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## APPEALS TO YOUNG UTAH

For several years occasional articles have been published in this city, appealing to young "Mormons" to come out from the Church to which they belong and repudiate certain things alleged to be part of its creed and constitution. This is varied, now and then, by a call upon some "brave" and "unselfish" individual, who is to figure as an "evangel" and lead his people out of conditions that trouble the imagination of the writer but have no existence elsewhere.

The author of these vain repetitions exhibits much literary talent in lines with which he is familiar, and is perhaps sincere in his expressed belief that the evils of which he speaks are veritable realities. If not, he is prostituting his powers to a very ignoble purpose. In either case his frequent appeals are failures, as to their effect upon "young Mormons," but may not be altogether abortive, if the object in view is outside effect and the deception of the public.

We do not assert that the writer's motive is of this baser sort. But a suspicion to this effect would not be altogether unjustifiable, from the fact that these sentimental appeals often appear in association with other articles from another and clumsier hand, containing intentional misrepresentations, wilful falsehoods and gross libels, couched in the language of the blackguard and as void of argument as they are of truth and decency. But perhaps a writer, or any man must not always be judged by "the company he keeps."

We would rather take the position that the author of these appeals is ignorant of his subject, than that they are written with similar evil designs to those that animate the personal attacks which disgust all respectable people who read them. There are two misapprehensions apparent in the appeals to which we refer. One is that the "Mormon" Church imposes an obligation upon its members to fight

the laws of this country. The other is, that the leaders of that Church claim the right to control the consciences of its members.

One of the latest of these appeals for "one man in the Church, brave enough" to declare that "no true religion imposed any obligation to fight the just laws of a Republic;" and, further, that while declaring his full faith in his creed, "he shall assert that "there was nothing in it which imposed any obligation upon any man to give up his conscience to the keeping of another." The writer thinks "the act might destroy his influence for the present in the Church, but as things are drifting, he would very soon be vindicated."

All this is simply amazing to those who understand the doctrine and discipline of the Church of Jesus Christ of Latter-day Saints. These two propositions, for proclaiming which it is presumed a man would lose his influence in the Church, are announced in its creed, are printed and published in the authorized works of the Church, and are parts of the revelations accepted as the very word of the Almighty:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

"Wherefore be subject to the powers that be, until He reigns whose right it is to reign and subdues all enemies under His feet.—Doctrine and Covenants p. 219.

"Wherefore I, the Lord, justify you, and your brethren of my Church in befriending that law which is the constitutional law of the land.

"And as to pertaining to the law of men, whatsoever is more or less than these, cometh of evil." Ibid, p. 342.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience." Ibid, p. 484.

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."—Articles of Faith.

These are plain declarations. No man, however "brave" or "unselfish" or "bold and fearless," could make them more emphatic. They are not new. They have been on record, have been read in public congregations and have been quoted in printed articles again and again

for many years. Reference will perhaps be made to the Edmunds Act and its supplement. But no matter what may have been the views and position of any one in relation to them, it cannot be truthfully asserted that the Church has "imposed any obligation to fight them," or any other "laws of the Republic," whether they were considered "just" or unjust. If such an untruthful assertion is made, the very fact that the great body of the members of the Church have neither violated nor fought the laws, is proof that no such "obligation" has been imposed.

If the "brave" man called for were to declare, in the Tabernacle or elsewhere, that, "no true religion imposed any obligation to fight the just laws of the Republic," and think he was going to make a sensation, he would be as greatly disappointed as the author of these appeals must be. His remark would pass as a very trite and familiar saying, a quotation from Church articles forty odd years old. There has been no such obligation, there is none today. And if any "Mormon" breaks any law of the land he does it on his own responsibility and at his own risk, and not because he is placed under any obligation to do so by the Church or any of its legitimate authorities.

Now, as to conscience. It is one of the fundamental doctrines of the Church that every soul is free to think and act on its own agency. No man, whether he be President, Prophet, Apostle, Bishop or Priest assumes the right to think for another man and control his conscience. The revelations to the Church proclaim to the contrary. It is revealed that the Constitution of this government was inspired to secure and preserve to all people the sacred right of liberty of conscience.

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

"Therefore it is not right that any man should be in bondage one to another." Doc. & Cov., p. 357.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

"By kindness and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile." Ibid, p. 426.

So then, if the "bold" spirit evoked to rise in the Tabernacle