhaps I had said about enough in reference to the matter of tithing, and that I would not confine myself to that subject, as I have spoken to the Latter-day Saints in conferences of all the large Stakes and also here in Salt Lake City at a Stake Conference. I felt that it might not be necessary to talk upon this subject, but that it would be proper for two of my brethren, who were with me at St. George and since, to talk upon it once more in their lives, and I have so requested them. Now, I feel it my duty to say something still myself in reference to this most important subject of all, under the present condition, that can be laid before the Latter-day Saints. I will read a few verses in the 63rd Section of the Book of Doctrine and Covenants, commencing with the 25th verse:

25. "Behold the land of Zion, I, the Lord, holdeth it in mine own hands;

26. "Nevertheless, I the Lord, rendereth unto Caesar the things which are Caesar's;

27. "Wherefore, I the Lord, willeth that you should purchase the lands that you may have the advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

28. "For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

29. "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

30. "And if by purchase, behold you are blessed;

31. "And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

We learn from these verses that the Lord determined that the Latter-day Saints could secure the land of Zion only by two ways: One by purchase, the other by the shedding of blood. The Lord also determined that possession of that country should not be gained except by the purchase of the land. It should be bought and paid for by the means furnished by the Latter-day Saints, whether rich or poor. It should be bought as other people buy land. The Lord would not permit them to take possession of the land by force, or by antagonizing the people's interests. The Lord expressly stated that He had no other object in view than that the Latter-day Saints should obtain it upon the principle of purchase. Even if it took every cent they possessed, they should not secure it by the shedding of men's blood. And if you and I ever get any possession upon the land of Zion, it will be by purchase, not by force. This has been the will of the Lord from the beginning. He has never allowed his people to take possession of any property by force. When the Children of Israel were taken from Egyptian bondage and promised an inheritance in what is called the "land flowing with milk and honey," it was not the design of the Lord that they should get possession of that land by force. Upon the

banks of the Red Sea, after they had crossed over by the miraculous interposition of providence, he presented to them the same principles of salvation and exaltation as he has presented to us. But they rejected those principles, and then he told them what should be the results of that rejection. He proposed to make them a nation of kings and priests, and there is only one way to do that, and that is through the everlasting Gospel in all its fullness.

He told them that he would send the hornet before them to drive out the people from the land that he proposed to bestow upon them. But, as I have said, they rejected the principles that were presented to them, and therefore the Lord, through their disobedience, was compelled to give them another law.

We are told in the 29th verse, which I have read:

"Wherefore the land of Zion shall not be obtained (not may not be, or can not be, but shall not be) but by purchase or by blood, otherwise there is none inheritance for you."

That which I have read from the 63rd Section has been literally fulfilled. The Lord provided a way whereby they could secure the means to purchase that country, namely by the law of consecration. There was no one man in the Church that could have bought that land; there were no two men, or half a dozen men, or a hundred men that could have bought it. The people as a general thing were poor. There were no rich men that received the Gospel in those early days. But by combination and union they could have secured the means to carry out the purposes of the Almighty in regard to the purchase of that country. They failed because of their love for money. In a revelation after this we are told that they failed to give their names as they were commanded. The Lord sent Elders throughout the States, where there were Latter-day Saints to collect means for this purpose, and the people in Jackson County were required to observe the law of consecration. But they failed to do it, and therefore the lands were not secured. The Lord could have sustained the people against the encroachments of their enemies had they placed themselves in a condition where he would have been justified in doing so.

But inasmuch as they would not comply with His requirements, the Lord could not sustain them against their enemies. So it will be with us, or with any people whom the Lord calls to comply with His requirements and whom He proposes to confer the highest blessings upon, as He has in reference to us, and as He did in reference to the people in Jackson County.

There having been a failure in regard to this law of consecration—a failure so serious that it resulted in great misery to the people of God—a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it and the danger that will result if we fail to observe it. It would hardly be justice in our Heavenly Father if He were to deal with the Latter-day Saints now in any way different from that in which He dealt with His people in Jackson County. If we find out what resulted from their failure in the law of consecration, we may, I think, very readily and reasonably conclude what will be the result of a failure in reference to this law that has been put before us in place of the law of consecration. I dare say that it seems to some persons who are not in the habit of reflecting much that the Lord is severe under certain circumstances. When we consider what transpired here a few years ago in this beautiful country and the distress that was visited upon the men, women and children, we might think there was some severity about that. The same in reference to what followed a disobedience to this law of consecration in the early days of the Church. The Lord told the Saints who formed that colony in Jackson County what should be the results if they failed to observe the law of consecration. He said: "Ye shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance."

I do not wish to speak very long; I do not expect my voice will allow me; but I want to read an extract showing what followed a disobedience of consecration. And in this connection I want you to distinctly understand that the Lord certainly could have preserved the

Saints there had they obeyed His will. We will see what followed it for disobedience. We will not follow it for many years from that time, but will take the immediate results of their disobedience to the law of consecration. Then before I get through, I will show you something that I think we can take satisfaction in. It is not all bad that I am going to talk to you this morning. Here is an extract taken from the history of Joseph Smith in the *Millennial Star*, Vol. 14:

"Friday, November 1, 1833, I left Buffalo, New York, at eight o'clock a. m., and arrived at my house in Kirtland on Monday the 4th, ten a. m., and found my family well, according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

"Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns proceeded against a branch of the Church west of the Big-Blue, and unroofed, and partly demolished, ten dwelling houses; and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats frightened women and children into the wilderness. Such of them as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, etc.

"On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heartrending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law in Jackson County; the dreary month of November staring them in the face, and loudly proclaiming an inclement season at hand; the continual threats of the mob, that they would drive out every "Mormon" from the country; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

"On Friday night, the 1st of November, a party of the mob proceeded to attack a Branch of the Church at the Prairie, about twelve or fourteen miles from the village.

"Two of their number were sent in advance, as spies, viz: Robert Johnson, and one Harris, armed with two guns

and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said Johnson struck Parley P. Pratt with the breach of his gun, over the head; after which they were taken and detained 'till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

"The same night (Friday) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, etc. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

"The same night, three doors of the store of Messrs. Gilbert and Whitney were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, etc. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

"The same night, some of their houses in the village had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

"Saturday, the second of November, all the families of the Saints in the village moved about half a mile out, with most of their goods, and embodied to the number of thirty, for the preservation of life and personal effects. This night a party from the village met a party from the west of the Blue, and made at attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house, found the owner, David Bennett, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob was shot in the thigh; but, by

which party, remains yet to be determined.

The next day, Sunday, Nov. 3rd, four of the Church, viz., Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the country as speedily as possible; for the Saturday night affray had enraged the whole country, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

"Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, etc. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

"At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

"Thus they were employed, hunting the men, threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

"The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill,

dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one, Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday, Nov. the 4th, and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went every rumor calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being colleagueed together, etc."

I understand, brethren and sisters, that these matters are not very pleasant to dwell upon; yet they occurred, and the Saints had to meet them. We will have to meet them in the future, if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. I present these things to you this morning that you may reflect upon them, and be more ambitious in endeavoring to keep clear of such possibilities. They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. It was decreed of the Almighty that that land should be purchased, as I have read to you. I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life; but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never worlds without end. But the Latter-

day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. A reformation has taken place during the last few months that is perfectly marvelous. I am amazed at what has been the result of our teachings to the Latter-day Saints upon the principle of tithing. I will read this law of tithing as it is given in Section 119 of the Book of Doctrine and Covenants and I ask you brethren to read it when you get home; not only once, but all the time until you understand it thoroughly and distinctly, though it is so simple and plain that one would imagine that reading it once would be sufficient.

"Revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?"

That is a plain request, and the answer is equally as plain.

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion."

I want to say a word in reference to this surplus property. The Prophet Joseph explained how it should be given. When a person wished to consecrate property, the Bishop and the person desiring to consecrate should determine what was right in the matter, and if they could not agree, it should be left to twelve High Priests to decide, and the Bishop should not be one of the number.

"For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood and for the debts of the Presidency of my church."

This Church could not go on unless there was revenue, and this revenue God has provided for. Our temples, in which we receive the highest blessings ever conferred on mortal man, are built through revenue. We never could send the two thousand Elders out into the world to preach the Gospel, as we are now doing, unless there was revenue to do it. It costs tens of thousands of dollars, running into the hundreds of thousands, to send our Elders out to the world year after year. Then there are a thousand other things constantly occurring for which means are required. \$40,000 or \$50,000 is required yearly to support the poor.

"And this shall be the beginning of the tithing of my people.

"And after that, those who had thus been tithed, shall pay one tenth of all their interest annually."

This will be explained to you hereafter, although it is perhaps a little strange that there should be any necessity of explaining it. It is like the school boy, however, when he commences to learn the alphabet. The letter A is pointed out to him by the teacher, and tells him what it is and asks him to please remember it. The next letter, B, is pointed out, and the boy is asked to remember that. The teacher then returns to A. What letter is that? The boy has forgotten and it has to be repeated by the teacher. Will you please remember it now? The boy says, "O yes, I'll remember it." He feels sure that he can remember it now. But when the teacher returns to the letter once more, the boy has forgotten it again. So they go through the alphabet, having to repeat each letter over and over again. It is the same with the Latter-day Saints. We have to talk to them, and keep talking to them. Well, that is our business, so we need not worry about it. The Lord continues:

"And this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord."

That law is just as important and sacred today as when it first came from the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

No more than the people in Jackson were found worthy to remain in Jackson County. You will be shown probably hereafter that their names shall not be recorded in the book of the law of the Lord, neither the names of their fathers nor the names of their children. If we had time and Bishop Preston could talk to you about this, he would show you that the name of every man, woman and child who pays tithing is recorded and none others.

"And I say unto you, if my people observe not this law to keep it holy.—"

No man can keep this law holy unless he pay a conscientious tithing.

mercy upon them. That should be our prayer. There are thousands of people that are fighting against us who would, if they knew what we know, lay down their weapons and suppress the spirit to contend against us. The time will come when they will know it. It will not be in our day, but it will be in somebody's day here on the earth, or on some other earth. It is our business to do what the Lord requires of us, and He will protect us. It is very easy for the Lord to protect us and to overrule our enemies' intentions that they may not interfere with our interests. God bless you. Let us observe the law of God. Do not forget what the Lord requires of us today. Be faithful today, and when tomorrow comes we will be the better prepared to be faithful then. So let us continue day after day, and by and by we will be relieved of this body of sin and corruption, sorrow, and grief, and we will have another body, exalted and glorified, and we will dwell in the presence of God. We will be there together and talk with one another as we are doing today. God bless you. Amen.

ELDER JOHN HENRY SMITH.

The Hearts of Men Softened Toward the Saints According to Divine Promise—The Lord will Fight the Battles of the Saints—A Plea for the Brigham Young Monument—In Relation to Amusements—The Law of Tithing.

My brethren and sisters, with you I believe that our services this morning should be most deeply impressed upon every mind, and rather than to speak myself I certainly would much prefer to remain in thought upon the suggestions couched in the discourse of President Snow, bearing upon the well-being of the Saints in the early days of this Church and the trying experiences through which they were compelled to go. In considering the circumstances surrounding our brothers and sisters in that day and those which surround us today, I feel that I would like to fix an idea in my own mind which would guard me, in the performance of my part in connection with the work of God, from the possibility of that severe experience through which the Saints passed during that time. I feel not only so with regard to myself, but I would like to see it

possible to eliminate from the experiences of my brothers and sisters such trials. I believe thoroughly that if we can apply to our lives each doctrine of the Gospel, and earnestly seek to impress upon the circles in which we move, the necessity of a strict obedience to each ordinance established in the Lord's House, the promise that has been given us will be fully realized. Not that I anticipate for a moment that the victory is gained and that the enemy of all righteousness will be speedily and thoroughly subdued. Our Father has made the promise to the Latter-day Saints that He would soften the hearts of their enemies from time to time until they gain strength. He has fulfilled this promise in the years that are past and gone. Men whose hearts seemed embittered, to an extent that was alarming, against the work of the Lord, have modified their feelings and their actions in fulfillment of this promise of our Father. I believe that in future times like conditions will arise, until in the providence of God His people shall be so fully established in the understanding of the truth and in power in the world that they will stand firm and readily obey every requirement of the Gospel, and in that obedience mankind will prove the generosity of the work of God in its dealings with the children of men. Instead of their standing in dread of it and the development of its power, they will recognize that its growth means an advance in the interests of morality and honesty, and a spread of that sentiment which leads to the protection and preservation of the liberties of the children of men. This is its mission. The consciences of men throughout the world are to be guarded and protected by it. Under its guardian care men shall be able to exercise their right of conscience untrammelled and fulfill their mission on the earth in the way in which they deem best, without, however, interfering with or trampling upon the right of their fellowmen.

I have in my mind several subjects upon which I would like to speak briefly. I do not desire, however, to take your minds away from the utterances of our President this morning, who has brought before us the history of the past and the failures that have arisen from time to time, and given