

as from five to eight men for each office, men from our own midst, out of whom to appoint officers for this Territory. We sent that number for the President of the United States to make a selection from, and asked him to give us men of our own choice, in accordance with the rights constitutionally guaranteed to all American citizens. We just told them right up and down that if they sent any more such miserable cursors as some they had sent were, we would send them home; and that is one reason why an army or rather a mob, is on the way here as reported. You did not know the reason before, did you? * * * I want you to go and get your butcher knives, your bowie knives and jack knives, and sharpen them. There is nothing to fight and there will not be this year. We shall have a year of peace. They may try to come here, and then they will not come here. If they do not undertake to come here, then there will not be any trouble; but they never will force a governor on us again. No, never. Nor their poor, rotten-hearted judges and marshals, etc., if you will do right."—*Journal of Discourses*, vol. 5, p. 160.

Elder Wilford Woodruff, now president of the church, on the 8th day of April, 1862, delivered an address in this city, in which he used the following language:

"This Kingdom has got to rise up and take its stand in majesty, in strength and power, among the nations, and all that the Lord has promised will be realized. Our President has frequently told us that we shall not separate the temporal from the spiritual, but they must go hand in hand together. And so it is, and so must we act in reference to building up the Church and Kingdom of God."—*Journal of Discourses*, vol. 5, p. 325.

On the 22nd day of October, 1865, President Woodruff delivered an address in the Tabernacle in this city, in which he used the following language:

"The Lord has said that in the last days the kingdom should not be taken from the earth nor given to another people, but that the kingdoms of this world should become the kingdoms of our God and His Christ. We have the Bible, the Book of Mormon, the Doctrine and Covenants and other revelations of God to this effect. Either this is the Kingdom of God or it is not the Kingdom of God. If it is not the Kingdom of God, then are we like the rest of mankind. Our faith is vain, our works are vain, and we are in the same condition of ignorance with regard to the Gospel and the purposes of God as the rest of the world. There are tens of thousands throughout these valleys who know that this is the Kingdom of God. They know this by the revelations of Jesus Christ. It is not the testimony of another man that gives me the knowledge for myself. If I had not the testimony of truth for myself, I would not be qualified to build up this Kingdom. There is no man or woman qualified to build up the Kingdom of God if they have not the testimony of truth for themselves. I will say to this congregation, Jew and Gentile, believer and unbeliever, that this is the great Kingdom spoken of by Daniel, the commencement of the Zion of our God, which every prophet has spoken of who has referred to the Zion in the last days. The Lord has sworn by Himself, because he could swear by none greater, that He will establish it in the latter days."—*Journal of Discourses*, vol. 11, p. 245.

Evidence was also introduced showing that the Bishops' courts of the Church exercise judicial functions to the extent of rendering judgments and annulling or modifying judgments rendered by the civil courts. It is contended, however, that they have no power of enforcing their judgments except by excommunication or other like means. This is perhaps true, but with a people so completely under the control of their leaders as the members of this Church are, this method is in many, if not in most cases, as effectual as an execution or other process of the civil courts. The following

are samples of the procedure in the Bishops' courts:

"Salt Lake City, Utah, November 20th, 1889,

"Brother Otto Van Ostrum:

"You are hereby notified to attend a Bishop's court to be held in the Sixteenth Ward School House, Salt Lake City, on Friday evening, November 22nd, 1889, at 7 o'clock, to answer the following charge, which has been preferred against you:

"SALT LAKE CITY, Oct. 30, 1889.

"To Bishop F. Kessler:

"Dear Brother—I hereby prefer a charge against Otto Van Ostrum, a member of the Sixteenth Ward, for unchristianlike conduct, in enforcing a contract to exchange property between us through the United States commissioner's court, before my wife had agreed to the transaction, and before I fully understood the nature of the contract, through my limited knowledge of the English language. And also for my being about to sell a portion of my property by marshal's sale to satisfy damages which he has never sustained, as neither him nor I were in the least injured by the failure of the exchange. The time of the sale having been advertised for November 16th, I would respectfully ask that a hearing may be had before you in this case as early as possible. (Signed) "G. L. JENSEN."

"Do not fail to appear with your testimony prepared for investigation of the above charge.

"By order of Bishop F. Kessler and council.

"GEORGE R. EMERY, Ward Clerk.

"N. B.—If you do not appear or send a justifiable excuse for your absence, this case will be heard and acted upon whether you are present or not. "G. L. E."

"SALT LAKE CITY, Jan. 24, 1887.

"We, the Bishop and Council of the Fourth Ward, after due deliberation render the following judgment in the case of Joseph Sowdan vs. Charles Williams: The interest now due, amounting to \$178, is to be paid on the 15th day of April, 1887; \$400 of the principal and \$42.50 (interest on \$350 for six months at 10 per cent per annum) to be paid on the 24th day of July, 1887; the remaining \$450 principal and \$22.50 (interest on \$450 for six months at 10 per cent per annum) to be paid on the 24th day of January, 1888.

"Harrison Sperry, Bishop; Thos. Corless and Charles Knight, Counselors; W. F. Smith, Clerk."

I think there can be no question but that the Church claims and exercises the right to control its members in temporal as well as spiritual affairs.

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 the right to shed his blood.

In a discourse delivered September 21st, 1856, Brigham Young said:

"There are sins which men commit for which they cannot receive forgiveness in this world or in that which is to come; and if they had their eyes open to their true condition they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; whereas, if such is not the case, they will stick to them and remain upon them in the spirit world. I know when you hear my brethren telling about cutting people off from the earth, that you consider it is a strong doctrine; but it is to save them, not to destroy them. It is true the blood of the Son of God was shed for sins through the fall, and those committed by men, yet man can commit sins which he never can remit. As it was in ancient days, so it is in our day, and though the principles are taught publicly from this stand, still the people do not understand them. Yet the law is precisely the same: There are sins that can be atoned for by an offering upon an altar, as in ancient days, and there are sins that the blood of a lamb or of a calf or of turtle doves cannot remit; but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand. They understand the doctrine, and throw out a few words about it. You have been taught that doctrine, but you did not understand it."

And again, on the 8th day of February 1857, in a discourse in the Tabernacle, President Young used the following language (see *DESERET NEWS*, vol. 6, p. 397):

"But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking of life. You are aware that when Brother Cummings came to the point of loving our neighbors, he could say yes or no, as the case might be. That is true; but I want to connect it with the doctrine you heard in the Bible. When will we love our neighbors as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all, every person loves himself. Now, if we do rightly love ourselves, we want to be saved and continue to exist; we want to go into the kingdom where we can enjoy eternity and see no more sorrow or death. This is the desire of every person who believes in God. Now, take a person in this congregation who has knowledge with being saved in the Kingdom of our God and our Father, and being an exalted one, who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain, foolish things of the world, and suppose he is overtaken in a gross fault, that he has committed a sin which he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the Gods. Is there a man or woman in this house but what would say, 'Shed my blood, that I may be saved and exalted with the gods?' All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection, if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up, conquers death, hell and the grave. I have known a great many men who have left the Church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbids this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves. If he needs help, help him; and if he needs salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."

President Jedediah M. Grant delivered a discourse March 12th, 1854, on the subject of what he calls "covenant breakers," that is, those who leave the Mormon Church, in which he used the following language:

"Then what ought this meek people, who keep the commandments of God, to do unto them? 'Nay,' says one, 'they ought to pray to the Lord to kill them.' I want to know if you wish the Lord to come down and do all your dirty work. Many of the Latter-day Saints will pray and petition and supplicate the Lord to do a thousand things they themselves would be ashamed to do. When a man prays for a thing, he ought to be willing to perform it himself; but if the Latter-day Saint should put to death the covenant breakers, it would try the faith of the very meek, just and pious ones among them. It would