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CHARLES W. PENROSE, - - - EDITOR.

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JUDGE ANDERSON AND "BLOOD ATONEMENT."

OUR review of Judge Anderson's decision in the naturalization cases on Nov. 30, was necessarily hurried having been written after the rendering of the decision and its setting in type. Therefore, while it covered the ground taken by the Judge, touching all the principal points of his argument(?), it could not elaborate upon any particular question in the limited space at our command. We shall therefore take up the different topics dwelt upon by the Judge, as occasion shall offer, and show how much truth there is in his conclusions.

The following extract from the decision is one of the most remarkable inferences ever drawn from testimony presented in any court outside of Hades. Judge Anderson says:

"The evidence also shows that blood atonement is one of the doctrines of the Church under which, for certain offenses, the offender shall suffer death as the only means of atoning for his transgressions, and that any member of the Church has a right to shed his blood."

Judge Anderson follows this statement with some extracts from discourses delivered more than thirty-seven years ago, containing the opinions of Brigham Young, Jedediah M. Grant and others on the dreadful consequences of committing a "sin unto death," such as referred to by the Apostle John, 1st Epistle, 5th chapter, 16th verse. But those parts of the discourses which explain the meaning of the speakers, the Judge carefully omits. He also excludes from his summing up, those passages from the Doctrine and Covenants that were offered in evidence which would have rendered his conclusion impossible or at least absurd.

Here are the passages pointed out to the Court, the whole volume having been offered in evidence by counsel for the objectors.

"And now behold, I speak unto the Church. Thou shalt not kill; and he

that kills shall not have forgiveness in this world, nor in the world to come."

"And again I say thou shalt not kill, but he that killeth shall die."—Doc. & Cov., Sec. xlii, v. 18, 19.

And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember he hath no forgiveness, and it shall be proven according to the laws of the land."—Ibid, v. 79.

It was in evidence that the revelations in the Doctrine and Covenants are viewed by the Church as divine and authoritative, and that the opinions of any person in the Church, whatever position he may occupy, are only to be considered as opinions. Also that any teaching contrary to the revelations of God is not received by the Church as its doctrine. Why did Judge Anderson suppress this evidence, and color the quotations he gave with his own unwarranted inference as to their meaning? Is this conduct worthy of a judicial mind? Would it be considered fair, even in a debate or controversy, oral or on paper, upon any subject of civilized discussion?

In order to still further excuse his conclusion, the Judge makes three isolated and disconnected quotations from an address by C. W. Penrose, delivered in the Twelfth Ward Assembly Hall, October 12, 1884. They have been cunningly selected and the context excised, so that they will appear to the reader as endorsing the idea expressed by the Judge. But if as many other extracts from the same discourse had been given, to show what the speaker was really establishing, they would have been fatal to the Judge's false and outrageous deduction.

This is Judge Anderson's first quotation from this address, page 18:

"Now, according to the doctrine of President Brigham Young, the blood of Jesus Christ, as I have shown you, atoned for the original sin, and for sins that men commit, and yet there are sins which men commit for which they cannot receive any benefit through the shedding of Christ's blood. Is that a true doctrine? It is true, if the Bible is true. That is Bible doctrine."

But this is only part of the paragraph. Here is the rest of it, which the Judge took pains to omit:

"I will direct your attention to one or two passages of scripture which bear on this subject. In the first place I will refer you to the words of the Lord Jesus Christ, which you will find in the 12th chapter of the Gospel according to St. Matthew and the 31st and 32nd verses, namely;

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come."

This is further explained in the same connection, and then the text is quoted from the Epistle to the Hebrews 10th chapter, 26th verse:

"For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Also from the same Epistle, 6 chap. 4th verse, as follows:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

After commenting on the fact that the early Christian Church held the doctrine that there were sins for which the blood of Christ would not atone, if committed by persons who had once been cleansed from sin and had received the Holy Ghost, the annexed text was cited in this address, from 1 Cor. v: 5—6. concerning a gross sexual sin:

"For I verily, as absent in body but present in spirit, have judged already as though I were present concerning him that hath done this deed."

"To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

Let it be remembered that the pamphlet containing the address in full was presented in evidence. We quote further, from page 23:

"Now what kind of sins are these for which men cannot get forgiveness. The Apostle John says in the same Epistle I read from just now—the 3rd chapter of the First Epistle of John:

"No murderer hath eternal life abiding in him."

The man who commits murder, who imbrues his hands in the blood of innocence, cannot receive eternal life, because he cannot get forgiveness of that sin. What can he do? The only way to atone is to shed his blood. hanging is not the proper method. I refer you now to the 9th chapter of the Book of Genesis, 6th verse:

"Whoso sheddeth man's blood, by man shall his blood be shed."

On the 26th page the subject is carried further and the annexed passage occurs:

"Well, is there any other sin that a man may commit which is worthy of